THE NEW 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 divers languages: With Arguments of books and chapters, Annotations and other necessary helps, for the better understanding of the text, and specially for the discovery of the Corruptions of divers late translations, and for clearing the Controversies in religion, of these daies.

IN THE ENGLISH COLLEGE OF RHEMES.

Phil. 118.

Da mibi intellectum, et justitiam legem tuam, & exaudi aliam in parte corde meo.

That is,

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

S. Aug. tract. 2. in Epist. Iohn.

Omnia quae legistur in Nescrum ius, ad instructionem et salutem nostrum intende operis nostrae: maxime tamen memoriae commendanda sunt, quae aduersius heretics, valetur praemium: quorum insidias infestar: quique et nostris moribus, circumstancem non exspectant.

That is,

All things that are readde in holy Scriptures, we must heare with great attention, to our instruction and salvation: but those things specially must be commended to memonore, which make most against heretiques: whose deceites close not to circumstancem, and beguil the weakest sort and the more negligent persons.

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CVM PRIVILEGIO.

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THE CENSURE AND APPROBATION.

VM huius versionis ac editionis authores, nobis de fide & eruditione sint probè cogniti, aliique S. Theologiae & linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiae doctrinae, et pietati conscienteum, vel quod villo modo poteatari ac paci ciuili repugner, sed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatatem promouere: ex ipsorum fide censemus ista utileter excudi & publicari posse.

PETRVS REMIGIVS Archidioecensis maior Metropolitana insignis Ecclesiae Rhemensis, Iuris Canonici Doctus. Archiepiscopus Rhemensis generalis Vicarius.

HUBERTVS MORVS, Rhemensis Ecclesiae Decanus, & Ecclesiastec, & in sacraissima Theologia facultate Doctus.

IOANNES LE BESGVE, Canonicus Rhemensis, Doctus Theologus, & Cancellarius Academia Rhemensis.

GVLIELMVS BALBVS, Theologia professor, Collegii Rhemensis Archimagister.

S. August. lib. i. c. 3. de f erm. Do. in monte.

Paupertate spiritus pervenitur ad Scripturarum cognitionem: ubi oportet hominem semetipsem præbere, ne peruitacibus concertationibus indociliis reddatur.

"Ye've come to the understanding of Scriptures through poverity of spirit. Where a man must show him self meek-minded, lest by stubborn contentions, he become incapable and unapt to be taught."
THE PREFACE TO
THE READER TREATING OF
THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTURES INTO THE
vulgar tongues, and namely into English: of the causes why this new Testament is translated according to the auncient vulgar Latin text: & of the manner of translating the same.

The holy Bible long since translated by vs into English, and the old Testament living by vs for lacke of good meanes to publish the whole in such sort as a worke of so great charge and importance requireth: vve have yet through Gods goodnes at length fully finished for thee (most Christian reader) all the NEW TESTAMENT, which is the principal, most profitable & comfortable piece of holy writte: and, as vveel for all other institution of life and doctrine, as specially for deciding the doubts of these dyes, more propre and pregnant then the other part not yet printed.

Which translation vvee do not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alwayes be in our mother tongues, or that they ought, or were ordained by God, to be read indifferentely of all, or could be easily understood of every one that readeth or heareth them in a knowen language: or that they were not often through mans malice or inoffensitie, pernicious and much hurtful to many: or that vvee generally and absolutely deemed it more convenient in it self, & more agreeable to Gods word and honour or edification of the faithful, to have them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe vvee translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrey, vnto which, divers thinges are either necessarie, or profitable and medicinable now, that otherweise in the peace of the Church were neither much requisite, nor perchance vvholy tolerable.

In this matter, so marke onely the wisdome & moderation of holy Church and the governors thereof on the one side, and the indiscrete zeal of the

The Churches wisdome and moderation const
THE PREFACE

...popular, and their tacitious leaders, on the other, is a high point of prudence. These later, partly of simpliticite, partly of curiositie, and specially of pride and disobedience, have made claim in this case for the common people, with plausible pretenses many, but good reasons none at all. The other, to whom Christ hath given charge of our foules, the dispensing of God's mysteries and treasures (among which holy Scripture is no small store) and the feeding his family in lesson with food he for every one, he have neither of old nor of late, ever vvholy condemned all vulgar versions of Scripture, nor have at any time generally forbidden the faithful to read the same: yet they have not by public authority prescribed, commanded, or authentically ever recommended any such interpretation to be indiscriminately vysed of all men.

The Armenians say they have the Psalter and some other pieces translated by S. Chrysostom into their language, when he was banished among them, and George the Patriarch, in writing his lite, signified no lefe. The Slavonians affirm they have the Scriptures in their vulgar tongue, turned by S. Hierom, and some would gather so much from his own vwords in his epistle to Sopironius, but the place in deed proueth it not. Vulgarly surely gave the Scriptures to the Gothes in their own tongue, and that before he was an Arman. It is almost three hundred yeres, since James Archibishop of Genue is said to have translated the Bible into Italian. More then two hundred yeres agoe, in the daces of Charles the fifth, the Frenche king, was it put forth faithfully in Frenche, the sooner to shake out of the deceived peoples hides, the false heretical translations of a secte called Vualdenes. In our owne countrie, notwithstanding the Latin tongue was ever (to vfe Venerable Bedes vwords) common to all the provinces of the same for meditation or studie of Scripture, and no vulgar translation commonly used or occupied of the multitude, yet they were extant in English even before the troubles that Vvilefe and his folowvers raised in our Church, as appeareth, as well by some pieces yet remaining, as by a provincial Constitution of Thomas Arundel Archibishop of Canturburie, in a Council holden at Oxford, where strait provision was made, that no heretical version let forth by Vvilefes, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be reade, being not approved and allowed by the Diocesan before alleging S. Hierom for the dificulture and danger of interpreting the holy Scripture out of one tongue into another, though by learned and Catholike men. So also it is there inustated, that neither the Translations set forth before that Here- tikes time, nor other afterwvvard being approved by the lawfull Ordinaries, were ever in our country wholly forbidden, though they were not (to say the truth) in quiet and better time: (much lefe when the people were prone to alteration, heresie, or noyeltrie) either hastily admitted, or ordinarily readde of the vulgar, but vved only, or speciaally, of some devout religious and contemplative persons, in reverence, secrecie, and silence, for their spiritual comforce.

Now since Luthers rewolte also, divers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preservation or reclaime of many good soules endangered thereby, have published the Bible in the several languages of almost all the principal provinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoninge the people under colour of divine authorities, & not many other remedies being
TO THE READER:

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

Which causeth the holy Church not to forbid utterly any Catholike translation, though the allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Ministers and Spoufes gifts are to be bestowed to the most good of the faithfull, and therefore neither generally permitteth that which must needs doe hurt to the unworthy, nor absolutely condemneth that which may doe much good to the worthie. Whereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truely and Catholike translated into vulgar tongues, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence thereunto of their lawful Ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete and denouet perfons, and like to take much good, and no harme thereby. Which precept, though in these daies of ours it can not be so preciselie observed, as in other times & places where there is more due respecte of the Churches authoritie, rule, and discipline: yet were all wise and godly perfons will vs the matter in the meanes while, with such moderation, meekenes, and submission of hart, as the handling of so sacred a booke, the sincere fames of Gods truth therein, & the holy Canons, Councils, reasons, and religion do require.

Wherein, though for due preteruation of this divine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the governours of the Church guided by Gods Spirit, as euer before, so also uppon more experience of the maladies of this time then before, haue taken more exact order both for the readers and translatours in these later ages, then of old: yet we must not imaguie that in the primitive Church, either euery one that vsed to vs the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehenstion, reade, reaefon, disputte, tume, and roffe the Scriptures: or that our forefathers sufferd euery schole-master, scholer, or Grammarian that had a little Greekke or Latin, to take to hand the holy Testament or that the translated Bibles into the vulgar tongues, were in the handes of euery busfandman, artificer, preist, botes, girles, mistresse, maide, man: that they were sung, plaied, alleaged, of euery trinker, sauerner, rimer, ministr: that they were for table talke, for alebenches, for boares and bargets, 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 blest booke of Christ: neither was there any such easie meanes before printing was inuented, to dispers the copies into the handes of euery man, as now there is.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other devout principal Lyons houes and handes: who vsed them with fearc and reverence, and specially such partes as pertained to good life and manners, not medling, but in pulpit and schooles (and that moderately) with the hard and high mysteries and places of greater dificultie. The poore ploughman, could then in labouuring the ground, sing the hymnes aij and

The Churches order & determinacion concerning the reading of Catholike translations of the Bible in vulgar tongues.
How the laity of those days did read them, vvth what humility and religion, and information of life and manners.

The fathers sharply reprehended as an abuse, that all indifferent should read, expound, and take of the Scriptures.

And psalms either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom S. Hierom in divers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories & imitable examples of chastitie, humility, obedience, clemency, pietie, penance, novency, they notting specially the places that did breed the hatred of sinne, feare of God's judgement, delight in spiritual cogitations: they referred them felicew in all hard places, to the judgement of the auncient fathers and their maisters in religion, never presuming to contend, controyle, teach, or talke of their owne sense and phantasy, in deeps questions of divinitie. Then the Virgins, did meditate vpon the places and examples of chastitie, modestie and demureness: the married, on conjugal 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.

Then the scholer taught not his maister, the shearpe controyle not the Pastor, the young student not the Doctor to schoole, nor reproved their fathers of error & ignorance. Or if any were in those better dates (as in all times of necessity such must needs be) that had itching ears, tickling tongues and wittes, curious and contentious disputers, hearers, and talkers rather then doers of God's word: such the Fathers did euery sharply reprehended, counting them vnworthy and vnaprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberal science so easie, that can be had without a maister (which S. Augustine also affirmeth, De virtutae virtut. cap. 7) nor that men presume in any occupation to teach that they never learned, Only (faith he) the art of Scripture is that vnhich every man challengeth: this the chaiting olde wise, this the daring old man, this the brabbling sophister, this on every hand, men presume to teach before they learne it. Again, Some vnhh post of lofty wordses dense is of scripture matters among women: other some (they vppon it) learnes of women, which to teach men, and left that be not enough by facultie of song, or rather andacitie, teach that to others, which they understand never a vvbit them selues, to say nothing of such as be of my facultie: who stepping from seares learning to holy scriptures, and able to tickle the ears of the multitude with a fictitie tale, thinkinge all they speak to be the Law of God. This he wrote then, when this maladie of arroganctie and presumpction in divine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzenes an oration of the moderation that was to be v狎 in these matters: where he faith, that some in his time thought them felices to have all the wisdom in the world, when they could once repeat two or three worde, and them ill couched together, out of Scriptures. but he there diuinely discurseth of the orders and differences of degrees: how in Christs mystical body, some are ordained to learne, some to teach; that all are not Apostles, all Doctors, all interpretres, all of tongues and knowledge, not all learned in Scriptures & divinitie: that the people went not vp to talke with God in the mountain, but Mylies, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they shall rebell against this ordinance, are guilty of the conspiracie of Core & his cöpplices: that in Scripture there is both milk for babes, and meat for men, to be dispensed, not according to every ones
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The Scriptures must be delivered in measure and discretion, according to the means needed and capacities.

De augm.
Christ. c.

In effect, the simplicitie and sinceritie of faith, as is vvere with milke, so let it be nourished in Christ: and when vve are little ones, lest vve not come the means of the elders feet. Vwho in an other place testifieth, that the vword of God cannot be preached nor certaine mysteries vttred to all men alike, but are to be delivered according to the capacitie of the hearers; as he proueth both by S. Pauls example, vho gau not to every for strong meat, but milke to many, as being not spiritual, but carnall and not capable: and by our lorde also, vho spake to some plainly, and to others in parables, & affirmed that he had many things to vttre vvhich the hearers were not able to beare.

How much more may vve gather, that all things that be vwritten, are not for the capacitie and diet of every of the simple readers; but that very many mysteries of holy vwrite, be very far above their reach, & may and ought to be (by great reason) delivered them in measure & means most meete for them; which in deede can hardly be done, when the whole booke of the Bible lieth before eve ry man in his mother tongue, to make chose of what he lieth.

For which cause the said Gregorie Nazianzen wvished the Christians had as good a law as the Hebrues of old had: vwho (as S. Hierom also vwrite) tooke order among them felues that none shoule read the Canica Contenionem nor certaine other pieces of hardest Scriptures, till they vvere thirtie yeres of age.

And truly there is no cause why men should be more loth to be orderd and moderated in this point by Gods Church and their Pastors, then they are in the vfe of holy Sacraments: for vvhich as Christ hath appointed Priests and ministers, at whose handes vve must receive them, and not be our owne caruers: fo hath he giuen vvs doctors, prophetees, expouders, intrepreters, teachers and preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostile faith) by hearing of the preachers lawfully sent: though reading in order and humilitie, much confirmeth and advanceoth the same. Therefore this holy booke of the Scriptures, is called of S. Ambrose, Liber Sacrodialis, the booke of Priests, at whose handes and disposition vve must take and vfe it. L. i. ad Grat.

The vwise vvil not here regard what some vvilful people do mutter, that the Scriptures are made for all men; and that it is of enuie that the Priests do keepe the holy booke from them. Vvhich suggsteon commeth of the same serpente that seduced our first parents, vho perfused them, that God had forbidden them that tree of knowledge, lest they shoule be as cunning as he himself, and like vnto the Highest. No, no, the church doth it to keepe them from blind ignorant presupumption, and from that vvhich the Apostile calleth falsi nominiis fisciunam knowledge falsely so called: and not to embarre them from the true knowledge, of Christ. She vwould have all wise, but vnlawed knowledge, vste as the Apostile speakeoth: the knowledge the Scriptures be ordained for every state, as meates, elements, fire, water, candle, kniues, vword, & the like: vvhich

The popular objections of withholding the Scriptures from the people, answered.

Vvhy the Church permiteth not every one at their pleasure to read the Scriptures.

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which are as needful (most of them) for children as old folkes, for the simple as the wise: but yet ye would marre all, if they were at the guiding of other then wise men, or were in the hands of every one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, euenueth no man comoditie, but giueth order how to do it to edification, and not destruction: how to do it without calling the holy to dogges, or pearls to bagoes.

(See S. Chrysost. bo. 14 in Matth. declaring these dogges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selues & others:) how to do it agreeably to the four mane sinceritty, maiestie, & depth of Mysteries contained in the same. She would have the prettifull Heretikes, notwithstanding he alleage them neuer so faile, flying as it were through the whole Bible, and coting the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis fait such mens fashions: yet she would according to Tertullian's rule, hate such mere vispers quite discharged of all occupying and possession of the holy Testament, which is her old and onely right and inheretence, and belongeth not to Heretikes at all, whom Origen calleth Scripturario suores, the ears of the Scriptures. Origen.

She would have the vnworthy repelled, the curious repelled, the simple measured, the learned humbled, and all forso to vide them or able to them, as is most convenient for every one's salvation: with this general admonition, that none can understand the meaning of God in the Scriptures except Christ open their senses, and make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, the committer to the Pastor of every province and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or less to be procured or permitted.

Vherein, the varietie of circumstances causeth them to deale diversly: as we see by S. Chrysostom people of Constantinople, who vvere so delicate, dull, worldly, and so much givn to dice, cardes, specially stage-places or theaters (as S. Gregorie Nazianzene wittneneth) that the Scriptures & all holy lections of divine things were lothsome unto them: whereby their holy Bishop was fored * in many of his sermons to crie ou against their extreme negligence and contempt of God's word, declaring, that not onely Eremites and Religious (as they alleaged for their excuse) but secular men of all fortes might reade the Scriptures, and often have more neede thereof in respect of them felues, then the other that live in more puret and contemplation: further intitivating that though divers thinges be high and hard therein, yet many godly histories, lives, examples, and precepts of life and doctrine be plaine: and finally, that when the Gentiles were so cunning and diligent to impugne their faith, it were not good for Christians to be to simple or negligent in the defense thereof. As (in truth) it is more requisite for a Catholique man in these daies when our Adversaries be industrious to empeche our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

To this sense sayd S. Chrysostom doers thinges, not as a teacher in schole, making exa& general rules to be obserued in all places & times, but as a pulpit man, agreeably to that audiente & his peoples delight: nor making it therefore (as some peruersey gather of his wordes) a thing absolutely needful for every poor artificer to read or studie Scriptures, nor any wyse favouring the presumtuous, curious, and contentious rangeling and searching of God's secretes, reproved by the forefaud fathers, much lesse approving the exceesive pride and madness

The holy Scriptures to carnal men & Heretikes, are as pearls to ivines.

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

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madness of these daies, vwhen every man and woman is become not only a reader, but a teacher, controller, and judge of Doctors, Church, Scriptures and all: such as either contemne or easilie passe over all the moral partes, good examples, and precepts of life (by which as well the simple as learned might be much editied) & only in a manner, occupie them felues in dogmatical, mythical, high and hidden secretes of Gods counsels, as of Predelituation, reprobation, election, prescience, forfading of the Ierves, vocation of the gentiles, & other incomprehensible mysteriess. Languiying about questions of onely faith, fiduce, newe phrases and figures, ever learning, but never comming to knowledges, reading, and toiling in pride of wittes, conceit of their owne cunning, and upon supposition of I can tell what spirit, such bookes specially and Epistles, as St. Peter foretold that the unlearned and inffill vwould deprave to their owne damnation.

They delight in none more then in the Epistle to the Romans, the Contica canticorum, the Apocalypse, which haue in them as many mysteriess as wordees. They find no difficultie in the sacred booke clasped vwith feue scales, they attke for no expostor * vwith the holy Eunuch. They feele no such depeh of Gods science in the Scriptures, as S. Augustine did, when he cried out, Mis a profundis aeliquiorum sive invenio, mis a profundis aeliquiorum ((Deo meus)) mis a profundis aeliquiorum, that is, 0 wonderful profounde of thy wordees: wonderful shopfandnes, my God, wonderful profoundes: it maketh a man quake to looke on it; to quake for reverence, and to tremble for the love thereof: they regard not that vwhich the same Doctor affirmeth, that the depth and profoundtie of wisdome, not only in the vwordes of holy Scripture, but also in the matter & sense, is so wonderful, that, like a man never so long, be he of neuer so high a wittye, neuer so illudious, never so serios to attaine the knowledge thereof, yet vwhen he endeth, he shall confess he doth but begin, they feele not neuer vwith St. Hierom, that the text hath a hard serle to be broken before wee come to the kernel. They vwill not say them felues in only reading the sacred Scriptures thirtene yeres together, vwith S. Basil & S. Gregorie Nazianzenes, before they expound them, nor take the care (as they did) neuer otherwise to interpret them, then by the uniforme content of their forefathers and tradition Apolonlike.

If our newe Ministers had had this cognition and care that these and all other vwise men have, and cuer had, our country had never fallen to this miserable rate in religion, and that vnder pretence, colour, and contouenece of Gods vword: neither should vertue and good life haue bene so pitifullly corrupted in time of such reading, toiling, rumbling and translating the booke of our life and salvation: whereof the more pretious the right and reuerent vfe is, the more pernicious is the abufe and prophanation of the same: which every man of experience by these few yeres prove, and by comparing the former daies and maner to these of ours, may easilie trie.

Looke vwhether your men be more vertuous, your vwomen more chaste, your childre more obedient, your seruants more truitie, your maides more modell, your frendes more faithful, your lairie more used in dealing, your Clearg more detu out in praying: vwhether there be more religion, fear of God, faith and confidence in al lates now, then of old, vwhen there was not so much reading, chatting, and jangling of Gods vword, but much more sincere dealing, doing, and keeping the same. Looke vwhether through this disorder, vwomen teach not their husbands, children their parents, yong fooleis their old and vwise fathers, the scholers their masters, the sheepe their pastor, and the People b

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

The Priests. Looke whether the most chaste and sacred sentences of Gods holy word, be not turned or made into a mirth, mockeries, armarious balettes and detestable letters of love and lewdnes; their delicate times, tunes, and translations much encreasing the fame.

This fall of good life & prophaneing the divine mysteries, every body seeth: but the great corruption & decay of faith hereby, none see but vs: men, who onely know, that, where the Scriptures neuer could be translated, yet Heretics and ill men that follow their owne spirit and know nothing, but their private fantase, and not the sense of the holy Church and Dotters, null needs abuse them to their damnation: and that the curious simple and sensual men, which have no taft of the things that be of the Spirit of God, may by minute places take occasion of pernicious errors. For though the letter or text haue no error, yet (Faith S. Ambrose) the Arian, or (as vs may now Speake) the Calvinian and Tertullian faith, The sense adulterated is pernicious as the style corrupted. De Pref. S. Hilari. also speaketh thus: "Heretics speak about the understanding, not about the writing: the faults be in the sense, not in the word." De Trinit. in principio, and S. Augustine faith, that many hold the Scriptures as they doe the Sacraments, ad seclum. Non ad falsum: so the outward story, and not in salvation. De Baptif. cons. Donas. lib. 3. cap. 19.

Finally all sect-maisters and rauching vvolues, yea the diuels them selues pre. Med. 40. tend Scriptures, allege Scriptures, and vvholy shroud them selues in Scriptures, as in the wooll and无缝 of the simple sheepe. Whereby the vulgar, in these days of general disputes, can not but be in extreme danger of error, though their booke were truely translated, and vvere truely in them selues Gods owayne word in deed.

But the case now is more lamentable: for the Protestants and such as S. Paul calleth ambulantes in aeternia, walking in deceitfulnes, have so abused the people and many other in the world, not unwise, that by their false translations they have in ileede of God: Law and Testaments, & for Christes written vvil and vword, given them their owayne wicked vriting and phantasies, most shamefully in all their versions Latin, English, and other tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guilful means: specially vvere it tureuth for the advantage of their private opinions. For which, they are bold also, partly to disauthoritie quite, partly to make doubtful, diuers whole booke alowed for Canonical Scriptyre by the vnitual Church of God this thousand yeres and vpward: to alter all the authentical and Ecclesiastical vwordes vsed lifesthen our Christianitie, into newe prophane noothlyes of speachses agrable to their doctrine: to change the titles of workes, to put out the names of the authors, to charge the very Evangelist vvil with following vntrue translation, to adde whole sentences proper to their sect, into their psalmes in meter, & euene into the very Creede in rime. al vvhich the poore deceived people fay and sing as though vvere Gods owayne vword, being in deed through such sacrileigious treachery made the Diuels vword.

To fay 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 Grecie, Latin, and all other languages of Christian Nations, into newe names, sometimes falsely, and alwaies ridiculously and for ostentation taken of the Hebures: to frame and mne the phrasis of holy Scriptures after the forme of prophane writers, flicking not, for the same to supply, adding, altering or diminishing as freely as if they translated Luie, Virgil, or Terence. Having...
TO THE READER.

Regarding no religious respect to keep either the maiestie or sincere simplicity of that venerable style of Christ's spirit, as St. Augustine speaketh, which kind the holy Ghost did choose of infinite wisdome to have the divine mysteries rather uttered in, then any other more delicate, much less in that meretricious manner of writing that fundrie of these new translators doe vs: of which for Calvin him selfe and his pue-fellowes so much complaints, that they protest, Satan to have gained more by these new interpreters (their number, leuictie of spirit, and audacity increasit daily) then he did before by keeping the word from the people. And for a patron of this mischief, they give Caihlon, aderving all their churches and scholars to beware of his translation, as one that hath made a very sport and mockery of God's holy word, so they charge him, them selves (and the Zuilgians of Zurtleck, whose translations Luther therefore abhorred) handling the matter vs with no more fidelity, grutitie, or sinceritie, then the other: but rather with much more falsification, or (to use the Apostles vwores) Corruption and adulteration of God's word, then they besides many wicked gloDES, prayers, confessions of faith, containing both blasphemous errors* and plaine contradictions to them selves and among them selves, all privileged and authorized to be joyned to the Bible, and to be fast and sung of the poore people, and to be beleued as articles of faith and vs holy confonant to God's word.

Vve therefore having compassion to see our beloved countrie men, with extreme danger of their soules, to vs onely such prophane translations, and erroneous mens mere phantasies, for the pure and blest vs of truth, much also moved thereunto by the desires of many devout persons: haue set forth for you (benigne readers) the new Testament to begin vwithal, trysting that it may give occasion to you, after diligent perusing thereof, to lay away at leert such their impure versions as hitherto you have ben forced to occupie. Hove vwell vve have done it, vve must not be judges, but referre all to Gods Church and our superiors in the same, to them vve submit our selves, and this, and all other our labours, to be in part or in the vs hole, reformed, corrected, altered, or quite abolisht: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vs where mislaken the sense of the holy Ghost; further promising that if hereafter vve espie any of our owne errors, or if any other, either fremde of good vwell, or aduersarie for desire of reparation, that open vs to the same: vve vs not (as Protestants doe) for defense of our estimation, or of pride and contention, by vreangling vs words wilfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them: for it is truth that vve seeketh, and Gods honour: which being had either by good intention, or by occasion, al is vwell. This vve proteste onely, that vve have done our endeavoure vwith praiuer, much feare and trembling, left vve shoulddangerously erre in so sacred, high, and divine a worke: that vve have done it vwith all faith, diligenc, and sinceritie: that vve have vsed no partial itie for the disadantage of our aduersaries, nor no more licence then is sufficient in translating of holy Scriptures: continually keeping our selves as neere as is possible, to our text & to the very vswords and phrasies which by long vse are made venerable, though to some prophane or delicate ears they may seeme more hard or barbarous, *as the

*See the 4 article of their Creede in matter, where they profess that Chrift devided to deliver the fathers, & afterwards in their vosellie of their faith, they deny Lanthus patrones.

The purpose & commoditie of letting forth this Catholike edition.

The religious care & sinceritie observed in this translation.

*whole style of Scripture doth lihtely to such at the beginning acknowledging with S. Hierom, that in other writings it is ynowed to giue in translation, sense for sense, but that in Scriptures, left vve mille the sense, vve must keepe the very

b). vwords.
THE PREFACE

Vvrdes Ad Pammach. epistola 101. ca. 1. in praecip. Vve mult, fath S. Augustin, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things contained under the words. Descireat lib. 10. cap. 11. Vvhereof our holy forefathers and ancient doctors had such a religious care, that they would not change the very barbarismes or incongruites of speach vvhich by long vse had prevailed in the old readings or recitings of scriptures. as, Neque nubem, neque nubens, in Tertullian lib. 4. in Marcion, in S. Hilare in c. 13. Mar. and in all the fathers. Quis me confusus fueris, confundar & Mar. 8. ego eum, in S. Cyprian ep. 63. nut. 7. Talis enim nobis debeat faciendi (vvhich vwas an elder translation then the vulgar Latin that now is) in S. Ambrose c. 3. de fugascibi. & S. Hierom him self, vvhich otherwise correctcd the Latin translation that vwas vscd before his time, yet keepeth religiously (as himself professed Praet. in 4. Evangel. ad Damasium) these and the like speachcs, Nonnet nos Mat. 6. magic pluris est ilia! and, filius hominis non venis ministeri, sed minister, and, Neque nubem, neque nubens. in his commentaries vpon these places. and, Non capis Pro. 14: 9. phrase priva extra Hierusalem, in his commentaries in c. 1. Isiil. sub finem. And S. Augustin, vvhich is most religious in al these phrases, counseth it a special pride and insumtice in those that have a little learning in tongues, & none in thinges, that they easily take offene of the simple speachcs or solecincs in the scriptures. de doctrina Christ. lib. 1. cap. 13. See also the same holy father li. 3 de doct. Christ. c. 3. and tract. in Evangel. Ioan. But of the manner of our translation more anon.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferant men, both controule the adulteries corruptions, and prove that the holy Scripture vvhercot they have made fo great vauntcs, make nothing for their new opinions, but vvholy for the Catholike Churches beleefe and doctrine, in all the pointes of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some few oblique peris consuetudinis (vvhich vsse see rayzer into a reprobate sense, to whom the Gospel, vvhich in it self is the odour of life to salvation, is made the odour of death to damnation, over whose eyes for sinne & disobedience God suffereth a veil or cower to lie, whiles they read the nevy Testamente, even as the Apostle saith the leves haue uel day, in reading of the old, that as the one front can not finde Christ in the scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there (neither) and finding by experience this trueth of S. Augustin to be most true, If the precision of any erroneous perisong procrumpate the mind, vvhoseueuer the scripture hath to the contrary, men take it for a figurative speach: for these causcs, and some wyll, to help the faithful reader in the difficulties of divers places, vve have also set forth reasonable large Annotationes, whereby they were made, & vvhich matter they conten.
like doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to God's word, or it least not in the same, and finally he shal prove this saying of S. Augustine to be most true. Multi senes Ec. Many senses of holy Scriptures lie hidden, and are known to some few of greater understanding: neither are they at any time annointed more commodiously and acceptably than at such times, when the care to answer heretikis does force men thence. For then, even they that be negligent in matters of studie and learning, shewing of flaggi buses, are stirred up to diligent hearing, that the Adversaries may be refuted. Againe, how many senses of holy Scriptures, concerning Christ and Godhead, have been annointed against Phoebus: how many, of his Manhood, against Manichaeus: how many, of the Trinissime, against Sabellius: how many, of the raising in Trinissime, against the Arians, Eunomians, Macedonians: how many, of the Catholike Church dispersed through out the whole world, and of the mixture of good and bad in the same until the end of the world, against the Damasistes and Luciferians and other of the like errors: how many against al other heretikis, which it were so long to rehearse? Of which senses and expositions of holy Scripture the approved authors and annomers, should otherwise either not be knownen as al, or not for wel knownen, as the contradictions of proud heretikis haue made them.

Thus he faith of such things as not seeming to be in holy Scriptures to the ignorant or heretikis, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he gieeth vs this goodly rule to be folowved in all, as he exemplifieth in one. Then doe we bold (faith he) the veriety of the Scriptures, when we doe that which now hath semed good to the Universal Church, which the authorishe of the Scriptures them selues doth commend: for ther, forasmuch as the holy Scripture can not decerne, we therefore are afraid to be descerned. With the obstinacy of questiones, let him thereon as he counsel of the same Church, which the holy Scripture most certainly and evidently bevereth and pointeth into. Aug. li. 1. Cont. Ccel. con. c. 15.

Now to give thee also intelligence in particular, most gentle Reader, of such things as it behoueth thee to especially know concerning our translation: we translate the old vulgar Latin text, not the common Greek, text, for these causes.

1. It is so ancien, that it was vsed in the Church of God aboute 1300 yeares agoe, as appeareth by the fathers of those times.

2. It is that (by the common received opinion and by al probabilitie) vvhich Corrected by S. Hierom afterwvvard corrected according to the Greeke, by the appointment of S. Hierom. of Damasius then Pope, as he makest mention in his preface before the foure Evangelistes, vnto the said Damasius: and in Catalogo in fine, and ep. 10a.

3. Consequently it is the same vvhich S. Augustine so commendeth and alloveth in an Epistle to S. Hierom. Commended by S. Augustine.

4. It is that, vvhich for the most part euere since hath been vsed in the Churches, expounded in sermons, alleged and interpreted in the Commentaries and wrtings of the ancien fathers of the Latin Church.

5. The holy Counsel of Trent, for these and many other important considerations, hath declared and defined this onely of all other Latin translations, to be authenticall, and to onely to be vsed and taken in publique lections, disputations, preacchings, and expositions, and that no man presume upon any pretence to refuse or refuse the same. Only authenti-clby the holy Council of Trent.

6. It is the gravest, sincerest, of greatest majestie, least partialitie, as being Most grave, without al respect of controversie and contentions, specially these of our least partial time,
THE PREFACE

7. It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretics therefore reprehend it of rudeness. And that it followeth the Greek much more exactly then the Protestant translations, besides infinite other places, we appeal to thefe. Tit. 3, 14. 

8. The Adversaries them selues, namely Beza, preferre it before all the rest. 

In pref. no. Tesb. an. 1556. And againe he saith, that the old Interpreter translated very religiously. 

9. In the rest, there is such diversitie and diffusion, and no end of reprehending one another, and translating every man according to his fashion, that 

Luther saith, If the world should stand any long time, we must receive againe (which he thought absurd) the Decret of Councils, for preferring the vanity of faith, because of so divers interpretations of the Scripture. And 

Beza (in the place above mentioned) noteth the itching ambition of his fellows' translators, that had much rather disagree and differ from the rest, then seeme them selues to have said or written nothing. And Bezas translation it self, being so esteemed in our country, that the Geneu English Testaments be translated according to the same, yet sometime goeth to vvide from the Greek, and from the meaning of the holy Ghost, them selues which protest to translate it, dare not follow it. For example, Luc. 3, 16. They have put these 

words, The founes of Caiusen, which he writtingly and willfully left out: and Acts 1, 14. they say, Vvith the women, agreeably to the vulgar Latin: where he saith, 

Cum vero ibimus, vviis: their vvives.

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

The proofe hereof is evident, because most of the auncient Heretikes were Grecians: and therefore the Scriptures in Greek were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greek text which is at this day (1 Cor. 15, 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar Latin, Secundus homo de corte celestis, The second man from heaven bameleon. So reade other auncient fathers, and Erasmus thinketh it must needs be so; and Calvin himself folovveth it Infr. li. c.13. parag. 2. Againe S. Hierom noteth that the Greek text (1 Cor. 7, 33) which is at this day, is not the Apostolical verisie or the true text of the Apostle: but that which is in the vulgar Latin. Cum cum vvxore est, solus est quia 

sunt mundi quomodo placat vxori, & divinitatis est. Be that is vvith a wife, is careful of vvourly things, how he may please his wife, and is desnised or distasted. The Ecclesiastical history called the Tripartite, noteth the Greek text that now is (1 Lo. li. 12, 4, q. 3) to be an old corruption of the auncient Greek copies, by the Nestorian Heretikes, & the true reading to be as in our vulgar Latin, Omnis spiritus qui solus 

I a v v m, ex Deo non est. Every spirit that diuolovh I a v v s, is not of God: and Beza confesseth that Socrates in his Ecclesiastical historie readth so in the Greek, 

But the proofe is more pregnant out of the Adversaries them selues. They forke the Greek text as corrupted, and translate according to the vulgar Latin,
TO THE READER.

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THE PREFACE

interpretation which be blameth is grounded upon the authoritie of other Greeke copies & those most ancients. Yet in some number of places we have observed, that the reading or the Latin text of the old Interpreters, though it agree not sometimes with our Greek copies yet it is much more convenient, for that it seemeth to be followed some better and truer copie. Thus far Beza. In which words he writtingly, but most truly, iustifeth and defendeth the old vulgar Translation against him self and all other castrillers, that accuse the same, because it is not always agreeable to the Greek text; whereas it was translated out of other Greek copies (partly extant, partly not extant as this day) either as good and as ancient, or better and more ancient, such as 3. Augustine speaketh of, calling them dotiores & diligentiores, the more learned and diligent Greek copies, wherewith the Latin translations that failed in any place, must needs yield. 1.2. de do. Chri. c. 16.

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

First, if it agree with the Greek text (as commonly it doth, and in the greatest places concerning the controversifies of our time, it doth most certainly) so far the Adversaries have not to complainte: vnes they wil complaine of the Greek text also, as they doe 1.4. v. 2. and 1 Pet. 3. v. 11. where the vulgar Latin foloweth exactly the Greek text, saying, Occidit: and, Quand vos similia forma, &c. But Beza in both places correcteth the Greek text also as false.

If it disagree here and there from the Greek text, it agreeeth with another Greek copy set in the margin, whereof see examples in the forefoord Testaments of Robert Stevens and Crispin through out, namely 1. Pet. 1. 10. Sacagie vs per bona operis certam vestram variationem fasiam. And τῶσυναγοράσασθαι, and Marc. S. v. 7. Et ipsoi bene dictis ἄναβεται αὐτῶ.

If these marginal Greek copies be thought leesse authentical then the Greek text, the Adversaries them scuele tel vs the contrarie, who in their translations often follow the marginal copies, and for sake the Greek text as in the examples above mentioned 2. 11. Apoc. 11. 2 Tim. 2. 1. &c. it is cuident.

If al Erasmus Greek copies have not that which is in the vulgar Latin, Beza had copies which have it, and thofe most ancient (as he faith) & better. And if al Bezas copies faile in this point and will not helpe vs, Gagne the Frenche kings preacher, and he that might command in all the kings libraries, he found Greek copies that have not according to the vulgar Latin: & that in such place as vs could seeme otherwised leesse probable, as 1.3. v. 5. Ecce quantus ignis quam magnum flamum incendit! Behold how much fire what a great wood is kindleth! a man would thinke it must be rather as in the Greek text. A little fire what a great wood is kindleth! But an approved ancients Greek copy allowed by Gagne, hath as it is in the vulgar Latin. And if Gagneis copies also faile some time, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin, as ep. Inda vers. 5. Scientes semel omnis quametoriam 1. 3. vs &c and vers 19. nolite, Segregant semidespos. like wise 2. Ephes. 1. Quand elegere vos permisit: away as in the Likewise Greek copies. Gagn. & c. 10. 9. Vesta amulatio, & quam fec. &c. so hath one Gagne copy Beza.

If all their copies be not sufficient, the ancients Greek fathers had copies and expounded them, agreeable to our vulgar Latin, as 1 Tim. 6. 10. Prophanas non omnino sui cacavit. So readeth S. Chrysothom and expoundeth it against Heretical & erroneous noulties. Yet nowe we know no Greeke copy that readeth so. Likewise
TO THE READER.

Likewise Io. 10, 19. Peter mens quod mubi dedit in manus omnibus eis. So readeth S. Cyril. The Greek fathers and expoundeth it. Li. 7 in Lo.c.10. Likewise 1 Io. 4, 3. Omnis spiritus qui falsam. Is v. 14. Ex Doro non est. So readeth S. Irenaeus l.13, c. 18. S. Augustine tract. 6. In S. Leo epist. 10, c. 5. beides Socrates in his Ecclesiastical history, b.7, c. 22, and the Tripartite b. 11, c. 4, who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copy extant at this day is there this text. Is 5, 1. Est autem Hierothesius probatam pasciunatam and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greek, and Beza faith it is the better reading, and so is the Latin text of the Romane Misse bookes justified, and eight other Latin copies, that read so for our vulgar Latin here, according to the Greek text. Super probatam. &c. Ro. 5, v. 17. Donationum et justicia. So readeth Theodoret in Greek. &c. L. c. 4. Origen & S. Chrysostom. reade, Hominium bone voluntate, and Beza liketh it better then the Greek text that now is.

6. Where there is no such signe or token of any auncient Greek copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did follow some other Greek copie. as Marc. 7, 3. Nisi crebre lauriam. Erasmus thinketh that he did read in the Greek so, often: and Beza and others commend his conjecture, and the English Bibles are so translated, whereas now it is, which signifieth the length of the armes vp to the elbow. And vs would not thinke that the Evangelist should lay. The Pharisees vs with often, because otherwise they eate not, rather then thus, unless they vs the elbow, they eate not.

7. If such a conjectures, and all the Greek fathers help vs not, yet the Latin fathers with great consent, vviilly justify the old vulgar translation, which there, for the most part they folowe and expound. as. Io. 7, 39. Non humili ens spiriutus inuis. So readeth S. Augustine l. 4 de Trinit. c. 10, and li. 83 q. lef. q. 62, and trad. 52 in Ioan. Leo. st. 2 de Peneocte. Vs hole, authoritie vvere luculent, but in deede Didymus also a Greek Doctor readeth so li. 2 de sp. confit. translated by S. Hierom and a Greek copie in the Vaticane, and the Syriake nevy Testament. Likewise Io. 31, 22. Sic enim volemancere. So readeth S. Ambrose, in Psal. 45, & Psal. 118. o.Toniaro Rel. s. Augustine and Ven. Bede vpon S. Johns Gospel.

And lastly, it is sometime other Latin fathers of aunciente time, reade otherwise, either here or in other places, not al agreeing with the text of our vulgar Latin, the cause is, the great, diueritiue and multitude that was then of Latin copie, (whereof S. Hierom complaineth) til this one vulgar Latin grewe onely vs. Neither do th their diuers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both, as when S. Hierom in this last place readeth. Sich enim volo manere. li. 1. Ad. ioum. it is according to no Greek copie now extant. And yet there be some doubt, that the readings of S. Augustin or S. Hierom, differing from the vulgar Latin, be a checke or condemnacion to the same: let Beza, that is, let the Aduerfarie him selfe, tel vs his opinion in this case also. Vvbusheuer, saith he, shall take upon him to correct these things. Speaking of the vulgar Latin translation! out of the auncient fathers vvvritings, either Greek or Latin, vs be doe it very circumstance and adadisely, he shall surely corrupal rather then amend it, because it is not to be thought, that as often as they cited any place, they did alwayes looke into the bookes, or worduer every word. As if he should say, We may not by and by thinke that the vulgar Latin is faultie and to be corrected, when we read otherwise in the fathers either Greek or Latin, because they did not alwayes exactly cite the worde, but fol owed some common-
THE PREFACE

commodious and godly sense thereof.

Thus then wee see that by all 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 give place to any other text, copies, or readings. Marie if there be any faultes evidently crept in by those that heretofore wrote or copied out the Scriptures (as there be some) then wee grant no leffe, then wee would grant faultes now a daies committed by the Printer, and they are exactly noted of Catholike writers, namely in al Plantins Bibles set forth by the Diuines of Louan: and the holy Council of Trent wvileth that the vulgar Latin text be in such points thoroughly mended, & so to be most authentical. Such faultes are these, In iudae, for, in fin: Praefentiam, for, praefentiam: Susciemus, for, Susciemus: and such like very rare. which are evident corruptions made by the copistes, or grooven by the similitude of wordes. These being taken away, which are no part of those corruptions and differences before talked of, wee translate that text which is most sincere, and in our opinion and as wee have proved, incorrupt. The Adversaries contrarie, translate that text, which them selues confess to be by their writings and doings, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared.

And if wee would here stand to recite the places in the Greeke which Beza pronounceth to be corrupted, wee should make the Reader to wonder, how they can either so plead other wise for the Greeke text, as though there were no other truth of the new Testament but that: or how they translate only that (to deface, as they think, the old vulgar Latin) which them selues do shamefully disgrace, more then the vulgar Latin, inuenting corruptions where none are, nor can be, in such vnieuriall content of al both Greeke and Latin copies. For example, Mat. 10. The first Simon, Vvho is called Peter. I thinke (faith Beza) this vword agayns, first, hath been added to the text of some that would establishe Peters Primacie. Againe Luc. 22. The Chalice, that is shewd for Taf, an yon. It is most likely (faith he) that these vwordes being sometime but a mar-1516. ginal note, came by corruption out of the margin to the text. Againe Acts 7. Figures vwhich they made, to adore them. It may be suspected (faith he) that these vwordes, as many other, have crept by corruption into the text out of the margin. And 1 Cor. 15. He thinketh the Apostle said not vna, victorie, as it is in al Greeke copies, but vnae, conversion. And Acts 15. he calleth it a manifest error, that in the Greeke it is, 400 yeres, for, 300. And Acts 7. v. 16. he reckoneth vs a whole catalogue of corruptions, namely Mark 12. v. 42. 1 iex melipalos, Vvvhich is a feathing: and Acts 8. v. 26. vta seer taphos. This is defect. and Acts 7. v. 16 the name of Abraham, & such like. Al vwhich he thinketh to have been added or altered into the Greeke text by corruption.

But among other places, he laboureth exceedingly to prove a great corruption Acts 7. v. 14. vwhere it is said (according to the Septuaginta, that is, the Greeke text of the old Testament) that Jacob went downe into Egypt with 75 soules. And Luc. 3. v. 36. he thinketh these vwordes vto navas, Vvwhich vve of Cainas, to be so false, that he leaues them cleane out in * both his editions of the new Testament: saying, that he is bold fo to doe, by the authority of Moyses. Whereby he vvill imagine, that it is not in the Hebrew text of Moyses or of the old Testament, and therefore it is false in the Greeke of the new Testament. Vvvhich consequence of theirs (for it is common among them and concerningall Scriptures) if it were true, al places of the Greeke text of the new Testament, cited out of the old according to the Septuaginta, and not according
TO THE READER.

...ing to the Hebrew (which they know are very many) should be false, and so by ying them false only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new; or if they will maintain the Greek of the new, they must forsake sometime the Hebrew in the old. But this argument shall be forced against them else where.

By this little, the Reader may see what say patrones they are of the Greek text, and how little cause they have in their owne judgements 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 Greek: for toooth because it is so infinitely corrupted. But the truth is, we do by no means grant it so corrupted as they say, though in comparison we know it elles incer & incorrupt then the vulgar Latin, and for that cause and others before alleged we preferre the said Latin, and have translated it.

If yet there remaine one thing which perhaps they will say, when they can not answer our reasons foresaid: to wit, that we preferre the vulgar Latin before the Greek text, because the Greek 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 Greek as much as the Latin, yea in sundrie places more then the Latin, being assured that they have not one, and that we have many advantages in the Greek more then in the Latin, as by the Annotations of this new Testament shall evidently appeare: namely in all such places where they dare not translate the Greek, because it is for vs & against them. As when they translate, Annunciation, ordinances, and not, insuffications, and that of purpose as Beza confeseth Luc. 1, 6, 8, 9, 11, 15, 26, 41; Elders, and not Priests; idola, images rather then idolati, and especially when S. Luke in the Greek fo maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza faith it is a corruption crept out of the margin into the text. Which neede these absurd diuises and false dealings wither the Greek text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greek maketh more for vs, see 1 Cor. 7. In the Latin, Decease not one an other, but for a time, that ye giue your selves to prayer. In the Greek, so fasting and prayer. Acts 10, 30. In the Latin Cornelius faith, from the fourth day past until this hour I was praying, in my house, and beheld a man & c. in the Greek, I was fasting, and praying. 1 Th. 5, 18. In the Latin, Vos knoweth every one which is born of God, sinne not; but the generation of God preferreth him & c. in the Greek, but he that is born of God preferreth himself. Apoc. 22, 14. In the Latin, Blessed are they that receiue their fruites on the blood of the lambe & c. in the Greek, Blessed are they that doe his commandements. Rom. 8, 38. Census sum & c. I am sure that neither death nor life, nor other creature is able to separate vs from the charisme of God. as though he were assured, or we might and should assure our selves of our predestination. In the Greek, quoniam, I am probably persuadeth that neither death nor life & c. In the Evangelists about the Sacrifice and B. Sacrament, in the Latin thus: This is my blood, that shall be shed for you: and in S. Paul, This is my body which shall be broken for you: both being referred to the time to come and to the sacrifice on the cross. In the Greek, This is my blood which is shed for you: and, my body which is broken for you: both being referred to that present time when Christ gav his body and blood at his supper, then shedding the one and breaking the other, that is, sacrificing it sacramentally and mystically. Loe these and the like our advantages in the Greek, more then in the Latin.

But
THE PREFACE

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 word of al other.) If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scripture of the new Testament is Papistical. Again, if the vulgar Latin be Papistical, Papistical is very ancient, and the Church of God for so many hundred yeres wherein it hath vised and allowed this translation, hath been Papistical. But wherein is it Papistical for the most part phrases and speaches, Pannetism agiste, Sacramentum boc magnum ess. Ave gratia plena, Talibus bosisti promoverent Deus, and such like. First, doth not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistical or partially, or rather prophetically, so long before they were in controversy? Thirdly, doth not he say for, panetism agiste, in an other place, pannetismi: and doth he not translate other mysteries, by the word, Sacramentum, Mar. 15. as Apoc. 19. Sacramentum multum, and as he translates one word, Gratia plena, so 18. 21. doth he not translate the very like word, pluribus viceribus, which them felues in Mam do follow also? is this also Papistical? When he said Heb. 10, 29, Quanto desideria, et epistulam mercurivit supplici &c, and they like it wel enough: might he not have said according to the same Fedric word, vigilat ut mereamini fugere ipha omnia & scure ante filium dominum. Luc. 11, 36 and, Quid meretimur sacrum nullum & refugium ex mortalibus &c. Luc. 10:35. and, Tribulabunt vos simulabitur, ut mereamini regnum Dei, pro quo est passionis. 1 Thes. 1:5. Might he not (we say) if he had partially affected the word merite, he vised it in all these places, according to his and your own translation of the same Greek word Heb. 10, 25: Vvihich he doth not, but in all these places faith simply, et vagi labacaminum, and, Quid digni babacaminum. And how can it be judged Papistical or partial, when he faith, Talibus bosisti promoverent Deus, Heb. 13; Vvas Primatus also S. Augustines scholer, a Papist, for vying this text, and all the rest, that have done the like! Vvas S. Cyprian a Papist, for vying so often this speach, promoveret Dominim in ilia E. 14. & operibus, panetismi, &c! or is there any difference, but that S. Cyprian vseth it as a deponent more lately, the other as a passiv less cleely! Vvas it Papistical, to say Senior for Prefbyter, Manifistimbus for sacrisfactibus or litterarium celebratibus, simulacris for idolatris, false nawetn sacram breve for sermon festiv. Or shall we think he was a Calumniat for translating thus, as they think he was a Papist, when any word foundeth for vs!

Again, was he a Papist in these kinde of wordes only, and was he not in whole sentences! as, Tibi deo-blico, &c. Quis quid solutum in terra, erit Mat. 16. solutum & in caelo, and, Quorundam reminfertis pessime, reminturrum &c. and, Tunc red- vitez utique secundum operativa &q, Nunc quid potest minus salubrem eum. Ex operis, causa non invenirem tamen, and, Nubere voluit, damnationem habebere, ? Temp., quia primam fidem iretis, ostendit, and, Manifestum est, non sunt, and, Apologia 16, 1. in remunerationem. Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistical? Are they not word for word as in the Greeke, and the very wordes of the holy Ghost? And if in these there be no accusatio of Papistical partiality, why in the other! Lastly, are the auncient fathers, General Councils, the Churches of al the west, part, that vse of these phrases & specches now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God folow them, speake as they speake, translate as they translated, interprete as they interpreted, because we beleeeve as they beleeeved. 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.
TO THE READER.

In this our translation, because we wish it to be most sincere, as becometh a Catholike translation, and have endeavored to make it: we are very precise & religious in following our copies; the old vulgar approved Latin: not only in sense, which we hope we always do, but sometime in the very words: also and phrases, which may seem to the vulgar Reader & so common English care not yet acquainted therewith, rude and or ignorance: but to the discreet Reader that deeply weigheth and considereth the importance of sacred words and speaches, and how easily the voluntary Translators may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shall seeme reasonable and necessarie: ye and that all fortes of Catholike Readers wil in short time thinke that familiar, which at the first may seeme strange, and will else see it more, when they shall other wise be taught to vnderstand it, then if it were the common known English.

For example, we translate often thus: Amen, amen, I say unto you. Which as yet seemeth strange, but after wise it will be as familiar, as Amen in the end of al prayers and Psalms, and even as when we end with, Amen, it foundeth far better then, So be it: so in the beginning, Amen Amen, mult needs by vse and cu stom found far better, then, Verily verily. Which in deede doth not express the affection and assurance signified in this Hebrue word: besides that it is the solemn and visible word of our Saviour * to express a vehement affection, Amen, Amen, and threfore is not changed, neither in the Syriake nor Grecque, nor vulgar Latin Testament, but is prefered and vbed of the Evangelist and Apostles them selves, even as Christ spake it; proper sanctum eum, as S. Augustine faith of this and of Alleluia, for the more holy and sacred authorize thereof, 2. Dei. Christ. c.11. And threfore do we keepe the word Alleluia. Apoc.19. as it is both in Grecque and Latin yea and in all the English translations, though in their bookes of common praire they translate it, Frais ye the Lord. Againe, if Hosanna, Raca, Belial, and such like be yet untranslatet in the English bibles, why may not we say, Coena, and Paraicuate: specially when they Englishning this later thus, the preparation of the Saboth, put three words more into the text, then the Grecque word doth signifie. Mat. 26. 61. And others saying thus, After the day of preparinge, make a cold translation and short of the sense: as if they should tralulate, Sabbath, here reling for, * Paraicuate is as solemen a word for the Sabbath ece, as Sabab, is for the Jews seuenthe day, and now among Christians much more solemen, taken for Good-friday oneley. 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 displace both the text & them with translating them. Such are also these wordes, The Pashe. The feast of Pashe.

At the end of the text: as: (to be continued)
THE PREFACE

Vvhereas it is a peculiar word to signify them that were latey baptized, as Catechumenae, signifieth the newly instructed in faith not yet baptized, who is also a young scholar rather then the other and many that have been old scholars, may be Neophytes by differing baptism. And if Phylectery be allowed for English, Mat. 13, we hope that Diagremites also, Preparce, Paracyte, and such like, will easily grow to be current and familiar. And in good sooth there is in all these such necessity, that they can not conveniently be translated. As when S. Paul faith, conscia, non circumcissi; Phil. 1, how can we but follow his very wordes and allusion? And how is it possible to express Evangelize, but as we do, Evangelizet for Evangelium being the Gospel, what is, Evangelize or go to Evangelize, but to shew the glad tidings of the Gospel, of the time of grace, of all Christ’s benefactors. All which signification is lost, by translating as the English bibles do, I bring you good tidings. Luc. 10, Therefore we say Depothesis, or Tim. 6, and, He exhended him fell, Philip. 1, and, You have restored, Philip. 4, and, I exhort, Hebr. 9, 18, because we can not possibly attain to express these wordes fully in English, and we think much better, that the reader (having at the difficulty of them) should take an occasion to looke in the table folowying, or otherwise to affe the full meaning of them, then by putting some usual English wordes that express them not, fo to deceive the reader. Sometimes also we doe it for an other caufe, as when we say, The aduers of our Lord, and, Imposing of hands, because one is a solemn time, the other a solemn action in the Catholic 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 sanctar, bofe, and the like (which we exactly kepe as Catholicke terms) procede even from the very wordes of Scripture.

Moreover, we presume not in hard places to mollifie the speaches or phrases, but religiously kepe them word for word, and point for point, for fear of missing, or restrainning the sense of the holy Ghost to our phantasie. As Eph. 6. Against the spirituals of vnwashed in the celestials and, Vvhat to me and them vnman, whereof see the Annotation upon this place. And 1 Pet. 2. As infants even new born, reasonable, milk, without guile desire ye. Vve do fo place, reasonable, of purpose, that it may be indifferent both to infants going before, as in our Latin text: or to milke that folowveth after, as in other Latin copies and in the Greeke. Io. 3 vve translate, The spirit breatheth where be vve et al. leaving it indifferent to signify either the holy Ghost, or vvinde: vvhich the Protestant transfering, vvmde, take away the other sense more common and usual in the auncient fathers. Vve translate Luc. 8, 23. They were filled, not adding of our owne, vvhich, to mollifie the sentence, as the Protestant doe. And c. 25. This is the chalice, the new Testament, et al. Not. This chalice is the new Testament, likewise, Mark. 13. Those days shall be such tribulation et al. not as the Adversaries, In those days, both our text and theirs being otherwise et al. likewise Is. 4. 6. And giveth greater grace, leaving it indifferent to the Scripture, or to the holy Ghost, both going before. Whereas the Adversaries to to boldly & presumptuously add, saying, The Scripture giveth taking away the other sense, which is far more probable. Likewise Hebr. 13, 11 vve translate, So terrible was vvhich was seene, Montana et al. neither doth Greeke or Latin permit vs to add, thee Movies said, as the Protestants presume to doe. So vve say, Men brethren, A vvmen, A vwoman, A vman a sister, Names of Alphabets, and the like. Sometimes also we follow of purpose the Scriptures phrase, as, The bell of fire, according to Greeke and Latin.
TO THE READER.

Latin, which we might say perhaps, she say bel, by the Hebrue phrase in such speeches, but not, bel fire, as commonly it is translated. Likewise Ex. 4, 36. Vvhat word is this, that in power and authority he commanded the vnaeane spirits? as also, Luc 2. Let vs praise our, and see the word that is done. Vvhere we might say, thing, by the Hebrue phrase, but there is a certaine matterie 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 why should we be squamish at new vwords or phrases in the Scripture, which are necessarie? when we do easily admit and folovv new vwords coined in court and in courtly or other secular writing.

Vve adde the Greeke in the margen for divers causes. Sometime vwhen the sentence is hard, that the learned reader may consider of it and see if he can help himself better then by our translation, as Luc 11. Notice estollis, p* unshynigis, and againe, quod superiis date elemosynam. to vse. Sometime to take away the ambiguity of the Latin or English, as Luc 11. Et deus sumus super deum natura. Vvhere we must needes English, and boose upon boose, shall fall by the Greeke, the sentence is not, one boose shall fall upon another, but, if one boose rise upon it self, that is, against itself, it shall perish, according as he speaketh of a kingdom devided against itself, in the words before. And Act 14. Sacerdos lausi qui cense, in the Greeke, qua is referred to Jupiter. Sometime to satisfie the reader, that might otherwise conceive the translation to be false. As Philip 4, v. 6. But in every thing by prayer, &c. is vreally upon us, not, in all prayer, as in the Latin it may seeme. Sometimes when the Latin neither doth, nor can, reache to the signification of the Greeke word, we adde the Greeke also as more significante. Illi soli seruus, hie only shall be serue, similiter. And Act 6. Nicolas a stranger of Antioche, apood. vxi vse, and, Ro. 9. The seruice, a diuinis, and Eph. 1. to perceiue, infinitoure omnia in Christo, eovv, ac diuinis. Act 14. And, vvereben be bath vvasified vs. Aitumens, & Eph. 6. Put on the armour of God, and a number the like. Sometime when the Greeke hath two sentences, and the Latin but one, we adde the Greeke. 1. Cor. 1. By the exhortation wherevivth we also are exhorted, the Greeke signifieth also consolation & c. and 1. Cor. 10. But having hope of your faith increasing, to be &c. vwhere the Greeke may also signifie, as or for your faith increaseth. Sometime for advantage of the Catholike caufe, when the Greeke maketh vs more then the Latin. as, Seniores, quod latissimas, &c. vdi digiti habemus, ut, to exalit. Qui effudet, ut in immortale, Praecepit, ac sedes. & 1. Cor. 11. vstitas, Pote & prego. And sometime to shewe the false translation of the Heretike, as when Beza faith, hoc paculum in nece famine, qui, to vtrina, ut in ipso, to in nece famine. Luc. 12. &c. Qui operes callo eonum. as al huainum, alium, Act 3. Thus we vse the Greeke diuers wais, & esteeme of it as it is worthie, & take al commodities thereof for the better understanding of the Latin, which being a translation, can not alwaies attaine to the full sente of the principal tongue, as we vse in al translations.

Item vve adde the Latin word sometime in the margen, when either we can not fully express it. (as Act 8. They took order for Stevens funeral, Coram seruante Stephaneum, &c. and, At take not this vvord, Non sumus capaces, or when the reader, might thinkke, it can not be as vve translate, as, Luc. 8. A store of winde descended into the lake, and they were fiiled, & complexabantur, and Io. 5. when Iesus knew, that he had now a long time, quia aum mundum tempus habebat. meaning, in his infinitie.

This precise folovving of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of booke, in the first page, S. Matte
THE PREFACE TO THE READER.

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

Another reading in the margin.

The pointing sometime altered.

The margin reading sometime preferred before the text.

Theevo, S. Paul: because it is so neither in Greek nor Latin, though in the copies of the leaves following, where we may be bolder, we add, S. Matthew &c. to satisfy the reader. Much unlike to the Protestant writers our adversaries, which make no scruple to leave out the name of Paul in the title of the Epistle to the Hebrews, though it be in every Greek book which they translate. And their most authorized English Bibles leave out (Catholic) in the title of S. James Epistle and the rest, which were formerly known in the primitive Church by the name of Catholic Epistles. Euseb. hist. Eccl. iii. c. 22.

Item we give the Reader in places of some importance, another reading in the margin, specially when the Greek is agreeable to the same as in the Latin.

Vve bind not our selves to the pointes of any one copic, print, or edition of the vulgar Latin, in places of no controversy, but follow the pointing most agreeable to the Greek and to the fathers' commentaries. As Col. i. 10. Ambrose dignè Deo, peccanis placet. Vvaking vveriby of God, in all things pleasing. 1 Ep. i. 17. Vve point thus, Domini nostri Jesu Christi, pater gloria, as in the Greek, and S. Chrysostom, & S. Hierom both in text and commentaries. Which the Catholic reader specially must make, lest he find fault, when he seek our translation disagree in such places from the pointing of his Latin Testament.

Vve translate sometime the word that is in the Latin margin, and not that in the text, when by the Greek or the fathers we find it a manifest fault of the writers heretofore, that we look one word for another. As, In fine, not, in side, 1st Pet. 3. v. 8. praescriam, not, praestitum, a Pet. iv. 16. Heb. 13. Lascivium, not, lasciviorum.

Thus we have endeavoured by all means to satisfy the indifferent reader, and to help his understanding every way, both in the text, and by Annotations: and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare wel good Reader, and if we profit the any wise by our poor pains let us for God sake be partakers of thy devout prayers, &c. together with humble and contrite hearts call up the Saviour Christ to cease these troubles and storms of his distress, and in the mean time comfort our selves with this saying of S. Augustine: Thus Heretics, when they receive power corporally to afflict the Church, do exercising her patience: but when they oppose her openly by these evil doctrine or opinions, then they exercise her vrisedom. De civit. Dei li. 16. ca. 31.
THE SIGNIFICATION OR MEANING
OF THE NUMBERS AND MARKES
used in this New Testament.

The numbers in the inner margin of the text, shew the number of verses in every Chapter. The numbers in the Arguments before every Chapter, point to the same numbers of verses in the text, treating of the same matter.

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

The numbers in the inner margin, or els vwhere, ioyned to the citations of Scripture, if they be vwritten thus, Gen.4,16. the first is the chapter, the second is the verse. If thus, Gen.4,16. both are the Chapters. If thus, Gen.4,16.17.18. the first is the chapter, 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 every verse.
* This marke in the text, signifieth that there is an Annotation vpon that word or vword which folovv the said marke.
* This starre in the text, or in the Annotations, signifieth the allegations cited over against the same in the margin, or some other thing answering thereunto.
* ‡ This marke sheweth an other reading in the margin. And if there be nothing in the margin, it signifieth that those vwords are not in some copies.
‡‡ c b Thee notes in the text, referre the reader to the self same in the margin.
Mr. for Matthew.
Mr. for Mark.

‖ This marke signifieth the ending of Gospels and Epistles.

Their beginning is knovven by the margin, where directly at the beginning of them, is set, The Gospel, or, The Epistle upon such a day. And if it could not be so set directly (because of other marginal notes) then ‖ is the marke of their beginning. And if some few by oversight be not noted in the margin, it is supplied in the table of Epistles and Gospels, at the end of this booke.

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

4 GOSPELS.
The Gospel of S. Matthevv.
The Gospel of S. Marke.
The Gospel of S. Iohn.

S. PAVLES EPST. 14.
The Epistle to the Romanes.
The Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Filippianes.
The Epistle to the Colossians.
The Epistle to the Thessalonians.

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

The 7 CATHOL. EPSTLES.
The Epistle of S. James.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Jude.
The APOCALYPSE of S. Iohn.

The excellencie of the Canonical authoritie of the old and new Testament, is distincted from the books of later writers: which being confirmed in the Apostles times, by the succeccions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, whereunto euery faithful & godly understanding must be subject and obedient. There, it any thing move or trouble thee as absurd, thou mayest not say, The author of this booke hold not the truth: but, either the copie is faultie, or the Trunsatorss erred, or thou understandest not. But in the workes of them that wrote afterward, which are contained in infinite bookes, but are in no case equal to that most sacred authority of CANONICAL SCRIPTURES: in which locuer of them is found even the same truth, yet the authoritie is far vnequal.

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

S. Augustine lib. 11. cons. Fanfanus, cap. 5.

The authoritie of Canonical from not Canonical, and of their infallible truth, and feste, committeth vno more, only by the credite vve give vto the Catholike Church through whose condemnation we beleue both the Gospel and Christ himself. Whereas the sectaries measure the matters by their fantasies and opinion.

S. Augustinus cassin Epist. fundamenta cap. 5.

1. For my part, I would not beleue the Gospel, vnles the authoritie of the Catholique Church moud me. They therefore whom I obied sayin, Beleue the Gospel: why should I not beleue them sayin, Beleue not Machiavell, for they say, If thou willeth not beleue me, I will not beleue thee. If thou believeth, Beleue not the Catholikes: for they say, I will not beleue thee, because I beleued...
ed the Gospel itself by the preaching of Catholikes.


I see that concerning Christ him self, I have beleueed none, but the confirmed and asliured opinion of people of people and nations: and that these people have on every side possessedy the mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moved to beleue, that Christ did command some profitable thing? Wilt thou (ô Heretike) tel me better what he said? whom I should not think to have been at all, or to be, if I must beleue, because thou saist it. What grosse madness is this, to say, Beleue the Catholikes, that Christ is to be beleueed: and learn ye of vs,what he said.

Against cons. Eunymon l. ii. cap. 1:

Thou seest then in this matter what forse the authoritie of the Catholike Church hath,which even from the most grounded and founded seats of the Apostles, is established vntil this day, by the line of Bishops succeeding one an other, & by the consent of so many peoples. Whereas thou saist, This is Scripture, or, this is such an Apostles, that is not: because this foundeth for me, and the other agreeth. Thou seest then the rule of truth. Whatsoeuer is against thee, is not true.

1 No heretics have right to the Scriptures, but are vtrpere the Catholike Church being the true owners and faithful keepers of them. Heretikes abuse them, corrupt them, and vtezly seeks to abolis them,though they pretend the contrarie.

Tertullian li. De prescrtionibus, bringeth in the Catholike Church speaking thus to all Heretikes.

Vwho are you, when, and from ywence came you? what doe you in my possession, that are none of mine? by what right (Marcion) doest thou cut downe my wood? ywho gau the licence (ô Valentine) to turne the course of my fountaines? by what authoritie(Apelles) doest thou remouve my boundes and you the rest, why do you vvev seede for these companions at your pleasure? It is my possesstion, I possee it of old, I have asliured origins thereof, even from those authours whosoe the thing vwas. I am the heire of the Apostles. As they provided by their testament, as they commited it to my credite, as they adiured me, so doe I hold it. You surely they disherited alvvaies and have cast you of, as forainers, as enemies.

Against in the same booke.

Encountering vvth such by Scriptures, auaileth nothing, but to overthrow a mans lathomke or his braine. This heresie receiue the not certaine Scriptures: and if it do receive some, yet by adding and taking away, it peruereth the same to Serue their purpose: and if it receive any, it doth not receiue them wholy: and if after a sort it receiue them wholy, notwithstanding by diviung divers expositions, it turneth them cleane an other vway &c.

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

S. Hierom aduersus Lucifriones in fine.

Let them not flatter them selues, if they thinke in their owne conceite to affirmative that vwhich they say, out of the chapters of Scripture: whereas the Diue also speake some thynge out of the Scriptures, and the Scriptures conflit not in the reading, but in the understanding.
Vincentius Lirinensis lib. cont. prophanas hæresum Nautianes.

Here perhaps some man may ake, whether hereites also vs not the testimonies of divine Scripture. Yes in deed do they, and that vehemently. For thou shalt see them file through every one of the sacred books of the Law, through Moses, the books of the kings, the Psalms, the Apostles, the Gospels, the Prophets. For, whether among their ownne fellows, or strangers: whether privately, or publicly: whether in talke, or in their books: whether in bancet, or in the greatest they say allege nothing of their ownne, which they endeavoure not to shadow with the wordes of Scripture also. Read the workes of Paulus Samosteaus, of Priscillian, of Eunomius, of Iouinius, of the other plagues & petilences: thou shalt finde an infinite heape of examples, no page in a manner omitted or vnisse, 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 heed of, & to be feared, the more secretly they lurke under the shadowes of Gods divine law. For they know their stinkes would not easily please any man almost, if they were breathed out nakedly & simply them selves alone, & therefore they sprinkle them as it were with certaine precious spices of the heavenly word: to the end that he which would easely despire the error of man, may not easily condemne the oracles of God. So that they doe like unto them, which when they vvil prepare certaine bitter potions for children, do first anoint the brimmes of the cup with honie, that the vnwise age, when it shal first feele the svvetenes, may not feare the bitternes.

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

Vincentius Lirinensis in his golden book before cited, aduersus prophanas hæresum Nautianes.

Here some man perhaps may ake, forasmuch as the Canon of the Scriptures is perisse, and in all pointes very sufficient in it self, what neede is there, to ioyne thereunto the authoritie of the Ecclesiastical understanding? for this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepenes thereof. But the speaches thereof, some interpret one vway, & some an other vway, so that there may almost as many senses be picked out of it, as there be men. For, Nautian doth expound it one vway, and Sabelius, an other vway, otherwife Donatus, otherwise Arius, Eunomius, Macedonius, otherwise Photinus, Apollinaris, Priscillianus, otherwise Iouinius, Pelagius, Celestitus, lastly otherwise Nestorius. And therfore very necessarie it is, because of so great vvindinges and turninges of diuers errors, that the line of Prophetical and Apollotical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sense or understanding.

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

Of such articles of religion as are kept and preached in the Churche, some were taught by the vvritten word, other some we have receiued by the tradition of the Apostles, delivered vnto vs as it were from hand to hand in mysterie secretly: both which be of one force to Christian religion: and this no man vsil deny that hath any little skil of the Ecclesiastical rites or customes. For if we goe about to rejette the customes not contained in Scripture, as being of small force, we shal vvvingingly and vsawares mangle the Gospel it self in the principal partes thereof, yea rather, we shal abridge the very preaching of the Gospel, and bring it to a bare name.

THE
THE SVMME OF THE NEW TESTAMENT.

T

HAT which was the summe of the Old Testament, so wit,
Christ and his Church, as S. Augustine failest, containing the Aug.de carud.
 ignorance: the very same is the summe of the New Testament also, cap. i. 4.
For (as the same S. Augustine faileth 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 ly hidden, and in the New doth the Old ly open.
And sayres our Saviour saide: I am not come to breake the Law or the
Prophets, but to fulfille them. For assuredly I say unto you, til heaven
and earth passe, one iote or one title shall not passe of the Law, till all be
fulfilled. In which words be sheweth plainly, that the new Testament is
nothing els but the fulfilling of the old.

Therefore to come to the partes: The Gospels doe tell of Christ him selfe (of
which the Old Testament did foretell) and that even from his coming into the world,
unto his going out thereof againe. The Acts of the Apostles doe tell of his
Church beginning at Jerusalem the headmost of the Levites, and of the propagation
thereof to the Gentiles and their headcrucie Rome. And the Apoclyptic doth
properly of it, even to the consummation thereof, which shall be in the end of the world.
The Epistles of the Apostles doe treat partly of such questions as at that time
were moused, partly of good life and good order.

The Summe of the 4 Gospels.

The Gospels doe tell historically the life of our Lord Jesus, shewing plainly,
that he is Christ or the king of the Levites, yea, from the time of the 10. 10. 31.
Old Testament, they had expected, and wished, that they of their own more malice
and blindness (the iniquitous beginning of the Seniors, but at the length the multitude
also conferring) would not receive him, but to shew his death: which for the
Redemption of the world, he at length permitted them to compass, whereas
thereby most unjustly to be refused of him, and so his Kingdom or Church to be taken
away from them, and given to the Gentiles. For the gathering of which Church
after him, he choose the Twelve, and appointed one of them to be the sheafe of all,
with instructions both to them and him accordingly.

The stories hereof is written by four: yea, in Exeget, and in the Apocalypse.

The more, are likened to four living creatures, every one according as his book beginneth.
S. Matthew to a Man, because he beginneth with the pedigree of Christ as he is
man. S. Mark to a Lion, because he beginneth with the preaching of S. John
Baptist, as it were the roaring of a lion in the wilderness. S. Luke to a Calf, because
he beginneth with a priest of the Old Testament (to yea, Zacharie the
father of S. John Baptist) which Priesthood was to sacrifice calves to God. S. John
to an Eagle, because he beginneth with the Dominie of Christ, flying so high as more
as not possible.
The first three do report as large what Christ did in Galilee, after the imprisonment of S. John Baptist. Wherefore S. John the Evangelist writing after them all, doth omit his doings in Galilee (save only one, which they had not written of, the wonderful bread which he told the Spermatists he could and would give, Is. 6.) and reporteth first, what he did visibles John Baptist as yet was preaching and baptizing: then, after John's imprisoning, what he did in Judea every yere about Easter. But of his Passion all four do write as large.

Where it is to be noted, that from his Baptizing (which is thought to have been upon Twelfth-day, which time he was beginning to be about 30 yere old, Luk. 3.) unto his Passion, are numbered three monsches and three yeres, in which there were also 4 Easter.

The argument of S. Matthiewes Gospel.

S. Matthiewes Gospel may be well divided into five partes. The first parte, as touching the Infancie of our Lord Jesus: Chap. 1 and 2.

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

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

The fourth, of his comming into Judea, toward his Passion: chap. 19. and 20.

The fift, of the Holy week of his Passion in Hierusalem: chap. 21 unto the end of the bookes.

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. John) to be one of the foure Evangelistes. Among which four also, he was the first that wrote, about 8 or 10 yeres after Christians Auestion.
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO MATTHEW.

CHAP. I.

The pedigree of Isia, to shew that he is Christ, promised to * Abraham and * David. 12. Thus he was conceived and born of a Virgin, as Esai prophesied of Isia.

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

† * Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethren: † And Iudas begat Phares and Zaram of Thamar. * And Phares begat Elion. And Elion begat Aram. † And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. † And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. † And Iesse begat Dauid the King.

And * Dauid the King begat Salomon of her that was the wife of Vikias. † And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. † And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. † And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. † And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. † And Josias begat Iechonias & his brethren * in the Transmigration of Babylon.

† And after the Transmigration of Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabel. † And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim. † And Achim begat Eliud. † And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob Aij begat

The first part of this Gospel, of the Infancie of our Saviour Christ.

This Gospel is most solely sung in holy Church as Mass at Christmas day.

As also it is the Gospel of the Chasse of our B. lady because here is declared the pedigree of her also.

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begat "Joseph the husband of Mary: of whom was borne Jesus, who is called Christ."

Therefore are the generations of Abraham unto David, fourteen generations. And from David unto the captivity of Babylon, fourteen generations. And from the captivity of Babylon unto Christ, fourteen generations.

And the generation of Christ was in his wife. When his mother was espoused to Joseph, before they came together, the same was found to be with child by the Holy Ghost. Whereupon Joseph, being a just man, and not willing to make her a scandal, purposed in his heart to put her away privily. But as he was thus thinking, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, son of David, fear not to take Mary for thy wife; for that which is born in her is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name Jesus; for he shall save his people from their sins.

And this was done, that it might be fulfilled which was spoken by the Lord through the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a son, and shall call his name Emmanuel; which being interpreted is, God with us. And the angel rose from the dream, and Joseph did as the angel of the Lord commanded him, and took her to be his wife. And he knew her not until she brought forth her first-born son: and called his name Jesus.
CHA. II. ACCORDING TO S. MATTHEW.

1. When Jesus therefore was born in Bethlehem of Judah, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And when Herod the King heard this, he was troubled, and all Jerusalem with him. And when they were assembled together, the chief priests and scribes of the people, inquired of them where the Christ should be born. But they said to them, in Bethlehem of Judah, for thus it is written by the prophet:

6. And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come forth the Caesar who shall rule my people Israel.

7. Then Herod secretly called the wise men, and asked them of the time of the star, which appeared to them, and sending them into Bethlehem, said, Go, and inquire diligently of the child: and when you shall find him, make report to me, that I also may come and adore him.

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

13. And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and flee into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child, and went into a land.
and his mother by night, and retired into Egypt: and he
was there until the death of Herod: that it might be fulfilled
that which was spoken of our Lord by the Prophet, saying,
"Out of Egypt came I called my Son."

† Then Herod perceiving that he was deluded by the Sa-
ges, was exceeding angry: and sending "murdered all the men
children that were in Bethlehem, and in all the borders thereof,
from twa yeare old & under, according to the time which he
had diligently sought out of the Sages. † Then was fulfilled 17
that which was spoken by Jeremie the Prophet saying,
† A voice in Rome was heard, crying out & much wailing: Rachel bewailing
her children, & would not be comforted, because she are not.

† But when Herod was dead, behold an Angel of our Lord
appeared in a sleepe to Joseph in Egypt, † laying, 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 Is-
rael. † But hearing that Archelaus reigned in Ievvtie for Herod 21
his father, he feared to goe thither: and being warned in sleepe
retaryed into the quarters of Galilee. † And coming he dwelt 23
in a citie called Nazareth: that it might be fulfilled which was
sawd by the Prophets: That he Shall be called a Nazarite.

ANNOTATIONS

CHA. II.

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

2. Starre.] Christ's Nativity depended not on this starre, as the Priscillianists falsely surmised: but the starre upon his Nativity, for the seruice whereof it was created. Greg. Ho. 10.

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

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

5. Adored him.] This body (not Christ, the Godhead) the Sages adored in the cribbe. Let vs at the Adoration of the leafe imitate them: that we set him not now in the cribbe, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost poured out abundantly upon the sacrificer. He. 20. in 1. Cor. Ho. 7. in Mt. Ho. de Sando Fidigmone.

6. Treasures.] These treasures are as it were the first fruites of those riches and gifts, which p. 38. (according to the Prophecies of David and Esay) Gentiles should offer to Christ and his Churc. 

7. The three kings.

8. The three kings.
CHAP. III.

According to S. Matthew.

According to S. Matthew.

ND in those days * cometh John the Baptist preaching in the " desert of leevrie, † & saying, "Doe penance: for the Kingdom of heaven is at hand. † For this is he that was spoken of by Esay the Propher, saying, A voce of one crying in the desert, prepare ye the way of our Lord, make straight his path. † And the faylond had his garment of camels heare, & a girdle of a skinne about his loynes: and his meate was locustes & wvilde honie.

† Then vvent forth to him Hierusalem & al levvrie, and al the countrie about Iordan: † & vvere baptizd of him in Iordan, * confessing their sinnes. † And seeing many of the Pharisees & Sadduccees coming to his baptisme, he fayd to them.

Ye vipers brood, wvho hath chevved you to flee from the vvrath to come? † Yeld therefore "fruite vsworthe of penance. † And delite not to lay vwithin your selues, vve have Abraham to our father. * For I tel you that God is able of these stones to raife vp children to Abraham. † For nolv the "axe is pur to the roote of the trees. Every tree therefore that doth not yeld good fruite, shal be cut downe, & cast into the fyre.

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

It is not only damnable, to doe it: but also, not to doe good.

† M r. 1, 8
Lm. 3, 16.
M. 1, 16.
A b. 11.
16.19.4.
& fire. Whose fenne is in his hand, and he shal cleane purge his floor: and he will gather his wheate into the barn, but the chaffe he will burne with vnquenchable fire.

† Then cometh Iesus from Galilee to Jordan, unto John, to be baptized of him. But John stayeth him, saying, I ought to be baptized of thee, and comest thou to me? And Iesus answered, and said unto him, Suffer me for this time: for so it becometh me to be fulfilled all injustice. Then he suffered him. And Iesus being baptized, forthwith came out of the water: and loe the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him. And Iesus beheld a voice from heaven saying, This is my beloved Sonne, in whom I am well pleased.

‡ Eremites.

1. Defir. Of this word δεσπότης (in Greek) δεσπότης (in Eremites), that live a religious and auster life in deserts and solitane places, by the example of S. John Baptist, whom the holy Doctors therefore call the Prince and as it were the author of such profession, S. Chrys. hom. 1 in Mar. & be de le. Bapt. Hier. ad Epiph. de baut. var. 153. loc. i. c. 12. de div. off. Bernardi de serm. de Bapt. fol. Wherewith the Protetans are so offended that they say, S. Chrys. fol. iv. spake rashly and venturally. And no marvel, for whereas the Evangelist him self in this place maketh him a perfect pattern of penance and Eremical life, for desert or wildernes, for his rough and rude apparel, for abasing himself from all delicatence as according to our Sacrament, and as other people also, in such Max. 18. 13; Luc. 7. 33, they are not ashamed to recount all with this strange commenration, that it was a desert full of townes and villages, his garment was a chaseme, his meate such as the country gave and the people there vended to make him thereby a common man like to the rest, in his manner of life: clean against Scriptures, fathers, and reason.

3. Doe penance. So is the Latin, word for word, to readeth al antiquitie, namely S. Cyprian ep. 53, often, and S. Augustine li. 11 Confess. c. 12, and so is veyrally speache in the New Testament, specially in the preaching of S. John Baptist, * Christ him self, and * the Apostles signifie perfect repentance, which hath not onely contention and amendment, but contrition and sorrow for the offentie, and painfull lamentation, such as S. Cyprian speake of in all the foreaid epistle. But the Aduentaries of purpose (as namel Bezazz protestant) mislike that interpretation, because it fauouereth Satisfaction or finne, which they cannot abide. Where if they pretend the Greek word, we fende them to their places Mar. 11. 21. Lu. 10. 11. Cor. 7. 9. Where it must needs signifie, sorrowful, paynetful, and lamentorier repentance. We tel them also that * S. Basil a Greek Doctor calleth the Ninuities repentance with calming and heartcloth and alhes, by the fame Greek word μεταμετρησαι. And more we will tel them in other places.

8. Confessing their sinnes. John did prepare the way to Christ and his Sacraments, not only by his baptisme, but by inducing the people to confession of their finnes, which is not to acknowledge them faultes in generall to be finnes, but also to vnder every man his finnes.

9. Fracte Wurde. He preacheth satisfaction by doing worthy fruutes or worke of penance, which are (as S. Hierom faith in 2. Thes. 10. 11) falling, praying, almes and the like.

10. The axe. Here preachers are taught to shorth from doing evils for feares of Hell, and to exort to doe good in hope of heauen: which kind of preaching our Apostle doe commendeth.

11. In Water. Johnne baptisme did not remoute finnes, nor was comparable to Christ Baptisme, as here it is plaine and in manie other places, Hiero. adv. Lucif. Ang. de Bapt. cont. Dom. li. 1. c. 10. 11. Yet is it an article of our faith, that thence is no better then the other, Which they lay not to exalt Johnes, but to derogate from Christ Baptisme, for that they make it of no more value or efficacie for remoulation of finnes: and grace, and justification, then was Johnes: thereby to maintain their manifolds hereby, that Baptisme taketh not away finnes: but that a man is not cleaner or fitter by the Sacrament of Baptisme then before, that it is not necessarie for children unto
CHA. IIII.  ACCORDING TO S. MATTHEW.

It is enough to be borne of Christian parents, and such like erroneous positions well known among the Calvinists.

12. Flown. This course is this Church militant here in earth, wherein are both good and bad (here signified by corn and chaffe) til the separation be made in the day of judgment: contrase to the doctrine of the Heretikes, that hold, the Church to consist only of the good.

16. Opened. To signifie that heaven was shut in the old law, til Christ by his Passion opened it, and to by his Attonition was the first that entered into it: constrasse to the doctrine of the Heretikes. See Hebr, 9, 5 and 11, 18.

CHA. IIII.

Christ going into the desert to prepare himself before his Manifestation, overcometh the
Demems necessaries. 12. Beginning in Galilee, as the Prophet said he should: to he called to the Disciples: and with his preaching and miracles draweth unto him innumerable followers.

1 Hen * IESVS was leadde of the Spirit into the "desert, to be tempted of the Deuill. And when he had fasted forty dries and fastirt nightes, afterward he was hungry. And the tempter approcheth & sayd to him, If thou be the sonne of God, command that these stones be made bread. Who answereth & saith, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

5 Then the Deuill tooke him vp into the holy citie, and set him vp upon the pinnacle of the Temple, and sayd to him, If thou be the sonne of God, cast thy self downe, for it is written. That he will give his Angels charge of thee, & in their hands shall they hold thee vp, lest perhaps thou knocke they stone against a stone. IESVS sayd to him againe, It is written, Thou shalt not tempt the Lord thy God.

8 Against the Deuill tooke him vp into a very high mountaine: and he sleaved him at the Kingdoms of the world, and the glorie of them, and sayd to him, All these will I give thee, if falling downe thou vviest adore me. Then IESVS sayth to him, Auant Satan: for it is written, The Lord thy God shall thou adore, & he him onely shalt thou serve. Then the Deuill left him: and behold Angels came, and ministrated to him. *

12 Then IESVS had heard that John was delivered the third part of the Gospel, of Christ's manifesting himself by the way of the fea beyond Jordan of Galilee, of the Gentiles: the people that were in preaching, darkness, had seen great lights; and to them that were in the shadow of death, light was rejoyced unto them. From that time IESVS began to Galilee.

B
THE GOSPEL

preach, and to say,* Do penance, for the Kingdom of heau-

n is at hand.

† And Iesus * walking by the sea of Galilee, saw two bro-

thren, Simon who is called Peter, & Andrew his brother,
casting a net into the sea (for they were sit hers) † & he saith 19
to them, Come ye after me, and I will make you to be fith-

ers of men. † And they incontinent leaving the nettes, follov ed 20
him. † And going forward from thence, he saw * other two 21
brothren, James of Zebedee & Iohn his brother in a shippe
with Zebedee their father, repaying their nettes: and he cal-
led them. † And they furthwith left their nettes & father and 22
follov ed him. 

† And Iesu * went round about all Galilee, teaching in 23
their Synagogues, & preaching the Gospel of the Kingdom:
"healing euery maladie and euery infirmitie in the people.
† And the bruite of him went into al Syria, and they presented 24
him al that were at ease, diuersely taken with diseases
and torments, and such as were possest, and lunatikes, and sicke
of the palply, and he cured them: † And much people follov ed 25
him from Galilee and Decapolis, and Hierusalem, and from
beyond Iordan.

ANNOTATIONS

1. Deftet.] As Iohn the Baptist, so our Saviour by going into the desert and there living in
contemplation even among brute beasts, and subject to the assaults of the Devil for our times,
goth a warrant and example to such holy men as have lived in wildermess for penance and
contemplation, called Eremites.

2. Fasted foure daies.] Elias and Moyzes (saith S. Hierom) by the fast of 40 daies were filled
with the familiaritie of God, and our Lord him self in the wildermess fasted as many, to leave
unto vs the folemae daies of falt, (that is, Lent.) Hiero, in e. 11 Esa. S. Auguistine also hath the
very like wordes ep. 119. And generally at the ancient fathers that by occasion or of purpose
spake of the Lent-faft, make it not onely an imitation of our Saviours fast, but also an Aposto-
licall tradition, and of necessite to be kept.

Consequence to Lent (saith S. Ignatius) for it commeneth
the imitation of our Lords conservation. And S. Ambrose saith plainly, that it was not ordained by
men, but conferred by God: not invented by any earthly cogitation, but commanded by the heavenly
Maestie. And againe, that it is not to fast at the Lent. S. Hieromi wordes also be most
plain: we (saith he) fast foure daies, or, make one Lent in a yere, according to the tradition of
the Apostles, in time comenent. This time most comenent is (as S. Auguistine saith ep. 119) immedi-
ately before Easter, thereby to communicate with our Saviours Passion: and as other writers
do adde thereby to come the better prepared and more worthy, to the great solemnitie of
Christes Resurrection: beside many other goodly reasons in the ancient fathers which for breuete
we omitte. See (good Christian Reader) 11 notable sermons of S. Leo the Great de Quadragesimea,
of Lent: namely Ser. 6 and 9, where he calleth it the Apostles ordinance by the doctrine of
the Holy Ghost. See S. Ambrose from the 21 sermon forward; in S. Bernard 7 sermons, and
in many other fathers the like. Lest of al, note well the saying of S. Auguistine, who affirmeth
that by due observation thereof, the wicked be separated from the good, inbelds from Christians,
heretics from faithful Catholikes.

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

6. It is writen. Here was alledge scriptures, as here the Devil doth, in the false sense: the Church vext them, as Christ doth, in the true sense, and to confute their falseness. Aug. conc. Euseb. li. c. 5. 11. 12. 7.

11. Him only serve.) It was not said, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him only shalt thou serve: in Grecian, ἈΓΑΠΗΣΩ. Aug. exp. Gen. q. 61. Labriola, whereupon the Catholike Church hath alwayes vied this most true and necessarie distinction: that there is an honour due to God only, which to give unto any creature, were idolatry: and there is an honour due to creatures also according to their dignity, as to Saints, holy things, and holy places. See Euseb. Hist. Ec. li. v. c. 14. S. Hieron. cont. Vigil. ep. 13. Aug. li. 18. Contin. c. 1. Lec. 1. Tran. c. 4. Cons. Hist. li. 1. de imag. Red. in a. Luc.

17. Do penance.) That penance is necessarie also before baptism, for such as be of age: as John, so our Saviours preaching declared, both beginning with penance.

18. Healing every maladies.) Christ (saith S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew came a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Hereikes ving deceitful wile, but neither the drowse the old error of the very Heathen with violence firming against it, might in any part shake and cast downe. Aug. de viva. cred. c. 16.

CHAP. V.

Mat. 6. 30.

N D seeing the multitudes, he went vp into a mountaine, and when he was set, his Disciples came vnto him, and opening his mouth he taught them, saying,

† Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. † Blessed are the meek: for they shall possess the land. † Blessed are they that mourne: for they shall be comforted. † Blessed are they that hunger & thirst after justice: for they shall haue their fil.

† Blessed are the merciful: for they shall obrayne mercy. † Blessed are the cleane of Hart: for they shall fee God. † Blessed are the peace-makers: for they shall be called the children of God. † Blessed are they that suffer persecution, for justice: for theirs is the Kingdom of heauen. † Blessed are ye vpphen they shall reuile you, and persecute you, & speake al that naught is agaynst you, vntruely, for my sake: † be glad & reioyce, for your reward is very great in heauen. † For so they persecuted the Prophets, that vvere before you.

† You are the salt of the earth. † But if the salt leese his vertue, wherewith shall it be salted? It is good for nothing any more, but to be cast forth, and to be troden of men. † You are the light of the world. A citie cannot be hid, situated upon a mountaine. † Neither do men light a candle
candel and put it vnder a but hel, but vpon a cadlesticke, that it may shine to all that are in the house. So let your light shine before men: that they may see your good vvorke, and glorifie your father which is in heauen.

† Do not thinke that I am come to breake the Law or the Prophets. I am not come to breake: but to fufil. For as surely as I say vnto you, * til heauen and earth passe, one jot or one tittle shall not passe of the Law: til al be fufilled. He therefore that shal breake one of these least commanuddenettes, & shal so teach men: shal be called the leaft in the Kingdom of heauen. But he that shal doe and teach: he shal be called great in the Kingdom of heauen. †† For I tel you, 21 that vnles your justice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen.

† You have heard that it was sowed to them of old. * Thou shalt not kil, and vwhofoe killeth, shal be in danger of judgement. † But I say to you, that vwhofoeuer is angrie with his brother, shal be in danger of judgement. And vwhofoeuer shal say to his brother, Raca: shal be in danger of a council. And vwhofoeuer shal say, Thou fool: shal be guilty of the "hel of fyre. †† If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought against the: † thy offering before the altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy gift. †† † Be at agreement with thy aduertarie; and times vwholes thou art in the vway with him: lest perhaps the aduertarie deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. †† Amen I say to thee, thou shalt not goe out from thence til thou repay the laft farthing.

† You have heard that it was sowed to them of old. * Thou shalt not committ aduértarie. † But I say to you, that vwho-foeuer shal see a woman loo after her, hath already committaduértarie with her in her hart. † And if thy right eie scandle the thee, plucke it out, & cast it from thee. for it is expedient for thee that one of thy limmes perish, rather then thy vwholes 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 vwhole body goe into hel.

† It was sowed also, * vwhofoeuer shal dimisse his vvife, let him...
According to S. Matthew.

Ch. V.

33 him give her a bill of divorcement. 
†But I say to you, whosoever shal dimisse his vsife, "excepting the cause of fornication, maketh her to committe aduoirrie: And he that shal forspike her that is dimissed, "commiteth aduoirrie.

†Agayne you haue heard that it was sayd to them of old, *Thou shal not comitte perurie: but thou shalte performe thy othes to our Lord. †But I say to you "not to luyere 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 by Hierusalme,because it is the citie of the great King. †Neither shalt thou luyere by thy head, because thou canst not make one heare vwhite or blake. †Let your talke be, yea, yea: no, no:and that which is ouer & above this, is of euil.

†You haue heard that it was sayd, *An eye for an eye and a tooth for a tooth. †But I say to you "not to ressitt euil: but if one strike thee on thy right cheeke, turne to him also the other: †and to him that vvill contvnd vvith thee in judgment, and take away thy cote, let goe thy cloke also vnto him. †and vvho-soever vvill force thee one mile, goe vvith him other 42 tvayne. †He that slketh of thee, giue to hym: and* to him that vould borowv of thee, turne not away.

Dem. 15, 7.

43 You haue heard that it was sayd, *Thou shal loue thy neighbour, and "hate thine enemie. †But I say to you, loue thy enemie, doe good to them that hate you: and pray for them that persecute and abuse you: †that you may be the children of your father which is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon iust & vniust. †For if you loue them that loue you, vvhat revvard shal you haue? do not also the Publicans this? †And if you iust your brethren only, vvhat do you more? do not also the 48 heathen this? †Be you perfect threfore, as also your heauen-ly father is perfect.

Annotations

Chap. v.

10. For injustice.) Here bykeis and other malefactors sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for injustice that have desirous the Church, and, where founda fayth or charity is not, there cannot be injustice. Cons. op. Parm. ii. i. e. 9. Ep. 50. Pud. 50. Comm. 5. And so by this scripture are excluded the false Martyrs, as S. Augustine often declareth, and S. Cypri de Unie. Ecl. nn. 11. 15. Reward.] In Latin and Greekke the word signifieth very wages and hire due for worke, and so presupposes a meritorious deed.
The Church visible.

11. The light. This light of the world, and cide on a mountayne, and candel vpon a candlestick, ligithe the Clergie, and the whole Churche, fo built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor unknown. Aug. conf. Fulg. Donat. c. 18. Li. 16.ousi. Fans. c. 17. And therefore, the Churche being a candel not vnder a bale, but shining to al in the house (that is) in the world, what if hal 1 day more (saith S. Augustin) then that they are blind which Chus their eyes against the candel that is set on the candelstick? Tract. s. in ep. 16.

12. Your light. The good life of the Clergie edifieth much, and is God's great honour; whereas the contrary dishonnoureth him.

13. Oue of these. Behold how necessarie it is, not only to beleue, but to keepe the commandments, even the very least.

14. Your injustice. It is our injustice, when we heauen vs of God. Aug. in Ps. 30. Cons. i. De Sp. et lit. c. 9. So that Christians are truely just, and have in them feele their inherent injustice, by doing Gods commandements. Without which injustice of worker no man of age can be iuicte. Aug. de fac. et oper. c. 16. Whereby we fee saluation, justice, and iuicition, not to come of only fayth, or impuation of Christ's iuicite.

15. Venial sines. Here is a playne difference of sines, some mortal that bring to Hel, some leffe, and leffe punished, called venial.

16. Gifts at the altar. Beeware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholicke Churche, which is the whole brotherhood of Christian men, Heb. 11. 5.

17. Excepting the cause of forsaucation. This excepcion is onely to fiew, that for this one cause a man may put away his wife for euer; but that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leave out this excepcion, saying: "Whoever diismisseth his wife, and marrieth an other, committeth adultery." See the Annos. Luc. 19, 9. But if both parties be in one and the same fault, then can neither of them so much as divorce or put away the other.

18. Communicate admission. The knot of Marriage is a thing of so great a Sacrament, that not by separation it felf of the parties it can be loosed, being not lawful neither for the one part nor the other, to marry againe vpon divorce. Aug. de bo. Cons. c. 5.

19. Not to waste. The Anabaptists here not following the Churches iudgement, but the bare letters (as other Heretikes in other cases) hold that there is no one lawful, no not before a judge. Whereas Christ speakeseth against faile and visual (swearing in common tale), when there is no cause.

20. Not to refes mail. Here also the Anabaptists gather of the letter, that it is not lawful to goe to law for our right; as Luther also vpon this place held, that Christians might not refus the Tzuke. Whereas by this, as by that which followed, patience only is signified and a will to suffer more, rather then to revenge. For neither did Christ nor S. Paul folowe the letters by turning the others checks. 10. 11. Act. 31.
5. 

† And when ye pray, ye shall not be as the \textit{hypocrites,} 

The second \textit{work} of \textit{justice.}

6. 

That thou stand and pray in the Synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee. † And when you are praying, speak not much, as the heathen. For they think that in their much-speaking they may be heard. † Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him.

9. 

† Thus therefore shal you pray. \textit{Our father which art in heaven, sanctified be thy name.} † Let thy kingdom come. Thy will be done, as in heaven, so in earth also. † Give us our daily \textit{substance.} † And forgive us our debts. † And lead us not into temptation. But deliver us from evil. Amen. † For if you will forgive men their ooffenses, your heavenly father will forgive you also your ooffenses. † But if you will not forgive men, neither will your father forgive you your ooffenses.

12. 

† And when you fast, be not as the hypocrites, for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. † But thou when thou dost fast, anoint thy head, and wash thy face. † That thou appear not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee.

19. 

† Heape not vp to your selues treasures on the earth; where the rust and moth do corrupt, and where theues digge through and steale. † But heape vp to your selues treasures in heaven: where neither the rust nor moth doth corrupt, and where theues do not digge through nor steale. † For where thy treasure is, there is thy heart also. †† The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome. † But if thine eye be naught, thy whole body shall be darksome. If then the light that is in thee, be darkness; the darkenes it self howe great shall it be?

24. 

† No man can \textit{serve} two masters. For either he will hate the one, and love the other: or he will fastynge the one, and content the other. You cannot \textit{serve} God and Mammon.

25. 

† Therefore I say to you, \textit{be not} careful for your life \textit{what you shal} care, neither for your body \textit{what} payment you shal put on.
put on. Is not the life more then the meate: and the body
more then the rayment? † Behold the foules of the ayre, that 26
they lovov nor, neither reap, nor gather into barnes: and your
heavenly father feedeth them. Are not you much more of
price then they? † And vvhich of you by caring, can add to his 27
flature one cubite? † And for rayment vvhv why are you careful? 28
Consider the lilies of the field howv they grovv: they labour
not, neither do they spinne. † But I say to you, that neither 29
Salomon in al his glory vs was arrayed as one of these. † And if 30
the grasse of the field, vvhich to day is, and to morovv is cast
into the oue, God doth so clothe: howv much more vou O ye
of very small faith? † Be not careful therefore, saying, vvhv 31
shal vve eate, or vvhv shal vve drinke, or vvhv verewith shal
vve be courtesed? † for al these things the † Heaten do seeke 32
after. For your father knowovveth that you neede al these things.
† Seeke therefore first the Kingdom of God, & the iustice of 33
him: and al these things shal be given you besides. † Be not 34
careful therefore for the morovv. For the morovv day shal be
careful for tis self. Sufficient for the day is the evil thereof.

ANNOTATIONS
CHA. VI.

1. Injus. † By here it is plaine that good workes & iustice, and that man doing them doth
iustice, and is thereby suit and iustified, and not by tayth only. Al which iustice of a Christiann man
our Saviour here compelleth in their three workes, in Almes, falling, and prayers. Aug. i. perf.
iust. i. 8. So that to giue almes, is to iustice, and the Workes of meritt are iustice. Aug. in
Ep. 1. Thess. 3.

4. Repay. † This repaving and rewarding of good Workes in heauen, often mentioned here
by our Saviour, declareth that the fayd workes are meritorious, and that we may do them in
respect of that reward.

1. Hypocrisie. † Hypocrisie is forbidden in all these three Workes of iustice, and not the doing
of them openly to the glone of God and the profit of our neighbour and our owne iudgements: for
Christ before (c. 1.) biddeth, sayings: Lay not your life in shine before men & c. And in all such workes
S. Gregories rule is to be followed, The Workes so to be in publike, that the several man ymay in secret.
No. 11. in Censor. c. 10.

7. Much praying. † Long prayer is not forbid, for Christ his self spent whole nights in
prayer, and he sayeth, we must pray alwayes, and the Apostle exhorteoth to pray without inter-
motion, and the holy Church from the beginning hath had her Canonical houres of prayer: but
idle and voluntary babbling, either of the heathens to their goddes, or of Heretikes, that by long
Rhetorical prayers thinke to persuade God: whereas the Collects of the Churche are most breke
and most chieful. See S. Augustin. ep. 126. c. 8. p. 10.

TH E I N T R O D U C I O N.

11. Superstitious bread. † By this bread so called according to the Latin Word and the Greek,
we aske not only al necessarie suffrenance for the body, but much more al spirituall foode, namely
the blessed Sacrament it self, which is Christ the true bread that came from heauen, and the bread
of life vs that cait his bodye, Cypri. de ecc. De. Aug. op. 132 c. 11. And therefore it is called here
Superstitious, that is, the bread that paffeth and excellenth al creatures, Hier. in 1. Tit. in 6. Mat.

12. Damns. † These damns doe signifie not only moral damns, but also venal, as S. Augistine
often teacheth: and threfore evry man, be he never so iust, yet because he can not live without
venal tennes, may very truly and ought to say this prayer. Aug. omen. deus op. Pleg. 11 c. 10.
l. 21 de Cimn. c. 27.

13. Leads in not
CHAP. VII.

In this third and last Chapter of his Sermon, because we know not men as men, be biddeth vs beware of judging: and moreover he calleth open dogs (as he calleth them) as they be, if these works of injustice forme to hard. We must pray instead of him that greater things, viz. in the main, form short rules of injustice, and then be destroyed with al shame for the same way both of the Catholicke fyshe, as also of good life: because only fyshe will not suffise.

VDGE not, that you be not judged. †For in what judgment you judge, you shall be judged: and in what measure you mete, it shall be measured to you againe. †And why seest thou the mote that is in thy brothers eye: and the beam that is in thine owne eye thou seest not?

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

†Hypocrifye, 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.

†Give not that which is holy to dogges: neither cast ye your pearles before swine, lest perhaps they tread them with their feete, and turning al to teare you.

†Ake, and it shall be given you: seekke, and you shall finde, knocke, and it shall be opened to you. †For every one that ake, receiueth: and that seeketh, findeth: and to him C that
that knocketh, it shall be opened. † Or what man is there of you, whom if his child shall ask bread, will he reach him a stone? † Or if he shall ask him fish, will he reach him a serpent? † If you then being asked, know how to give good gifts to your children: how much more, will your father, who is in heaven, give good things to those who ask him? † All things therefore you will give your children. For this is the Law and the Prophets.

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

† Take ye great heed of false Prophets, which come to you in the clothing of sheepe, but inwardly are ravening wolves. † By their fruits ye shall know them. Do men gather grapes of thorns, or figges of thistles? † Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits. † A good tree cannot yield evil fruits, neither can an evil tree yield good fruits. † Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire. † Then shall the fruit of their fruits be known to them.

† Not every one that saith to me, Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven, he shall enter into the Kingdom of heaven. † Many shall say to me in that day, Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles? † And then I shall confess to you, that ye knew me not, and depart from me ye that work iniquity. † Every one therefore that heareth these my words, and doeth them: shall be likened to a wise man that built his house upon a rocke, and the rain fell, and the floods came, and the windes blew, and they beat against that house, and it fell not, for it was founded upon a rocke. † And every one that heareth these words, and doeth them not, shall be like a foolish man that built his house upon the sand, and the rain fell, and the windes blew, and they beat against that house, and it fell, and the fall thereof was great.

† And it came to passe, when Iesus had fully ended these words, the multitude were in admiration upon his doctrine.
The Gospel on
the 3. Sunday
after the Epiphania.

1. And when he was come downe from the mountaine, great multitudes followed him:
2. And behold a leper came and adored him saying, Lord, if thou wilt, thou canst make me clean.
3. And Iesus stretching forth his hand, touched him, saying, I will be thou made clean. And
4. forthwith, his leprosy was made clean. And Iesus said to him
him, See thou tel no body : but goe, * shevvy thy selfe to the "priest, & offer the" gift which Moyses commaundd for a testimonie to them.

† And * vvhen he vvwas entred into Capharnauum, there 5 came to him a Centurion, beseeching him, † & luying, Lord 6 my boy lieth at home sicke of the palsey, & is sore tormented. † And I es vs sayth to him, I vvil come, & cuyre him. † And 7 & the Centurion making answer, sayd, Lord I am not vvorthie that thou shouldest enter vnder my roose: but only lay the vvord, and my boy shal be healed. † For I alfo am a man 9 subiect to authortie, havuig vnder me fouldiars: and I say to this, goe, and he goeth: and to an other, come, & he cometh: and to my fennent, doe this, & he doeth it. † And I es vs 10 hearing this, maruieled: and sayd to them that folwvvd him, Amen I say to you, I have not found fo great faith in Israel. † And I say to you, that many shal come from the East and 11 west, and I hal fritte downe vvth Abraham & Isaac & Iacob in the kingdome of heauen: † but the children of the kingdome 12 shal be cast out into the extierior darkenesse: there shal be vveeping & gnashing of teeth. † And I es vs sayd to the 13 Centurion, Goce: and as thou haft beleuved, be it done to thee. And the boy vvvas healed in the same houre. †
† And * vvhen I es vs was come into Peters house, he lavy 14 his vvives mother layde, & in a fittte of a feuer: † and he tou- 15 ched her hand, and the feuer left her, and she arose: and mini- 16 stred to him. † And vvhen evening vvvas come, they brought 16 to him many that had diuels: and he caueth the spirites vvth a vvord: and al that vvere il at ease he cured: † that it might 17 be fufilled vvch vvvas spoken by Esay the Prophete sayng, He take our infirmities, and bare our diseases.
† And I es vs seeing great multitudes about him, com- 18 maundd to goe beyond the vvater. † And a *certaine Scribe 19 came, and laved to him, Master, I vvil folovv thee vvtherfoe- 20 uer thou shalt goe. † And I es vs 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 es vs sayd to him, Folovv me, and let the dead 22 burie their dead.
† And * vvhen he entered into the boate, his Disciples so- 23 lovved him: † and loe a great tempest arose in the sea, so 24 that
that the boat was covered with vveues, but he slept. And they came to him, and raised him, saying, Lord, is it not time to depart thither? Then rising vp he commanded the vvvines & the sea, and there ensued a great calme. Moreover the men marveled saying, what is this, for the vvvines and the sea obey him? And when he was come beyond the vvater into the country of the Geraens, there mett him two that had duels, coming forth out of the sepulcrers, exceeding fierce, so that none could passe by that vvay. And behold they cried saying, what is betwene vs and thee? vs the sonne of God? art thou come hither to torment vs before the time? And there was not farre from them an heard of many vvine-feeding. And the duels besought him saying, If vs cast vs out, send vs into the heard of vvine. And he said to the Goe. But they going forth vsent into the vvine, and behold the whole heard vvent with a violence headlong into the sea; and they dyed in the vvaters. And the vvineheardes fled: and coming into the citie, told al, and of them that had been possessed of duels. And beholding the whole citie vsent out to vs and vvhen they saw him, they besought him that he vsend vs passe from their quarters.

ANNOTATIONS

CHA. VIII

25.且那船覆了，並且他睡了。的時候，他們來到他面前，說，主，這不是時節要行進去嗎？
26.於是，他們起來，開船前行。那風平浪靜了。因為他們定睛望那風浪，那時少年人驚奇說，
27.這不是同婦女和童男的船，都是我們熟悉的人，以為在海中遇見了他們。

28.且那時，他已經超出水面，進入加利利的國中，那時有兩個人，他們有殺人之爭，
29.他們在水邊等他，因為那時他們已經聽見了異象的聲音，那時他們彼此商量說，
30.我們若不救這兩個，是無法得救的。

31.他們都去求了他，說，我們是因為爭了而來求於你，主，因為我們不知道有 MCCORD

32.主就出去了，並且他們在他面前出海，因那時風浪平息了，
33.那些因為風浪平靜而漂到海中的人都平安了。他們說，主，你已經使我們平安了，
34.因為你的名已經在凡人中得了美名。
The Gospel

Chap. IX.

The Masters of the lawe be confuseth both with reasons and miracles: y defending his remonstrings of sinners, yt his eating with sinners, to and his confounding to his weak Disciples until he have made them stronger. yt being also in two miracles, the order of his prudence about the Jews and Gentiles, leaving the one before he called the other. yt he cureth true blind men, and one possesst. yt having vseth so many miracles together confuseth his enemies, and yet they Wroth against the people, he thinketh of finding true pastours among them.

ND entrance into a boate, he passed over the water, and came into his own city. And behold they brought to him one sick of the palsey lying in bedde. And Iesus seeing their faith, said to the sick of the palsey, Haue a good heart sonne, thy sinnes are forgiuen thee. And behold certaine of the Scribes sayd vvhether, and vvhether, he blasphemeth. And Iesus seeing their thoughtes, saide, Wherfore thinke you evil in your hartes? Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise, and walke. But that you may know, that the Sonne of man hath power in earth to forgiue sinnes, (then sayd he to the sick of the palsey,) Arise, take vp thy bedde, and goe into thy house. And he arose, and went into his house. And the multitudes seeing it, were 8 arrased, and glorified God that gave suche power to men.

And when Iesus passed forth from thence, he saw a man sitting in the custome-house, named Matthew: and he saide unto him, Follow me. And he arose vp, and followed him. And it came to passe, as he was sitting at meat in the house, to behold many Publicans and sinners came, and sate downe with Iesus and his Disciples. And the Pharisees seeing it, sayd to his Disciples: why doth your Master eate with Publicans & sinners? But Iesus hearing it, saide: They that are 12 in health, neede not a physician, but they that are ill at ease.

But go your wayes and learne vvhath it is, I will mercie, & not justice. For I am not come to cal the innt, but sinners.

Then came to him the Disciples of John, saying, why doth and the Pharisees faile ofte, but thy Disciples do not?
CH. IX. ACCORDING TO S. MATTHEW. 23

15 But ffaff, r And IEs Vs sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vwith them? But the dayes vvil come when the bridegrome shal be taken away from them, and then they shal faft. r And no Christ signifieth that the Churches shal vve fasting days after his Ascension. Episc. in Comp. jub. Cath. 

16 And no body putteth a piece of raw cloth to an old garment. For he taketh away the peecing thereof from the garment, and there is made a greater rent. t Neither do they put new vine into old bottels. Otherwise the bottels breake, and the vine runneth out, and the bottels perish. But new vine they put into new bottels: and both are preferred together.

18 As he vvas speaking this vnto them, behold a certain Gouernour approached, and adored him, sayd, Lord, my daughter is euven now dead: but com, lay thy hand vpon her, and she shal live. t And IEsVs ryng vp followed him, and his Disciples. t And beheld a vvoman vvhich vvas troubled vvith an issue of bloud vvevelue yeres, came behind him, and touched the hemme of his garment. t For she sayd vvithin her self, If I shal touch only his garment: I shal be safe. t But IEsVs turning and seeing her, sayd, Haue a good hart daughter, thy faith hath made the safe. And the vvoman became vvhole from that houre. t And vvhen IEsVs vvas come into the house of the Gouernour, & lavg minstrels and the multitude keeping a flutte, t he sayd, Depart: for the vvenche is not dead, but sleepeeth. And they laughed him to skorne. t And vvhen the multitude vvent forth, he entered in, and held her hand. And the mayde arose. t And this bruute vvent forth into al that countrie.

19 t And as IEsVs passed forth from thence, therefolovved him two blinde men crying and sayng, Haue mercie on vs, O fonne of Davuid. t And vvhen he vvas come to the house, the blinde came to him. And IEsVs sayth to them, Do you beleue, that I can doe this vnto you? They say to him, Yea.

20 Lord. t Then he touched their eyes, sayng, According to your faith, be it done to you. t And their eyes were opened, and IEsVs threatened them, sayng, See that no man know it.

21 t But they vvent forth, & bruited him in al that countrie.

22 t And vvhen they were gone forth, s beheld they brought him a dumme man, possesed vvith a diuel. t And after the diuel vvas cast out, the dumme man spake, and the multitudes marueled sayng, Neuer vvas the like seene in Israel. t But
THE GOSPEL

CH. IX.

† But *the Pharisees say'd, "In the prince of diuels he casteth out diuels.

† And *Jesus went about all the cities, and townes, teaching in their synagoges, and preaching the Gospel of the kingdom, and curing every disease, and every infirmity.† And seeing the multitudes, he pitied them, because they were vexed, and lay like sheep that have not a shepheard.† Then 37 he saith to his Disciples, The haruest surely is great, but the vworkemen are few.†† Pray therefore the Lord of the haruest, that he send forth vworkemen into his haruest.

ANNOTATIONS

CHAP. IX.

1. He blasphemeth. When the jewes heard Christ remittize sinnes, they charged him with blaspheme, as Herodtes now charg'd his prelates of the new Testament, for that they remittize sinnes: to whom he saith: When thou remittest the debts of a man, thy friend, thou forgivest him. Mat. 18. 21, 22.

Men have power to forgive sinnes.

6. The same of man in earth. Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church and our sheepe Bishop and Priest according to his manhood, in respect whereof all power was given him in heauen and earth. Mat. 27. 26. 14.

5. Glorified. The taythulle people did glorifie God that gave such power to men for to remit sinnes and to doe miracles, knowing that what he committed to men, is not to his derogation, but to his glorie. him felt only being fill the principal worker of that effect, men being only his ministeres, dependents, and working under him and by his commissioun and authoritie.

11. Not a sacrifice. These are the words of the Prophete, who (make them even then when sacrifices where offered by Gods commandement: in that it maketh not against sacrifice, but he that sacrificeth without mercy and charitie, and generally with mortal sinne, is not acceptable. The jewes offered there sacrifices devoutly, but in the mean time they had no pitie nor mercie on their bretheren: that is it which God misliketh.

18. Wine. By this new wine, he doth plainly here signifie fasting and the fitter kind of life: by the old bozells, them that can not away therewith.

24. Twelwe years. This woman a Gentile had her daughte twelve yeares, and the Gouerners daughter a leue (which is here said to life) was twelve yeares old. Luke 1. Marke then the allegone hereof in the jewes and Gentiles. As that woman fel sicke when the wenche was borne, so the Gentiles went their owne waves into idolatrie, when the leues in Abraham beleuued, Agayne, as Christ here went to rave the wenche, and by the way the woman was first healed, and then the wenche remuied: so Christ came to the leues, but the Gentiles beleuued first and were sauc'd, and in the end the leues shal beleuue alfo. Hieron. in Mat.

27. Touch not. Not only Chrittes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceding from his holy person to them. Yea this woman returning home, set vp an Image of Chrit, for memone of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threwe downe, and set vp his owne in stead thereof, which was immediatly destroyed by lyre from heauen. But the Image of Chrit broken in pieces by the heathens, the Christians afterward gathering the pieces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.
CHA. X.  ACCORDING TO S. MATTHEW. 25

18. Do you believe that I can? We see here that to the corporal healing of these men he required only that faith, that he may be able. Which faith is not sufficient to inflame them. How then do the Heretickes by this and the like places plead for their only infusing faith? See the Ames. Mar. 5, 14.

19. Prayer therefore. Therefore doth the Church pray and fast in the Ember davies, when holy Orders are gotten, that is, when workmen are prepared to be sent into the harret. See A. 11, 2.

CHAP. X.

Mr. 5, 13, 6, 7.
Lk. 6, 13, 3, 1.

N D haung called his twelve Disciples together, * he gave them* power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmities.

1 And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother,
2 James of Zebedee, and John his brother, Philip and Barthlemev, Thomas and Mathew the publican, and James of Alphaz, & Thaddæus, Simon Canaanæus, and Judas Iscariote, who also betrayed him.

3 These twelve did Iesus send: commanding them, saying, Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not: but go ye rather to the sheepe that are perished of the house of Israel. And going preaching, saying, That the kingdom of heaven is at hand.

4 Cure the sick, raise the dead, cleanse the lepers, cast out dews: gratis you have received, gratis give ye. * Do not possess gold, nor silver, nor money in your purses: * nor a scrip for the way, neither two coats, neither shoes, neither rodde; for the workman is vworthie of his meate. * And into whatsoever city or towne ye shall enter, inquire vwho in it is vworthie; and there tarie til you goe forth. * And when ye enter into the house, salute it, saying, Peace be to this house. * And if so be that house be vworthie, your peace shal come vpon it. but if it be not vworthie: your peace shal returne to you. * And vwhofoeuer shal not receiue you, nor heare your vvordes: going forth out of the house or the citie shal shake of the dust from your feete. * Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrihans in the day of judgement, then for that citie.

D Behold
Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. And take heed of men. For they will deliver you up in Councils, and in their synagogues they will scourge you. And to Presidents and to Kings shall you be led for my sake, in testimony to them and the Gentiles. But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the children shall rise up against the parents, and shall reproach them, and shall persecute you in that city, flee into another. Amen I say unto you, you shall not finish all the cities of Israel, until the generation of men come.

The Disciple is not above the master, nor the servant above his lord. If it suffice the disciple that he be as his master, and the servant as his lord. If they have called the good master of the house Beelzebub, how much more them of his household? Therefore fear ye not them. For nothing is hid wherein it shall not be revealed, and hidden, which shall not be known.

That which I spake to you in the dark, I shall speak in the light: and that which ye have heard in the ear, ye shall speak upon the house tops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell.

Are not two sparrows sold for a farthing, and one of them shall fall upon the ground without your Father? But your very hairs of the head are all numbered. Fear not therefore; better are you than many sparrows. Every one therefore that shall confesse me before men, I also will confesse him before my Father which is in heaven. But he shall deny me before men, I also will deny him before my Father which is in heaven. Do not ye thinke that I came to send peace into the earth? I came not to send peace, but the sword. For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's enemy is the father of his house. But he that loueth father or mother more than me is not worthy of me. And he that loueth the daughter more than me is not worthy of me. And he that loueth the father more than the daughter is not worthy of me. And he that loueth the mother more than the daughter is not worthy of me. And he that loueth the daughter more than the mother is not worthy of me. And he that loueth the father more than the daughter is not worthy of me.
mother more than me, is not worthy of me: and he that loueth sonne or daughter above me, is not worthy of me.  

38. And he that taketh not his cross, and followeth me, is not worthy of me.  

39. He that hath found his life, shall lose it: and he that hath lost his life for me, shall finde it.  

40. He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me.  

41. He that receieth a Prophet in the name of a Prophet, shall receive the reward  

A N N O T A T I O N S  
Chap. X.  

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

2. First Simon. Peter the first, not in calling, but in preeminence, for (as S. Ambrose faith in 2. Cor. 11.) Andrew first followed our Saviour before Peter; and yet the Prime of Andrew remained not,  

3. But Peter. Which preeminence of S. Peter abouve the other Apostles is so plently signified in this word, First, by the judgement wise of Heretics, that Beza, notwithstanding he confesseth the content of all copies both Latin and Grecian, yet is not al bled to say that he suspeeth that this word was slurred into the text, by some favoure of Peters Primacie. Wherby we have also that they care no more for the Greek then for the Latin, when it maketh a great difference; but at their pleasure say that all is corrupted.  

9. Do they profess. Preachers may not carefully seek after the superfluities of this life, or anything which may be an impedisment to their function. And as for necessaries, they deferee their temporal living at their hands for whom they labour spiritually.  

12. Some to this house. As Christ him self vied their words or this blessing often. Some to my house, so here he biddeth his Apostles say the like to the house where they come. And so hath it been sometimes, a most godly use of Bishops to give their blessing where they come. Which blessing must needs be of great grace and profit, when none but worthy person (as here we read) might take good thereof: and when it is not sent, but returneth to the owner, when the other partie is not worthy of it. Among other spiritual benefits it taketh away venial sinner.  

16. Steaks of the day. To confesse the true preachers, or not to receive the truth preached, is a very damnable sinne.  

15. More tolerable. Hereby it is evident that there be degrees and differences of damnation in Hell according to mens deserts.  

18. Kings. In the beginning Kings and Emperours persecuted the Church, but that they were bloud and bond of Martyrs: it should grow more mischievous. Afterward when the Emperours and kings were them selues become Christians, they vied their power for the Church, agnains Insidels and Heretics.  

21. It shall be gonne. This is vouched even as this present also, when many good Catholikes, that have no great learning, by their answers confound the Adversaries.  

22. How many more. No man said therefore if Heretics call Christes Vicar ANThichrift, when their forefathers the faithfull Jews called Christ him self Beelzebub.  

26. Confesse me. See how Christ afterweth the open confessing of him, that is, of his truth in the Catholike Church, for as wha Saul persecuted the Church, he sayd 'him self was persecuted; so to confess him, and his Church, is al one.  

28. The reward for harboure and helping any blesse left person having for his justie and conscience.
THE GOSPEL

CHA. XI.

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

16. Not peace but war.) Christ came to breake the peace of worldlings and sinners when the sone believeth in him, and the father doth not: the father is a Catholike, and the husband is not. For to agree together in inkeleisure, hereise, or any other inne, is a naughty peace. This being the true meaning of Christes worde, marketh that the Heretikes interpret this to maintaine their rebellions and troubles which their new gospel breede. Deo a me. Tps. cas. 1563.

17. Mores then.) No earthly thing, nor duty to Parents, wife, children, country, or to a mans owne body and life, can be any iust excuse why a man should doe, or yeene must feld to doe or beleue any thing, agaynst Christ or the vnoiue and faith of his Church. 

18. In the name.) Reward for hospitallity, and specially for receiving an holy person, as Prophert, Apostle, Bishop, or Priest persecuted for Christes sake. For by receivng of him in that respect as he is such an one, he shal be partaker of his merits, and be rewarded as for such an one. Whereas on the contrary side, he that receiveth an Heretic into his house and a false preacher, doth comminicate with his wicked worke. Ep. 1. 16.

CHAP. XI.

And it came to pass; when I s v s had done commanding his tvvelue Disciples, he passed from thence, to teach & preach in their cities.

† And vwhen Iohn had heard in prison the workes of Christ: sending tvvo of his disciples, he said to him, † Art thou he that art to come, or looke vve for an other? † And I s v s making ansvver said to them, Goe and report to Iohn what you have heard and seen. † The blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached; † and blessed is he that shall not be scandalized in me.

† And vwhen they went their wway, I s v s began to say to the multitudes of Iohn, † What vvent you out into the deefet to see? a reede shaken with the vvinde? † But 8 vwhat vvent you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. † But vwhat vvent you out to see? a Prophet? yea 9 I tel you and more then a Prophet. † For this is he of whom it is written, Behold I send mine angel before thy face, which shall prepare thy way before thee. †

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

Lut. 7,
18.

Esa. 35,
5. 6, 1.

Mal. 3, 1.
Cha. XI. According to S. Matthew.

12. lesser in the kingdom of heaven, is greater then he. † And * from the days of John the Baptist vntil now, the kingdom of heaven suffereth violence, and the violent beareth it awray. † For all the Prophets and the Lity prophecied vnto

13. John: † and if you will receive it, he is ** Elias that is for to come. † He that hath ears to heare, let him heare.

14. † And * vvhervnto salth I esteeme this generation to be like? It is like to children sitting in the market-place:

15. vvhich crying to their companions, † say, we have piped to you, and you have not daunted: vvhve have lamented, and you have not mourned. † For * John came neither eating,

16. nor drinking: and they say, He hath a diucl. † The Sonne of man came eating and drinking, and they say, Behold, a man that is a glutton and a vvinodrinker, a friende of Publicans and sinners. And vvisedom is justified of her children.

17. † Then * began he to vpraise the cities, vvhervnto vvere done the most of his miracles, for that they had not done penance. † Two be to thee Corozain, vvo be to thee Bethwashis: for if in Tyre & Sidon had been vvrufht the miracles that have been vvrufht in you, they had done penance in heare-

18. cloth and alhes long age. † But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgement, then for you. † And thou Capharnaum, shalt thou be exalted vp to heaven? thou shalt come downvn even vnto hel. for if in Sodom had been vvrufht the miracles that have been wroght vnto this day, † But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgement, then for thee.

19. † At that time Iesus answered and said, * I confesse to thee O Father lord of heaven and earth, because thou hast hid these things from the vwise and prudent, and haft reveale the to "little ones. † Yea Father, for so hath it vel pleasing thee.

20. † Al things are deliuered me of my Father. And no man knowveth the Sonne but the Father: neither doth any knowv

21. the Father, but the Sonne, and to vvhom it salth please the Sonne to reveale. † Come ye to me all that labour, and are burdened, and I will refresh you. † Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of heart: and you salth finde rest to your soules. † For my yoke is sweete, and my burden light. †
THE GOSPEL

ANNOTATIONS
CHA. XII.

1. Art thou he? John him self doubted not, for he baptized him and gave great testimonies of him before: 10, 11. But because his disciples knew him not, nor esteemed of him so much as of John their own Master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, and so make them Christ's disciples, preferring them to a better Master.

Rem. life.

Elias.

The faithful people in all ages referred of deuotion into wildernes to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to have their peace or ghostly counsel. See S. Hieron de vita Hieronim.

10. Elias. As Elias (as the messengler of Christes) were coming, so was John his messenger and Preacher of his former coming; and therefore is he called Elias, because of his like office and like spirit. Luke 3, 16. Gospels, 6, 15. In Evan.

11. Eaten and drunken. The wicked quarrellers of the world miscarrying safely at the adultery and life of good men. If the be great fathers and muhers, they are blasphemed and counted hypocrites; if they concern with other men in ordinary manner, then they be counted disolute.

Penance.

It is well said that Penitence is not only leswes of former sines, and change or amendment of life past, nor bare forgiveness or recoumning of our offences already committed, but requireth perfect amendment and change of our lives. It is the more necessary that we should be penitent of our sins, lest we should be counted enemies to our God and our Redeemer.

20. Penance in St. Matthew. By this Cord and robe he is added here and in other places. Wee fee easily that Penance is not only leswes of former sines, and change or amendment of life past, nor bare forgiveness or recoumning of our offences already committed, but requireth pu-nilment and chastisement of our perfidy in the Lord to the Scriptures do eth where it is, and therefore concerning the wordes also, it is rather to be called Penance, as in our translation elsewhere, as (as the Auctoritie of the severall wordes) Repentance or Amendment of life; and that according to the vnsual significations of the Greeke word in the most ancient Ecclesialtical Greeke were they who for Penitence (which in the Primitive Church did publicke penance) say, "All must be saved that is, men that are doing penance. And concerning that part of penance which is Cassellon, the Ecclesialtialle history calleth it the same Greeke word, Eccl. hier.

The commandments possible.

The commandments possible.

10. Toke it. What is this light burden and of the yoke, but his commandments, of which S. John saith 1, 15. His commandments are not burdensome contrary to the Adversaries that say, they are impossible to be kept.

Mr. 2, 23.

Lu. 6, 17.
ful for them to do on the Sabbath-days. † But he sayd to them, Haue you not read what David did when he was an hungered, and they that were with him; † hovv he entred into the house of God, and did eate the loaves of proposition, which it was not lawfull for him to eate, not for them that were with him, * but for priests only? † Or haue ye not read in the * Law, that on Sabbath-days the priests in the temple do breake the Sabbath, and are vvitheout blame? † but I tel you that there is here a greater then the temple. † And if you did know what it is, I wil mercie, and not: † sacrifice: † See the anno-

cated chap. 3, 14. 

† For the Sonne of man is lord of the Sabbath also.  
† And when he had passed from thence, he came into their synagogue. † And * behold there was a man which had a vi-
thered hand, and they asked him sayinge, whether is it lawfull
to cure on the Sabbath; † that they might accuse him. † But he sayd to them, what man shal there be of you, that shal haue one sheepe, and if the same fall into a ditch on the Sabbath,
vviol he not take hold and lift it vp? † Hovw much better is a
man more then a sheepe? † therfore it is lawfull on the Sab-
boths to doe a good deed. † Then he sayth to the man, Stretch forth thy hand. and he stretched it forth, and it was
restored to health euen as the other.  
† And the Pharisees going forth made a consultation against
him, hovw they might destroy him. † But lsvs a knowving
it, retired from thence; and many folovved him, and he cured
them all. † and he charged them that they should not dis-
close him. † That it might be fulfilled which was spoken by
† Then * was offered to him one possessed with a devill,
blinde and dumme; and he cuted him, so that he spake & law.
† And al the multitudes were amased, and sayd, Whether this
be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
This irreuvv casteth not out diuels but in Beelzebub the Prin-
ce of the diuels. † And lsvs knowving their cogitations, laid to them.

Every kingdom duided against it self shal be made Therefore the
Kingdom of the Gospels can not possibly stand, because it is always full of division and disfession.

The Gospels upon the first week of Lent.

The wicked and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonah the Prophet. For as Jonah was three days and three nights in the bowels of the whale, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninivæ shall rise in the judgement with this generation, and shall condemn it: because they repented at the preaching of Jonah. And behold, more is here. The Queen of the South shall rise in the judgement with this generation, and shall condemn it: because she came from the end of the earth to hear the wisdom of Salome, and behold more then.
then Salomon here. **And when an unclean spirit shall goe out of a man, he vvalketh through dry places, seeking rest, and findeth not. **Then he faith, I vil returne into my house vvhenence I came out. And coming he fandeth it vacant, and taketh with him feuen other spirites more vwicked then him self, and they enter in and dwel there: and the last of that man be made worse worse then the first. So shall it be also to this vwicked generation.

**As he was yet speaking to the multitudes, **behold his mother and his brethren stood without, seeking to speake to him. **And one said vnto him, Behold thy mother and thy brethren stand without, seeking thee. **But he answering him that told him, said, Who is my mother, and who are my brethren? **And stretching forth his hand vpon his Disciples, he said, Behold my mother and my brethren. **For whosoever shall do the will of my father, that is in heaven: he is my brother, and sister, and mother.

**The Gospel wsh the day of the seven Brethren & c. luly 10.**

**Annotations**

CHA. XIL

ACCORDING TO S. MATTHEW.

33

Luc. 11. 43

2. Pet. 2. 20.

3. 51.

Luc. 8. 20.

† And when an unclean spirit shall goe out of a man, he vvalketh through dry places, seeking rest, and fandeth not. **Then he faith, I vil returne into my house vvhenence I came out. And coming he fandeth it vacant, and taketh with him feuen other spirites more vwicked then him self, and they enter in and dwel there: and the last of that man be made worse worse then the first. So shall it be also to this vwicked generation.

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**The Gospel wsh the day of the seven Brethren & c. luly 10.**

**Annotations**

CHA. XIL

20. In Beza.Com. The like blaspheemie agaynst the Holy Ghoft is, to attribute the miracles done to St. Ghoft either dead or else, to the Diuel.

30. (Gn. 14.) They that were indifferent to all religions, commonly and fully called Neuters, owning them selues to neither part, let them marke these wrodes wch, and they shal see, that Christ accomplished all them to be agaynst him and his Church, that are not plainly and flazly wth him and it.

50. (Gn. 14.) He speakeoth not only of his owne person, but of al to whom he hath committted the governement of his Church, and specially of the cheefe Paltours succeeding Peter in the governement of the whole. As S. Hierom wrighting to Damatius Pope of Rome, applieth these wrodes vnto him, saying of al Heretikes, He shal gaherbeth not wth them, for they shal not see, He shal not wth Christ, wih Antichrist.

51. The blaspheemie of the Spirit. **He meaneth not that there is any sinne so great, which God wil not forgive, or whereof a man may not repent in this life, as some Heretikes at this day affirm: but that some heinous sinnes (as namely this blaspheemie of the fewes against the evident wrokes of the Holy Ghoft, and likewise Achiheretikes who wilfully refult the knowed truth and wrokes of the Holy Ghoft in Gods Church) are hardly forswen, and telden house such men grace to repent. Otherwise among al the sinnes agaynst the Holy Ghoft (which are commonly reckned fixe) one only that shall never be forswen, that is, dying without repentance wilfully, called Final impirenence. Which sinne he committeth that dieth with contempt of the Sacrament of Penance, obstinately refuing absoloute, by the Churches ministrers: as S. Augustyne plainly declareth in thse wrodes. Whauer he be that belongeth not manes sinnes to be remitted in Gods Church, and therefore disaffeth the bountiness of God in so mighty a wroke, if he be in that obstinat mind not contemt his finnes and, be a guilty of sinne against the Holy Ghoft, in which Holy Ghoft Christ remitted finnes.

Final impirenence.

Remission of sinnes in the Church.

31. (Gn. 14.) The fewes in their wrodes finned against the finne of man, when they reprehended those things which he did as a man, to write, calling him therafter, a gloceron, a great drinker of wine, a freind of the Publicans, and taking offenice because he kept company with sinners, brake the Sabboth: and such like: and this sinne might more easely be forswen them, because they judged of him as they would have done of any other man: but they finned
and blasphemed against the Holy Ghost (called here theinger of God whereby he wrought miracles) when of malice they attributed the evident works of God in casting out diuels, to the diuel him self, and this sinne shal not be remitted, because it shal hardly be remitted, as we see by the plague of their potestie unto this day.


16. Idle words. If of every idle word we must make accoount before God in judgement, and yet shal not for every such word be damned everlastingly; then there must needs be some temporal punishment in the next life.

28. Who is any mother. The dutifull affection toward our parents and kinsfolk is not blamed, but the inordinate love of them hindereth our service and duty toward God. Vpon this place some old Heretikes denied Christ to have any mother. Aug. li. de Fid. et Symb. t. 6. Neither ever was there any heretike so absurd, but it would seeme to have Scripture for it.

Chap. XIII.

Speaking in parables (as the Scripture foreordind of him, and as mann vvas for the reprobate hearers;) be soweth by the parable of the Sower, that in the labours of his Church, three partes of foure do persue through the faults of the hearers. 28. and yet, by the parable of good seeds and cooke (as also of the Sower) that her sowerman must sow for all those, never vvhile the good laitheth, makes any subsidence or separation. 28. And by parables of the little mustard seed, and leaven, that somewhat spreading the three parts, persue兴旺, and overcooking of cooke, yet that fourth part of the good seeds shal proceed over all the world. 30. And vvished, veritas a transaction, and psetis in s. 39. After al vvhich, yet he vmum commends unill not honour him.

HE same day was going out of the one house, fare by the sea side. And great multitudes were gathered together unto him, in so much that he went vp into a boate & fare: and at the multitude toode in the shore, and he spake to them many things in parables, saying,

Behold the tover vwent forth to sowe. And whyles he soweth, some fell by the vway side, and the soules of the aire did come and eate it. Others some also fell vpon rockie places, where they had not much earth: and they sot vp incontinent, because they had not deepenes of earth, and after the sunne vvas vp, they parched: and because they had not roote, they vwithered. And other fell among thornes: and the thornes greuved and choked them. And other some fell vpon 8 good ground: and they yielded fruite, the one an hundredfold, the other three score, and an other thirtie. He that hath eares to heare, let him heare.

And his Disciples came and said to him, why speakest thou to them in parables? Why answerest and said vnto them, because to you it is giuen to knowe the mysteries of the kingdom of heaven: but to them it is not giuen. For he
he that hath, to him shall be given, and he that hath not, from him shall be taken away that which he hath. † Therefore in parables I speak to them: because seeing they do not, and hearing they do not; neither do they understand; † and the prophecy of Isaiah is fulfilled in them, which saith, With closing eyes ye see, and with hearing your ears hear, and ye shall not understand; and seeing ye shall not see, and hearing ye shall not hear. † For the heart of this people isлёгко the flesh, and with their ears they have not hearkened, and with their eyes they have not seen. † For many prophets and just men have desired to see the things that ye see, and have not seen them: and to hear the things that ye hear, and have not heard them. † Hear ye therefore the parable of the sower.

† Every one that heareth the word of the kingdom and understandeth not, there cometh the wicked one, and catcheth that which was sown by the sower. † And he that received the seed into stony places, this is he that heareth the word, and immediately receiveth it with joy; † yet hath he root in himself, but is for a time: and when tribulation or persecution ariseth for the word, he is straightway broken. † And he that received the seed among thorns, this is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word, and he becometh fruitless. † But he that received the seed into good ground: this is he that heareth the word, and understandeth, and bringeth forth fruit, and yieldeth an hundred-fold, and an other hundred-fold, and another hundred-fold.

† An other parable he proposed to them, saying, The kingdom of heaven is compared to a man that sowed good seed in his field. † But when men were asleep, his enemy came and uprooted the good seed among the wheat, and went his way. † And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. † And the servants of the owner of the field asked him, Master, didst thou not sow good seed in thy field? whence then hath it cockle? † And he said to them, The enemy hath done this. And the servants laid it to him, Wilt thou have it plucked up? † And he said, No: let it be allowed; lest perhaps the roots of the good seed be hindered, and the field yield nothing. Eij ga-
gathering vp the cockle, you may roote vp the wheate also together vvith it. †Suffer both to growv vntil the har-30
uest, and in the time of haruest I vvill say to the reapers, Ga-
ther vp first the cockle, and binde it into bundels to burne,
but the wheate gather ye into my barne. †I
† An other parable he proposed vnto them, sayling, * The 31
kingdom of heauen is like to a mustard-seede, vvhich a man
rooke and sovvved in his field. † Which is the "least surely of 32
al seedes: but vvhen it is grovven, it is greater then al herbes,
and is made a tree., so that the soules of the aire come , and
dvvel in the branches thereof. † An other parable he spake 33
to them, The kingdom of heauen is like to leaven, vvhich a
vwoman rooke and hid in three measures of meale, vntil the
vwhole vvvas leavenued.
† Al these things I as vs spake in parables to the multitu-
des, and vvithout parables he did not spake to them: † that 35
it might be fulfilled vvvhich vvvas spoken by the Prophet
saying, I wil open my mouth in parables, I wil vsse thin things hidden from
the foundation of the vvorld.
† Then hauing dimissed the multitudes, he came into 36
the house, and his Disciples came vnto him, sayling, Expound
vs the parable of the cockle of the field. † Who made answer 37
and saide to them, He that soweth the good seed, is the Sonne
of man. † And the field, is the vvorld. And the good seede: 38
these are the children of the kingdom. And the cockle: are the
children of the v wicked one. † And the enemie that sowed 39
them, is ’t the devill. But the haruest, is the ende of the vvorld.
And the reapers, are the Angels. † Even as cockle therefor is 40
gathered vp, and burnt vvvith fire: so shal it be in the ende of
the vvorld. † The Sonne of man shal send his Angels, and 41
they shal gather out of his kingdom al scandals, and them
that vvorke iniquitie: † and shal cast them into the furnace of 42
fire, There shal be vveeping and gnashing of teeth. † Then 43
shal the iust shine as the Sunne, in the kingdom of their Fa-
ther. He that hath ears to heare, let him heare.
† The kingdom of heauen is like a treaure hidden in a 44
field. vvhich a man hauing found, did hide it, and for ioy there-
of goeth, and selleth al that he hath, and byeth that field.
† Againe the kingdom of heauen is like to a marchant man, 45
seeking good pearles. † And hauing found one precious 46
pearl, he vvent his vway, and sold al that he had, and
bought
CHA. XIII. ACCORDING TO S. MATTHEW.

47. *Againe the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fiethes.
48. *Which, when it was filled, drawyng it forth, and sitting by the shore, they chose out the good into vesselis, but the bad they did cast out. *So shal it be in the consummation of the world. The Angels shal goe forth, and shal separate the euil from among the just, *and shal cast them into the furanne of fire, there shal be weeping and gnashing of teeth.
49. *Haue ye vnderstoode al these things? They say to him, Yea.
50. *He saide vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is like to a man that is an hous holder, which bringeth forth out of his treasur newe things and old.

51. *And it came to passe when I s s v s had ended these parables, he passe from thence. *And *comyng into his owne countrie, he taught them in their synagogues, so that they marueld, and said, Howe came this fellow by this vriuedom and vertues? *Is not this the carpenters sonne? Is not his mother called Mary, and his brethren, James and Joseph, and Simon and Iude: *and his sisters, are they not al with vs? *Wherefore therefore hath he al these things? *And they were scandalized in him. But I s s v s said to them, There is not a Prophet without honour but in his owne countrie, and in his owne house. *And he vrought not many miracles there because of their incredulity.

ANNOTATIONS

CHAP. XIII.

1. One an hundred.] This difference of fruistes is the difference of merites in this life, and rewards for them in the next life, according to the diuerities of states, or other differences of states, as that the hundred fold agreth to virgins professed, therefore fold to religious widoowes, and the like, to the maned.

I. E. de S. Vegnum c. xx. & jij. Which truth the old Heretike Iouianian denied (as our doe at this day) assuring that there is no difference of merites or rewards.

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

II. They bend [breth.] In saying that they shoult their owne cies, which S. Paul also reprehendeth.

De Hebre. li. our Sainctis here teacheth vs, that they shoult their owne cies, and are the cause of their owne finne.

I r u n. apud f. whence is an old condemned blasphemie, and is now the Heretike of Calum. whereas Enjeb. li. our Sainctis here teacheth vs, that they shoult their owne cies, and are the cause of their owne finne.

C u l. lii. their former finnes, as S. Paul declareth of the reprobate Gentiles. Re. t.

15. Ouerfownd.] First by Christ and his Apostles was planted the truth, and a faire bow came afterward, and was ouerflownd by the enemy the Diuell, and not by Christ, who is not the author.
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CHAP. XIII.

Author of evil. Teratol, de prestip. The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day. Other wise where men (be they Heretikes or other male factors) may be punished or supplicated without disturbance and hazard of the good, they may and ought by public authority either Spiritual or temporal to be chastised or executed.

Suffer both to grow. The good and bad (see here) are mingled together in the Good and evil Church. Which maketh against certain Heretikes and Schismatikes, which leered them false of old from the rest of the whole world, vnder pretence that them false only were pure, and all others both Proths and people sinners: and against some Heretikes at this time also, which say that evil men are not of, or in the Church.

The leaf of al seeds. The Church of Christ had a small beginning, but afterward became the most glorious and known common wealth in earth: the greatest powers and the most wise of the world putting them false into the same.

Carpenters' house. Hereupon Iulian the Apostata and his Baterer Libanius took their scrofe against our Saviour, saying (at his going against the Persians) to the Christians, what doth the Carpenters' house now? and threatening that after his returne the Carpenters' house should not be able to faste them from his furie. Whereunto a godly man answered by the spirit of Prophecie, He whom Iulian calleth the Carpenters' house, making a wooden coffin for him against his death. And in deed not long after there came newes that in that bazele he dyed miserably. See a.

Chap. XIII.

Having the wondrous descenstion of John Baptist by Herode, he beaker him to be a mad delaine in the desert, and there fedeth 10000 vixen fine leames. And then after the night frame in the mountains in prayer, he vanketh upon the sea (signifying the vixen leames). He and Peter also: wherevpon they adore him as the Jesus of God. And vandeth the very number of his garments becoming he adumirable.

That time * Herod the Terrach heard the fame of Iesus: † and fayd to his servaunts, This is John the Baptist: he is risen from the dead, and therefore vertues vvorke in him. † For Herode apprehended Iohn and bound him, and put him into prison because of Herodias, his brethren's wive. † For Iohn fayd vn to him, It is not lawfull for thee to have her. † And vving to put him to death, he feared the people: because they esteemed him as a Prophet. † But on Herods birth-day, the daughter of Herodias denced before them: and pleased Herod. † Wherevpon he promised with an othe, to give her whatsoever she vwould alke of him. † But she being instructed before of her mother faith, Gion me here in a dish the head of John the Baptist. † And the king vwas broken sad: yet because of his 7 othe and for them that sat with him at table, he commanded it to be given. † And he sent, and boched 10 John in the prison. † And his head vwas brought in a dish.
and it was given to the damsel, and she brought it to her mother. † And his Disciples came and took the body, and buried it: " and came and told Iesus.

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

† And he coming forth saw a great multitude, and pitied them, and cured their diseased. † And when it was evening, his Disciples came unto him, saying, It is a desert place, and the house is now past: dismiss the multitudes that going in to the townes, they may bye them selues victuals. † But Iesus said to them, They have no neede to goe: give ye them to eate. † They answered him, We have not here, but five loaces, and two fishes. † Who said to them, Bring them hither to me. † And when he had commanded the multitude to sitte downe upon the grass, he tooke the five loaves and the two fishes, and looking vp nnto heaven he blessed and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes. † And they did eate, and had their full. And they tooke the leaunings, twelve full bassettes of the fragments. † And the number of them that did eate was five thousand men, beside women and children.

† And forthwith Iesus commanded his Disciples to goe vp into the boate, and to goe before him over the vwater, till he dismissed the multitudes. † And having dismissed the multitude, he ascended into a mountaine alone to praye. And when it was evening, he was there alone. † But the boate in the middes of the sea was tossed vwith vvaues. for the vwinde vvas contratie. † And in the fourth vwatch of the night, he came vnto them vwalking vpon the sea. † And seeing him vpon the sea vwalking, they were troubled saying! That it is a goht. and for feare they cried out. † And immediately Iesus spake vnto them, saying, Haue confidence: it is I, feare ye not. † And Peter making anfweter said, Lord if it be thou, bid me come to thee vpon the vwater. † And he said, Come. And Peter descending out of the boate, "vwalking vpon the water to come vnto Iesus. † But seeing the vwater toough, he was afraid: and when he began to be dronned, he cried out saying, Lord, saue me. † And incontinent Iesus vstretching forth his hand tooke hold of him, and said vnto him, O thou of little faith, why didst thou doubt? † And when they...
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CH. XIII.

they were gone vp into the boate, the vvinde ceased. And 33
they that were in the boate, came and adored him, saying,
In deed thee art the sonne of God. 1

† And hauing passed the water, they came into the coun-

trie of Genest. † And when the men of that place vnder-

stode of him, they sent into al that countrie, and brought

vnto him al that were il at case: † and they besought him to 36

that they might touche but the hemme of his garment, and

who so ever did touche, were made hole.

ANNOTATIONS

CHAP. XIII.

1. Because of Herodias. It is to ordinary in Princes to put them to death that freely tel them

such foules: Whom they fanie, specially inviting them to such mischeefe.

2. Burnt is. An example of duty toward the dead bodies of the faithful, wherein see the
difference of Catholike Christian men and of all infidels, be they Pagans, Apostataes, or Heretikes. For Hieros. in

whereas the Christians had layd the body of this blessed Prophete and Martyr in Samaria with the

Reliques of Elias and Abdias, by vertue whereof wonderfull miracles were wrought in that place: Paulas. s. a.

In Iulian the Apostataes time, when men might doe al mischeefe freely against Christian religion, the

Pagans opened the tombe of S. John Bapiste, burnt his bones, scattered the ashes about the

fields: but certaine religious Monkes coming tothe a pilgrimage at the same time, aduentured

their life and fancie as much of the holy Reliques as they could, and brought them to their Abbot

Philip a man of God: who overseeing them to great a treasu for him and his, to keepe for their

private devotion, sent them to Athanasius the B. of Alexandria, and he wis al reverence layd

them in such a place (as it were by the Spirit of Propheche) where afterward by occasion of them

was built a goodly chappel. Thed. li. a. 6. Ruff. li. a. 2. 27, 28. Marke here that the Hereutikes of our
time doe as those Pagans, to the bodies and Reliques of al blessed Saints that they can destroy: and

Catholikes conseruare have the religious devotion of those old Christians, as appeareth by the

honour done now to his head at Amiens in France.

3. Retired. Christ much eftected John, and withdrew him self aside, to give example of

moderate mourning for the departed, and to bew the horrore of that execrable murder. as in

the Primisive Church many good men feing the miserable state of the world in the time of perfecucion, and the

finnes that abounded withal: tooke an occasion to forake those rumbults, and to give them lieu to contemplare

for that purpose sene into the deserts of Egypt, and els where, to doe penance for their owne sinnes and the sinnes of the world.

whereupon partly rote that infinite number of Monkes and Eremites, of whom the fathers and Ecclesiastical his-

4. The Disputes to the multitudes. A figure of the ministerie of the Apostilles, who as they here

did not the distribution and ordering of their miraculous 1oues, so had they also to bellow and dispen-
sal the foode of our soules in ministring of the word and Sacraments, neither may lay men

challenge the same.

5. Walking. When not only Christ, but by his power Peter and John walked upon the water,
it is evident that he can dispose of his owne body about nature and contrary to the natural con-
ditions thereof, as to goe through a doore. 10. 27, to be in the compass of a little bread. Ephes.

in Andovers.

6. Walked. Peter (Garth S. Bernard) walking upon the waters, as Christ did, declared him

to the only Vicer of Christ, which I should be ruler not over one people, but over al. For many

waters, are many peoples. Bernard. i. de monf. 1. 6. See the place, how he deducteth from Peter
the like authority and sanctification to his see under the Bishop of Rome.

Chip.
HEN came to him from Hierusalem. Scribes and Pharisees, saying, 'Why doth thy Disciples transgress the tradition of the Ancients? For they wash not their hâds when they eare bread. But he anfwered, saying to them: Why do you also transgress the commandment of God for your tradition? For God said, 'Honer father and mother, and, He that shall curse father or mother, dying let him dye.' But you say, Whosoever shall say to father or mother, The gift whosoever proceedeth from me, that profite the; and I have made frustrate the commandment of God for your own tradition. Hypocrites, vvel hath Esay Prophesied of you, saying, 'Thus people honoresh me with their lips: but their hart is farre from me.' And in name do they vvorship me, teaching doctrines and commandments of men.

† And having called together the multitudes vnto him, he said to them, 'Hear ye and understant. 'Not that which entreth into the mouth, defileth a man; but that which proceedeth out of the mouth, that defileth a man. † Then came his Disciples, and said to him, Doest thou know that the Pharisees, when they heard this word, were scandalized? But he anfwered saying: All planting which my heavenly father hath not planted, shall 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 anfwered, saying to him, Expound vs this parable. † But he said, Are you also as yet without understanding? † Do you not understant, that all that entreth into the mouth, goeth into the belly, and is cast forth into the privy? † But the things that procede out of the mouth, come forth from the heart, and those things defile a man. † For from the heart come forth evil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. † These are the things that defile
And Jesus went forth from thence and retired into the quarters of Tyre and Sidon. And behold a woman of Canaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O Lord the Son of David: my daughter is sore vexed of a devil. Who answered and said, Her not a word. And his disciples came and besought him saying, Dimifie her: because she crieth out after us: And he answered and said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord, help me. Who answered and said, It is not good to take the bread of the Children, and to cast it to the dogs. But she said, Yea, Lord: for even the dogs under the table eat of the crumbs that fall from the table of their masters. Then said he unto her, O woman, great is thy faith: be it done to thee as thou v vvilt: and her daughter was made whole from that hour.

And when Jesus was passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sat there. And there came to him great multitudes, having 30 v with them dumme persons, blinde, lame, feebled, and many others: and they called them downe at his feete, and he cured them: so that the multitudes marueled seeing the dumme speake, the lame v valke, the blinde see: and they magnified the God of Israel. And called together his Disciples, and said, I prie the multitudes: because three dayes now they continue with me, and have not what to eate: and dimifie the fasting I vvilt not, lest they fainte in the way. And the disciples say unto him: vvhence then may y gette so many loaves in the desert as to fill so great a multitude? And Jesus saith to them, How many loaves haue you? but they say, Seven, & a few little fishes. And he commanded the multitude to sit downe vpon the ground. And taking the seven loaves & the fishes, and giving thankes, he brake, & gave to his disciples, and to the multitudes: and the disciples gave to the people.

And they did all eate, and had their fill. And that which was left of the fragments they took vp, seven baskets full. And there were that did eate, four thousand men, besides children & vwomen. And having dimisde the multitude, he went vp into a boate, and came into the coasts of Magadan.
CHA. XVI.  ACCORDING TO S. MATTHEW.  43

ANNOTATIONS

CHAP. XV.

2. Writ their lips.] This is to be understood properly of such as have ever God in their
mouth, the word of our Lord, the Scriptures, the Gospel, but in their heart and all their life be in
deeds Godless. It may be applied also to such as say their prayers without attention or elevation
of mind to God, whether he understand the prayers or no, that heaith them. For many a poor
Christian man that understands not the words he speakseth, both his heart nearer heaven, more
fervent and devotion, more edification to himself, more profit by spirit (as the Apostle speaketh)
and less distractions, then not only all Heretiques which have no true feeling of such things, but
then many learned Catholiques. And therefore it is not to be understood of praying in unknown
stances, as Heretiques sometime expound it, farre wide from the circumstance of the place and
Christes intention, speaking of the hypocritical Lewes.

5. 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 under
pretence of religion: or which at the least be frivolous, unprouitable, and impertinent to priety
or true worshipping, as that other fort of so often washing hands and veils without regard of inward
purrence of hart and mind. Let no man therfore be abused with the Protestantum pernicious application
of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gover-
ners, concerning fasting, feasts, fastnes, and other rules of discipline and due order in life and in the
tions here rec

The difference
between the
Lewish tradi-
tions, and
the law of
God, is
plain. The
Apostles and
Priests at Hierusalem made lawes, and the Catholiques were bound to obey them. A man was to lay in his bed the day in the sabbath is the tradition of the Apostles, and
dare the Heretiques deny the due observance thereof to be an acceptable worhip of God? They
prescribed the festes of Easter, and Whitsun tide and other solemnities of Christ and his Saints,
which the Protestantus them felyes obserue. They appointed the Lent and Ember falest and other,
as well to chalifie the conscience of man, as to serue and please God thereby, as is plain in the
failing of Anna, Tobie, Judith, Esther, who serued and pleased God thereby. Therefore neither
their nor other such Apostolique Ordinations, nor any precept of the holy Church or of our
lawful Pastor are implied in their Phisical traditions here reprehended, nor to be compred or
called the doctrines and commandements of men, because they are not made by humane
power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church,
on whom he leth, * He that heareth you heareth me the as that ye do my saies, even so do I hear
them. 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 who soever obeyeth not, * we are warne to take him as an Heathen.
But on the other side, al lawes, doctrines, seruice and inquisitions of Heretiques, how soever pretended
to be consonant to the Scriptures, be commandements of men: because both the things by
them prescribed are insipid, and the Authors have neither fending nor commination from God.

11. Not that which costeth.] The Catholiques do not abstinence from certaine meates, to that
they eitern somewhat vnclaene either by creation or by Judialcal obseruation: but they abstinence

12. Defile a man.] It is sinece only which properly defileth man, and meates of them felle or
of their owne nature do not defile: but so farre as by accident they make a man to sinne, as the
difobedience of Gods commandement or of our Superiors who forbid some meates for certaine
Catholique ab-
ierncrete times and causes, is a sinne. As the apple which our first parents did eate of, though of it it self it
did not defile them, yet being eaten against the precept, it did defile. So neither defileth nor it self doth defile, but the breach of the Churches precept defileth.

CHAP. XVI.

The obstinate Pharisees and Sadduces, as though by their said miracles were not sufficient
to proue him to be Christ, require to see some one from heaven. Whereupon
substitutis, he warrant his diuision to be a knowledge of their doctrine:
and Peter: (the time now approaching for him to goe to Jerusalem to be his Pastor) for confirming him to be Christ, he maketh the Rocke of his Church, genere fulus,
of Ecclesiastical power accordingly. And after, he is rebuketh him for
defending his Cross and Papion. that he also affirmeth the like suffering in every
one to be necessary to salvation.

Fij AND
And there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a sign from heaven. But he answered and said to them, When it is evening, you shall have light, and your day will be dark. And in the morning, this day shall be a feast for the element; and the sign of the times can you not? The Naughtie and aduiterous generation seeketh for a sign, and there shall not a sign be given unto you, but the sign of Jonas the Prophet. And he left them and went away.

And when his disciples were come over the water, they forgot to take bread. Who said to them, Look. Behold the leaven of the Pharisees and Sadducees. But they thought thereof, saying, Because we tooke not bread. And I say unto you, the fathers ate manna in the wilderness, and died. How is it that ye do not remember the saying of the Lord?

And they said, Some men of little faith. Why do you not understand that I said not of bread to you, but of the leaven of the Pharisees and Sadducees? Then they understood that he said not they should be bebare of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

And I say unto you, the fathers ate manna in the wilderness, and died. But it is written, 'Moses gave them manna in the wilderness; and they ate manna forty years. And this was a type of Jesus Christ.' But the children of Israel did not believe in him. And there is a type in the loaves, and they ate the loaves in the wilderness forty years. And the earth brought forth its fruit of the earth. And 18. They shall be bound also in the heavens: and when the day cometh, behold, it is come. And 19. Then he taught his disciples that they should tell no
According to S. Matthew.

No body that he was Jesus Christ.

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

† Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. † For he that will save his life, shall lose it, and he that shall lose his life for me, shall find it. † For what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give for his soul?

† For the Son of man shall come in the glory of his Father with his angels: and then shall he rend to every man according to their works.

† Amen I say unto you, that there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

Annotations

Chap. XVI.

15. Whom say men. Christ intending here to take order for the founding, regime, and stability of his Church after his decease, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the churche) the protestant or high and principal Article, That he was the Sonne of the living God, which being the ground of the Churches faith, was a necessary quality and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and all other points thereon depending.

16. But they said. When Christ asked the peoples opinion of him, the Apostles al indifferently made answer: but when he demanded what were they thought of him, then loe Peter the mouth and head of the whole fellowship answered for all. Chrys. loc. cit. in Mar.

17. Blessed are they. Though some other (as Nathanael 16. 1. 2) seeme to have before beleued and professed the same thing for which Peter is here bound blessed, yet it may be plainly gathered by this place, and from S. Hilari and others thinkers, that none before this did further reverence of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruence and Churche special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the preeminence of this first profession of Christ's natural divinitie, or, that he was by nature the very Sonne of God a thing so farre above the capacity of nature, reason, flesh and blood, and so repugnant to Peters humane and fleshly understandings, flesh and inmost parts, that for the beleefe and publique profession thereof he is counted blinded, as Abraham was for his faith: and hath great promises for him self and his posterity, as the said Patriarche had for him and his seed. According as S. Basil faith. Because he excelled in faith, he received the building of the Church committed unto him.

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

Thou art Cephas, and upon this Cephas I will build my Church: and the gates of hell shall not prevail against it.

Peter.

And I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.


The Gospel

Ch. XVI.

18. Thou art Peter. Christ (in the first of John v. 42) foretold and appointed that this man named Simon, should afterward be called Cephas, or Peter, that is to say, a Rock, not then veneration the cause, but now expressing the same, videlicet, as St. Cyril (in His speech) For that upon him as upon a firm rock his Church should be builded. Whereupon St. Hilary agreeing faith, O happy foundation of the Church in the imaging of thy new name, &c. And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirm he is to be a rocke: signifyng by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of invincible force, firm, durable, and stable, to subsist all the winces, waues, and storms which might fall or bear against the same. And the Adversaries obiecting against this, that Christ only is the Rocke or foundation, wrangle against the very express Scriptures and Christ's own words, guing both the name and the thing to this Apostile. And the simple may learn by S. Basil's words, how the cafe fandeth. Though (tith his) Peter be a rocke, yet be not a rocke as Christ saith. For Christ is the true immovable rocke of his self, Peter is immovable by Christ the true, the true communicant and inseparable his dignities, not requiring him self of them, but holding them to his self, holpeth them also upon them. He is the light, and yet, &c. Thou art the lights; be thou the prey, and yet he maketh preyst be the rocke, and he made a rocke.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

CHA. XVI.  ACCORDING TO S. MATTHEW.  47

12. Build my Church.] The Church or house of Christ was only promised here to be builded upon him, which was fulfilled. (Matthew 28:20.) The foundation stone and other pillars or master being yet in preparing, and Christ him self being not only the superiminent foundation but also the founder of the same: which is an other more excellent quality 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 distinseted from the Synagogue of the Whithunday, though Christ gave Peter and the rest their commissions actually before his Attention. 13. Gates of hell.] Because the Church is assembled to a house or a citie, the aduerarie powers also be likened to a contrarie house or towne, the gates whereof, that is to say, the fortification or impugnations that never previously against the citie of Christ. And so by this promis we are assured that no heretiques nor other wicked attempts can prejudice against the Church builded upon Peter, which the Fathers call Peters tee and the Romane Church. Count (St. S. Augustine, the Confess, from the very Son of Peter, and in that order of fathers consider who to whom each succeed, that same is the rocky, which the proud gates of Hell do not overcome. And in another place, that it was which had obtained the sexes of authority, hereins in verse lacking round about it.

Ps. 119. 10. In saving, is there 1/2? yea, it is plain that as he gave the keys to him, so he builded the Church upon him. So saith St. Cyprian, To Peter first of all, upon whom our Lord built the Church, and from whom be instituted and beyond the beginning of wise, did he give the power, etc.

Gall. 1, that he should be loosed in the Synagogue, which he had loosed in earth. Wherby appeareth the same caus of our Adveraries, which say the Church was built upon Peter Confesion only, commen to him and the rest, and not upon his person, more then upon the rest.

14. The key of the House of David. The dominion or Chiare of doctrine, knowledge, judgement and instruction between true and false doctrine; the height of government, the power or making laws. The dignities of the principal, of the principal voice in them, of confirming them, of making Canons and Docter decrees, of abrogating the contrarie, of ordaining Bishops and Bishops, or depositing and suspending them, finally the power to dispense the graces of the Church both spiritual and temporal. Which signification of preeminent power and authority by the word keys the Scripture expresseth in many places: namely speaking of Christ, I have given the keys of death and life, that is, the rule. And again, I will give the key of the house of David upon his shoulder. Moreover it signifieth that men cannot come into heaven by him, the keys signifying also authority to open and shut, as it is said in the Book of the Keys, he that hath the key of David, be he thorough and no man openeth. By which words we gather that Peters authority is marvelous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of keys is given that supereminent power which is called in comparison of the power granted to other Apostles, Bishops and Bishops, or pulchrum postulare, fullness of power. Bernard. lib. 2. de confederat. c. 7.

15. The key of the house of David.] A kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal to serve as it tendeth to the execution of the spiritual charge is comprised under the word, bind. Of which sort be Excommunication, Anathematisme, suspensions, degradations, and other cenfures and penaltys or penances enjoyned either in the Sacrament of Confession or in the exterior Courts of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the cheere fullest thereof.

16. Loge.] To looke, is as the caufe and the offenders case requireth, to loose them of any 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 fo ever man oweth to God or the Church for the satisfaction of his sines forsworn. Which kind of releasing or loosing is called InquaSigma: finally this whatsoever, excepting nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peters sentence in binding or loosing whatsoever, that by Christes promiss be ratified in heaven. See, de Transige, &c. in sacram. de lupt. in Pontiff. Hist. lib. 2. de Sacram. episc. de Anathemata propriociss. It now any temporal power can freely or severely power for such severer power, as is here given to Peter and consequently to his successors, by these words, whatsoever thou shalt bind, and by the very keys, whereby greatest seueritie is signified in Gods Church as in his famely and houe hold, and therefore principally attributed and given to Christ, who in the scripture is said to have the keys of David, but here comunicated also unto Peter, as the name of Rocke: if I say any temporal postulate can I say authoritie for the like severitie, let them challenge hardly to be head not only of one particular, but of the whole univerall Church.

21. Works.] He saith not to give every man according to his merite (or their faith) but according to their works. August. de verb. Apost. Ser. 11. 11. And againe, How should our Saviour reward every one according to their works, if there were no tree will? August. lib. 2. cap. 1. 1. de Freewill. add. man. Fel. Mem. Ch.
THE GOSPEL

CHAP. XVII.

As he promised, he gave them a sight of the glory, unto which Suffering death bring:
and then again death incensed him Passion. 10 A devil also he casteth out which
his Disciples could not; for their incredulities and lack of praying and fasting, 12
being yet in Galilee, he remonstrates more about his Passion, 20 and she triumphs that
she Collects enabled for all, he prayeth for him self and Peter: declaring yet with
all his freedom both by Word and miracle.

ND after six days Iesus taketh vnto 1
him Peter and James and Iohn his bro-
ther, and bringeth them into a high moun-
taine apart: 2 And he vvas "transfigured 2
before them. And his face did shine as
the sunne; & his garments became vwhite
as snow. 3 And behold there" appeared 3
to them Moses and Elias talking vth 1
him. 4 And Peter 4
answvering, said to Iesus, Lord, it is good for vs to be here:
if thou vvilt, let vs make here three tabernacles, one for thee,
and one for Moses, and one for Elias. 5 And as he vvas yet 5
speaking, behold a bright cloudue over/what vved them. And
lou a voice out of the cloud, saying. This is my vvbeloved
sonne, in vvho me I am vvel pleased: heare ye him. 6 And the
disciples hearing it, fell vpon their face, and were sore afraid.
7 And Iesus came and touched them: and he said to them,
Arise, and vber not. 8 And they lifting vp their eyes, saw no
body, but only Iesus. 9 And as they descended from the
mount, Iesus ashamed them, saying, Tel the vision to
no body, til the Sonne of man be risen from the dead.

And his Disciples asked him, saying, What say the Scri-
bes then, that * Elias must come first? 10 But he answvering, 11
said to them, "Elias in deede shal come, and restore al things.
12 And I say to you, that Elias is already come, and they did not
know him, but vrought on him whatsoever they vwould.
So also the Sonne of man shal suffer of them. 13 Then the 13
Disciples vnderfoode, that ot Iohn the Baptiste he had spoken
to them.

† And * vwhen he vvas come vnto the multitude, there 14
came to him a man falling dovnne vpon his knees before
him, † saying, Lord have mercie vpon my sonne, for he is 15
lunatike, and sore vexed: for he falleth often into the fire, and
often into the water. † and I offered him to thy Disciples: 16
and they could not cure him. † Iesus answvered and said, 17
O fauitles and peruerse generation, how long shall I be vvth
you
you? How long shall I suffer you? Bring him hither to me. 18 And Jesus rebuked him, and the devil went out of him, and the lame was cured from that hour. Then came the disciples to Jesus secretly, and said, Why could not we cast him out? Jesus said to them, because of your unbelief. For, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence, and it shall remove; and nothing shall be impossible to you. 21 But this kind is not cast out but by prayer and fasting. 22 When they came to Galilee, Jesus said to them, The Son of man is to be betrayed into the hands of men: and they shall kill him, and the third day he shall rise again. And they were exceeding sorrowful. 24 When they were come to Capharnaum, there came to him that received the didrachmas, into Peter, and said to him, Your maister doth not pay the didrachmas. He said, Yes, and when he was entered into the house, Jesus prevented him, saying, What is thy opinion Simon? The kings of the earth to whom do they receive the tribute? of their children, or of strangers? And he said, Of strangers. But that we may not scandalize them, goeth, and saith, and saith, Whom have ye that I may take; and when thou hast opened his mouth, thou shalt find a greater: take that, and give it them for me and thee. 22 These didrachmas were pieces of money which they paid for tribute.

ANNOTATIONS

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

1. Appeared to Moses.] By this that Moses personally appeared and was present with Christ, it is plain that the Saints departed may in person be present at the affairs of the living. Aug. de mort. c. 15. 16. For even as Angels are where, so here the Saints also are to our Saviour: and therefore as Angels both in the old Testament and the new, were present often at the affairs of men, so may Saints.

5. Mount.] This mount (commonly esteemed and named of the ancient fathers Thabor) Holy places, Eze. 4, 5. Pet. 1, 14. S. Peter calleth the holy Mount because of this wonderful vision, like as in the old Testament, where God appeared to Moses in the bush and Elias where to others; he calleth the place of such Apparitions, holy ground. Whereby it is evident that such Apparitions places are sanctified, and therefore upon growth a religion and devotion in the faithful toward such places, and namely to this Mount Thabor (called in S. Hierom Itin. Ep. 17.) there was great Pilgrimage in the Primitive Church, as unto all those places which our Saviour had sanctified with his presence and miracles,
50 THE GOSPEL

The holy land, and therefore to the whole land of promise, for that caucal called the holy land. See S. Hiero. in Epist. to Theb., 1713.

II. Elias (see note.) He divideth here plainly between Elias in person, who is yet to come before the judgment, and between 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 the Baptist only not principally of whom Malachi prophesieheth (as our Aeridureis say) but Elias also him self in person.

18. No marvel if the Eorciuths of the Catholische Church which have power to caut our souls, yet doe it not always when they will, and many times with much a door, whereas the Apostles haue receiveth this power before over unclean spirtes, yet here cannot cast the out. See 10. But as for miracles, they can never doe it, nor any other true miracle, to confirm their false faith.

19. Faith as mustard seed. This is the Catholische faith, by which all other miracles are wrought; yet not of every one that hath the Catholische faith, but of such as have a great and forcible faith and withal the gift of miracles. These are able as here we see by Chilites warrant not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to move mountains in deedee, as S. Paul also pretiupopheth, and S. Hierom affirmeth, and Ecleciastical histories namely telleth of Gregorius Neocrtairensis, that he moved a mountaine to make roome for the foundation of a Churche, called therefor and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heraclis laugh at al such things and belicue them not.

20. 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 there veth beside the name of I s v s, many prayers and much fasting to drive out Deuils, because there also are here required besides faith.

21. The Children free. Though Christ to avoid scandal, prayed tribute, yet in deedee he spotteth that both him self ought to be free from such payments (as being the kings fomae, as he by his eternal birth of God the Father, as temporal of David) and also his Apostles, as being of his families, and in them their successeurs the Whole Clerge, who are called in Scripture the lotte and portion of our Lord. Which exempston and privileige being grounded upon the very law of nature it self, and therefore practised even among the Heathen (Gen. 19. 1-27.) good Christian Princes have confirmed and other benefacie laws in the honour of Cheif, whole ministers they are, and as it were the Kings fomae, as S. Hierom declareth playnely in these words, We for his honour pay no tributes, and as the Kings fomae, are free from such payments. Hiero. upon this place.

22. Me and thee. A great myracle in that he payed not only for him self, but for Peter bearing the Petron of the Churche, and in whom as the cheefe, the rest were conveyed. Aug. 9. 17. 17. 17. 17. 17. 17.

CHAP. XVIII.

To his Disciples he proclameh against ambition the mother of Seducism: forwarning both the enemie redoubler he be, and also his felowers, of their truee state, in and showing on the contrary side, hawry precious Christian souls are to their Angels, to the Sone of man, and to his Father. 11 charging us therefore to forgive our brethren, though also to have inust cause against them, he is never so often, and to labour their salvation by all means possible.

The Gospel on Michaelmas day Septemb. 19. And upon his Apparition Maij. 8.

5 That houre the Disciples came to Iesu's 1 saying, "Who, thinkest thou, is the greater in the kingdom of heauen? And Iesu 2 calling vnto him a little childe, set him in the middes of them, and said, Amen I say to you, vntes you be conquerrd, and become as little children, you shall not enter into the kingdom of heauen. Whosoever therefore shall humble himself as this 4 little childe, he is the greater in the kingdom of heauen. And 5 that shall receiveth one such little childe in my name, receiveth me. And he that shall scandalize one of these little ones

Mr. 9.
34.
Lk. 9.
46.

Mr. 9.
42.
Lk. 17, 2.
ones that beleeue in me, it is expedient for him that a millstone
be hanged about his necke, and that he be drowvned in the
depth of the sea.

7. Vvoe be to the vworld for scandals. for it is necessary
that scandals do come: but neuertheless vvoe to that man
8. by vvhom the scandal cometh. And * if thy " hand,
or thy foote scandalize thee: cut it of, and cast it from
thee. It is good for thee to goe in to life maimed or lane,
rather then hauing tvvo hands or tvvo feeete to be caste
9. into euerslating fire. And if thine eye scandalize thee,
plucke him out, and caste him from thee: It is good for thee
hauing one eye to enter into life, rather then hauing tvvo
eyes to be caste into the hel of fire. See that you despise not
one of these little ones: for I say to you that * their Angels,
in heauen alwayes do see the face of my father vvhich is in hea-

10. *the Sonne of man is come to saue that vvhich
was perished. * How v think ye? If a man have an hun-
dred sheepe, and one of them tvvo goe astray: doth he not
leauue ninetee nine in the mountaines, and goeth to seeke
that which is straied; and if it chaunce that he finde it: amen
11. I say to you, that he reioyseth more for that, then for the ni-
ettie nine that vvent not astray. Euen so it is not the tvvo
of your father, vvhich is in heauen, that one perish of these little
ones.

12. But * if thy brother tvvo offend against thee, goe, and re-
13. buke him between thee and him alone. If he shal heare thee,
thou shalt gaine thy brother. * And if he vvl not heare thee,
14. ioynge vvith thee besides, one or tvvo: that in the mouth of
*tvvo or three witnessees every vvord may stand. * And if tvvo or
15. three witnessees say to thee, I say to thee, the Church: And if * vvil not heare
16. the Church, let him be to thee as " the beaeten and the Publican. * Amen I say
17. to you, what soever you shal binde vpon earth, shal be bound
also in heauen: and what soever you shal loose vpon earth,
shal be losed also in heauen. * Again I say to you, that
18. if tvvo of you shal consent vpon earth, concerning every
thing what soever they shal alke, it shal be done to them
of my father vvhich is in heauen. * For vvhile there be
19. tvvo or three gathered in my name, there am I " in the middle of
them.

20. Then came Peter vnto him and said, * Lord, how often
shal my brother offend against me, and I forgive him? vntil
G i j 7 e u e n
The Gospel vp6 the 21 Sunday after Pentecost.

The occasion of this question and of their contention for Superioritie among the rest of their inimities which they had before the comming of the Holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they law preferred before the rest in the payment of the tribute, by these words of our Saviour, Gese it them for me, and thee. Chrif. be. 19. Hetr. in Mai. Vpon this place.

1. Scandal. The simple be most annoyed by taking scandal of their preachers, Priests, and elders il life: and great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, ifby their ill example and lamenous life the people be seduced.

2. Head, fother, eye. By these partes of the body so necessarie and profitable for a man, is signified, that whatsoever is necerall and decent to vs, wife, children, frendes, riches, al are to be contemned and forswen for to save oure soule.

A great dignitie and a maruelous benefite that every one hath from his Naturitie.
CHAP. XIX.

According to S. MATTHEW.

Nativity an Angel for his custodie and Patronage against the wicked before the face of God. Protection of Messias upon the place. And the thing is so plain, that Calvin dare not deny it, and yet he will needs Angles.

17. Not hears the Church.] Not only Heretikes, but any other obstinate offender that will not Disobedience be judged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the lewes, by the discipline of the fame, casting him out of the fellowship of Catholics. Which Excommunication is a greater punishment then if he were executed by sword, fire, and wild beasts. Aug. vix. Add. leg. II. t. 15. And again he faiths, Man is more sharply and pitifully bound by the Churches Kyes, then with any yron or adamantine manacles or fetters in the world. Aug. xiv. 16. 

17. Heretick.] Heretikes therefor because they will not hear the Church, be no better nor in other wise to be esteemed of Catholics, then heathen men and Publicans were esteemed among the lewes.

Mat. x. 16. 19. 

18. Thou hast binde.] As before he gave this power of binding and loosing over the whole, first of al and principally to Peter, upon whom he builded his Church; so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, every one in their charge. Hieron. lib. t. E. t. aduers. Evang. Iov. And Epiff. ad Heliod. Cyprian. de Univ. Exc. v. 2. 

19. Shall loose.] Our Lord giveth no least sight and authority to the Church to lose, then to binde, as S. Ambrose writeth against the Nourians, who confessed that the Priest had power to binde, but not to loose. 

20. In the mudden of them.] Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church, and therefore no comittees of Heretikes directly gathering against the Church, are warranted by this place. Cyp. de Univ. Exc. v. 2. 

Chap. XIX.

He answereth the tempting Phariisses, that the case of a man which his wife shalbe (as in the first institution it was) utterly indissoluble, though for one cause be may be divorced. And thereupon he bar Disciples be highly commended Single life for heares. He will have children come vnder him. He his women so be done to enter into life everlastiving: so What also, for a rich man to be perfect? As also we have passing roundly they had borne wicked falsehood that his counsel of perfections: so we though it be true in some one place.

Mr. 10, 1. 

And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dimisse his wife, for every cause? Who answering, laid to them, Haue ye not read, that he which did make from the beginning, made them male and female? And he said, For this cause, mean] haue leave father and mother, and two to his wife: and they two be in one flesh. Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let not man separe. T They say to him, Why then did Moses command to give a bil of divorcian? And to dimisse her? He faith to them, Because Moses for the hardnes of your hart permitted you to dimisse your vvives:

G iiij but
**THE GOSPEL**  
**Chap. XIX.**

but from the beginning it was not so.† And I say to you, that 9 *whosoever shall dismiss his wife,* but for fornication, and shall marry an other, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery. † His disciples said unto him, If the case of a man with his wife be so, it is not expedient to marry. † Who said to them, *Nor at all:* take this word, but they to whom it is given. † For there are eunuchs which were borne so from their mothers vom-bé: and there are eunuchs which were made by men: and there are eunuchs, with which haue "gelded them selues for the kingdom of heauen." He that can take, let him take. †

† Then *were little children presented to him, that he should* impose hands upon them & pray. And the disciples rebuked them. † But I say unto you, Suffer the little children, and let them not from coming unto me: for the kingdom of heauen is for such. † And when he had imposed hands upon them, he departed from thence.

† And *behold one came and said to him, Good Master,* what good shall I doe, that I may have life everlasting? † Who said to him, What ifkest thou me of good? One is good, God.‡ If thou wilt enter into life, keepe the commandments. † He said to him, Which? And I say unto you, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal,* thou shalt not bear false vsnes, † Honour thy father and thy mother, *Thou shalt love thy neighbour as thy self.* † The young man said to him, *If thou wilt be perfect, goe, sell the things that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, follow me.* † And when the young man had heard this word, he went away sad: for he had manypossessions. † And I say unto you, that a rich man shal hardly enter into the kingdom of heauen. † And again I say to you, that it is easier for a camel to passe through the eye of a needle,  

"‡ "S. Marke expounds it thus, rich men trullting in their riches, sa. 10, 24.

The Gospel vs 16 17 18 19 20 21 22 23 24 25

‡ S. Paul. in the Conversion of S. Paul lan.

‡‡ "S. Augustine"

Whereas Christ should say, If thou wilt have life everlasting, keepe the commandments; if without observing of the, by only faith one might be saued. *Ang. de Pid. 55 op. 21.

†† Mr. 5, 13

Mr. 10, 11.

Luc. 16, 18.

L. Cor. 7, 11.

Mr. 10, 13.

Luc. 18, 15.

Mr. 10, 17.

Luc. 18, 18.

Exe. 20, 13.

L. 19, 18.
CHA. XIX.

ACCORDING TO S. MATTHEW.

Amen I say to you, that whiche have solovved me, in the regeneration, when the Sonne of man shall sitte in the feast of his maieftie, ye alfo shall sitte upon rvelle feates, judging 29 the rvelle tribes of Israel. And every one that hath left house, or brethren, or fathers, or mother, or wife, or children, or lands for my namesakes, shall receive an hundred fold, and shall possesse life everlasting. And many shall be first, that are last; and last, that are first.

ANNOTATIONS

CHAP. XIX.

6. Not man separate.] This inseparabill be twixt man and wife riche of that, that wedlocke is an Sacrament. Ang. li. 2. de pac. origine c. x. 16. 17. De nup. qb compotis. li. i. c. 16.

9. But for fornication.] For aduoures one may disimine an other, Mat. 5. But neither party can marry againe for any cauſe during life. Ang. li. ii. de aduou. coming. c. i. 22. 24. for the which unlawful act of marrying agayne, Faibola that noble matronne of Rome albeit she was the inocent part, did publie penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul Rgl. 1. it is plain that she which is with another man, her husband yet living, shall be called an adulteresse: contrary to the doctrine of our Adversaries.

11. Nat al tate.] Wheneuer hauing not this gift gruene them, it is either for that they wil nor hauie it, or for that they fulful not that which they wil; and they that have this gift or arte to this word, it is of God and their owne free will. Ang. li. de grat. & lib. arbit. c. 5. So that it is evident no man is excluded from this gift, but (as Origen here faith) it is given to al that ask for it: contrary to our Adversaries that say it is impossible, and that for excuse of breaking their vowes, wickedly say, they have not the gift.

12. Goddel rhem solam.] They geld them selves for the kingdom of heaven which vow chalit. Ang. de prætium saec. i. 2. Which proue those kind of vowes to be both lawfull, and also more meritorious, and more fure to obtaine life everlaſting, then the state of wedlocke. Contrarie to our Adu, in al respects.

16. He that can.] It is not faid of the Preceptes, keepe them who can, for they be necessarie. Counsels not vnder paine of damnation to be kept: but of Counsels only (as of virginity, abating from deh and wine, and of gueing al a mans goods away to the poore) it is faid, He that can araine to it, let him do it: which is counſel only, not a commandement. Contrarie to our Adu. That say, there are many commandements, but only preceptes.

17. Improp._RT] They knew the valour of Chrifites blessing, and therefore brought their children to Bishops and to him: as Good chriften people haue at al times brought their children to Bishops to haue their Religious mens blessing. See Annoacon before Chap. x. 15. And of Religious mens blessing fee Rutil. li. c. c. blessing.

21. If thou wilt be perfect.] Loe, he maketh a plaine difference betwene keeping the commandements, which is necessarie for every man: and being perfect, which he counſelleth only to them that have the grace and gift of grace. A prefection which Religious men doe profite, according to Chrifte counſil here, leuing al things and following him.

25. Below mee.] Thus to folowe Chrifte is to be without wife and care of children, to lacke propriety, and to live in common, and this hath great reward in heauen about other states of life: which, S. Augustine faith, the Apostles folowed, and him selfe, and that he exhorted others to it as much as lay in him. Ang. op. 88. in fine. & in ps. 103 Conv. i. post mond.

26. All things possible.] This of the camel through a needles eye, being possible to God, although he neither hath done it, not by like wil do it: maketh against the blashphemous insidelity of our Adversaries that say, God can do no more then he hath done or wil do. We see also that God can bring a camel through a needles eye, and therfore his body through a doore, and out of the sepulchre that, and out of his mother a virgin, and soe about nature and contrary to nature do with his body as he list.


28. What hast we home.] They leaue al things in respect of reward, and Christ doeth wel allow it in noen by his answer.

29. Ye are al.] Note that not only Christ, who is the principal and proper judge of the living and the dead, but with him the Apostles and al perfect Saints shall judge: and yet that doeth nothing derogate to his prerogative, by whom and vnder whom they hold this and al other dignities in this life and the next.
THE GOSPEL

CHA. XX.

To flourish through God's grace the Jews, Galatians are the Gentiles, although they begin to work, he brings back a parable of men working lesser and later in the vineyard, but the later were rewarded in the end more at the first. 17. He rewarded more to his Disciples teaching, with faith: 18. Bidding the ambitious but wiser to think the better of suffering with him: 19. And teaching us (in the rest of his Disciples) not to be judged as our Ecclesiastical Superiors, considering they are (as he was himself) so suited for our Salvation. 20. Then going out of Italy, he generally fights upon a vision blind.

The Gospel

upon the Sunday of Septuagint.

HE kingdom of heaven is like to a

man that is an householder which rent

forth early in the morning to hire

workmen into his vineyard. 2. And

having made covenant with the Work-

men for a penny a day, he sent them

into his vineyard. 3. And going forth

about the third hour, he saw other

standing in the market place idle, 4 and

he said to them, Go 

you also into the vineyard: and that

which shall be left, I will give you. 5. And they went their way. And again he

went forth about the sixth and the ninth hours: and did likewise. 6. But about the eleventh hour he went forth and found other standing, and he said to them, What stand you here all the day idle? 7. They say to him, Because no man hath hired us. He said to them, Go you also into the vineyard.

8. And when evening was come, the lord of the vineyard faith to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first. 9. Therefore when they were come that came about the eleventh hour, they received every one a penny. 10. But when the first also came, they thought that they should receive more: and they also received every one a penny. 11. And receiving it they 12. murmured against the good man of the house, saying, These last have continued one hour: and thou hast made them equal to us that have borne the burden of the day and the heats.

13. But he answering said to one of them, Frendle, I do the no wrong: didst thou not covenant with me for a penny? 14. Take that which is thine, and go: I will also give to this last even 15. as to thee also. 16. Or, is it not lawful for me to do that I will? 17. Is thine eye defiled, because I am good? 18. So shall the last be first: and the first, last. For many be called, but few elected.

The Gospel in a

votice Mass of the holy Croce.

Mr. 10.

30.

Luc. 18.

25.

Hierufal-
Hierusalem, and the Sonne of man shal be deliuered to the 
cheefe priestes and to the Scribes, and they shal condemne 
him to death, and shal deliuer him to the Gentiles to be 
mocked, & (courged, & crucified, and the third day he shal 
rise againe."

Then came to him the mother of the sonnes of Zebe-
dee vwith her sonnes, adoring and desiring some thing of 
him. "Who said to her, What wilt thou? She faith to him, 
Say that these my two sonnes may sitte, one at thy right had, 
and one at thy left hand in thy kingdom. "And Iesus 
answering, said, You know not what you desire. Can you 
drinke of the cuppe that I shal drinke of? They say to him, 
We can. "He faith to them, My cuppe in deede you shal 
drinke of: but to sitte at my right hand and left, is not mine to 
give to you: but to vvhom it is prepared of my father."

And the ten hearing it, were displeased at the two bre-
thren. "And Iesus called them vnto him, and said, "You 
know that the princes of the gentiles ouerrule them: and 
they that are the greater, exercise power against them. "It 
shal not be so among you, but vvhoso souer uvil be the grea-
ter among you, let him be your minisster: "and he that uvil 
be first among you, shal be your servant. "Euen as the" Sonne 
of man is not come to be ministered vnto, but to minisster, and 
to give his life a redemption for many."

And when they vvent out from Iericho, a great multi-
tude folovved him. "And behold vvyne blinde men sitting by 
the wyne side, heard that Iesus passed by, and they cried 
out saying, Lord, haue mercie vpon vs, sonne of Davuid. "And 
the multitude rebuked them that they shoule hold their 
peace. But they cried out the more, saying, Lord, haue mercie 
upon vs, sonne of Davuid. "And Iesus stooode, and called 
them, and saide, Vvhath vvil ye that I doe to you? "They say 
to him, Lord, that our eies may be opened. "And Iesus 
having compassion on them, touched their eies. And immedia-
tly they saw, and folovved him.

ANNOTATIONS

1. In the morning. J God called some in the morning, that is, in the beginning of the woold, 
as Abel, Enoch, Noe, and other the iust and faithful of the first age: at the third houre, Abraham, 
Issak, and Jacob, and the rest of their age: at the 6 houre of the day, Moses, Aaron, and the rest: 
at the 9 houre; the Prophetes: at the eleventh, that is, at the latter end of the woold, the Christian 
Nations
THE GOSPEL

Holy Weke.

Nations. Ang. de verbo. Domini fer. 19. briefly, this calling at divers times signifies the calling of the leues from time to time in the first ages of the world, and of the Gentils in the latter age thereof. It signifies also that God calleth countris to the faith, some sooner, some later, and particular

men to be his servants, some younger, some elder, of divers ages.

Diverse of

glories in hea-

1. pery. The pery promulgate to all, was life everlasting, which is common to all that shall be saved: but in the same life there be degrees of glorie, as betwixt starse and starse in the element. 1 Cor. 15.

Ang. li. de virginis. c. 16.

2. Few alt. Those are elder which despised not their caller, but followed and believed for men believe not of their own free will. Ang. li. rad Simplex. p. 2.

3. To whom it is prepared. The kingdom of heauen is prepared for them that are worthy of it and determine thereby well doing, as in holy Scripture it is very often, That God will repay every man according to his works, and Come ye blessed, posse the kingdom prepared for you. Why? because I was hungry, and you gave me to eat: thirsty, and ye gave me to drink: and so forth. Therefore does Christ say here, It is not mine to give, because he is just and will not give it to every man without respect of their deserts: yes not alike to every one, but diversely according to greater or lesser merits. As here S. Chrys. maketh it plain, when our saviour calleth them, that although they suffer martyrdom Chry. he.

For his sake, yet he hath not to give them the two cheese places. Sos. Hiero. Upon this place, and so in Mr.

li. in. tom. c. 15. This also is a lesson for them that have to bestow Ecclesiastical benigne, that they have no carnal respect to kinred &c. but to the worthines of the persons.

4. At the fume of man. Christ himself as he was the Sonne of man, was their and our Superiour: and Lord and Master, notwithstanding his humility, and therefore it is pride and haughty his which is forbidden, and not Superiority or Lordship, as some Heretics would have it.

CHAP. XXI.

The fift part, of the holy weeke of his Passion

in Hierusalem.

The Gospel on Palm Sunday before the benediction of the Palms.

Palm Sunday.

And when they drew nigh to Hierusalem, and were come to Beth-phagee unto Mount-olivet, then Issvs sent two disciples, saying to them, Goe ye into the town that is against you, and immediately ye shall find an ass tied and a colt with her loose, bring them to me: and if any man shall say ought vnto you, say ye, that our Lord hath neede of them: and forthwith he shall let them goe. And this was done that it might be fulfilled which was spoken by the Prophet, saying, 15. ye to the daughter of Zion, Behold thy king cometh in to thee, meekly. 16. Sitting upon an ass and a colt the sole of her is vised to the yoke. And the disciples going, did as Issvs commanded them. And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. And a very great multitude spred their garments in the way: and others did cut boughes from the trees, and strawed them in the way: and the multitudes...
tudes that vvent before and that solovved, cried, saying,
"Hosanna to the sonne of Davids blessed be that commeth in the name of our
Lord."* Hosanna in the bignell.

10 And when he was entred Hierusalem, the vvhole citie
vvvas moued, saying, Who is this? And the people saide, This
is I s v s the Prophet, of Nazareth in Galilee. And* I s v s
entred into the temple of God, and cast out al that foule
and bought in the temple, and the tables of the bankers, and
the chaires of them that sold pigeons he ouerthrevve: and he
faith to them. It is vvritten, My house shal be called the house of
prayer but vou have made it a deme of thieves.* And there came to him
the blinde, and the lame in the temple: and he healed them.

15 And the cheefe priests & Scribes seeing the marvelous things
that he did, and the children crying in the temple, & saying,
Hosanna to the sonne of Davids: they had indignatiou, and said to him,
Hearest thou vvhat these say? And I s v s said to them, Very
vvel. haue you neuer read, That out of the * mouth of infants and
vvlings thou hast perficed praiset And leauing them, he vvent forth
out of the citie into Bethania, and remained there.

18 And in the morning returning into the citie, he vvvas an
hungred. * And seeing a certaine figgeree by the vvyay
side, he came to it: and found nothing on it but leaves only;
and he faith to it, Neuer grouw there fruite of thee for euer.

20 And incontinent the figgeree vvvas vvithered. * And the disci
iples seeing it, marueled saying, How is it vvgethered incon
tinent? And I s v s answering said to them, Amen. I say
to you, * If you shall have faith, and stagger not, nor only that
of the figgeree shall you doe, but and if you shall say to this
mountaine, Take vp and throw thy self into the sea, it shall
be done. * And all things vvhatsoeuer you shall ask in prayer
"belieuing, you shall receieue.

23 And when he vvvas come into the temple, there came to
him as he vvvas teaching, the cheefe Priests and auncients
of the people, saying, * In vvhat poerver doest thou these things?
and who hath given thee this poerver? * I s v s answering
said to them, I also vvvil aske you one vword: which if you
shall tell me, I also vvvil tell you in vvhat poerver I doe these
vvthings. * The Baptisme of John vvhénece vvvas it? from heauen,
or from men? But they thought within them selues, saying,
If I s v s shal say from heauen, he vvvil say to vs, vvhy then did
you not beleue him? but if I s v s shal say from men: vvve feare
the multitude, for al hold John as a Prophet. * And answering
Hij to

The Gospel vpo Tuesday the first week in Lent.

* How much the abuse of Churches by merchandising, walking, or other profane occupying of them, dipeles-feth God, here we may see.

MUNDAY.

The lawes ha
ing the vword of the law, and not the
deedes, were the figgeree ful of leaves, and fruit of fruit.

TUESDAY.
to Iesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things.

† But what is your opinion? A certain man had two sons; and coming to the first, he said, Sonne, goe to work to day in my vineyard. † And he answering, said, I will not. 29 But afterward mowed with repentance he went. † And 30 comming to the other, he said likewise. And he answering, said, I goe Lord, and he went not. † Which of the two did the fathers will? They say to him, The first. I say to you, that the Publicans and vwhores goe before you into the kingdom of God. † For Iohn came to you in the vway of justice: and you did not receive him. but the publicans and vwhores did receive him: but you seeing it, neither have ye had repentance afterward, to receive him.

† An other parable heare ye: A man there was an householder vwho planted a vineyard, and made a hedge round about it, and digged in it a press, and builded a towre, and let it out to husbandmen: and went forth into a strange countrie. † And when the time of fruits drew near, he sent 34 his servants to the husbandmen, to receive the fruits thereof. † And the husbandmen apprehending his servants, one they 35 beat, an other they killed, and an other they stoned. † Again he sent other servants more than the former: and they did to them likewise. † And last of all he sent to them his sonne, 37 saying, They will reverence my sonne. † But the husbandmen 38 seeing the sonne, said within them selves, This is the heite, come, let vs kill him, and vve shal haue his inheritance. † And apprehending him they cast him forth out of the vineyard, and killed him. † When therefore the lord of the vineyard shal come, vwhat will he doe to those husbandmen? † They say to him, The naughtie men he vill bring to naught: and his vineyard he vill let out to other husbandmen, that shal render him the fruite in their seasons.

† Iesus faith to them, Haue you neuer read in the Scriptures, The stone which the builders refuseth, the same is made into the head of the corner? By our Lord was this done, and it is maruouls in our eyes. † Therefore I say to you, that the kingdom of God shal be 43 taken away from you, and shal be given to a nation yelding the fruite thereof. † And the he that falleth vpon this stone, shal be broken: and on vwhom it falleth, it shal al to bruise him. † And vwhen the cheefe Priests and Pharisees had heard his 45 parables, they kneuwe that he spake of them. † And secking 46 to
to lay hands upon him, they feared the multitudes; because they held him as a Prophet. —

ANNOTATIONS
CHA. XXI.

1. You shall send.] Christ by divine power both knew where these beasts were, being absent, and commanded them for his use, being an other man, and solemnly made the colt fast to be ridden on, never broken before.

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

3. Garments in the way.] These offices of honour done to our Saviour extraordinarily, were very acceptable; and for a memory hereof the holy Church maketh a solemn Procession every year upon this day, especially in our Country when it was Catholic, with the B. Sacrament usually carried, as it were Christ upon the ass, and drawing of rushes and flowers, bearing of Palmes, setting up boughs, spredding and hanging up the richest clothes, the quire and quires singing as here the children and the people, all done in a very goodly ceremony to the honour of Christ and the preface of his triumphe upon this day. The like service and the like duties done to him in all other solemn Processions of the B. Sacrament, and otherwise, be undoubtedly no leffe grateful.

4. Hosanna.] These very words of joyful crie and triumphant voice of granulation to our Saviour, holy Church with alwaies in the Preface of the Mass, as it were the voice of the Priest and al the people (who then specially are arrest and devout) immediately before the Consecration and Eulogium, as it were expecting, and rejoicing at his coming.

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

11. Menace of infamen.] Young children's prayers proceeding from the instinct of God's spirit, be acceptable; and to the voices of the like, or of other simple folk now in the Church, though their villainess understand not particularly what they say, be marvellous grateful to Christ.

14. proces on Palmesunday with the B. Sacrament. Al devout offices in that kind, exceeding grateful.

15. Hosanna.] These very words of joyful crie and triumphant voice of granulation to our Saviour, holy Church with allways in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are arrest and devout) immediately before the Consecration and Eulogium, as it were expecting, and rejoicing at his coming.

Prayers not understood. Young children's prayers proceeding from the instinct of God's spirit, be acceptable; and to the voices of the like, or of other simple folk now in the Church, though their villainess understand not particularly what they say, be marvellous grateful to Christ.

15. Hosanna.] These very words of joyful crie and triumphant voice of granulation to our Saviour, holy Church with allways in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are arrest and devout) immediately before the Consecration and Eulogium, as it were expecting, and rejoicing at his coming.

15. Hosanna.] These very words of joyful crie and triumphant voice of granulation to our Saviour, holy Church with allways in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are arrest and devout) immediately before the Consecration and Eulogium, as it were expecting, and rejoicing at his coming.

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15. Hosanna.] These very words of joyful crie and triumphant voice of granulation to our Saviour, holy Church with allways in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are arrest and devout) immediately before the Consecration and Eulogium, as it were expecting, and rejoicing at his coming.

15. Hosanna.] These very words of joyful crie and triumphant voice of granulation to our Saviour, holy Church with allways in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are arrest and devout) immediately before the Consecration and Eulogium, as it were expecting, and rejoicing at his coming.
Not only good men be within the church, but also exil me against the Heretikes of these dates.

Mr. 12, 
13. 
Ls. 20, 
20. 

*Mr. 12, 
19. 
Ls. 20, 
27.
CHAP. XXII.  ACCORDING TO S. MATTHEW.  63 HOLY WEEKE.

24. there is no resurrection: and asked him, saying, Master, Moses said, If a man dye not having a child, that his brother marie his wife, and wife of his brother. And there were brethren: and the first dying married a wife, and not having issue, left his wife to his brother. In like manner the second and the third died to the seventh. And last of all the woman died also. In the resurrection therefore whose wife of the seven shall she be? for they all had her. And Jesus answered, saying to them, You do err, not knowing the Scriptures, nor the power of God. For in the resurrection neither shall they marry nor be married; but are as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken of God laying to you, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the living. And the multitudes hearing it, marveled at his doctrine.

25. But the Pharisees hearing that he had put the Sadducees to silence, came together: and one of them a doctor of law asked of him, tempting him, Master, which is the great commandment in the law? I say unto you, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the greatest and the first commandment. And the second is like unto this, Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

26. And the Pharisees being assembled, said, Master, what is your opinion of Christ? Who is his son? They lay to him, Dauids. He saith to them, How then doth Dauid in spirit call him Lord, saying, The Lord said to my Lord, blessed is the man that cometh after me: and did not David himself call him Lord? And no man could answer him a word: neither durst any man from that day ask him any more.

1. Marriage. Then did God the Father make this marriage, when by the mystery of the Incarnation he joined to his son his one Lord, the holy Church for his spouse. Greg. Non. 1.

2. Scenes. The first scene here best to intimate, were the Prophets: the second, were the Apostles; and all that afterward converted countries, or that have and doe reconcile men to the Church.

3. One to be borne. Such as refuse to be reconciled to Christes Church, allege often various impediments and worldly excuses, which at the day of judgement will not lieve them.
**Holy Week.**

**The Gospel.**

**Chapter XXIII.**

10. A man not served.] It professest not much to be within the Church and to be a Catholicke, except a man be of good life, for such an one shall be damned, because he hath not good works. But if a man be of good life, it is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charity and good works. And by this man are represented all the bad that 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 in the Church doth not consist the elect only, but contrary to our Adversaries.

31. To Caesar.] Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more heavenly duties. And therefore Princes have to take heed, both how they exact: and others, how they grue to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Whereupon S. Ambrose reciteth these godly words out of an epistle of the ancient and famous Bishop Hronius Cordubensis to C€stianus the Arian Emperor: Caesar, be thou one, and remember that thou art mortal. Fear the day of judgment, intermediate not with Ecclesiastical matters, neither do thou command us in this kind, but rather leaveth us to thee. No Emperor hath the Empire to be paid to the Church: and as he that with malicious eyes carpeteth thine Empire, gainesth thee the subversion of God: so doe thou also beware, left en drawing unto thee, as the Christians, matters that thou shalt be made guilty of a great crime. It is written, Gene ye the things that are Caesar, to Caesar: and thou shalt be saved. Therefore neither is it lawful for us to hold the Empire, neither haue thou (O Emperor) power over our religion or sacred things. Armin. Ep. ad Sol. v. 11. 12. and S. Ambrose to Valensian the Emperor (whereby the counsel of his mother Julian, an Arian, required of S. Ambrose to have one Church in Milan, and that is both called Arian) (God): wherewith he calleth the Church God's, it may not be yielded to Caesar: because the Temple of God can not be given over to a heathen, which no man can deny, but it is spoken with the honour of the Emperor. For what is more honorable than that the Emperor be made to be the sonne of the Church? For a good Emperor is within the Church, not about the Church. Ambr. lib. 1, Epist. Grat. de Bap. trad.

10. As Angels.] As Christ proueth here, that in heauen they neither marry nor are married, because there they shall be as Angel the very same reason, is proued, that Saints may see our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in every moment are present where they lift, and neede not to be neere vs, when they heare or helpe us.

19. As Angels.] Not only marry nor be married, is to be like to Angels: therefore is the state of Religious men and women and Priests, not married, worthily called of the Fathers, an Angelical life. Cyp. lib. 1 de discipl. hce. Ver. 15. 19. fenm.

22. Of the dead.] S. Hierom by this place doth proue the Heretike Vigilantiurn, and in his thesis of our time, which to diminishe the honour of Saints, call them of purpose, dead men.

22. Of the dead.] Hereby it is evident that all dependeth not upon faith only, but much more upon charity (though faith be the first) which is the house of God and of our neighbour, which is the summe of all the law and the Prophets: by which he hath this double charitie expected here by these two principal commandements, fulfilleth and accompliseth all that is commanded in the Law and the Prophets.

**Chap. XXIII.**

The Scribes and Pharisees after at the solemnizing of the sabbath, although he will have the defallence of theirs, that is, they set forth their works, and name them, (as they did) to be known to all the nation, to be known in many places, to do them eight ways for their right hand by persons and blindness; so and so concluding with the most worthy reproduction of those perishing generation and these most glorious times of these two principal commandments, that they serve the law and the Prophets. For he that hath this double charitie expected here by these two principal commandments, fulfilleth and accompliseth all that is commanded in the law and the Prophets.

HEN I spake to the multitudes and to his disciples, laying, upon the chaire of Moses heauen 2 listened the Scribes and the Pharisees. Al things therfore whatsoever they shall say to you, 4 observe ye and do ye: but according to their works do ye nor, for they say and do not. For they bind heavy burdens and importable things upon mens shoulders: but...
but with a finger of their own they will not move them. 

5. But they do all their works, for to be seen of men, for they make them seizable, and enlarge their *fringes. 

6. And they *love the first places at feasts, and the first chairs in the Synagogues, and *glutations in the market-places, and to be called of men, Rabbi. But be not you called Rabbi, for one is your master, and all you are brethren. And call none father to your self upon earth: for one is your father, which is in heaven. Neither be ye called *masters: for one is your master, Christ. And he that is greater of you, shall be your seruitor. And he that exalteth himself shall be humbled: and he that humbleth himself shall be exalted. 

7. But *wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For your selves do not enter in: & those that are going in, you hinder not to enter. 

8. *Wo to you Scribes and Pharisees, hypocrites: because you *deuoure widows houses, *praying long prayers, for this you shall receive the greater condemnation. 

9. *Wo to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one prof- lyte: and when he is made, you make him the child of hell: double more then your selves. 

10. *Wo to you blind guides, that say, Whosoever shall sware by the temple, it is nothing: but he that shall sware by it, by the gold of the temple, is bound. Ye foolish and blind, for whether is greater, the gold, or the temple that fadeth the gold? And whosoever shall sware by the altar, it is nothing: but whosoever shall sware by it, by the gift that is upon it, is bound. Ye blind, for whether is greater, the gift, or the altar that fadeth the gift? He therefore that swareth by the altar, swareth by it, and by all things that are upon it: *and whosoever shall sware by the temple, swareth by it, and *by him that dwelleth in it: *and he that swareth by heaven, swareth by the throne of God, & by him that sitteth thereon. 

11. *Wo to you Scribes and Pharisees, hypocrites: because you tithe, the mint, and anise, and cummin, and haue left, the greater things of the law, judgemen, and merrcy, and faith, these things you ought to haue done, & not to haue omitted those. Blinde guides, that straine a gnat, & swallow a camel.
The Gospel

5. Steven's day

Decemb. 16.

A N N O T A T I O N S

C H A P. XXIII.

The See of Rome prescinded in truth.

1. Chair of Meyfer. | God preferreth the truth of Christian religion in the Apostolike See of Rome, which is in the new law answerable to the chair of Meyfer, notwithstanding the Bishops of that name were never so wicked of life; yea, though some traitour as ill as Judas were Bishops thereof: it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said, Doth that which they say, but do not as they doe. August. Epist. 184.

2. What
CHA. XXIII.  ACCORDING TO S. MATTHEW. 67

1. "Wherefore thou (Madam) why (Faith of Augustin) dost thou call the Apoftolical Churche the
Churche of perfection?" If for the man, why? Did our Lord (as for the Pharisees, so) strongly to thee
Churche, whereas they hate? Did he not commend that Churche of May, and prouerbing the vocation of the
Churche, whereas they hate? For he saith: They fite upon the Churche of May, of which they say, doe. Why
Thee things if thou dost omit to say, you would not for the men vover them you defame, blame them. The
Apoftolical, whereas you are not commouning. And again he saith: Neither for the Pharisees (as
whereas you prize them, whereas they hate, but for) our Lord command in the Churche of May, to
be for vouched, in which they vouchedly be figured by vouches. For he commandeth the people to do that
which they hate, and not to do that which they do, and that the holiness of the Churche be in no case forchaffed, nor
the unity of the flocke defiled, for the ungodly Pharisees.

2. Let me shew thee how. He condemneth not the places of Superiority given or taken
of men according to their degrees, but ambitious seeking for the same, and their proud harret and
vouches of intention, which he faw within them, and therefore might mightfully reprehend them.

3. In the Catholike Churche there is one Maister, Christ our Lord, and
vnder him one Vicar, with whom all Catholike Doctors and teachers are one, because they teach
all one thing, but in the Churche of May, it is not so, where every one of them is a divers maister,
and teacheth contrary to the other, and will be called Rabbi and Maister, every one of their
owne Disciples: Arius a Rabbi among the Arians, Luther among the Luterans, and among the
Calvinists Calvin.

4. Maisters. Wickele the like Heretikes of this time doe hereupon condemnme
degree of Scholes and titles of Doctors and Maisters, where they might as well reproce S. Paul for
calling him self Doctor and Maister of the Gnostick: and for saying, that there shoule be alwayes
Doctor in the Churche, where euery man in the Churche his office, and whereas they bring the other words following, against Religious men

5. Eph. 4. 15. who are called fathers, as well might they by this place take away the name of carnal fathers,
and blame S. Paul for calling him self the only spiritual father of the Corinthians. By deed nothing is here forbidden but the contentious diuision and partiality of such as make them
fellows Ringleaders of Scholastics and Sectes: Arius, Arius, Arius, Luther, Luther, Calvin.

6. Seraph and Pharisees. In all their representations it is much to be noted, that our Saulour for
the interest of Priesthood, I renounce the title of Priest by that name. Opp. op. 61. Whereas our Heretikes
shew this name of priefthood and dcter.

7. Praying long prayers. They are not reprehended here for the things them selves, which for the
most part are good, as long prayers, making Protyeles, garnish hing the Prophetes (futurists, &c.
but for their wicked purpose and intention, as before is said of fasting, prayers, almes, Mat. 6.

8. Double more. They that teach that it is vouches for hath only faith, Joe make such Chris-
tians, as the Jews did Protyeles, children of Hell far more then before. Augulgi. lib. de fide et op. 
ap.

9. Sandifere. Note that donatories and gifts bestowed upon Churches and altars, be sancti-
fied by dedication to God, and by touching the altar and other holy things: as now specially the
veil of the face, and dedicat Sacrament of Christes body and blood, by touching the same, and the
altar is lefte whereupon it is consecrated, whereof the Pythagoras writeth thus upon this place: in the
Theophyl. old Law, Christ consecrates not the gifts to be greater then the altar, but vide vi, the altar is sanctified by
the gift: for the blesses for the body be not the grace be turned in our Lords body, and therefore is the altar also sancti-
fied by the by them.

10. By him that dwelleth therein. By this we se that (wearing by creatures, as by the Gospel, by
Sainctes, is al referred to the honour of God, whose Gospel it is, whose Saints they are.

11. Approves and. Christ might boldly reprehend them so often and so vehemently for
hypoctrine, because he knew their hearts and intentions: but we that can not see within men, may
not presume to call mens external good doings, hypocrissie: but judge of men as we see and
know.

12. Garnishe. Christ blameth not the Iews for adorning the sepulchres of the Prophetes,
but exhorteth them of their malice toward him, and of that, which by his divine knowledge he
foreseveth, that they would accomplish the wickednes of their fathers in shedding his blood, as their
fathers did the blood of the Prophetes. Hilar.
ND Iesus being gone out of the temple, vnent. And his disciples came to shew him the buildings of the temple. And he answered, Not one stone upon another shall be left in the temple, &c. Do you see all these things? Amen I say unto you, there shall not be left here an one stone upon another that shall not be destroyed.

And when he was sitting in Mount-Oliver, the disciples came to him secretly, saying: Lord, v when shall these things be? and vhat shall be the sign of thy coming, and of the consummation of the world? And Iesus saith: vhen, &c. And beware that no man seduce you: for many shall come in my name, saying: I am Christ, and shall seduce many. For you shall hear of wars and rumours of wars. See that ye be not troubled, for these things must be: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earth-quakes in places: and all these things are the beginnings of sorrows. Then shall they deliver you up to tribulation, and shall slay you: and ye shall be odious to all nations for my names sake. And then many shall be scandalized: and they shall deliver one another: and they shall hate one another. And many false prophets shall arise: and shall seduce many. And because iniquity shall abound: the charitie of many shall wax cold. But he that shall persevere to the end, he shall be saved. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

† Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand) then they that are in Ievvrie, let them flee to the mountaines: and he that is on the house-toppe, let him not come downe.
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 coat, and vvo to the house. 
20 are vvith childe, and that giue fuddke in those daies. But pray 
21 that your flight be not in the vwinter or on the Sabbath. For 
22 there shal be then great tribulation, such as hath not been 
23 from the beginning of the vworld vntil now, neither shal 
24 be. And unless those days had been shortened, no flesh 
25 should be saved: but for the elect those days shal be shor-
26 ten. Then if any man shal say vnto you, Loe & here is 
27 Christ, or there: do not beleue him. For there shal rise 
28 false-Christes and false-Prophets, and shal shew* great si-
29 gnes and vvoanders, so that the elect also (if it be possible) may 
30 be induced into errour, Loe I haue foretold you. If therefore 
31 they shal say vnto you, Behold he is in the desert: go ye not 
32 out: behold* in the cloysters, beleue it not. For as lightening 
33 cometh out of the east, and appeareth euin into the west, so 
34 shal also the advent of the Sonne of man be. Wherefore is the 
35 body is, thither shal the egles also be gathered together.

36 * And immediately after the tribulation of those days 
37 the Sonne shal be darkened, and the moone shal not giue 
38 her light: and the starres shal fall from heauen, and the pow- 
39 ers of heauen shal be moued: and then shal appeare: * the signe 
40 of the Sonne of man in heauen: and then shal al tribes of the 
41 earth bevaile: and they shal see the Sonne of man comming 
42 in the cloudes of heauen with much powuer and maciefige. 
43 * And he shal send his Angels vvith a trumpet, and a great 
44 voyce: and they shal gather together his elect from the toure 
45 vvindes, from the furthest partes of heauen euin to the endes 
46 thereof. * And of the figtree learne a parable: when novv 
47 the bough thereof is tender, and the leaves come forth, you 
48 knovv that sommer is nigh. * So you also, vvhen you shal 
49 see these things, knovv ye that it is nigh euin at the doores. 
50 * Amen I say to you, that this generation shal not passe, til al 
51 these things be done. * Heauen and earth shal passe, but my 
52 vvordes shal not passe. * But of that day and houre no body knovveth, neither 
53 the Angels of heauen, but the Father alone. * And as * in the 
54 daies of Noe, so shal also the comming of the Sonne of man 
55 be. * For as they were in the daies before the flood, eating 
56 and drinking, marrying and giuung to mariage, euin vnto that 
57 day in which Noe entered into the arke, * and knevve not til 
58
the fould came, and toke them all: so also shal the comynge of
the Sonne of man be. Then two shal be in the field: one shal be
taken, and one shal be left. Two woomen grinding in the
mill: one shal be taken, and one shal be left. Watch therefore
caus thou know not what hour your Lord will com. But this know ye, that
if the good man of the house did know what hour the theefe would come, he would
surely watch, and would not suffer his house to be broken
vp. Therefore be you also ready, because at what hour you know nor, the Sonne of man will com.

Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his familie, to give them meat in season? Blessed is that servant, whom when his lord came, he found so doing. Amen I say to you, that he that heareth these sayings, and doeth them, shall be numbered among the wise. But if that naughtie servant, shal say in his hart, My lord is long a comming: and shal beginne to strike his felowy servants, and eateth, and drunketh with drunkards: the lord of that servant shal come in a day that he hopeth not, and at an hour that he kneweth not, and shal divide him, and appoint his portion with the hypocrites: there shal be weeping and gnashing of teeth.

ANNOTATIONS

1. [Not left.] This was fulfilled 40 years after Christ's Ascension by Vespasian the Empe-

The Church of
never fail.

er and his sonne Titus. Enyl, ii. c. c. & sq. e i. sq. v. Vpon which worde, There shal not be

left &c. Which threaten the destruction of the Iewes Temple and those worde, upon the Rock.

I will build my Church, which promise the building of the Catholike Church of all nations: S. Chrys.
forsome making a long company of these two prophanes of Christ, faith thus: Thou seest in both,

in such a power, that he that increaseth and build vp them that wan

shipped him, and shal that stumbled at him, he shal, destroyed, and plucked them vp by the

root. Doest thou see how whatsoever he hath built, no man shal destroy: but whatsoever he

hath destroyed, no man shal build. He built 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 have

endured both to destroy that, and could not: and they have attempted to build vp this, and

they could not doe that neither. &c.

1. The fynge.] Our Mauier knowing that it was not profitable nor seemly for them to know

these secretes, gave them by way of Prophecy, warning of divers miseries, signes, and tokens, that

they shoul fall, some farther of, and some secret the latter day: by which the faithful might always

prepare them selues; but not be certaine of the hour, day, mouth, nor yere, when it shoul fall.


2. Sedig.] The first and principal Warning, needful for the faithful from Christ's Ascension
to the very end of the world, is, that they be not deceived by Heretikes, which under the titles of
true teachers and the name of Christ and his Gospell, will seduce many.

1. i. am Chrift.] Not only such as have named them selues Chrift, as Simon, Menander, and

such like: but al arch-heretikes be Christes to their followours, Luther to the Lutherans, Caluin to

the Calvinistes: because they beleue them, rather then Christ speaking in his Church.
CHAP. XXV.

According to S. Matthew.

1. Iniquity abounded. When Heresie and false teachers reigned in the world, namely toward the later day, wicked life abounded, and charity decayeth.

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

3. Abomination of desolation. This abomination of desolation foretold, was first partly fulfilled in dauitse prophaneations of the Temple at Hierusalem, when the sacrifice and lustration of God was taken away. But specially it shall be fulfilled by Antichrist and his Predecessors, when they shall ab offered the holy Masle, which is the Sacrifice of Christes body and bloud, and the only fountaine of worship. Wherefore, it is a very weightie subject, and deserves to be attended with fome diligence.

4. The Churches shall lament with great lamentation, because there shall neither oblation be made, nor incense, nor worship worthy of God. But the sacred houses of Churches shall be like to cottages, and the precious body and blood of Christ shall not be savaunt (openly in Churches) in those days, the Liturgy (or Masle) shall be extinguished, the Psalmodie (or Chalde) the reciting of the Scriptures shall not be heard. He shall de Antichrist. By which is it plain that the Heretics of these daies be the special fore-runners of Antichrist.

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

6. These signes and miracles shall be to the outward appearance only, for S. Paulus calleth them lying signes, to seduce them only that they should be seduced. Wherby we see that if Heretics could work feigned and forged miracles, we ought not to believe them, much lesse when they are not so much as seeme to do any.

7. In deferts. Christ hauing made the Churches authority bright and clear to the whole world, warne the faithful to take heed of Heretics and Schismakers, which have their congregations aside in certaine odde places and obscure corners, alluring curious persons unto them. For as for the coming together of Catholikes to venerate God in secret places, that is a necessary thing in time of persecution, and was vncial of Christians for three hundred yeres together after Christ, and the Apostles also and disciples came togethers together in Hierusalem for fear of the Iews. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the fountaine of the Catholike Church, but prattling secretly the same faith, that in all Christen dom (hitherto and appeareth most gloriously).

8. The sectes censuraes of Heretics, Catholike Christians secretly assembling in time of persecution.

HEN shall the kingdom of heaven be like unto ten virgins: which taking their lamps went forth to meete the bridegome and the bride. But And five of them were foolish, and five wise. But the five foolish, haung taken their lamps, did not take oile with them: but the wise did take oile in their vessels with the lamps. And the bridegome tarrying long, they slumbered and slept. And at midnight there was a clamour made, Behold the bridegome commeth, goe ye.
If we be not in the favour of God, and have not our own merits, we shall not be holpen by other men's deserts at the day of judgement.

For *even as a man going into a strange country, called his servants, and deluted them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper facultie: and immediately he tooke his journey. And he that had received the five talents, went his way, and occupied with that same, and gained other five. Likewise also he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lords money. But after much time the lord of those servants commeth, and made a count with them. And there came he that had received the five talents, and offered other five talents, saying, Lord five talents thou didst deliver me, behold I haue gained other five besides. His lord said unto him: Well done thy good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord. And there came also he that had received the two talents, and said, Lord two talents thou didst deliver me: behold I haue gained other two. His lord said unto him: Well done thy good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy lord. And he also that had received the one talent, came forth, and said, Lord, I know that thou art a hard man, thou reapest where thou didst not sow: and gatherest where thou sowedst not: and being afraid, I went, and hid thy talent in the earth: behold loe here thou haist that whiche thou didst hide. And his lord answering, said to him: *Naughtie and slothful servant, thou didst know that I reap where I sowed not, and gather where I did not sow:*
Chapter XXV.

According to S. Matthew.

The Gospel of the Lord Jesus Christ, according to Matthew.

Verse 27: And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, Why eateth your Master with publicans and sinners?

Verse 28: And he said unto them, They that are whole need not a physician; but they that are sick.

Verse 29: I came not to call the righteous, but sinners to repentance.

Verse 30: He saith also to the disciples, Amen I say unto you, That it shall be more tolerable for the land of Sodom, at the time that Lot fled out of there, than for that city.

Verse 31: And he saith, Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, justice, and mercy, and faith.

Verse 32: Ye fools and blind! for making the tree straight, and pruning it, ye cannot eat the fruit thereof: why think ye only of the outward part, and neglect the inward part?

Verse 33: Ye blind guides, which strain out a gnat, and swallow a camel.

Verse 34: Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitewashed sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and uncleanness.

Verse 35: Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Verse 36: Yehypocrites, ye can judge the outward appearance, but ye cannot judge the heart.

Verse 37: The law and the prophets were till John. And since the time of John the Baptist there hath been none greater among them than John: nevertheless he that is least in the kingdom of heaven is greater than he.

Verse 38: He that receiveth one such child in my name receiveth me.

Verse 39: He that shall receive one such child in my name receiveth me: and he that shall receive me receiveth not me, but him that sent me.

Verse 40: When the Disciples could not find bread, Jesus said to the housewife, How much flour hast thou? She said, There is but a quarter of flour in my house; and there are no more bones in the house, neither have I little oil.

Verse 41: Then said Jesus unto the housewife, Go in, make ready the feast: and she shall eat in the joy of her Lord.

Verse 42: And he said unto his disciples, When ye come into a house, salute it.

Verse 43: If the householder be worthy, all his household shall be saluted.

Verse 44: But if he be not worthy, abide there yourself, knowing that he hath done you no good.

Verse 45: And many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Verse 46: And many shall be last, which shall be first; and first, which shall be last.

Verse 47: Jesus said also unto them, Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.

Verse 48: But he that denieth me before men, him will I also deny before my Father which is in heaven.

Verse 49: Whosoever taketh not his cross, and followeth me, is not worthy of me.

Verse 50: Whosoever shall lose his life for my sake shall find it again.

Verse 51: Whosoever shall receive you, receives me: and whosoever shall receive me, receives him that sent me.
HOLY 74 THE GOSPEL CHA. XXVI.

ANNOTATIONS CHAP. XXV.

1. Virgin.] These virgins sue wife, and sue foolish, signify that in the Church militant there be good and bad: which bad I shall be shu out at the later day, although they have lamps (that is, faiths) as the other, but their lamps are out, that is, their faith is dead without charity and good works to lighten them. Greg. loc. ii.

2. Lamp.] Their lamps lighted, be good works, namely of mercy, and the laudable conversation which shined before men. Aug. ep. 130. c. 11.

3. Oyle.] This oyle is the right inward intention directing our works to God's glory, and not to the praise of our selves in the light of men. Aug. ep. 130. c. 11.

4. With tavie.] Viuie is here taken for the lawful gaines that a man geteth by well employing his goods. When God giveth the talent or talents, he looketh for vuviue, that is, for spiritual increase of the same by our diligence and indufline.

5. That which he savor his head.] He is laid to have Gods gifts, that visit them, and to such an one God will increase his gutes. He that visiteth them nor, savoreth to have, rather then hath them, and from him God will withdraw that which before he gave.

6. Separate.] Lo here is the preparation, for in the Church militant they lusted both together. As for Heretques, they went out of the Church before, and separated them selves, and therefore are not to be separated here, as being judged already.

7. Come ve, get ye away.] It is no incongruity that God should say, Go into everlastinge fire, to them that by their free will have repelled his mercy: and to the others, Come ye blest of my father. This kingdom prepared for them, that by their free will have received faith, and confined their times and done penance. Aug. li. 2 ad. sum. Fel. Man. c. 8.

8. You gave me.] Hereby we see how much almes-deedes and al works of mercy prevalie towards life everlasting, and to blot out former sinnes. Aug. in Ps. x. 29.

9. Gave me not.] He chargeth them not here that they betrayed not, but that they did not good works. For such did he me, but they cared not for good works, as though by dead faith they might have come to heaven. Aug. in S. & ep. c. 15. & Od. D. c. 9. 3. 10. 2.

CHAP. XXVI.

To the Council of the Iewes, included by occasion of Maria Magdalenae sinner, &ch bid him for ists, 17 after the Paschal lambes. 28 he gaveth them that bread of life (promised 10. 6. in a mystical sacrifice or separation of his Body and Blood. 11. And that might be after his prayer is a taken of the Iews men, includ being thse capstanes and forskapers of the other element for soare. 11. Is fully accused, and sinfully condemned by the voice of the Council. 11. and Ihomily of abutment of them: 11. and thvye demiss of Peter: 11. even as the Scriptures and him self had often forevole.

And it came to paltse, vvhien Iesus had ended al these words, he said to his Disciples, 1 You know that after two dayes shall be Pasche, and the Sonne of man shall be deliered to be crucified. 1 Then were gathered together the three Priests and auncients of the people into the court of the high prist, who was called Cai-phas: 1 and they conspirred how they might by some vile apprehend Iesus, and kill him. 1 But they said, Not on the s saterd day, lest perhaps there might be a tumult among the people.

† And
† And when Jesus was in Bethania in the house of Simon the Leper, there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. And the disciples, seeing it, had indignation saying, Wherefor is this ointment wasted? for this might have been sold for much, and given to the poor. But And I say unto you, whereforesoever this Gospel shall be preached in the whole world, that also which she hath done, shall be reported for a memorie of her. Then went one of the twelve, whom Jesus loved, to the cheefe Priests, and said unto them, What will ye give me, and I will deliver him unto you? They said, Swear unto us that thou speakest of a trueth. And from thenceforth he sought opportunity to betray him.

† And the first day of the Azymes the Disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the Pasch? But Jesus said, Go ye into the city to a certaine man: and say unto him, The Master saith, My time is at hand, with thee do I make the Pasch with my Disciples. And the Disciples did as Jesus appointed them, and they prepared the Pasch. But when it was even, he sat down with his twelve Disciples. And while they were eating, he said: Amen I say to you, that one of you shall betray me. And they being very sad, began every one to say, Is it I? But he answerging said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man, in deede goeth as it is written of him: but whoso be to that man, by whome the Sonne of man shall be betrayed, it were good for him, if that man had not been borne. And Iudas that betrayed him, answerving said, Is it I Rabbi? He saith to him, Thou hast said.

† And whilst they were at supper, Jesus took bread, and blessed and brake: and he gave to his Disciples, and said, Take ye, and eat: This is my body. And taking the chalice, he gave thankes: and gave to them, saying: see the mar.

Drinke ye all of this. For this is my blood of the new testament.
THE GOSPEL

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

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

† Then I say unto them, All you shall be scandalized in me, in this night. For it is written, I will strike the Pastor, and the sheep of the flock shall be dispersed. † But after I shall be risen again, I will go before you into Galilee. † And Peter answering said, Though all shall be scandalized in thee, I will never be scandalized. † I says to him, Amen I say to thee, that in this night before the cockcrow, thou shalt deny me thrice. † Peter said to him, Yea, though I should die with thee, I will not deny thee. Likewise also said all the disciples.

† Then I say to my disciples, Sit ye here till I go yeonder, and pray. † And taking to him Peter and the two sons of Zebedee, he began to vex him sorely, and to say, My Father, if it be possible, let this chalice pass from me. nevertheless not as I will, but as thou. † And he commeth to forty of his disciples, and findeth them sleeping, and he saith to Peter, Even so! Can you not watch one hour with me? † Watch ye, and pray that ye enter not into temptation. The spirit is prompt, but the flesh vveak. † Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, thy will be done. † And he commeth again, and findeth them sleeping, for their eyes were become heavy. † And leaving them, he went again: and he prayed the third time, saying the self same word. † Then he commeth to his disciples, and faith to them, sleepe ye now and take rest: behold the hour approacheth, and the Sonne of man shal be betrayed into the hands of sinners. † Rise, let vs goe: behold he approacheth that shal betray me.

† As he yet spake, behold Judas one of the twelve came, and vwith him a great multitude vwith swords and clubbes, sent from the cheefe Priests and the auncients of the people.
48 And he that betrayed him, gave them a signe, saying, Whom.
49 looke, I shall kisse, that is he, hold him. And forthwith com-
50 ing to Jesus, he said, Haile Rabbi. And he kissed him.
51 And Jesus said to him, Freend, whereto art thou come?
Then they drew vve neere, and laid hands on Jesus, and held
52 him. And behold one of them that vvere with Jesus,
stretching forth his hand, drew out his sword: and striking
53 the seruant of the high Priest, cut of his ear. Then Jesus
faith to him, Returne thy sword into his place: for all that take
54 the sword, shall perish with the sword. Thinkest thou
that I cannot ask my Father: and he shall give me presently
55 more than twelve legions of Angels? How then shall the
56 scriptures be fulfilled, that so it must be done? In that hour
Luke 22:48, 49
57 I was laid to the multitudes: You are come out as it were
to a theefe with swords and clubbes to apprehend me: I was
daily with you teaching in the temple: and you laid no hands
on me. And al this was done, that the scriptures of the Pro-
58 phets might be fulfilled. The the disciples al leaving him, fled.
59 But they taking hold of Jesus, led him to Caiphas
57 the high Priest, where the Scribes and auncients were assem-
58 bled. And Peter followed him a farre of, even to the court
of the high Priest. And going in he saw with the seruants, that
he might see the end. And the cheefe Priests and the whole
Counsel sought false witnesses against Jesus, that they might
59 put him to death: and they found not, vvereas many false
witnesses had come in. And last of al there came two false
60 witnesses: and they said, * This man said, I am able to de-
61 stroy the temple of God, and after three dayes to reedifie it.
62 And the high Priest rising vp, said to him: Anfwerest thou
nothing to the things which these do testifie against thee?
63 But Jesus held his peace. And the high Priest said to him:
I adjure thee by the living God, that thou tel vs if thou be
64 Christ the Sonne of God. * Jesus said to him, Thou hast
65 said, nevertheless I say to you, hereafter you shall see * the
Sonne of man sitting on the right hand of the power of
66 God, and comming in the cloudes of heav'en. Then the
67 high Priest rent his garments, saying, He hath blasph-
me them, what neede vve vvvittneses any further? behold, now
68 you have heard the blasphemie, how thinke you? But
69 they anfwervering said, He is guilty of death. Then did they
70 spit on his face, and buffeted him, and other smote his

K iij face
face with the palms of their hands, saying, Prophecies unto 68 vs O Christ: who is he that strooke thee?

† But Peter said without in the court: and there came to 69 him one venche, saying: Thou also vwaist with I s s the Galilean. † But he denied before them all, saying, I vvoet not 70 what thou sayest. † And as he went out of the gate, an other 71 venche saw him, and the faith to them that were there, And this fellow also was with him, I s s the Nazarite. † And 72 againe he with a othe, That I know not the man. † And after a little they came that strooke by, and laid to Peter, 73 Surely thou also art of them: for even thy speache doth beVVray thee. † Then he began to curse and to sweare that he knew not the man. And incontinent the cocke crevve. † And Peter remembered the vword of I s s which he had 75 said, Before the cocke crowv, thou shalt deny me thrice. And going forth, he wept bitterly.

ANNOTATIONS

CHAP. XXVI.

1. This was: Coit beffowed upon Christes body then alive, being to the same not necessary, seemed to the disciples lost and frustrate: so the like beffowed upon the same body if the Sacrament, upon altars, or Churches, seemeth to the simple lost, or less meritorious, then if the same were beffowed upon the poor.

10. Good workes: Coit beffowed for religion, devotion, and signification, is meritorious and profitable.

Releas of the poor.

Christ alwaies with vs in the B. Sacrament.

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

11. Heathen: We have him not in visible manner as he conversed on the earth with his disciples, needing releas like other poor men: but vs have him after an other part in the B. Sacrament, and yet have him truly and really the self same body. Therefore be faith, they should not to have him, but alter an other manner, as when he said Luc. 10. 30. as though he were not then with them, Where I was with you.

12. Twelue: It must needs be a great mystery that he was to workes in the institution of the new Sacrifice by the marvelous transmutaion of bread and wine into his body and blood. Whereas he admitted none: although many present in the citie, but the twelve Apostiles, which were already taught to believe it without contradiction is, and were to have the administration and conferrence thereof by the order of Priesthood, which also was there given the to that purpose. Whereas at the eating of the Pachal lamb the same was wont to be present.

16. He took the bread: Here as once is instituted, for the consecration of the external office of Christes eternal Priesthood according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures give neither of these names to this action: and our Adorations without all reason or religion accept in a sort the one, and vverly deny the other. A Sacrifice, in that it is ordained to commemorate the memory of Christes death and oblation upon the Cross, and the application of the general virtue thereof to our particular necessities, by consecrating the fructual elements, not into Christes whole person as it was borne of the virgin or now is in heaven, but the bread into his body apart, as broken, and the wine into his blood apart, as shed out of his body for remission of sines and dedication of the new Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical and unspeakable manner, he would have the Church to offer and sacrifice him daily, and he in mysterie and Sacrament dyeth, though
CHA. XXVI. ACCORDING TO S. MATTHEW. 79

though now not only in heaven, but also in the Sacramet, be be in deede por Consecrationem (as the Church calleth it, that is, the quede of all his parts to each other) whole, alive, and immortal. Which point because our Audicture under understands, not knowing the Scriptures nor the power of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordained to be received into our bodies and to feed the same to resurrection and immortality, and to give grace and salvation to our souls, if we worthily receive it.

28. Blessed * Our Auditories for the two words that are in Greek and Latin, benedixit, and, grace upon grace, be blesseed, be grace to grace, vile only the latter of purpose to signify that Christ blesseed not nor consecrated the bread and the wine, and so by that blessee wrought any effect upon them, but grace thanks only, to his father, as we doe in saying grace. But the truth is that the word blessee signifies properly to blessee, and is referred to the thing that is blesseed, as Luke 9: of the fish, and, blesseed be blesseed, and thereby wrought in them that wonderful multiplication. So the blessee of God is always effectual: and therefore he also blesseed the bread, and by that blessee, with the words following, made it his body.

29. And, de tuo, de queso, myst. op. 19. and 20. in Paulinum. Now whereas taking the cuppe it is laid, he gave thanks there. We say that it is at one with blessee, and that he blesseed the cuppe, as before the bread: it is evident by their words of S. Paul, Calix * benedictos, the cuppe which we blesseed: and therefore he calleth it, Calix * benedictos, the cuppe of blessee, ving the same Greek word that is spoken of the bread. But why is it then laid here, he gave thanks there? because we translate the words faultfull, as in the Greek and the Latin, and because the tense is at one, as we are taught by S. Paul before allegasted, and by the fathers, which cal this giving of thanks over the cuppe or over the host, the passage of S. Iulian, in comment. S. Iulian, in spons. In quo vitam. No amends, in quo venit. In quo venit, in quo venit S. Cyprian in de com. de Calix * benedictos, that is, The bread blesseed by giving thanks over it, The cuppe consecrated by solemn blessee.

30. Then use. Then the bread and the wine be burned into the body and blood of Christ by the same promissory power by which the world was made, and the word was unseared in the womb of the virgin. Domes, c. e. a. c. and Domensi. Amb. c. de myst. init. 9. 39. Do my body. Here he said, Then the bread is a figure of my body; or, Then the Wine is a figure of my blood; but the bread and the wine, in the same word, Comm. 56. Nat. 17. 4. Theophyl, in mane loquum, Comm. 26. Nat. 17. 4. a consilium aliquum in fine. When some fathers call it a figure or signe, they mean the outward forms of bread and wine.

31. Blood of the new Testament. As the old Testament was dedicated with blood in these words, Then is the blood of the Testament &c., Heb. 9: 10. here is the institution of the new Testament in Christes blood, by these words, Then is the blood of the new Testament &c., which is here mystically fied, and not only afterward upon the Crocke: for the Grist is the present tense in all the English histeres, and S. Paul and like wise speaking of the body: Cor. 11: it is in the Grist the present tense, and Luke 22: and in the Latin here. And the Herekeus themifie to put it in their translations.

32. Fruits of the vine. S. Luke purrith these words before he come to the consecration, Whereas he fetheth that he speakeeth of the wine of the Paichal lambbe, and therefore nameith it, the fruites of the vine: but if he speake of the wine which was now his blood, he nameith it withdrawing wine, as S. Paul nameith the other bread, for three causers: first, because it was so before: as Eve was created in the body; and, (Verse 24) red demaneth: Whereas they were not now roded, but serpents. And, he kept the water cupping Wine: whereas it was now Wine and not water: and suchlike: secondly, because it keepeth the formas of bread and wine, and things are calleth as they appeare: as when Raphael is called a yong man Tob. 3: and, Three men appeared to Abraham Gen. 18: whereas they were three Angels, thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and reforming us in body and soule to everlasting lite.

33. Not as I said. A perfect example of obedience and submitting our selfe and our willers to God, in order and ordinance in al aerexpertice: and that we should desire nothing temporal, but under the condition of his holy pleasure and appointment.

34. Watch and pray. Hereof came Vigils and Nocturnes: that is, watching and praying in the night, commonly vysed in the Primitive Church: of all Chrifians, as is plaine by S. Cyprian and S. Chrys.

Hieromon: but afterward and vntil this day, especially of Religious persons.

35. Wences. S. Gregorie declaring the difference of the Apollines before the receiving of the Holy Ghost, and after, thus trues: Even the very Fether of the Church him selfe, the Holy Ghost himself, with all how be foraded holy body we face, in our face, be Wences, Wences: the Wences is not to take: but how strong be Wences, and how to the holy Ghost the holy body must come: Greg. in off. 4. Wences: to be of God is not in him: Greg. in off. 4. Wences: to be of God is not in him.

36. To summe. A godly example and warning to men without, and to take heed of pre- sin submission, and to hang only upon God in tenations.

37. Wipes historie. S. Ambrose in his Hymne that the Church vext at Landes, speaking of this, Peters tears (faith, Hoc in te Para sacra et nove cunctae, cunctas adscire, when the Cocke crowe, the Rocke of the Church and repentence): him self wipp away his faults. S. Augus. 6. Ambro. 1. 31.

CHAP. XXVII.
CHAP. XXVII.

The sheepe of the lewves accuse him to Pilate the Gessil (his betrayrer, and the judge, and the judges wife, testifying in the mane same manifeystly his innocent:) and prepronade the common people also was not only to proffere the murderer Barabbas, but also to one. C R A V I S I O N: (vd in the reprovacion of their whole nation, and nothing but fulfilling the Scripture:) 29 After many illusions, 1 he was cru- cified by the Gessilis, 18 which the lewves fayning, de triumph as if they had won the victorie. 31 But when then by many wonderful worke he declared his might, to their confusion. 32 Finally being burned, they to make of sure, for invidianes to keep as sepulcher.

ND when morning was come, all the sheepe of Priests and auncient of the people consulted together against Is vs, that they might put him to death. 1 And they brought him bound and delivred him to Ponce Pilate the President.

† Then Judas that betrayed him, seeing that he was condemn'd, repenting him, returned the thirtie silver pieces to the sheepe Priests and auncientes, † saying, I have sinned, betraying just bloud. But they said, what is that to vs? looke thou to it. † And casting downe the silver pieces in the temple, he departed: and went and hanged himself with an halter. † And the sheepe Priests having taken the siluer pieces, said, It is not lawfull to cast them into the 2 Corbanac: because it is the price of bloud. † And after they had consulted together, they bought vvith them the potters field, to be a burying place for strangers. † For this cause that field was called 8 Huadelma, that is, the field of bloud, even to this present day. † Then was fulfilled that which was spoke by Ieremie the 9 Prophet, saying, And they took the thirtie pieces of siluer, the price of the priced, vvhom they did price of the children of Israel: † and they gave them into 10 the potters field, as our Lord did appoynt to me.

† And I vs stode before the President, and the President asked him, saying, Art thou the King of the lewves? † I vs faith to him, Thou layest. † And when he was accus'd of the sheepe Priests and auncientes, he answvered nothing. † Then Pilate saith to him, Doest thou not heare how many testimonies they alleage against thee? † And he answvered him not to any word: so that the President did maruel exceedingly.

† And upon the solemyne day the President had accustomed to releafe unto the people one prifoner vwhom they would
And he had then a notorious prisoner, that was called Barabbas. 

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

For he knew that for envy they had delivered him. 

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

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

And the President answered, saying: Whether wilt you of the two to be released unto you? But they said, Barabbas. 

Pilate saith to them, What shall I do then with Jesus that is called Christ? They 

say, Let him be crucified. 

The President said to them, Why what evil hath he done? But they cried the more, saying, Let him be crucified. 

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

And the whole people answering said, His blood be upon vs, and vs.

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

† Then the Presidents sought taking Jesus into the Palace, gathered together unto him the whole band: and stripping him, put a scarlet cloke about him, and plaiting a crown of thornes, put it upon his head, and a reede in his right hand. And bowyng the knee before him, they mocked him, saying, Haile King of the Ievvies. 

And spittting upon him, they tooke the reede, and smote his head. 

And after they had mocked him, they tooke of the cloke from him, and put on him his own garments, and led him avaunt to crucifie him. 

And in going they found a man of Cyréne, named Simon: him they forced to take vp his croffe. 

And they came into the place that is called Golgotha, which is, the place of Golgarie. 

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

† And after they had crucified him, they deuided his garments, casting lottes: that it might be fulfilled which was spoken by the Prophet, saying: They devided my garments among them.
And they saw and vvasd cast off his shote: vnd as they song: And they put over his heed his cause vyyritten:

This is Iesus the king of the Iews.

Then vvere crucifyt vwith him ttvvo theues: one on the right hand, and one on the left. And they that passed by, blasphemed him, vragging their heades, vnd saying, Vah, thou that destroyest the temple of God, and in three daies dost reedifie it: saue thine owne self: if thou be the sonne of God, come downe from the Crosse. In like maner also the cheefe Priestes with the Scribes and auncients mocking, said: He saved other: him self he can not saue: if he be the King of Israel, let him now come downe from the Crosse, and vve vvill beleuue him.

He trusted in God: let him now deliuer him if he vvill: for he said, That I am the sonne of God. And the selfsame thing the theues also that vvere crucifyed vvith him, reproched him vvvithal.

And from the sixt houre, there vvas darkenesse made upon the ywhole earth, vntil the ninth houre. And about the ninth houre Iesus cried vwith a mightie voice, saying, Eli, Eli, lema sabathani: that is, My God, my God, why hast thou forsaken me?

And certaine that stoode there and heard, said, He calleth Elias. And incontinent one of them running, tooke a spunge, and filled it vwith vinegar, and put it on a reede, and gave him to drinke. And other said, Let be, lest vs see vvhether Elias come to deliuer him. And Iesus vvas againe v crying vwith a mightie voice, yielded vp the ghost.

Hold the vele of the temple vvas rent in ttvvo peeces, from the topppe euent to the botome, and the earth did quake, and the rockes vvere rent, and the graues vvere opened: and many bodies of the faineats that had slept, rose. And they going forth out of the graues after his resurrection, came into the holy cite: and appeared to many. And the Centurion and they that vvere with him vvatching Iesus, having seen the earth-quake and the things that vvere done, were sore afraid, saying, In deede this vvas the sonne of God.

And there vvere there many vvomen a fawe of, vvhich had solovved Iesus from Galilee, ministtring vnto him: among vvhom vvas Marie Magdalene, and Marie the mother of James and Ioseph, and the mother of the sonnes of Zebedee. And vvhen it vvas euening, there came a certaine rich.
CHA. xxvii.  ACCORDING TO S. MATTHEW.

HOLY wecke.

rich man of Arimathæa, named Ioseph, who also him self was disciple to Jesus. † He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. † And Ioseph taking the body, wrapped it in clean sidon, and laid it in his own new monument, which he had hevved out in a rocke. And he roled a great stone to the doore of the monument, and went his way.

† And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

† And the next day, which is after the Parasceue, the cheese. Priests and the Pharisees came together to Pilate, † saying, Sir, vve haue remembred, that that seducer said yet liuing, After three dayes vvil rise againe. † Command therfore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steal him, and say to the people, He is risen from the dead: and the last error shal be vvorse then the first. † Pilate said to them, You haue a gard: goe, gard it as you know. † And they departing, made the sepulchre sure: sealing vp the stone, vvh with vvatchmen.

ANNOTATIONS

CHA. xxvii.

1. Repenting him.] Note how fiercely the plague of God falles afterinne, and specially men must note what torment of conscience, and desperation often follow the shedding of innocent blood.

1. Hung himself.] If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging him self he took away all means of mercy, and salvation, because he died finally impenitent.

2. Innocence of the blood.] Though Pilate was much more innocenc then the Jewes, and would have been free from the murder of our Saviour, seeking all the means that he could without offending the people and the Empireous lawes to dissuade him: Yet he is damned for being the minis ter of the peoples wicked will against his own conscience. Even as all Officers be, and specially the judges and lusties which execute lawes of temporal Princes against Catholyke men: for all such be guilty of innocent blood, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather sufter death them selves, then put an innocent man to death.

2. If thou be the Saviour.] Manuel not, when thou hearest our Saviour in the B. Sacrament mocked at, or feasted him shueld of wicked men, that he straight resauch not such blasphemies; or that he sheweth not himself there visibly and to the feaste, when falsities Heretikes will say, Let me see him, eat him, &c. for he suffered there the like on the Crosse, where he might at his will have come downe wish as much ease as he roke when he was dead.

2. Why haft thou condemned me? Beware here of the detestable blasphemy of Caluin and the Caluinsits, who thinketh not the bodely death of Christ sufficient, Say, that he was also here to forsake and abandoned the Ros. &c., that he sustaine in soule and conscience the very feares and torment of the damned. And to take away the Article of his desending into Hel after his death, (which was with triumph and not in paines,) they say that his desending was nothing els, but that his soule suffered the very paines of Hel upon the Crosse. Whereas in decyde by their words out of the Psalme, our Saviour will 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 infamy of his humane souare, for very anguish (as before in the garden when he was but toward his Paulion) he faileth he

L i
CHAP. XXVIII.

He riseth againe the third day, and (the blind must obstinately loue by bribery working to... their owne reproach,) he appeareth to his Disciples in Galiliee (as both before his... Fasion he foretold them Mat. 26, and now after his Resurrection, first the Angel,... him selfe appeauned by the women:) and senteth them to all Nations, to build his Church among the Gentiles.

And in the evening of the Sabbaths which 1 davveneth on the first of the Sabbath, came Marie Magdalen, and the other Marie to see the Sepulchre. † And behold there was 2 made a great earth-quake. For an Angel of our Lord descended from heauen: and comming, rolled backe the stone, and satte vpon it: † and his 3 counsenance vvas as lightening: and his garment as snowv. † And for feare of him, the vwatchmen vvere sghted, and became as dead. † And the Angel answervering saide to the vwo-5 men, Fear not you. for I know that you lecke I s s v s that vvas crucified. the is not here: for he is rysen, * as he saide. 6 come, and see the place vvhervhere our Lord vwas laid. † And 7 going quickly, tel ye his Disciples that he is rysen: and behold he goeth before you into Galiliee. there you shal see him. loe l haue for told 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 s s v s mette them, saying, Alhaile. But they came neere and tooke hold of his feete, and adored him. † Then 10 I s s v s saide to them, Fear not: goe, tel my brethren that they goe into Galiliee, there they shal see me.

† Who vvhvhen they vvere departed, behold certaine of the 11 vwatchmen came into the citie, and told the cheere Priestes at things that had been done. † And being assembalted toge-12 ther vvhvth the auncients, taking counsele, they gaue a greate summe of money to the soldiars, † saying, Say you, That his 13 Disciples came by night, and stote him avay when vve vvere a sleepe. † And if the President shal heare of this, vve 14 vvil

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Mr. 16, 1.
Luc. 24, 1.
Is. 20, 1.
Mt. 29, 52.

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vvil persuade him, and make you secure. † But they taking
the money, did as they were taught. And this vvord vvas
bruited abrode among the Ieuvves, euven vnto this day.
† And the eleuen Disciples vvent into Galileee, vnto the
mount where IEsus had appointed them. † And seeng
him they adored, but some doubted. †And IEsus comming
nerse spake vnto them, saying, Al powuer is givuen to me in
heauen and in earth. †" going thercfoure teach ye al nations:
Baptizing them in the name of the Faather and of the Sonne and of the Holy
GHOST, † teaching them to obserue all things whatsoever
I have commanded you, and behold I am with you "al
dayes, euven to the consummation of the vworld. -I

ANNOTATIONS

1. To see the Sepulcher.] The devout women came to visite our Saviour's sepulcher, and for their
denomination thereof to know the resurrection, and to see him risen. The honour of the which
Paula & 2. The Sepulcher, and the Pilgrimage thereunto in the Primitive Church, S. Hierom declaret in their
words, The Jews sometime honoured Sainie Saffron, because there were the Churche, and
so saaic, the Propiciatorv, and the Ark of the Testament, Aaron, Aaron rodde, and the golden alcer. Doth not
the Sepulcher of our Lord Saine ronr thee more honorable? Which as often as we enter into, so often do we
see our Saviour lie in the sodden: and staying there a while, we see the Angel againe sette at his fence, and at
his head the napkin wrapped together. The glory of the Sepulcher, we know was long prophesied before
Joseph beard it out, by Esau saying, And the ruff shall be be wnoone: to witter, because the place of our Lord's
burial shou'd be honored of all men. And at this present, notwithstanding the Turk's domination, yet
doen the Religious Christian Catholike men by God's mighty prudence keep the holy Sepulcher,
which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.
3. Going them:] Commission to baptize and preach to all Nations generall to the Apostles,
and grounded upon Christes fountaine authority, to whom was given al power in heauen and
in earth.
4. Whic you al dair.] Here Christ doth promise his concurrence with his Apostles and their
successors, as well in preaching as ministring the Sacramentes, and his protection of the Church ne-
uer to cease till the world end: contrary to our Adversaries, saying that the Church hath failed
many hundred yeares till Luther and Caluiu.
THE ARGUMENT OF
S. MARKES GOSPEL.

Markes Gospel may be vvell divided into foure partes.
The first parte, of the preparation that was made to the manifesta-
tion of Christ: chap. 1. in the beginning.
The second parte, of his manifesting himselfe by Preaching and Mir-
acles, and that in Galilee: the residue of the 1. chap. unto the 10. chap.
The third parte, of his comming into Ierusalem, towards his Passion: chap. 10.
The fourth parte, of the Holy wreeks of his Passion in Hierusalem: chap. 11. to the end
of the book.

Of S. Marke and his conversation with the two Apostles S. Paul and S. Barna-
bas, we have at large Act. 12. and 15. somerw has also Col. 4. and 2. Tim. 4. and
to Philemon. Moreover of his familiaritie with the Prince of the Apostles: S. Peter,
we have at Pet. 5. For so it pleased our Lord, that onely two of the Evangeli-
stes should be of his vvvells Apostles, so vvvis, S. Matthew and S. John. The other
two, S. Marke and S. Luke, were among 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 selves.
Marke the disciple and interpreter of Peter (jaish 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 Afcen-
sion.) Which when Peter had heard, he approved it, and with his author-
ity did publishe it to the Church to be read, as Clemens Alexandrinus
writeth Iv. v. hypotypo.

In the same place S. Hierom addeth, how he went into Egypt to preach, and
was the first Bishop of the Church there, named Alexandria: and how Philo
Indians at the same time seeing and admiring the life and conversation of the Chris-
tians there under S. Marke, who were Monkes, wrote a booke thereof, which
is extant to this day. And not onely S. Hierom (in Maro, & in Philone) but
also Eusebius Biflis. 2. c. 15. 16. 17. Epiphanius Seta 29. Nazaretanum, li. 1. 10.
Cassianus de Inffia. Canobiorum li. 2. c. 5. Socmenus li. 1. c. 12. Nicephorus
li. 2. c. 15. and diverse others, do make mention of the saide Monke, and of the same
Author. Finally, He died (Jaish S. Hierom) the 8 yere of Nero, and was
buried at Alexandria, Anianus succeeding in his place. But from Alexan-
dria he vvwas translated to Venice, Anno Dom. 850.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholers
to Alexandria, and made him the first Bishop there, this See vvwas esteemd next in
dignitie to the See of Rome, and the Bishop thereof vvwas accounted the chiefbe Met-
ropolitan or Patriarch of the East, and that by the first Council of Nice. Where-
of for S. Lovep. 33. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.
THE HOLY GOSPEL
OF IESVS CHRIST
ACCORDING TO MARKE.

CHAP. I.

John, (An Evangelist of whom the Prophets) preaching penance, and having him self accordingly,
besought the people to prepare them to Christ; tellling them, that is not he, but Christ: Baptisme, in which they shal receive the Holy Ghost. 9 IESVS there is manifested from heauen: 18, and by and by he also goeth into the wilderness.

10 Beginning in Galilee, 10 after that he hath called four Disciples, st he preacheth first in Capernaum, confirming his doctrine with beneficiaal Miracles, to the great admiration of all; 22, then also (but first returning into the wilderness) in all the rest of Galilee, which like miracles.

THE beginning of the Gospel of IESVS CHRIST the sonne of God. As it is written in 'Esay the Prophet', (Behold I send mine Angel before thy face, who shall prepare the way before thee,) A voice one crying in the deserts, Prepare ye the way of our Lord, make straight his pathes. 1 John vvas in the desert baptizing, and preaching the baptism of penance: unto remission of sinnes. And there went forth to him all the countrie of Ievvrie, and al they of Hierusalem: and were baptiz'd of him in the river of Iordan, confessing their sinnes. And Iohn vvas cloathed vwith camels heare, and a girdle of a skinne about his loinnes: and he did eate locustes and vvidl honie. And he preached, saying, There commeth a stronger then I after me: vvho vse lachet of his shoes I am not vworthie stouping downne to vvloose. I haue baptized you vwith water: but he shall baptize you vwith the holy Ghost.

11 And it came to passe: in those daies came IESVS from Nazareth of Galilee: and vvas baptized of Iohn in Iordan.

12 And forthwith comming vp out of the vwater, he saw the heauens opened, and "the Spirit as a doue descending, and remaining on him. And a voice vvas made from heauen, Thou art my beloved sonne, in thee I am vvel pleased.

11 John baptiz
me put them in hope only of remission of sinnes as a preparatiue to Christes Sacrament by which sinnes were in deed to be remitted. Angli.

The first part of this Gospel: of the preparation to Christs manifes-
tation.
fert. † And he vvas in the desert fourtie daies, and fourtie 13
nightes: and he was tempted of Satan, and he vvas vvith
beastes, and the Angels ministred to him.
† And * after that Iohn vvas deliuered vp, I e s v s 14
came into Galilee, preaching the Gospel of the kingdom of
God, † and saying, That the time is fulfilled, and the kingdom 15
of God is at hand: † be penitent, and beleeeue the Gospel.
† * And passing by the sea of Galilee, he sawv Simon and 16
Andrevv his brother, casting nettes into the sea (for they vve-
ere fisheors) † and I e s v s said to them, Come after me, and 17
I vvil make you to become fisheors of men. † And imme-
18 diately leaung their nettes, they folovved him. † And being 19
gone thence a little further, he sawv Iames of Zebedee, and
Iohn his brother, and them repauring their nettes in the
shippe: † and forthvvith he called them. And leaung their 20
father Zebedee in the shippe vvith his hired men, they fol-
ovved him.
† And * they enter into Capharnaum, and he forthvvith 21
vpon the Sabboths going into the Synagogue, taught them.
† And they vvere aitionally at his doctrine. for he vvas tea-
22 ching them as haung povver, and not as the Scribes. † And 23
* there vvas in their Synagogue a man in an vnccleane spirit:
and he cried out, † sayyng, What to vs and to thee I e s v s of 24
Nazareth? art thou come to destroy vs? † I knowv vvho thou art,
the Sainct of God. † And I e s v s threatened him, sayyng, 25
Hold thy peace, and goe out of the man. † And the vnccleane vn
26 spirit tearning him, and crying out vvith a great voice, vvent
out of him. † And they marueld al, in so much that they que-
27 stioned among them selues, sayyng, What thing is this? vvhat
is this newvv doctrine? † for vvith povver he commandeth the
vnccleane spirits also, and they obey him. † And the bruie 28
of him vvent forth incontinent into al the countrie of Ga-
Galilee.
† And immediatly * going forth out of the Synagogue, 29
they came into the house of Simon and Andrevv, vwith Ia-
30 mes and Iohn. † And Simons vvues mother lay in a fit of 30
afeuer: and forthvvith they tel him of her. † And comming 31
neere he lifted her vp taking her by the hand: and incotinent
the ague left her, and the ministred vnto them. † And vvhen 32
it vvas evening after sunne set, they brought to him al that
were il at eale and that had deuils. † And al the citie vvas 33
gathered
gathered together at the doore. ↑ And he cured many that
were vexed with diverse diseases: and he cast out many de-
uils, and he suffered not them to speake that they knew him.
↑ And rising very early, and going forth he went into
a desert place: and there he prayed. ↑ And Simon sought
after him, and they that were vexed with him. ↑ And when
they had found him, they said to him, That al seake for thee.
↑ And he faith to them, Let vs goe into the next townes and
cities, that I may preach there also: for to this purpose am I
come.
↑ And he was preaching in their Synagogues, and in al Ga-
lilee: and casting out devils. ↑ And a leper commeth to him
beseeing him: and kneeling downe faith to him, If thou
vvil thou canst make me cleane. ↑ And I see vs hauing com-
passion on him, stretched forth his hand: and touching him,
he faith vnto him, I vvil, be thou made cleane. ↑ And when
he had spoken, immediately the leprosie departed from him,
and he was made cleane. ↑ And he threatened him, and
forthwith cast him forth. ↑ and he faith to him, See thou
there no body: but goe, shew thy self: to the high priest, and
offer for thy cleaning the things that Moses comman-
ded, for a testimonie to them. ↑ But he being gone forth, be-
gan to publish, and to blase abroad the word: so that now
he could not openly go into the citie, but vvas abrode in
defert places, and they came together vnto him from al
sides.

ANNOTATIONS

CHAP. I.

1. Confessing their sinnes.] A certaine confession of sinnes there was even in that penance which Confession. John preached, and which was made before men were baptized. Whereby it is cleere that John made a preparation to the Sacrament of Penance which afterward was instituted by Christ, as well as he did by baptizing prepare the way to Christ's baptism.

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

3. Clothed.] The Holy Ghost thought it worthy of speciall reporting how strictly this Prophets example evidenced, and how he abstained from delicate meates and apparel. See Matt. x. 1.

4. With water.] John with water only, Christ with the Holy Ghost, not only, as the Heretikes hold, that vvl th water is not necessary, but with water and the Holy Ghost, as it is plain to. Baptisme is not to baptize a man be born again of water and the Holy Ghost, he had not enter into the kingdom of heaven.

5. Baptized of John.] The humiliation of Christ not disclaiming his servans baptism. Which is an example for all faithful to disclaim Christ's Sacraments, or any Priest be he never so simple, being by the Catholike Church lawfully called. Ang. li. 1 de bapt. c. 7.

6. The Spirit.] Expressly mention of the B. Trinity. the Father speaketh from heaven, the Holy
THE GOSPEL

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

Chap. II.

13. Devor.] Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example and instruction to the Church for Lent, and to holy Eremites of retiring them selues to the wilderness and prayer.

15. Devor. place.] Christ vied 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 oft retire our selues from worldly matters to solitary meditation of heavenly things.

CHAP. II.

And againe he entred into Capharnaum after some daies, and it was heard that he was in the house, and many came together, so that there was no place no not at the doore, and he spake to them the word. And they came to him brin-3 ging one sicke of the palsey, who was caried of foure. And when they could not offer him vnsto him for the multitude, they vncouvered the roofe where he was: and opening it they did let downe the couche vwhere-in the sicke of the palsey lay. And when Iesus had seen their faith, he faith to the "sicke of the palsey, Sonne, thy sines are forgiuen thee. And there were certaine of the 6 Scribes sitting there and thinking in their hartes, why doth he speake so he blasphemeth. Who can forgive sines but only God? Which by and by Iesus knothing in his spirit, they so thought vwithin them selues; faith to them, why thinke you these things in your hartes? Whether is easier, to say to the sicke of the palsey, Thy sines are forgiuen thee: or to say, Arise, take vp thy couche, and walke? But that you may knothing that "the Sonne of man hath to powere in earth to forgive sines (he faith to the sicke of the palsey). I say to thee, Arise, take vp thy couche, and goe in to thy house. And forthwith he arose: and taking vp his couche, vvent his vway in the fight of al, so that al marueld, and glorified God, saying, That vve never sawe the like.

And he went forth againe to the see: and al the multitudes came to him, and he taught them. And when he was passed
passed by, he saw Levi of Alphaeus sitting at the custom
place: and he saith to him, Follow me. And rising vp he fol-
lowed him. And it came to passe, as he sate at meate in his
house, many Publicans and Sinners did sit downe together
with Iesus and his Disciples. for they were many, who
also followed him. And the Scribes and the Pharisees seeing
that he did eate with Publicans and Sinners, said to his Dis-
ciples, Why do ye eate and drink with Public-
ans and Sinners? Iesus hearing this, saith to them, The
whole have not neede of a Physician, but they that are ill
at ease, for I came not to call the just, but Sinners.

And the disciples of John and the Pharisees did vse
to fast: and they come, and say to him, Why do the disciples
of John and of the Pharisees fast: but thy disciples do not
fast? And Iesus said to them, Why, can the children of the
marriage fast, as long as the bridegrome is with them? So
long time as they have the bridgrome with them, they can
not fast. But the days will come when the bridgrome
shall be taken away from them: and then they shall fast in
those days. No body loose a piece of raven cloth to an
old garment: other wise he taketh away the new pceing
from the old, and there is made a greater rent. And no bo-
dy putteth new wine into old bottles: other wise the wine
bursteth the bottles, and the wine will be leshed, and the
bottles will be lost. But new wine must be put into new
bottles.

And it came to passe again when he vwalked through
the corn on the Sabbaths, and his Disciples began to goe
forward and to plucke the ears. And the Pharisees said
to him, Behold, vhy do they on the Sabbaths that which
is not lawfull? And he said to them, Did you never read
what David did, when he vsed in necessitie, and him self
was an hungry and they that were with him? He entred into the house of God under Abiathar the high Priest,
and did eate the loaves of Proposition, which it was not
lawfull to eate* but for the Priests, and did give vnto them
which were with him? And he said to them, The Sab-
both was made for man, and not man for the Sabbath.

Therefore the sonne of man is Lord of the Sabbath also.
And he entered again into the Synagogue, and there was a man there that had a withered hand. And they watched him, whether he would cure on the Sabboth: that they might accuse him. And he faith to the man that had the withered hand, Rise up in the midst. And looking round about upon them with anger, being forswowful for the blindenes of their hart, he faith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.
† And the Pharisees going forth, immediately made a consultation with the Herodians against him; that they might destroy him. † But Jesus went up with his disciples to the sea; and a great multitude from Galilee and Jerusalem followed him, † and from Hierusalem, and from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. † And he spake to his disciples that a boaste might attend on him because of the multitude, lest they should throng him. † For he healed many, so that there pressed upon him for to touch him, as many as had hurtes. † And the unclean spirits, when they saw him, fell down and said unto him: and they cried saying, † "Thou art the sonne of God. And he vehemently charged them that they should not disclose him. † And ascending into a mountaine, he called unto him whom he would himself; and they came to him. † And he made that "twellce should be vwith him, and that he might send them to preach. † And he gave them power to cure infirmities, and to cast out devils. † And he gave to Simon the name Peter. † and John and Eames of Zebedee, and John the brother of James: and he called their names, Boanerges, † which is, the sonnes of thunder. † and Andrew and Philip, and Bartlemew and Mathew, and Thomas and James of Alphæus, and Thaddeus and Simon Cananzus, † and Judas Iscariotes, who also betrayed him. † And they come to a house; and the multitude resorted together againe, so that they could not so much as eate bread. † And when his had heard of it, they went forth to lay hands on him. for they said, That he was become mad. † And the Scribes vwhich were come downe from Hierusalem, said, That he hath Beelzebub: and that in the prince of devils he casteth our devils. † And after he had called them together, he said to them in parables, How can Satan cast out Satan? † And if a kingdom be euized against itself, that kingdom can not stand. † And if a house be euized against itself, that house can not stand. † And if Satan be risen against himself, he is euized, and can not stand, but hath an end. † No body can riseth the vessel of the strong, being entred into his house, vnles he first bindeth the strong, and then shal he riseth his house. † Amen l say to you, that al sinnes shal be forgien then sonnes of men, and the blasphemies wherevith they
they shall blaspheme. † But he that shall blaspheme against the Holy Ghost hath not forgiveness for ever, but shall be guilty of an eternal sin. † Because they said, He hath an unclean spirit.

† And there came his mother and brethren: and standing without they sent unto him calling him, † and the multitude spake of him: and they say to him, Behold thy mother and thy brethren standeth without seeking thee. † And answering them, he said, *Who is my mother and my brethren? † And looking upon them which stood round about him, he said, Behold my mother and my brethren. † For whosoever shall do the will of God, he is my brother and my sister and mother.

ANNOTATIONS

† Ch. III. 18. Then are the Saviour's Sermons.] The confession of the truth is not grateful to God, proceeding from every person. The diabolical acknowledgment of the Saviour to be the Son of God, was taken hold of by the apostles, and highly allowed and rewarded. Aug. traul. v. 19 in op. lumn. Ser. 19. 21. de verbo. Apostoli. Therefore neither Heretics nor Sermons must be heard, for not only for they preach the truth. So it is of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths, yea it is no better then the howling of wolves. Hier. in 7. Ossia.

† Ch. III. 19. This number of twelve Apostles is mystical and of great importance (as appeared.) by the choosing of Matthias into Judas place to make up against this number) prefigured in the 12 Patriarchs, Gen. 49. the 12 Princes of the children of Israel, Num. 1. the 12 foundations found in Elin, Exod. 13. the 12 precious stones in the breastplate of Aaron, Exod. 28. the 12 Spices sent by Moses, Num. 24. the 12 stones taken out of Jordan whereof the Altar was made, Lk. 4. the 12 lavers of Propitiation, Levit. 16. &c. Jerusalem. In Mt. 16. 10. And there are the 12 foundations of heavenlyHierusalem. Apost. 25.

† Ch. III. 20. Peter.] Peter in numbering the Twelve is always the first, and his name is so given him for the signification of his calling to be the Rock or Foundation of the Church under Christ; as here also the name Boamargis is given to other two Apostles for signification, and so names els where in the old Testament and in the new.

† Ch. III. 21. Kingdom against kingdoms.] As this is true in all Kingdoms and Common-wealths, so is it especially verified in Heresies and Heresities, which have always divisions among them selves as the plague of God, for dividng them selves and others from the Church.

† Ch. III. 22. Eternal sinne.] That which is called eternal, is (as S. Matthew expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learn by S. Mark, that there are also sins not eternal: and by S. Matthew, that they are such, as shall be forgiven either here, or in the life to come.

† Ch. III. 23. Who is my mother?] Neither is it here said, that he had no mother, as some upon these words falsely gather; for ingratitude to our parents is taught vs by this answer: but we be hereby admonished to preserve the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, above our carnal parents or kinne. For so our Maitre being occupied here about heavenly things, accounted all them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for he did his fathers will. Aug. op. 19. Yet and above all others, because she had so much grace given her that she never sinned not so much as venially in all her life. Aug. de nat. & genet. c. 14.

CHAP. III.
And againe he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went vp into a boat, and sate in the sea, and al the multitude about the sea was vpon the land: and he taught them in parables many things, and said to them in his doctrine, that heares ye:

Behold, the fouwer vnto you the heaven. And vvhiles he sowed, some fell by the way side, and the soules of the aire came, and did eate it. And other some sowed vpon rocky places where it had not much earth: and it shott vp immediately, because it had not deepnes of earth: and when the sunne was risen, it parched, and because it had not roote, it withered. And some sowed among thornes: and the thornes grew vp, and choked it, and it yielded not fruite. And some sowed vpon good ground: and it yielded fruite that grew vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

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

And when he was alone, the twelve vnto vvhether vvere with him, asked him the parable. And he said to them, To you it is given to know the mysterie of the kingdom of God: but to you it is not giuen to know this parable.

For, seeing they may see, and not see: and hearing they may heare, and not understand: lest at any time they should be converted, and their sinnes be forgiven them. And he faith to them, Do you not know this parable, and how shall you know all parables? He that soweth, soweth the word.

And they by the way side, are those: vvhose the word is sown, and vvhich when they shal haue heard, immediately commeth Satan, and taketh away the word that was sown in their hartes. And they likewise that are sown vpon the rocky places, are those: vwho vvhich they heare the word, immediatly with joy receiue it:

Such as be out of the Church, though they heare and read much, they cannot understand.
in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, with them they are scandalized. And other there be that are over among thorns: these are they that hear the word, and the cares of this world and the deceitfulness of riches, and concupiscences of other things entering in choke the word, and it is made fruitless. And these are they that were over upon the good ground, which hear the word and receive it, and yield fruit one thirtie, one sixtie, and one an hundred.

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

And he said to them, See what you hear. In what measure you mete, it shall be measured to you again, and more shall be given to you. For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him.

And he said, So is the kingdom of God, as if a man cast seed into the earth, and slept, and rose up night and day, and the seed sprang, and grew, and brought forth fruit; and the earth kneweth not. For the earth yieldeth not, except it worketh miracles, because the earth knoweth not the earth. But he that hath, heareth the kingdom of God; and to him that hath not, he is not given, lest there should be glory given to him that hath it. Therefore doth the kingdom of God suffer violence, and the violent take it by force.

And he said, To what shall I liken the kingdom of God? or to what parable shall I compare it? As a man haveth a mustard seed, which he planteth in his garden; if a good, it shall come up and bear fruit, and will be a tree, and the birds of the air shall make their nests in the branches thereof.

And with many such parables he spake to them the mysteries of the kingdom of God: and without parables he spake not to them: and he explicated all things to his disciples.

And he said to them in that day, When evening was, there came 35 multitude, they take him as he was in the boat: and there was
CHA. IIII. ACCORDING TO S. MARKE. 97

37. Were other boates vwith him. † And there arose a great storme of vvinde, and the vvanes bette into the boate, so that the boate vvas filled. † And he vvas in the hinder part of the boate sleeping vpon a pillowv; and they raiue him, and say to him, Mafter, doth it not pertaine to thee that vve perish? 39. † And rising vp he threatened the vvinde, and sade to the sea, Peace, be still. And the vvinde ceased: and there vvas made a great calme. † And he sade to them, Why are you feareful? neither yet have you faith? And they vvere with great feare: and they sade one to another, Who is this (thinkest thou) that both vvinde and sea obey him?

ANNOTATIONS
CHA. IIII.

15. Left they (should be commended.) These speaks here, and els where, we must not so vnderstand as though he spake in parables of purpos and to this end, that the hearens might not vnderstand, lest they should be converted: which were as much to say, as that he would not have them vnderstand, nor be converted: but we must leaze the true sense of this very place in S. Matthew and Ad.

17. And jacke. The Church, and Christis doctrine. (Sleep we, wake we: increaseth by the great prudence of God, only the preachers must fea, and plant, and water, and God will give the increase, nouris hung the seed in mens harts. And therefore we may not give over, or be impatient and fusticious, if we have not always good success.) But doing our duty, commit the rest to God.

24. 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 afterward: where this Parable faith contrary, that it was a mustard seed first, and afterward a great tree. (see Chap. 15. verse Gentiles in vs 5. Babylon Mars.)

33. The border. Of all feates, Christis religion at the beginning was the smalllest, and most contemptible: but the successe thereof farre palled al many doctrine: in so much that afterward al the wicke and greatest of the world made their residence and reft therein.

CHAP. V.

To the General (and in them to all men) Christis manifest how the Diuine of his malady Would use them, if he would permisse: 17 and yet they like not their Saviours presence. 21. A woman Gentile, that began her surgery when the Loues daughter began her life (signifying Abrahams issue) he cureth by the way as he was coming to boolean the Loues: And men then the Loues do dar, but yet them also be will remove, as here the Lou was daughter.

N AND
And they came beyond the strait of the sea into the country of the Gerasenes. And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, that had his dwelling in the sepulchres. And neither could any man by night or day bind him: for he was often bound with fetters and chains, and he brake the fetters, and was cast out. And when he saw Jesus, he cried out, saying, What have I to do with thee, Jesus, thou Son of the most High God? I adjure thee by God that thou torment me not. For I am an unclean spirit, going from man to man. And Jesus asked him, saying, What is thy name? And he answered, and said, My name is Legion: for we are many. And he besought him much, saying, Send me into the swine. And there was a great herd of swine feeding on the mountain. And the evil spirits besought him, saying, Send us into the swine, that we may enter into them. And immediately they enticed them away. And they went out into the herd of swine, and there came a great herd of swine feeding on the mountain. And when they saw Jesus, they were greatly troubled, and the evil spirits exulted greatly, and cried out, saying, What have we to do with thee, Jesus of Nazareth? Art thou come to torment us before the time? And they besought him greatly, saying, Send us into the swine, that we may enter into them. And he suffered them. And when he had left them, he went up out of the boat, and went into the house. And behold, a man was there in whose house were many demons. And they had been in the house: and as he cast out the demons, they sought to take hold of him: and he went out into the wilderness. And behold, there was a certain man, who had a legion of demons. And they were not able to enter into his mouth: they cried out, and said, He has power over us, because he has power over us. And he came back to the boat, and the men that were with him: and behold, the man of whom the demons had gone out, was sitting there, and he was talking to the men that were with him. And they were amazed, and they glorified God, who had given that power to them.
† And when Iesus had passed in boate againe ouer the straite, a great multitude assembled together vnto him, and he was about the sea. † And there commeth one of the Arch- synagogues, named Laius: and seeing him, he falleth downe at his feete, † and besought him much, saying, That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and liue. † And he went vwith him, and a great multitude fol lowed him, and they thronged him.

† And a woman vvhich was in an issue of blood tvvelue yeres, † and had suffered many things of many Physicians, and had bestowed all that she had, neither was any thing the better, but was rather worse: † when she had heared of Iesus, she came in the præsfe behind him, and touched his garment. † for she said, Tha't if I shal touche but his garment, I shal be safe. † And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the maladie. † And immediately Iesus knowing in him selfe the vertue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? † And his Disciples said to him, Thou seeest the multitude thronging thee, and layest thou, Who hath touched me? † And he looked about to see her that had done this. † But the woman feeing and trembling, knowing what was done in her: came and fell downe before him, and told him al the truth.

† And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be vvhole of thy maladie.

† As he was yet speaking, they come to the Archsynagogue, saying, That thy daughter is dead: why doest thou trouble the Master any further? † But Iesus sauing heard the vword that Iesus spok, faith to the Archsynagogue, feare not: only beleeue. † And he admitted not any man to follow him, but Peter and James and John the brother of James. † And they came to the Archsynagogus house, and he seea a tumult, and folke vveeping and vvailing much. † And going in, he faith to them: Why make you this a doe and vveep? the vvenche is not dead, but sleepeth. † And they derided him. But he hauing put forth al, taketh the father and the mother of the vvenche, and them that were vwith him, and they goe in vvhree the vvenche vvas lying. † And holding the vvenches hand, he faith to her, Taliha cumi, vvhich is being interpreted, vvenche (I lay to thee) arjfe, † and forth—

Nij vvith
with the which rose vp, and walked, and she was twelve yeres old: and they vvere altonied with great astonishment. And he commanded them earnestly that no body should know it: and he bad that somthing should be given her to eate.

A N N O T A T I O N S

C H A P. V.

1. Could kind him.] We see here that mad men which have extraordinary strength, are many times possest of the diuell: as there is also a deare and a dummie diuell, and vaculean spirits, which work their effects in men, possesting their bodies. All which things insidels and carnall men following only nature and sensation; attribute to natural causes: and the lesfte faine a man haunt, the lesfte he beleueth that the diuell worketh such things.

2. Then the good Catholike faith. If I might but touche one of his Apostles, yes one of his Apostles took it, yes, but the shade of one of his Saints, I should be better for it.

3. See S. Chrysost. to. on T. Gent, in praeconio: in vir. Babyl. Yeas. Basil faith, He that toucheth the bone of a martyr, receiveth in some degree holiness of the grace or vertue that is therein.

4. Verrua.] Verrue to heale this Womans maladie, proceeded from Christ, though he touched but his coat: so when the Saints by their Reliques or garments do miracles, the grace and force thereof comming from our Saviour; they being but the meane or instruments of the same.

5. Only have a good heart: when he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the lewes, required only that they would beleue he was able to doe such a cure, such a miracle, and then he did it: other wise it followeth in the next Chapter.

6. God woul not.] V. I. do miracles there because of their incredulity. Again, for this faith he gave them here and in all like places health of body, which they defied, and therefore he faith not. Thy faith hath suffficed them; but, hath made the faith or whole. Again this was the fathers faith, which could not suffic the daughter. Whereby it is most evident, that this Scripture, and the like, are solemnly abused of the Heretikes to prove that only faith sufficheth.

7. Wonde aris.] Christes miracles besides that they be wonders and waies to shew his power, be also signification: as therein which he corporally rised from death, put vs in mind of his raising our soules from limbo. The Scripture maketh special mention only of three rised by our Sauior: of which three, this wench is one. Between the housecan other, the widowe soume in Nain, not in the day of his resurrection; the third, Lazarus having been in the grave foure days, and therefore flinking, which divinity of dead bodies, signifie divinity of dead soules: some more desparate then other, some past all mans hope, and yet by the grace of Christ to be resouled and reclaimed.

C H A P. VI.

In his owne countree (signifying the reprobate Israel) he was contamined, and therefore worketh little in reproof. 6 The Apostles preach everywhere, and euerywhere, that these King Herodes (who saffingly killed John Zoeph) and others are striken with great admiration. 7 After sixe dayes he went into the Destr. Where great concourses being vnde him, he fedde them with fine leames. 8 And after he had prised long time in the summus, he walked upon the seas, 9 And with the very touche of his garments, women be beate unsensible.
and wisdom is this that is gien to him, and such virtues as are wrought by his hands? † Is not this the Carpenter, the sonne of Mary, the brother of James and Ioseph and Jude and Simon? why, are not also his sisters here vwith vs? And they were scandalized in him. † And I say to them, That there is not a Prophet vwithout honour, but in his owne countre, and in his owne house, and in his owne kinsred. † and he could not doe any miracle there, but only cured a few that were sicke, imposing his hands † and he marueled because of their incredulity, and he vvent about the towvnes in circuite teaching.

† And he called the twelve, and began to send them two and two, and two, and gave them powuer over unclean spirits. † And he commandad them that they shold take nothing for the way, but a rod only: not a kippe, not bread, nor money in their purse, † but a shod, with sandals, and that they shold not put on two coates. † And he said to them, Wheresoever you shalt enter into an house, there tarte til you depart thence. † And wheresoever you shal not receive you, nor heare you, going forth from thence shake of the dust from your feete for a testimonie to them. † And going forth they preached that they shold doe penance. † and they called out many diuels, and anointed with oil, many sicke, and healed them.

† And king Herod heard (for his name was made manifest) and he said, That John the Baptist is risen againe from the dead, and therefore virtues vvorke in him. † And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. † Which Herod hearing, said, John vwhom I beheaded, he is risen againe from the dead.

† For the said Herod sent and apprehended John, and bound him in prison for Herodias the vWife of Philippe his brother, because he had maried her. † For Iohn said to Herod, *It is not lawfull for thee to have thy brothers wiffe.

† And Herodias lay in vwaite for him: and wvas desirous to kil him, and could not. † For Herod feared Iohn, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. † And when a convenient day wvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheefe of Galilee. † And vhen the daughter of the Laie He-rodias
rodius came in, and had daunched, and pleased Herod, and them that saw with him at the table: the King said to the damsel, Ask of me, what thou wilt, and I will give it thee. And when the damsel had brought her mother to the King, she said, The head of John the Baptist. And when the King had wanted, he said, Give me the head of John the Baptist, who asked his head, and gave it him, and gave it to his mother. And John's disciples, hearing this, went, and took his body, and put it in a monument.

And the Apostles gathered together about Jesus, and made a relation to him of all things that they had done and taught. And he said to them, Come apart into a desert place, and rest a little. For there were many people there, and they could not go out. And they went into a desert place apart. And they sent away many: and many knew and they ranne flocking thither on foote from all cities, and prevented them.

And going forth, a great multitude: and he had compassion on them, because they were as sheepe not having a shepherde, and he began to teach them many things. And when the day was spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: and I dimiss them, that going out into the next villages and townes, they may bie them selues meate to eate. And he answering said, Give ye them to eate. And they said to him, Let vs goe and bie bread for thousand pence: and we will give them to eate. And he faith to them, How many loaves haue you? goe and see. And when they knew, they said, Five loaves, and two fishes. And he commanded them that they should make all fit doynge, by companies upon the greene grass. And they sat down in forty rankes by hundreds and fifties. And when he had taken the fiue loaves, and the two fishes: looking vp vnto heauen, he
he blessed, and brake the loaves, and gane to his Disciples to set before them: and the two fishes he divided to all. † And al did eate, and had their fill. † And they tooke vp the lea-

nings, ravelue ful bafkets of fragments: and of the fishes, † And they that did eate, were five thousand men. † And immediately he compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straite to Bethsaida: vvhiles him selfe did dismiss the people.

† And * vvhene he had dismissed them, he vvent into the mountain to pray. † And vvhene it was late, the boate vvas in the middes of the sea, and him selfe alone on the land. † And seeing them labouring in rovving (for the vvinde vvas against them ) and about the fourth vvarch of the night he commeth to them vvalking upon the sea: and he vwould haue passed by them.† But they seeing him vvalking upon the sea, thought it vvas a ghost, and cried out. † For al saw him, and vvere trou-
bled. And immediately he talked vvith them, and said to them, Haue confidence, it is I, feare ye not. † And he vvent vp to them into the shipp, and the vvinde ceased: and they vvere farre more astonied vvithin them selues: † for they vnder-

A N N O T A T I O N S

s. The carpenter.) As his countrie-folkes seeing him not only to be a poore man, but also knowing (as they thought) his vwhole parentage to be but vulgus, not reaching to his Godhead and divine generation, did take offence or scandal of him: so doe the Heretikes take like offence at his person in the B. Sacrament, saying, why, this is not God: for it is bread made of cornye by such a baker, or the same moulde that such a lover is not marking, that it was not made Christ by baking, but by Consecration, and the presence of Christ's vvoordes,

†
THE GOSPEL

CHAP. VII.

The masters of Hierusalem commanding, so farre to corse him & he chargeth With traditions, partly friendly, partly also contrary to Gods commandments. 4 And so the people be yet still the reason of that which they caarsed, & againe to be difficult, holding the ground of the Jewish Way of living (to write, that means other- wise defile the sould) to be fallacious. 5 But by and by among the Gentiles, in a woman he foundeth wonderful faith, upon her therefore he bestowed the eunome that she breakd, 6 returning (because the time of the Gentiles was yet not come) to the Jews, and crieth the loufe. 7 Where he joineth with his company and carries mankind to saffe and damme, 16 and of the people is highly magnified.

And there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. 1 And when they had seen certaine of his discipiles cate bread with common hands, that is, not washed, they blamed them. 2 For the Pharisees and al the Ievves, vnles they, often washed their hands, cate not, holding the tradition of the Auncients: 3 and from the marker, vnles they be washed, they cate nor: and many other things there be that were delivered vnto them to obserue, the washed things of cuppes and trusses, and of brasse vessels & beddes. 4 And the Pharisees and Scribes asked him, why do not thy discipiles vwalke according to the tradition of the Auncients, but they cate bread with common hands? 5 But he anfvering, said to them, Wel did Esay Prophecie of you hypocrites, as it is written, This people honoureth me with their lips, but their hart is farre from me. 6 Eloquence doe they worship me, teaching doctrines "precepts of men. 7

† For
CHAP. VII. ACCORDING TO S. MARK.

8. For leaving the commandement of God, you hold the traditions of men, the washings of cruces and cuppes: & many other things you doe like to these. And he said to the, Wel do you frustrate the precept of God, that you may observe your own tradition. For Moses said, Honour thy father and thy mother; and, He that curseth father or mother, dying let him dye. But you say, If a man say to father or mother, Coveteth (which is a gift) whatsoever proceedeth from me, shall profit thee: and further you suffer him not to doe ought for his father or mother, defeating the word of God for your own tradition which you have given forth. And many other things of this sort you doe.

14. And calling againe the multitude vnto him, he said to them, Heare me al you, and understand. Nothing is without a man entering into him, that can defile him, but the things that proceed from a man those are they that make a man common. If any man have eares to heare, let him heare. And when he was entered into the house from the multitude, his Disciples asked him the parable. And he faith to them, So are you also vnkilful? Understand you not that every thing from vvithout, entering into a man, can not make him common: because it entereth not into his hart, but goeth into the belly, and is cast out into the privy, purging al the meates? But he said that the things vvhich come forth from a man, they make a man common.

19. For from vvithin out of the hart of men proceede euil cogitations, adulteries, fornications, murders, theftes, avarices, vvickednesse, guile, impudicities, an euile eye, blasphemie, pride, forlornes. All these euils proceede from vvithin, and make a man common.

24. And rising from thence he went into the coates of Tyre and Sidon: and entering into a house, he would that no man shoulde know, and he could not be hid. For a woman immediately as she heard of him, vvhose daughter had an vn-cleane spirit, entred in, and fell downe at his feete. For the woman vvvas a Gentile, a Syropheneician bore. And she besought him that he would cast forth the diuell out of her daughter. Who said to her, Suffer first the children to be filled, for it is not good to take the childrens bread, and cast it to the dogges. But she answered, and said to him, Yea lord, for the vvhelpe also eate vnder the table of the crum-
mes of the children. † And he said to her, For this saying goest near thy vway, the devil is gone out of thy daughter. † And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out.

† And again going out of the coastes of Tyre, he came by Sidon to the sea of Galilee through the middes of the coastes of Decapolis. † And they bring to him one deafe and dumme: and they besought him that he would impose his hand vpon him. † And taking him from the multitude apart, he put his fingers into his ears: and spitting, touched his tongue. † And looking vp vnto heauen, he groned, and said to him, Ephesetha, vvhich is, Be thou opened. † And immediately his eares were opened, and the string of his tongue was loosed, and he spake right. † And he commanded them not to tel any body. But how much he commanded them, so much the more a great deale did they publigh it, † and so much the more did they vvonder, saying, He hath done al things vvel; he hath made both the deaf to heare, and the dumme to speake. †

A N N O T A T I O N S
C H A P. V I I

3. Common.] Common and vnclene is at one. For the lewes were commanded by the Law to eare certaine kindees of meates onely, and not all indiscriminately: and because those were separated from other meates, as it were anisified to their vse, they called the other common and profane: and because the Law calleth those clean and these uncleane, therefore it is, that uncleane and common is at one. as in this Chapter often, and Add. 16.

5. Processe of men.] Mens ordinances which be repugnant to Gods commandements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commandements, be vnwise and superfuous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoever they bragge of Scriptures, all their manner of administration and minisiterie is their owne tradition and invention without al Scripture and warrant of Gods word. But the traditions of the Apollifes and Ancients, and all the preceptes of holy Church we are commanded to kepe, as things not prescribted by man, but by the Holy Ghost. Add. 15.

11. Gift.] To glasse to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter upon his giving that which should release 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.

15. Nothing entering into a man.] As these wordees of our Saviour do not import, that the lewes then might have eaten of those meates which God forbad them: so more doe they now, Abstinence from that we Christians may eate of meates which the Church forbiddeth vs. And yet both then and certaine meates, now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstinence, for that any meate are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

Chriifs spittle worketh mira-
cles.

External creatures which be holy, miracles are wrought, as by Chriifs spittle, which was not part of his person, being a superfluity of his body, but yet most holy. Theophr. in 1 Marci.
CHAP. VIII.

Of compassion he feedeth the people, &c. 5. 

1. On those days again when there was a great multitude, and had not what to eat: calling his disciples together, he saith to them, I have compassion upon the multitude: because they now endure with me, neither have they what to eat. And if I send them fasting into their home, they will faint in the way: for some of them came far from. And his disciples answered him, Whence may a man buy bread in this wilderness? And he asked them, How many loaves have ye? Who said, Seven. And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his disciples for to set before them, and they did set them before the multitude. And they had a few little fishes: and he blessed them, and commanded them to be set before them. And they did eat, and were filled: and they took vp that which was left of the fragments, seven maundes. And they that had eaten were about foure thousand: and he dismissed them.

Ephesians. The Church doth most godly imitate and use these very words and ceremonies: and our Saviour in the ceremonies before Baptism, to the healing of their souls that are to be other ceremonies baptized, as Christ here healed the bodily infirmity and the disease of the soul together. Amen. Amen.
And they forgot to take bread: and they had but one 14
loafe with them in the boat. And he commanded them, say-
ing, Looke vveel and bevvare of the leaven of the Pharisees, and the leaven of Herod. And they reasoned among them selues saying, Because vve have not bread. Which leaven vve know not, faith to them, Why doe you reason, because you have not bread? do you not yet know nor understand? yet haue ye your hands blinded? haueing eies see you not, and haueing eares heare you not? Neither do you remember; when I brake siete loaves among siete thousand: and how many baskets ful of fragmentes tooke you vp? They say to him, Vve know. When also seven loaves among foure thousand, and how many maundes of fragments tooke you vp? And they say to him, Seuem. And he said to them, Hovv do you not yet understand?

And they come to Bethsaida: and they bring to him one 22
blinde, and desired him that he vwould touche him. And taking the hand of the blinde, he led him forth out of the town, and spitting into his eies, imposse his hands, he asked him if he saw any thing. And looking vp, he said, 24 I see men as it were trees, walking. After that againe he imposed his hands vpon his eies, and be began to see, and was restored, so that he saw all things clearely. And he sent him into his house, saying, Goe into thy house, and if thou enter in to the town, tell no body.

And * Iesus went forth and his Disciples into the 27
towns of Cazareá-Philippi: and in the vway he asked his Disciples, saying to them, Whom do men say that I am? Who answered him, saying, Iohn the Baptist, somne Elias, and other some as it were one of the Prophets. Then he saith to them, But vvhom do you say that I am? Peter answering said to him, Thou art Christ. And he threatened them that they should not tell any man of him.

And he began to teach them, that the Sonne of man must suffer many things, and be reiectd of the Auncientes and of the high Priestes and the Scribes, and be killed: and after three daies rise againe. And he spake the vword openly. And Peter taking him, began to rebuke him. Who turning, 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 together
A N N O T A T I O N S
C H A P . V I I I.

6. "Gan to his disciples." He sent the people not immediately him self, but by the Apostles raisers: to teach vs that we must receive Christes Sacraments and doctrine, not at our owne hand, but of our Priests and our Pastours.

8. "Blessed them." So it is in some ancient Greeke copies, agreeable to our Latin, and in S. Luke expressly in the common Greeke text, that he blessed the five loaves and the two fishes; which must be always marked against the Heretikes. Which deny this blessing to pertaine to the creatures, but teine it alwaies to be referre to God for thanks giving. For if it were so, he would have said grace but once: for that whole reflecion: but he did severally bleue both the bread first, and afterward the fishes also, multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing) and so working effectuallly some change or alteration in the very creatures them selves.

11. "For me and the Gospel." By the Gospel, is signified not only the foure Evangelistes, but all Scripture, and whatsoever Christ said that is not in Scripture or he faith in this very place. He that shall be ashamed of me, shall be ashamed of him also. Neither his owne words only, but whatsoeuer the Apostles taught in word or writing, for our Saviour faith, he that despiseth you, despiseth me. For defence of any of all these and every Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Gospel.

14. "Gained the whole World." Let such note this, that for feare of that the world codisfend doing against to obey the vniuersal lawes of men touching religion, against their owne conience, and be content with the rest of a fewe days of this life, and for losing their temporal goods, to lose their soule and science, the joyes of heaven.

C H A P . I X.

The more to confirm them, he giong them in his Transfiguration a sight of his glorie, whereas sufferings of death being, and then againe seth in the Passion. 14 A Dwell also with assurance, which our Disciples (upon whom therefore the powers/Sorites triumphed in his absence) could not, for lacke of faithfull and praying. 14 Being yet in Galilee, he discoursed more among the Passions. 21 And (because in the way to Capharnaum they contredied for the Passions he teacheth them what humility in the way to Passions before God: 18 bidding them also, not to promise such as he not against them: nor to give scandal to any one of the faithful, and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they never so neere unto them.
And he said to them, Amen I say to you, 1 that there be some of them that stand here, 2 which shall not taste of death, until they see 3 the kingdom of God coming in power. 4 And after six days Jesus took Peter and James and John, and brought them 5 alone into a high mountain apart, and was transfigured before them. 6 And his garments were made glittering and 7 vwhite exceedingly as snow; the like whereof a fuller cannot 8 make vwhite upon the earth. 9 And there appeared to them 10 Elias vwith Moses: and they were talking vwith Jesus. 11 And Peter answering, said to Jesus, Rabbi, it is good for 12 vs to be here: and let vs make three tabernacles, one for thee, 13 and one for Moses, and one for Elias. 14 For he knew not 15 what he said: for they were vvery vvery vvery afraid. 16 And there 17 was a cloud vover shadowing them, and a voice came out 18 of the cloud, saying, This is my Son, hear ye him. 19 And immediately looking about, they saw no man 20 any more but Jesus only vwith them. 21 And as they desired 22 from the mountain, he commanded them that they 23 should not tell any man vwhat things they had seen: but 24 when the Sonne of man shall be risen againe from the dead, 25 And they kept in the vsword vwith them felues: questioning 26 together vwhat that should be, when he shal be risen from the dead. 27 And they asked him, saying, Wha say the Pharisees then 28 and the Scribes, that Elias must comne first? 29 Who answering said to them, Elias vwhen he commeth first, shall restore 30 all things; and how v't is written of the Sonne of man, that 31 he shal suffer many things and be contemned. 32 But I say to 33 you that Elias also is come (and they haue done to him 34 whatsoever they vsould) as it is written of him. 35 And coming to his Disciples, he saue a great multitude 36 about them; and the Scribes questioning vwith them. 37 And 38 forthwith al the people seeing Jesus, were astonied, and 39 much afraid: and running to him, saluted him. 40 And he asked 41 them, What do you question of among you? 42 And one of 43 the multitude answering, said, Master, I have brought my 44 sonne to thee, having a dumme spirit, 45 Who, whatsoever 46 he taketh him, daeth him, and he cometh, and gnas heth 47 with the teeth, and vvthereth: and I spake to thy Disciples 48 to call him out, and they could not. 49 Who answering them, 50 said,
said, O incredulous generation, how long shall I suffer you? bring him vnto me.

10 And they brought him. And when he had seen him, immediately the spirit troubled him; and being throwne upon the ground, he tumbled foaming. *And he asked his father, How long time is it since this hath chaunce vnto him? But he said,

11 From his infancy: *And oftentimes hath he cast him into fire and into vvtaters, to destroy him, but if thou canst not any thing, helpe vs, having compassion on vs. *And Iesus said to him, If thou canst beleue, all things are possible to him that beleueth. *And incontinent the father of the boy crying out, vwith teares said, I do beleue Lord: helpe my increduli-

15 ty. *And when I s v s s v v the people running together, he threatened the unclean spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him. *And crying out, and greatly tearing him, he went out of him, and he became as dead, to that many said, That he is dead. *But I s v s holding his hand,

18 lifted him vp: and he rose. *And when he was entred into the house, his Disciples secretly asked him, Why could not vve cast him out? *And he said to them, This kinde can goe out by nothing, but by prayer and fasting. *Note the great force of prayer, and fasting.

10 *And *departing thence they passed by Galilee, neither

31 would he that any man should know. *And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the hands of men, and they shal kill him, and being killed the third day he shal rise againe. *But they knew not the wvod: and they were afraid to ask him.

33 *And they came to Capharnaum. Vwho, when he was in the house, aske 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, vvitch of them shold be the greater.

35 *And sitting dounne, he called the Tvvvelue, and faith to them, If any man vvill be first, he sshal be last of al, and the mi-

36 nister of al. *And taking a childe, he set him in the middles of them. Vvhom vvhen he had embrased, he said to them,

37 Vvho soeuer sshal receive one of such children in my name, receiue me. and vvho soeuer sshal receive me, receiue me not me, but him that sent me.

38 *John answered him, saying, Maister vve sall vvho one cast out deuils in thy name, vvho solovveth not vs, and vve prohi-
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Prohibited him. But Iesvs said, Do not prohibit him. For there is no man that doth a miracle in my name, and can speake of me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in my name, because you are Christ's: amen I say to you, he shall not lose his reward. And whosoever shall scandalize one of these little ones believing in me: it is good for him rather if a millstone were put about his neck, and he were cast into the sea. And if thy hand scandalize thee, cut it off. It is good for thee to enter into life maimed, having two hands to goe into hell, into the fire vnquenchable, where their vvorrne dieth not, and the fire quencheth not. And if thy foot scandalize thee, choppe it off. It is good for thee to enter into life everlasting, lame, rather then having two feet, to be cast into the hell of vnquenchable fire, where their vvorrne dieth not, and the fire of quencheth not. And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the kingdom of God, rather then having two eyes, to be cast into the hell of fire, where their vvorrne dieth not, and the fire of quencheth not. For every one shall be salted with fire: and every viuimage shall be salted with salt. Salt is good, but if the salt shall be vnuseasoned, where with viuile you season it? Have salt in you, and have peace among you.

ANNOTATIONS

1. Elia with Moses. Moses represented the persons of all the Saints that shall be departed this life when Christ commeth in his Majesty to judgement: And Elia (who was then living) figureth the Holy men that shall then be found alive when he commeth in glory, who both shall then begin to reign with Christ in glory. Toda in 2, Marc.
2. Elia also not come. Elia was Zelous for God's Law, a great reprehender of sinne, and an Eremite, and shall be the Precursor of Christ in his second Advent: So was John before his first Advent, a Zealot, a Corrector, an Eremite; and his Precursor. They are in Isaies. Thomas 4, 4. Ioann. See S. Hierom in the life of Paul the Eremit, that both Elia and John Baptist were counted principal professoirs of that life.
3. In thy name. Miracles are wrought sometime by the name of Iesvs, whatsoever the men are, when it is for the proofe of a truth or for the glory of God. In so much that Iulian the Apostata him selfe did druce away duels with the signe of the Cross. Iesvs Gregorie Nazianzen wrote thus: in Iulian. Theod. in 2, c. 56. And to allo Heretikes may doe miracles among the Heathen, to prove any article of the Christian faith: but they never did nor ever shall provoke any miracle to prove any of their erroneous opinions, as to prove that Christ is not really in the B. Sacrament.
A ND rising vp thence, he commeth into the coastes of Ierusalem above Jordan: and the multitude assemble againe vnto hym. And as he was accustomed, againe he taught them. ¶ And the Pharisees comming neere, asked him, Is it lawful for a man to dimisse his wife; tempting him. ¶ But he answering, said to them, What did Moses command you? ¶ Who said, *Moses permitted to write a bill of divorce, and to dimisse her. ¶ To whom Iesus answering, said, For the hardness of your hart he wrote you this precept. ¶ But from the beginning of the creation *God made them male and femal. ¶ For this cause, *man shal leue his father and mother: and shal cleave to his wife, ¶ and they two shal be in one flesh, therefore now they are not two, but one flesh. ¶ That therfore which God hath loyned together, let not man separate. ¶ And *in the house againe his Disciples asked him of the same thing. ¶ And he faith to them, Whosoever dimisseth his wife and marrieth another: committeth aduoturie vpon her. ¶ And if the wife dimisse her husband, and marry another, the committeth aduoturie. ¶ And *they offered to him yong children, that he might touche them. And the Disciples threatened those that offered them. ¶ Whom when Iesus saw, he tooke it ill, and said to them, Suffer the little children to come vnto me, and prohibit them not. For the kingdom of God is for such. ¶ Amen I say to you: Whosoever receiuent nor the kingdom of God as a little child, shal not enter into it. ¶ And embracing them, and imposing hands vpon them, he blessed them. ¶ And when he was gone forth in the way, a certaine man running forth and kneeling before him asked him, ¶ *Good
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* Good Maister, vhat I dole that I may receive life everlastingly? 

† And I s s v s said to him, Why callest thou me good? 

None is good but one, God. ✩ Thou knowvest the commandments, * Commit not adultery, Kill not, Steal not, Bear not false • witness, doe no fraud, Honour thy father and mother. ✩ But he anfver- 

ring, said to him, Maister all these things I have obserued from my youth. ✩ And I s s v s beholding him, loued him, and 21 said to him, One thing is vvanting vnto thee: * goe, sel vhar-scuer thou haft, and give to the poore, and thou shalt have 

treasure in heauen; and come, folovv me. ✩ Who being stro- 

ken sad at the vword, vvent avay for ovvful, for he had many 

possessions. ✩ And I s s v s looking about, faith to his Disci- 

ples, How hardly shal they that haue money, enter into the 

kingdom of God! ✩ And the Disciples vvere affronted at his 24 

vvordes. But I s s v s againe anfvering, faith to them, 

Children, how hard is it for them that truft in money, to en- 

ter into the kingdom of God! ✩ It is easier for a camel to 25 
passe through a nedles eie, then for a rich man to enter into 

the kingdom of God. ✩ Vho maruelled more, saying to them 26 

selves, And vwho can be saued? ✩ And I s s v s beholding 27 

them, faith, Vvith men it is impossibile: but not vwith God. 

for al things are possible vwith God. ✩ And Peter began to 28 

say vnto him, Behold, vve haue left all things, and have fol- 

ovved thee. ✩ I s s v s anfvering, said, ✩ Amen I say to 29 

you, there is no man vwhich hath left house, or brethren, or 

sisters, or father, or mother, or children, or landes for me and 

for the Gospel: ✩ that shal not receive an hundred times so 

much now in this time: houses, and brethren, and sisters, and 

mothers, and children, and landes, vwith persecutions: and in 

the vworld to come life everlasting. ✩ But many that are first, 31 

shal be last: and the last, first. 

† And they vvere in the vway going vp to Hierusalem: and 32 

I s s v s vvent before them, and they vvere astonied: and fol- 

lovving vvere afraid. And * taking againe the Tyvvelue, he 

began to tel them the things that should befal him. † That, be- 

hold vve goe vp to Hierusalem, and the Sonne of man shal 

be betrayed to the cheefe Priestes, and to the Scribes and 

Auncients, and they shal condemn him to death, and shal 

deliuer him to the Gentiles, † and they shal mocke him, and 34 

spit on him, and scourge him, and kil him, and the third day 

he shal rise againe.

† And
† And there came to him James and John the sons of Zebedee, saying, Master, vve vvil that vwhat thing soever vve thall ask, thou doest it to vs. † But he said to them, What vvil you that I do to you? † And they said, Grant to vs, that vve may sit, one on thy right hand, and the other on thy left hand, in thy glorie. † And I s s v ss said to them, You vvote not vwhat you aske. Can you drinke the cuppe that I drinke: or be baptized vwith the baptism of vwhervvith I am baptized? † But they said to him, Yve can. And I s s v ss said to them, The cuppe in deede vwhich I drinke, you shal drinke: and vwith the baptism of vwhervvith I am baptized, shal you be baptizd: † but to sit on my right hand or on my left, is not mine to give vnto you, but to vwhom it is prepared. † And the ten hearing, began to be displeased at James and John. † And I s s v ss calling them, faith to them, * You know vthat they vvchich seeme to rule over the gentiles, ouertule them: and their Princes have pouver over them. † But it is not so in you, but vwhovsoeuer vvil be greater, shal be your minister: † and vwhovsoeuer vvil be first among you, shal be the serv vant of al. † For the Sonne of man also is not come to be ministred vnto, but to minister, and to give his life a redemption for many. † And * they came to Jericho: and vwhat when he departed from Jericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bar-timæus the blinde man, fay by the way side begging. † Vwho vwhat when he had heard, that it is I s s v s of Nazareth: he began to cry, and to say, I s v ss, sonne of Dayud, haue mercy vpon me. † And many threatened him, to hold his peace, but he cried much more, Sonne of David, haue mercy vpon me. And I s s v ss standing til commauded him to be called. And they call the blinde man, saying to him, Be of better comfort, arise, he calleth thee. † Vwho casting of his garment leapt vp, and came to him. † And I s s v ss anfvvering, said to him, Vwhat vvil thou that I do vnto thee? And the blinde man said to him, Rabbônî, that I may see. † And I s s v ss said to him, Go thy vvaiies, thine faith hath made the safe. And for thyvvith he savve, and folovved him in the vway.
Tolerancc and permission of eul.

Permitted. Some things are permitted, though not approved or allowed, to avoid greater inconveniences. No man may doe eul for any cause, but he may permiff other mens euls for diuerse causes: as God him selfe doth, who can doe no eul. So doth the Prince and Commonwealth permit deferre euls to eichew unreasonably; and so may the Holy Church much more (as S. Augustine faile thought (he dooth) being placed among much chaffe and much cockle, tolerate many things: aune whatsoever is against faith and good life, the neither approveth, nor dissimes with silence, nor committeth.

11. And marryeth an other. That which S. Marthew vterred more obcurely, and is mistakenc of some, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Evanegelie (as also by S. Luke) put out of doubt, generally auouching, that who soever putteth away his wife and marryeth an other, committeth aduouture. Ann. li. 1 de adult.

Marryage after diuorce unlawful.

None is entirely, substantiall, and of him self good, but God: though by participation of Gods goodnes, men are truely also called good.

A woman maid. He is here called a rich man that hath his confidence (as here is expressed) in his treaure, and had rather forake his faith and duty to God, then loie them, as all they which live in Schisme or Heretike to faue their goddes.

Their reward in this life that forake ought for Gods sake.

An hundred moneyes. Sometimes God doth so bleffe men also in worldly benefits that have foraken al for him, as S. Gregory, S. Augustine, and S. Paulinus: but the principal meaning is, that he will guie to such men in this life abundance of grace and spiritual corresses and contentes and joy of conscience (as they feele which have experience) the which spiritual gifts excede the temporal commodities more then an hundred fold. In so much that he that hath fully foraken but one thinges for religion, would not forake religion to haue al the world.

IV. N D vwhen they came nigh vnto Hierusalem I and Bethania to Mount-olier, he sendeth two of his Disciples, t and faith to them, Goe in vnto the towne that is against you, and immediatly entring in thither, you shal finde a colt tied, vpon which no man yet hath sitten: loose him, and bring him. t And if any man shal say to you, Vvhat doe you? t Say that he is needefule for our Lord: and incontinent he vvil send him hither. t And going their vvaeis, they found the colt 4 tied before the gate vwithout in the meeting of vvo vvaeis: and they loose him. t And certaine of them that stode there, 5 said to them, Vvhat doe you loosing the colt? t Vvho 6 said to them as I C E S V S had commanded them: and they did let him goe vvith them. t And they brought the colt to 7 I C E S V S: and they lay their garments vpon him, and he sate vpon him. t And 10 many spred their garments in the way: 3 and
and others did cut boughes from the trees, and stravved
them in the vway. † And they that went before and they
that folovved, cried saying, Hosanna, blessed is he that commeth in the
name of our Lord. † blessed is the kingdom of our father David that commeth,
Hosanna in the highest. † And he entred Hierusalem into the tem-
ple; and having vved al things round about, when nowv the evening hour was come, he went forth into Bethania
with the Tvvelve.

† And the next day when they departed from Bethania, MVNDAT.

he was an hungrd. † And when he had seen a farre of a
figtree hauing leaues, he came if happily he could finde any
thing on it. And when he was come to it, he found nothing
but leaues; for it was not the time for figges. † And answering
he laid to it, Novv no man eate fruite of the any more
for euer. And his Disciples heard it. † And they come to Hier-
usalem.

And * when he was entered 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 fold pi-
gones he ouerthrepp. † and he suffred not that any man
should carie a vessell 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 sennaes. † Vvhich
when the cheefe Priestes and the Scribes had heard, they
sought hovv they might destroy him. for they vvere afraid
of him, because the vwhole multitude vvas in admiration
upon his doctrine. † And when evening vvas come, he
went forth out of the citie.

† And * when they passed by in the morning, they saw
the figtree vvithered from the rootes. † And Peter remebring,
said to him, Rabbi, behold the figtree that thou didst curse,
is vvithered. † And I s v s answering faith to them, Haue
faith of God. † Amen I say to you, that vvhosfoever shal
say to this mountaine, Be taken vp and be cast into the
sea, and shal not stagger in his hart, but beleeeue thart
whatfoever he faith, shal be done: it shal be done vnto him.
† Therefore I say to you, al things whatfoever you aske,
praying, beleeeue that you shal receieue, and they shal come
vnto you. † And vvhen you shal stand to pray, forgiue if
you have ought against any man: that also your father which
is in heauen, may forgiue you vour finnes. † †: If so be that

P iiij you
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CH. XII.

you will not forgive, neither will your father that is in heaven, forgive you your sines. ¶ And they come again to Jerusalem.

And when he was in the temple, there came to him the chief priests and the scribes and the ancients, ¶ and they say to him, What power doest thou these things? and who hath given thee this power, that thou shouldest do these things? ¶ And Jesus answering said to them, I also aske you one word, and answer you me: and I will tell you in what power I do these things. ¶ The baptism of John was it from heaven, or from men? answer me. ¶ But they thought within themselves, saying, If we say, From heaven; he will say, Why then did you not believe him? ¶ If we say, From men, they feared the people: for al accounted John that he was in deede a Prophet. ¶ And they answerning say to Jesus, Vve know not. And Jesus answerning faith to them, Neither do I tell you in what power I do these things.

ANNOTATIONS

CHAP. XI.

16. Useful through the temple.] He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much lieth can he abide the profaning of Churches now with Heretical sauce and preaching of heretic and blasphemies?

17. Denial of thieves.] If the Temple was then a den of thieves, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Bodie of Christ, is made a den for the Ministers of Caluni breed?

CHAP. XII.

He foretelleth to the houses in a parable their reproach and worthy, and the unclean of the Church of the Gentiles in their place. ¶ him self being the headstone thereof. ¶ He denouneth the sinners of the Pharisees and Herodians, about paying tribute to Cesar: ¶ andareth also the incursions of the Sadducees against the Reservation: ¶ also the opposition of a Scribe. ¶ And so bearing out at the house father to silence, he turneth and fetheth them on the other side, because they imagined Christ should be no more but a man. ¶ Telling the people to beware of the Scribes, being ambitious and hypocrisie. ¶ He commendeth to the poor widow for her two mites, above all.

AND he began to speake to them in parables: ¶ A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen: and went forth into a strange countie. ¶ And he sent to the husbandmen in season a servaunt, to receive of
of the husbandmen, of the fruit of the vineyard. † Vvho apprehending him, bete him: and sent him away empty. † And againe he sent to them an other servant: and him they wounded in the head, and vsed him reprochefully. † And againe he sent an other, and him they killed: and many other, certaine, and killing others. † Therfore having yet one sonne most deare: him also he sent vnto them last sayling.

That they vvill reverence my sonne. † But the husbandmen said one to another, This is the heier: come, let vs kill him:

and the inheritance shal be ours. † And apprehending him, they killed him, and cast him forth out of the vineyard. † What therefore vvill the lord of the vineyard doe? ‡ He vvill come, and destroy the husbandmen: and vvill give the vineyard to others. † Neither haue you read this scripture, The builders reiected, the same is made the head of the corner: ‡ By our Lord w as the done, and is so marvellous in our eyes? † And they sought to lay bands on him, and they feared the multitude: for they knew that he spake this parable to them. And leaving him they vwent their way.

‡ And they send to him certaine of the Pharisees and of the Herodians: that they shoule entrappe him in his word.

‡ Vvho comming, say to him, Master, vve knowv that thou art a true speaker, and carest not for any man: for thou dost not looke vpon the person of men, but teachest the vvay of God in truth. is it lawfull to giue tribute to Caesár: or I hal vve not giue it? † Vvho knowing their subteltie, said to them, Vvhy tempt you me? bring me a penny that I may see it. † But they brought it him. And he faith to them, Vvhose is this image, and inscription? They saie to him, Caesar. † And I ss vss answvering, said to them, Render therefore the things that are Caesar, to Caesar: and that are Gods, ‡ to God. And they maruelled at him.

‡ And there came to him the Saduuces that say there is no resurrection: and they asked him saying, Master, ‡ Moy-ses vwothe vnto vs, that if any mans brother die, and leave his vvife, and leave no children, ‡ his brother shal take his vvife and raise vp seede to his brother. † There vvere therefore seven brethren: and the first tooke a vvife, and died leaving no issue.

‡ And the second tooke her, and died: and neither this left issue. And the third in like maner. † And the seven tooke her in like sort: and did not leave issue. Last of all the vvman also died
died. * In the resurrection therefore when they shall rise again, whose wife shall she be of these? for the seven had her to wife. * And I say unto you, I say to them, Do ye not therefore err, not knowing the scriptures, nor the power of God? * For when they shall rise again from the dead, they shall neither marry, nor be married, but be as the angels in heaven. * And as concerning the dead, that they shall rise again, have you not read in the book of Moses, how in the bush God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? * He is not the God of the dead, but of the living. You therefore are much deceived.

* And * there came one of the Scribes that had heard them, questioning, and seeing that he had * wel * answered them, asked him whether was the first commandment of all. * And I saith unto him, That the first commandment of all is, Hears Israel: the Lord thy God, is one God. * And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and * to love his neighbour as himself is a greater thing than all holocausts and sacrifices.

* And I saith unto them, Teaching in the temple, how do the Scribes say, that Christ is the son of David? * For David himself said in the holy Ghost: Our Lord said to me, my Lord, sit on my right hand, until I put thine enemies under the feet of thy feet. * David therefore himself calleth him Lord, and whence is he his son? And a great multitude heard him gladly.

* And he said to them in his doctrine, * Take heed of the Scribes that * wil * valke in long robes, and be soluted in the market-place, and sit in the first chaires in the Synagogues, and love the highest places at fuppers: * which devour * vvidovves * houses under the presence of long prayer: these

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**Ex. 3,6**

** Mt. 22, 41.**

** Lev. 19, 18.**

** Mt. 19, 41.**

** Lk. 10, 41.**

** Ps. 109, 12.**
CH. XII. ACCORDING TO S. MARKE. 121

**Luke 11.31-44**

1. **According to s. Marke.**

41. **And Iesus sitting over against the treasury, beheld how the multitude did cast money into the treasury, and many rich men did cast in much.**

42. **And when there came a certain poor widow, she cast in two mites, which is a farthing.**

43. **And calling his disciples together, he spake to them, saying, I say to you, that this poor widow hath cast more than all they that cast into the treasury.**

44. **For all they of their abundance have cast in: but she, of her penury hath cast in all that she had, her whole living.**

**Annotations**

Chap. XII.

11. **To God.** These men were very circumcised and wary to do all duties to Caesar; but of their duties to God they had no regard. So Heretike, a false temporal prince, and by them to uphold their Heretizes, do not only insinuate men's duties to the Prince, dissembling which is due to God: but also give to the Prince more than due, and take from God his right and due. But Christ allowing Caesar his right, warms them also of their duties toward God. And that is it which Catholikes insinuate, Obey God, do as he commandeth, Serve him faith, and then the Prince.

19. **He brother shall take.** Marry the thy brothers wife, is not such as administr no dispensation, as though this marriage were against nature. For here the same law faith, that in some case, the brother not only might, but then was bound to marry his brothers wife.

20. **Not knowing the Scriptures.** Who would have thought that by this place of Scripture alleged by Christ, the Resurrection were proved? and yet we see that Christ doth hereby deduce it, and chargeth them great Doctors and Maiters (which arrogated to them feltes 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 proofer, where the Heretike doth not or will not see so much, therfore no doubt, because he knoweth not the Scriptures, whereof he baseth so much, nor the sense of the Holy Ghost in them. For example, when of that place, it shall not be forgiven in this world or in the world to come, ancient fathers deduce, that there are fames remitted after this life in Purgatorio. See Mat. 12.32.

30. **The power of God.** Even so doe Heretikes err two ways: because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the ancient fathers: and because they know not the power of God, that as he is able to raise the dead same bodies againe, so he can make his body present in many places: but being altogether faithfull and not believeth his power, they dispute of all such matters only by reason and their owne imaginations.

**Chap. XIII.**

To his Disciples (by consent of Jerusalem and the Temple destruction) he foretelleth, that these things shall be before the consummation of the world, as shortly the Church is to pass through many nations. Then, when had led to the very consummation, to wit, Antichrist trendeth by putting great persuasion and seduc¬tion, but for a short time, then inventeth the day of judgement. As to one great comfort in these matters under Antichrist. As for the moment, to us is pertinent not to know it, but rather many men to watch, that we be not unprovided when he cometh to one particularly by

And
N D vhen he vwent out of the temple, one of tis Disciples faith to him, Maiter, behold what maner of stones, and what kinde of buildings.

† And I s s v s anfvering, laid to him, See it thou al these buildings? There shal not be left a stone upon a stone, that shal not be destroied.

† And vhen he fate in Mount-olieu against the temple, 3 Peter and James and John and Andrev asked him apart,

† Tel vs, vhen shal these things be? and vwhat shal be the signe vhen al these things shal begin to be consummate? † And I s s v s anfvering began to lay 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 vhen 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 forovves. † But looke to your telues. 9 For they shal deliuer you vp in Councels, and in Synagogos 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 vhen they 11 shal leade you and deliuer you, be not careful before hand vwhat you shal speake: but that vwhich shal be giuen you in that houre, that speake ye. For it is not you that speake, but the holy Ghoff. † And brother shal deliuer brother 12 vnto death, and the father his Ionne: 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 Guied.

† And vhen you shal see "the abomination of desolation, stan-14 ding vhere it ought not(he that readeth, let him understond) then they that are in levvrie, let them flee vnto the mountaines: † and he that is on the house-toppe, let him not goe 15 downe 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 vvth childe and that giue fucck in those daies. † But pray 18 that the things chaunce not in the vvinter. † For those daies 19 shal be such tribulatians as were not from the beginning of the creation that God created vntil now, neither shal be.
be. And vales the Lord had shortened the daies, no flesh should be saued: but for the elect whiche he hath elected, he hath shortened the daies. And then if any man shal say vnto you, Loe, here is Christ: loe, there: do not beleue. For there shal rife vp false-Christes and false-Prophets, and they shal shewyn signes and vvonders, to seduce (if it be possible) the elect alfo. You therafore take heed: behold I have foretold you al things.

† But in thosse daies after that tribulation * the sunne shal be darkened, and the moone shal not giue her light, and the stars of heauen shal be falling downe, and the pouvers that are in heauen, shal be moued. And then they shal see the Sonne of man comming in the cloudes, vvvhich much pouver and glorie. And then shal he send his Angels, and shal gather together his elect from the foure vnclides, from the vtermost part of the earth to the vtermost part of heauen. And of the signes leaue ye a parable. Vvhene nowv the bough thereof is tender, and the leaues come forth, vou shal se hows it is nigh. So you also vvhene shal see these things come to passe, knovv ye that it is very nigh, at the doores. Amen I say to you, that this generation shal not passe, vntil al these things be done. Heauen and earth shal passe, but my vvordes shal not passe.

But of that day or houre no man knovveth, neither the Angels in heauen, nor the Sonne, but the Father. Take heed, vvach, and pray. For you knovv not vvhen the time is. Even as a man vvho being gone into a straunge country, left his house: and gaue his seruants authoritie, ouer ech vvorke, and commandede the porter to vvatch. VVach ye therefore (for you knovv not vvhen the lord of the house commeth: at even, or at midnight, or at the cocke crowinge, or in the morning) left comming vpon a soden, he finde you sleeping. And that vvhich I say to you, I say to al, VVach.†

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**Annotations**

4. *When 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 calamities that shal befall before the later day at the time of Antichrist, Wherupon Christ (speakesh indifferently of both Arch-berechites be False-Christes and False-Propheters, and called them selues Christes, promising the people deliverance from the feares and dangers they were in of Arch-berechites foraine.
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CHA. XIII.

Calvinism tends to the abomination of desolation.

Chap. XIII.

The Passion according to S. Mark in these two chapters, is the Gospel on Maundy Tuesday in the Holy Week.

Tenebræ Wednesday.

ND the Paschæ vvas and the Azymes 1 after two days: and the cheefe Priests and the Scribes sought hoow they might by some vile lay hands on him, and kil him. † For th: y sайд, Not on the festivall day, lest there might be a tumult of the people.

† And when he vvas at Bethania in the house of Simon the Leper, and lare at meate, there came a vwoman having an alabaster boxe of ointment, of precious spike-narde: and breaking the alabaster boxe, she pouvred it out vpon his head. † But there were certaine that had indignation vvithe them sçues, and said, Whereto is this vaft of the ointment made? † For this ointment might have been sold for more then three hundred pence, and given to the poore. And they murmured agaynst her. † But I s vvs said, "Let her alone, why do you molest her? She hath vvrought a good vwork vpon me. † For the poore you have alvvaies vvith you: and vvhen you vvyll, you may do them good: but I say you have not alvvaies. † That vvitch she had, she hath done: she hath prevented to anoint my body to the burial. † Amen I Lay to you, Wheretoever this Gospel shal be preached in the vwhole world, that also vvitch she hath done, shal be told for a memorie of her.

† And Iudas Iscariote one of the Twelve vvent his way to the cheefe Priests, for to betray him to them. † Whoo hear-


CHAP. XIII.

ACCORDING TO S. MARKE.

Mr. 16, 17.

12. And * the first day of the Azymes, when they sacrificed the Paschæ, the Disciples say to him, "Whither vviilet thou that vve goe, and prepare for thee to eate the Paschæ?" And he sendeth vvo of his Disciples, and faith to them, "Go ye into the citie: and there I shall meete you a man carying a pitcher of vwater, folowv him: and whither he entereth, say to the maister of the house, that the maister faith, Vvhere is my refectorie, vvehere I may eate the Paschæ vvith my Disciples?" And he vvill shewv you a great chamber, adorned: and there prepare for vs. And his Disciples went their vways, and came into the citie: and they found as he had told them, and they prepared the Paschæ. And * vvhen euyn vvæs come, he commeth vvith the Tvvelue. And vvhen they were sitting at the table and eating, I esvs said, Amen I say to you, that one of you shall betray me, that he eatheth vvith me. But they began to be sad, and to say to him feuerally, Is it I? Vvho said to them, One of the Tvvelue, he that dippeth vvith me his hand in the dish, and the Sonne of man in deede goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man shal be betrayed. It vvere good for him, if that man had not been borne. And * vvhiles they were eating, I esvs tooke* bread: and blessing brake, and gave to them, and said, Take, THIS IS "MY BODIY.

13. And taking the "chalice, giving thanks he gave to them, and they "al dranke of it. And he said to them, THIS IS "MY BLOODY OF THE NEVV TESTAMENT, THAT SHALL BE SED FOR MANY. Amen I say to you, that novv I vvill not drinke of the fruiet "of the vine vntil that day when I shall drinke it nevv in the kingdom of God.

14. And an hymne being said, they went forth into Mountoluet.

15. And I esvs faith to them, You shal al be scandalized in me in this night: for it is vvritten, I vvill strike the Pastor, and the sheepe I shall be dispersed. But after that I shal be risen againe, I vvill goe before you into Galilee. And Peter said to him, Although al shal be scandalised: yet not I. And I esvs faith to him, Amen I say to thee, that thou this day in this night, before the cocke crowv vvife, I shal thrise deny me.

16. THURSDAY

night.
† But he spake more vehemently, Although I should die together with thee, I will not deny thee. And in like manner also said they all.

† And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sir you here, until I pray. † And he taketh Peter and James and John with him: and he began to fear and to be heavy. † And he saith to them, My soul is sore:ful euon vn to death: stay here, and vn watch. † And when he was gone a little forward, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him: † and he said, Abba, Father, all things are possible to thee, transferre this chalice from me, but not that which I will, but that which thou. † And he commeth, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not vn watch one hour? † Vn watch ye, and pray that ye enter not into temptation. The spirit in deed is prompt, but the flesh is infirm. † And going away again, he prayed, saying the self same vword. † And returning, again he found them asleep for their eyes were heavy: and they vn watch not what they should answer him. † And he commeth the third time, and saith to them, Sleepe ye novv, and take rest; it suffiseth, the hour is come: behold the Sonne of man shall be betrayed into the hands of sinners. † Arise, let vs goe. behold, he that shall betray me, is at hand.

† And as he was yet speaking, commeth Ludas Isciote one of the Tvelue, and vn with him a great multitude vn with svwordes and clubbes, from the cheefe Priestes and the Scribes and the Ancients. † And the betrayer of him had giuen them a signe, saying, Vvhomsoeuers I shall kisse, it is he, lay hold on him, and leade him vvarily. † And vn when he vn was come, immediately going to him, he saith, Rabbi, and he kis­fed him. † But they laid hands upon him: and held him. † And one certaine man of the stades about, drauing out a svword, smore the feruant of the cheefe priest: and cut of his ear. † And Esus answering, said to them, As to a cheefe are you come out with svwordes and clubbes to apprehend me? † I vn was daily vn with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. † Then his disciples leaving him, al fled. † And a certaine yong man fo­owed him cloathed vn with findon vp0 the bare: & they tooke him. † But he casting of the findon, fled from them naked.
And they brought Jesus to the chief priests and the scribes and the ancients assembled together. But Peter followed him at a distance, and entering the temple, he sat in the courts of the temple, and when it was time for the sacrifice, Peter was sitting there. And the chief priests and all the council sought testimony against Jesus, that they might put him to death, neither found they. For many false witnesses against him, and the testimonies were not sufficient.

And certain rising up, bare false witnesses against him, saying,

That we have heard him say, I will destroy this temple made with hands, and in three days will I build another not made with hands. And their testimonies were not sufficient.

And the high priest rising up into the midst, asked Jesus, saying, An whom dost thou testify of these things? But he held his peace and answered nothing. And the high priest asked him again, saying, Art thou Christ the Son of the Blessed God? And Jesus affirmed of himself, saying, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. And the high priest rent his garments, saying, What needeth he any witness? You have heard blasphemy. Who of all? You all condemned him to be guilty of death. And certain began to spit upon him, and to buffet him, and to cast his reed and to say unto him, Prophesy: and the servants gave him blows.

And when Peter was in the court below, there came one of the women, a servant of the high priest, and when Peter had seen the woman buffetting him, and the man that gave him to be buffetted, and he went forth before the court, and the cock crew. And above a while a maid seeing him began to say to the standers about, This fellow is of them. But he denied again. And after a while another woman, saying, I am a maid, I know him not. And Peter remembered the word that Jesus had said unto him, Before the cock crew twice, thou shalt thrice deny me. And he began to weep.

ANNOT.
HOLY week.

THE GOSPEL

ANNOTATIONS

CHAP. XIII.

Cost religiously bestowed upon Christ and his Church.

1. Thou wast.] Religious offices done to Christ for signification, devotion, or honour fake, both then in his life, and now in the Holy Sacrament, be of some vnder pretence of better blowinge such things upon the poore) condemned vnaliuly.

2. Let her alone.] Christ answered the deuout woman, and for defence of her sa"l, as we must answer against the ignorant and ill men, when they blame good men for giving their goods to the Church.

The real presence by Consecration.

Very bloud vnder the forme of wine.

Faith necessarie in the Sacrament.

Peter.

PETER.

CHAP. XV.

The sheepe of the Ieuees accused him to Pilate the Govemil. And be seeking to deliuer him they persuadde the common people (vnder secrets where they were ready to defend him) not only to require the murderer Barabbas, but also to raise Cruel-suge (to the reproduction of the vvhole nation.) 16 After many illusions, 20 be is crucified by the Ieuees. 20 Vvhich the Ieuees feeing do triumph as if they had now the victorie. 31 But even then by many wonderful vverges he declared he might, 25 26 and finally a burial honerably.

GOOD SABBE.

ND forthwith in the morning the cheefe 1 Priests vwith the auncients and the Scribes and the vvhole council, consulting together, binding i e s v-s led and deliuered him to Pilate. ∨ And Pilate asked him, Art 2 thou the King of the Ieuees? but he answvering, saide to him, Thou liest. ∨ And the cheefe Priests accused him in many things. ∨ And Pilate againe asked 4 him, saying, Anfwverest thou nothing? see in how many things they accuse thee. ∨ But Ieuevs, anfwered nothing more: 5 so that Pilate marueled.

∨ And vpon the festial day he vvas vvoant to releafe vnto 6 them one of the prisoners whomsoever they had demandec. ∨ And there vvas one called Barabbas, vvhich vvas put 7 in prifon vwith faditious persons, vvhoo in a sedition had committed murder. ∨And when the multitude vvas come vp, they 8 began
began to require according as alwaies he did vnto them. 

And Pilate ansvered them, and said, Wvil you that I releafe 
to you the King of the levnes? For he kneu that the cheefe 
Priests for enuy had deliuered him. But the* cheefe Priests 
moved the people, that he should releafe Barabbas rather to 
them. And Pilate againe ansvering, said to them, Vwhat 
vvil you then that I doe to the King of the levnes? But they 
againe cried, Crucifie him. And Pilate said to them, Vwhy, 
vwhat euill hath he done? But they cried the more, Crucifie 
him. And Pilate vvilling * to satisfie the people, releas'd to 
them Barabbas, and deliuered Iesus, hauing vvhipped him, 
for to be crucifi'd.

And * the fouldiars led him into the court of the Palace, 
and they call together the whole band: and they clothe 
him in purple, and plattting a crowne of thones, they put 
it vpon him. And they began to salute him, Haile King of 
the levnes. And they smote his head vwith a reede: and 
they did spit on him, and bowyng the knees, they adored 
him. And after they had mocked him, they striped him of 
the purple, and put on him his owne garments, and they leade 
him forthe to crucifie him. And they forced a certaine 
man that pass'd by, Simon a Cyrenëan comming from the coun-
trie, the father of Alexander and Rufus, to take vp his crosse. 
And they bring him into the place Golgotha, vwhiche being 
interpeted is, The place of caluaire: And they gave him to drinke 
vvine mingled vwith myrthe: and he took it not.

And crucifying him, they devid'd his garments, casting 
lottes vpon them, vwho should take vvhich. And it vvas 
the third houre, and they crucifi'd him. And the title of his 
cause vvas superscrib'd, King of the levnes. And 
vvith him they crucifi'd vvo theeeues: one on the right hand, 
and an other on his left. And the Scripture vvas fulfilled 
that saith, And vwith the vvicked he vwas reputed. And they that 
pass'd by, blasphem'd him, vvagging their heades, and saying, 
Vah, he that destroueth the temple, and in three daies 'buil-
deth it': And saue thy self, coming douvne from the crosse.

In like maner also the cheefe Priests mocking, said vwith 
the Scribes one to an other, He saued others, him selfe he can 
not saue. And Christ the King of Israel come douvne nowv 
from the crosse: that we may see and beleue. And they that 
were crucifi'd vwith him, railed at him.
And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a mighty voice, saying, "Eloi, Eloi, lema sabachthani?" which is interpreted, "My God, My God, why hast thou forsaken me?" And certain of the...
CHA. XVI.  
ACCORDING TO S. MARKE.  

The Law shall perish from the Priest and counsel from the Ancients. But the Priesthood of the new Testament is to continue unto the end of the world, and hath (as being the principal part of the Church) the suffrages of the Holy Ghost for ever promised, to teach it all truth: and for the chief Priest thereof under Christ, our Saviour praised, That his faith should not fail: and to the rest he said, He that heareth you, heareth me.

11. To sacrifice the people.] Pilate should have suffered death, rather than by other means provocation or commandment have enraged an innocent: as a Christian judge he should rather suffer extremity, than give sentence of death against a Catholic man for his faith.

12. Dying findeth.] This durst done to Christ's body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to visible honour and devotion towards the bodies of Saints and holy persons.

CHAP. XVI.

The Gospel of the new Testament.

The third day, there came women as his Sepulchre, an Angel told them that he was risen, and said, (as he promised Mar. 16. 18.) He rose himself in Galilee. 9. The same day he appeared to Marie Magdalene, afterward to five Disciples: yes the Eleven were not believers, until to them also he appeared. 11. To whom hearing granted communion into al nations, vvhich power also of Miracles, he be a conduit, and they plant his Church every where.

The Sabbath was past, Marie Magdalene and Marie of James, and Salome bought spices, that coming they might anoint Jesus. 1. And very early the first of the Sabbath, they come to the monument: the sunne being now risen,

And they said one to another, Vvhoso vhall roll vs backe the stone from the door of the monument? 4. And looking, they saw the stone rolled backe.

5. For it was very great. 6. And entriding into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonied. 7. Vvhoso faith to them, Be not dismayed: ye seke Jesus of Nazareth, that was crucified: he is risen, he is not here, behold the place vvhiche they laid him. 8. But goe, tel his Disciples and Peter that he goeth before you into Galilee: there ye shall see him, *as he told you. *But they going forth, fled from the monument, for trembling and fear had added them: and they said nothing to any body, for they were afraid.

9. And he rising early the first of the Sabbath, *appeared first to Marie Magdalene, *out of whom he had caste seven devils. 10. She vvent and told them that had been with him, 11. That vvere mourning and weeping. *And they hearing that he was alive and had been seen of her, did not beleue.

12. *And after this he appeared in an other shape to two
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CHA. XVI.  

of them walking, as they were going into the countie.  
† and they going told the rest: neither them did they beleue. 13  
† Last * he appeared to those eleuen as they sat at the 14  
table: and he exprobrated their incredulity and hardines of  
heart, because they did not beleue them that had seen him ri-  

en againe. † And he said to them, * Going into the whole 15  
world preach the Gospel to all creatures. † He that * beleue-  
16 
eth and is baptized, shall be saved: but he that beleueeth  
not, shall be condemned. † And them that beleue, these 17  
signes shall follow: In my name shall they cast out deuils, They  
shall speake with new tongues, † Serpents shall they take 18  
avay, And if they drinke any deadly thing, it shall not hurt  
them, They shall impose hands upon the sicke: and they shall  
be whole.  
† And so our Lord * * * after he spake vnto them, * was 19  
assumpted into heaven, and sat on the right hand of God.  
† But they going forth preached euery where: our Lord 20  
king vvithal, and confirming the vword vvvth signes that fo-  

loved. †

ANNOTATIONS  

CHA. XVI.

1. Brought spicrs. As the did belowe and consume a softly ointment upon his body being yet alive (c. 144, s.) 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 devotion and merrit, the and these other women seek to anoint his body dead (though Herodes or other simple persons may pretend such things to be better bestowed upon the poore) and therefore, * the first before all others, * and they next, saw him after his Resurrection.

11.  In another shape. Christ though he have but one corporall shape, natural to his person, yet by his omnipotence 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 under the forme of bread in the B. Sacrament.

17. He that believeth. See well, that whereas this Evangelist mentioneth only faith and baptism, as though to beleue and to be baptized were enough, S. Matthew addeth these words also of our Saviours, teaching them to observe all things. Whosoever I have commanded you, Which containeth al good works and the whole justice of a Christian man.

17. These signes shall follow. It is not meant, that all Christians or true beleueurs should doe miracles; but that some for the proofe of the faith of al, should have that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profit of the whole.

THE
THE ARGUMENT OF
S. LUKE'S GOSPEL.

Luke's Gospel may be divided into five parts.
The first part, of the Infancy both of the precursor, and of Christ himself: chap. 1 and 2.
The second, of the Preparation that was made to the manifestation of Christ: chap. 3 and a piece of the 4.
The third, of Christ's manifesting himself, by preaching and miracles, especially in Galilee: the other piece of the 4 chap.

unto the middle of the 17.

The fourth, of his coming into Judaea towards his Passion: the other piece of the 17 chap. unto the middle of the 19.

The fifth, of the Holy week of his Passion in Hierusalem: the other part of the 19 chap. unto the end of the book.

S. Luke was a disciple (saith S. Hierome) that is, a disciple of the Apostle Paul, and a companion of all his peremptation. And the same vsee in the Acts of the Apostles: vhere, from the 16 chap. S. Luke puteth him selfe in the traine of S. Paul, narrating thos in the storie. For the which we sought to goe into Macedonia, and in like manner, in the first person, commonly through the rest of that book. Of him and his Gospel, S. Hierome understandeth this saying of S. Paul: Vve have sent with him the brother, whose praise is in the Gospel through all Churches, where also be added: Some suppose, so often as Paul in his Epistles faith, According to my Gospel, that he meaneth of Luke's bookes. And againe: Luke learned the Gospel not only of the Apostle Paul, who had not beene with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they delivered to vs who them selues from the beginning saw, and were ministers of the word. It followeth in S. Hierome: Therefore he wrote the Gospel, as he had heard. But the Acts of the Apostles he compiled as he had seen. S. Paul vvitiseth of him by name to the Colossians: Luke the Physician saluteth you. and to Timothy: Luke alone is with me. Finally of his end vvithout doubt S. Hierome vwrite: He liued foure score and foure yeres, having no wife. He is buried at Constantinople: to vvhich citie his bones vvith the Relikes of Andrew the Apostle were trancfalted out of Achaia the twentieth yere of Constantinus. And of the same Translation also in another place against Vigilantius the Hieretike: It grieueth him that the Relikes of the Martyrs are couered vvith precious coueringes, and that they are not either tied in cloutes or throwen to the dunghill. 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 inhabitiuers of Vigilantius confess that they feele their presence?

His sacred body is now at Padua in Italy, Vvither is vvain againe translated from Constantinople.
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO LUCE.

CHAP. I.

BECAUSE many have gone about to compile a narration of the things that have been accomplished among vs: t according as they have delivered unto vs, vwho from the beginning them selues sauy and were ministres of the wworld: t it seemed good also vnvo me "hauing diligently attended to all things from the beginning, to vsrte to thee in order, good * Theophilus, t that thou maist knowe the verity of those words vhereof thou haft been instructed.

† There was in the daies of Herod the king of Ievvrie, a 5 certaine Priest named Zacharie, of the *course of Abia: and his wife of the daughters of Aaron, and her name Elizabeth. And they were both "just before God, vwalking" in all the 6 commaudements and justifications of our Lord vwithout blame, † and they had no sonne: for that Elizabeth was barren, and both were vvel striken in their daies. And it came 8 to paffe: vwhen he executed the priesly function in the order of his course before God, † according to the custome of the Priestly function, he went forth by lot* to offer incense, entering into the temple of our Lord: † and *al the multitude of the people was praying vwithout at the hour of the incense. † And there appeared to him an Angel of our Lord,
Lord, standing on the right hand of the altar of incense.

† And Zacharie was troubled, seeing him: and a voice fell upon him. † But the angel said to him, Fear not, Zacharie, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: † and thou shalt have joy and exultation, and many shall rejoice in his nativity. † for he shall be great before our Lord: † and vine and fig tree shall not drink: and he shall be replenished with the Holy Ghost even from his mother’s womb. † and he shall * convert many of the children of Israel to the Lord their God. † and he shall go before him * in the spirit and power of Elias: that he may convert the hearts of the fathers unto the children, and the iniquities of the fathers to the children.

† And he said to the angel, Whereby shall I know this? for I am old: and my wife is very stricken in her days. † And the angel answering said to him, I am Gabriel that standeth before God: and am sent to speak to thee, and to comfort thee, and to euangelize these things to thee. † And behold, † thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done: for because thou hast not believed euery word of mine, which shall be fulfilled in their time. † And the people * were expecting Zacharie: and they marveled that he made tardiance in the temple. † And coming forth he could not speak to them, and they knew not that he had seen a vision in the temple. And he made signs to them, and remained dumb. † And it came to pass, after the days of his office were expired, † he departed into his house. † And after these days Elizabeth his wife conceived: and hid her self five months, saying, † for thus hath our Lord done to me in the days wherein he had respect to take away my reproche among men.

†† And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth. † † to a virgin espoused to a man whose name was Joseph, of the house of David: † and the virgin’s name was MARIE. †† And the angel being entered in, said unto her, "HAILE ful of grace, our Lord is with thee, blessed art thou among women. † † Who having heard, was troubled at his saying, and thought what manner of salutation this should be. †† And the angel said to her, Fear not thou
Thou shalt conceive in thy womb, and shalt bear a son: and thou shalt call his name JESUS. He shall be great, and shall be called the son of the Most High, and our Lord God shall give him the sceptre of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not a man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also that which of thee shall be born holy, shall be called the Son of God. And behold, the angel departed from her. And Mary rising up in those days, went into the hill country, into a city of Juda. And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost. And she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord doth come to me? For behold, as the voice of thy salutation was sounded in mine ears, the infant in my womb leaped for joy. And blessed is she that believed, because those things shall be accomplished that were spoken to her by our Lord. And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. For he hath regarded the humbleness of his handmaid: for behold, from henceforth all generations shall call me blessed. Because he hath regarded the low estate of his handmaid: for behold, from henceforth all generations shall call me blessed. He hath regard to his servant, in the remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever. And Mary remained with Elisabeth about three months, and returned to her own house.


And Mary taried with her about three moneths: and she returned into her house.

And Elisabeth's full time was come to be delivered: and she bare a sonne. And her neighbours and kinsfolke heard that our Lord did magnifie his mercie vwith her, and they did congratulate her. And it came to passe: on the eight day they came to circuncise the childe, and they called him by his fathers name, Zacharie. And his mother answering, said, Not so, but he shall be called John. And they said to her, That there is none in thy kinred that is called by this name. And they made signes to his father, vwhat he vwould haue him called. And demaunding a writing table, he vwrote, saying, * John is his name. And they al marueled.

And forthwith his mouth was opened, and his tongue, and he spake blessing God. And scarce came vpon al their neighboures: and al these things were bruited over al the hill-country of Judea:

t and all that had heard, laid them vp in their hart, saying, What an one, trov ye, Chal this childe be? For the hand of our Lord vvas vwith him. And Zacharie his father vvas replenished vwith the Holy Ghost: and he prophesied, saying,

Blessed be our Lord God of Israel: because he hath visitied, and vvrought us the redemption of his people: v

And hath ered the borne of salvation to vs, in the house of David his seruants.

As he spake by the mouth of his holy Prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate vs:

To vvoke vvice vwith our fathers: and to remember his holy testament,

* The vves that vwere vvere to Abraham our father, vthat he vwould giue

That vvbout force being delivered from the hand of our enemies, vs may serve him.

In bolines and insinice before him, al our daies.

And thou childe, shalt be called the Prophete of the Higheft: for thou shalt goe before the face of our Lord to prepare his vvrayes.

To giue knowledge of salvation to his people, vs to remission of their sinnes,

Through the vvoes of the mercie of our God, in vwhich he * Orvient, from on high, hath visisted vs,

To v illuminate them that sit in darkenes, and in the shadow of death: so direct our feste into the way of peace.

And the childe grew, and vvas strengthened in spirit, and vvas in the deserts vntil the day of his manifestatió to Israel.
ANNOTATIONS

CHA. I.

Sacred writers and holy Councils.

The second booke of the Machabees.

True justification by observing the commandments.

Corrupt translation of Heretikes.

Besa in Amor. An. 10. Tst. 11.

The contindic of priests.

Often saying of the Ave Maria.

Corrupt translation of Heretikes.

Liturig. S. Iacob. de Chrif.


S. Augustinus de virgin. 2 Lactant. 16. 20. ful of bores. Besa, vicarun. 1.

1. Huming diligently attained.] Hereby we see that, though the Holy Ghost ruled the penne of holy writers that they might not erre, yet did they use humane meanes to search our and find the truth of the things they wrote of. Even so doe Councils, and the President of them, Gods visceral, and examine all causes by humane meanes, the assistance of the Holy Ghost concurreing and directing them into al true, according to Christes promise 16. 16. 11: as in the very first Council of the Apostles they gathered at Jerusalem is manifested 16. 11. and 2. Again we see how a familiar presence of the Author as to his frend, or to every godly Reader (signified by Throphymus) concerning the cause and purpose and manner of his writing, and yet the very name is called Scripturæ, which the whole booke following. Manuis not thinke it the Author of the second booke of the Machabees, but like humane speeches both at the beginning and in the latter end, neither do thou therefore receave the book for no Scripture, as our Heretikes do: nor thinke him a faced writer.

6. In the commandments.] Three things to be noted directly against the Heretikes of this time. First, that good men doe kepe all Gods commandements: which (they say) are impossible to be kept. Againe, that men be justified not only by imputation of Christes justice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our justification.

6. In justification.] This word is so usual in the Scriptures (namely in the Psal. 110) to signify the commandments of God, because the keeping of them is justification, and the Greeks are always so fully correspondent to the same, that the Heretikes in this place (otherwise pretending to so remote much of the Greeks) both not to say it is necessary to this word of purpose to avoid the justification of the Papists. And therefore one with Fullis word for both, in Lact. 11. 20. and his scholars in their English Bibles say, Ordinances.

10. Inland excitation.] This was fulfilled, not only when he was borne, but now also through the whole Church for ever, in joyfull celebrating of his Nativity.

27. He departed.] In the old Law (Sith S. Hierom) they that offered holsters for the people, were not only not in their houles, but were punished for the time, being seperated from their houses, as the old vnder the Law, because of any strong drinke, which are wont to produce confusion, and of the more, the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonial.

56. Ful of grace.] Holy Church and all true Christian men doe much and often where these words brought from heaven by the Archangel, as well to the honour of Christ and our Lord, as also for that they were the words of the first glad tidings of Chrift Incarnation and our Salvation by the same, and be the very abridgment and summe of the whole Gospel. In so much that the Greekke Church vied daily in the Malhe.

58. Ful of grace.] Note the excellent prerogatives of our B. Lady, and abhore those Heretikes which make her no better then other vulgar women, and therefore to take from her tulies of grace, they say here, Malice freely beloved, contrary to all ligifications of the Greekke word, which is at the left, rendered with grace, as S. Paul vrit in Eph. 1. by S. Chrysollomis interpretation: or rather, ful of grace, as both Greekke and Lant fathers have alwaies here understood it, and the Latines also readit, namely S. Ambrose thus, Wethaul the only called ful of grace, whoso ever obtained the grace, which noe other woman deserved, to be replens had with the author of grace. And if they did as wel know the nature of all the kind of Greekke worde, as they would terme very skilful, they might easily obferue that they figure tulies, as when they titles translate the like word (Lue. 16. 20) ful of bores. Besa, vicarun.

10. I know not man.] These words declare (Sith S. Augustine) that she had now vowed virginitie to God. For otherwise neither would the say, How? altho this be done? not habe added, because I know not man. Yes if she have had only the first words, How? this be done? it is evident that she would not have asked such a question, how a woman should bear a sonne promised her, if she had married meaning to have carnal copulation. o de virgin. As if she should say, If she might have known a man and I have had a childe, she would never have asked, How? this be done? but because that ordinarie way was excluded by her vow of virginite, therefore the questioning, How? and in a king, How? she plainly declarke that she might not have a childe by knowing man, because of her vow. See S. Grego, Nolle de sancta Christi 2 Lactant. 35. Elizabeth.
CHAP. II.

ACCORDING TO S. LUK.

1. Elizabeth thy cousin, the one of the tribe of Levi, the other of Juda, is gathered that Christ came of both tribes, Juda and Levi, of the both tribes, nations, and the promise both a King and a Priest, and the Anointed (to win) by grace and Levi, naturally, as they were with one and the same person, corporally. Aug. c. 3 de Cons. Em. c. 1.

2. Blessed art thou. At the very hearing of your Ladies voice, the infant and the mother were replenished with the Holy Ghost, and the song praised not only to Christ, but for his sake and the house of Israel, calling her blessed and her name blessed, as the Church doth also by her venerates and example in the Ave Maria.

3. Mother of my Lord. Elizabeth being an exceeding just and blessed woman, yet the vrowth. Her excellency, etc. of God's mother doth so far excel her and all other women, as the great light is the little star.

4. Shall call me blessed. This Prophecy is fulfilled, when the Church keepeth the Epistle days. Her honour is and when the faithful in all generations for the Ave Maria, and other holy Antemus of our al the world. Lady. And therefore the Calumnyes are not among these generations which call our Lady blessed.

5. John is his name. We see that names are of signification and importance, God him self changing or giving names in both Testament or, Abraham, Israel, Peter, and the principal of all others, Isa. 11: 9. and here formus, which signifies, God's grace or mercie, or, God will have mercie. For he was the Precurser and Prophet of the mercy and grace that caused by Christ. Isa. 40. Note also that as then in Circumcision, so now in Baptisme (which signifies therefore) names are given. And as we see here and in all the old Testament, great respect was had of names; so we must beware of strange, profane, and fanciful name, (now a days to common) and rather according to the firstChristians of the holy Council of Trent, take names of Saints and holy men, that may put us in mind of their virtues.

6. Suffer me before him. Here also we see that we may have true justice, not only in the sight of men, but by the imputation of God, but in deed be before him and in his sight: and that the command of Christ was to give men such justice.

7. Theeromes. Manuel not if Heræusis controule the old authentical translation, as though it controul both differed from the greek; whereas they make much a due to correct not only at the greek interpreters of the old testament, but also S. Luke him self, for the word vtau, as differing from the tin text. Hebrew.

C H A P. I I.

The Nativitie of Christ, and manifestation thereunto to the Shepheardes by an Angel, and by them to others. 21. The Circumcision. 22. His Presentation, together with the circumcision of Jesus Christ, unto the seeing of his father, and his name being given him in the temple, according to the law and custom of his people, by his parents, to whom he was subjected, and his swim of wisedom showed among the Doctors at twelve yeres of his age.

1. And it came to passe, in those daies there came forth an edict from Caesar Augustus, that the whole world should be enrolled.

2. This first enrolling was made by the President of Syria Syrus. And all went to be enrolled, every one into his own city.

3. And Iopheal also went vp from Galilee out of the city of Nazareth into Ievvrie, to the city of David that is called Beth-lehem: for because he was of the house and familie of David, to be enrolled with Marie his despouled wife, that was with child, and it came to passe, when they were there, her daies were fully come that she should be deliered. And she brought forth her first begotten sone, and

S i j

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and treading on their clothes, and laid him down in a manger: because there was not place for them in the inn.

† And there were in the same country shepherds keeping watch over their flock.

† And behold, an Angel of the Lord stood beside them, and the brightness of God did shine round about them, and they feared very greatly. And the Angel said to them, Fear not: for behold, I bring you glad tidings of great joy, which shall be to all the people: because this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant treading on clothes: and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, Glory to the high and exalted God, and in earth peace to men of good will.† And it came to pass, after the Angels departed from them into heaven, the shepherds spoke one to another: Let us go over to Bethlehem, and let us see this thing which is come to pass, which the Lord hath spoken to us.

† And they came with speed: and they found Mary and Joseph, and the infant laid in the manger. And seeing it, they understood of the word that had been spoken to them concerning this child. And al that heard, did marvel; and concerning those things that were reported to them by the shepherds. But Mary kept all these words, and pondered them in her heart. And the shepherds returned, glorifying and praising God, and saying these things to one another.† And after eight days were expired, that the child should be circumcised: his name was called Jesus, which was called by the Angel, before that he was conceived in the womb.† And after the dairies were fully ended of her purification, according to the law of Moses, they carried him into Jerusalem, to present him to the Lord (as it is written in the law of the Lord, That every male opening the womb, shall be called holy to the Lord.) and to give a sacrifice according as it is written, in the law of the Lord, a pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, named Simeon, who was full of the Holy Ghost, and was just and religious, looking for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer of the Holy Ghost, that he should
ACCORDING TO S. LUKE.

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Should not see death vns le Latv first the CHRIST of our Lord. And he came in spirit into the temple. And when his parents brought in the childe Iesus, to doe according to the custome of the Latv for him: he also tooke him into his armes, and blessed God, and said,

NOW THOU dost dismiss thy servant O Lord, according to thy word in peace.

Because mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people,

A light to the revelation of the Gentiles, and the glory of thy people Israel.

And his father and mother vvere maruelous vpon those things which vvere spoken concerning him. And Simeon blessed them, and said to MARIE his mother, Behold this is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted, and thinque ye not vnto the sword peace, that out of many hardes cogitations may be vnealed. And there vvas Anne a prophetesse, the daughter of Phanuel, of the tribe of Aser. She vvas farre striken in daies, and had liued vvithe her hus-

band seuen yeres from her virginitie. And she vvas a vvidovv vntil eightie and foure yeres: who departed not from the temple, by fastings and prayers: servying night and day. And she at the same houre soonely comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. And after they had vwholly done al things according to the Latv of our Lord, they returned into Galilee, into their citie Nazareth.

And the childe grew, and vaxed 'strong': ful of vwise-
dom, and the grace of God vvas in him. And his parents vvent euery yere vnto Hierusalem, *at the solemne day of Pasche. And vhen he vvas tvvelue yeres old, they going vp into Hierusalem according to the custome of the festual day, and having ended the daies, vhen they returned, the childe Iesus vvas remained in Hierusalem: and his parents knew it not. And thinking that he vvas in the companie, they came a daies journey, and sought him among their kinsfolke and acquaintance. And not finding him, they returned into Hierusalem, seeking him. And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them. And all vvere astonied that heard him, vpon his wisedom and answers.

S ii

See Joh. 1, 10 and 41.

Simeon prophesied not only of Christ but of our B. Lady, of al her followers; wherein she was alwaies partaker with our Saviour, from his flight into Egypt even to his death.

The gospel vpp the first Sunday after the Epiphane.
BOOK II.

142 THE GOSPEL

CH. II.

\* And seeing him, they wondered. And his mother said to him, Sonne, why hast thou so done to vs? Behold thy father and I forsoyng did secke thee. \* And he said to them, What is it that you sought me? did you not know, that I must be about those things, which are my fathers? \* And they understood not the word that he spake vnto them. \* And he set vvent doyvne vwith them, and came to Nazareth: and was subject to them. And his mother kept all these vوردes in her hart. \* And Iesus proceeded in wisedome and age, and grace vwith God and men. \*

ANNOTATIONS

CHAP. II.

Free vvil.

10. Of good Will.] The birth of Christ giveth not peace of minde or salvation but to such as be of good will, because he worketh not our good against our wills, but our willes concurring.

Our B. Lady ful of depe con-
templations.

15. Keep 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 all these mysteries, and wisely noted and contemplated of all those thinges that were done and said about Christ, from the first hour of his Concepcion all the end of his life and his Afection.

Mens ruine and dammation is of them sences.

18. 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 calleth, A stumbling stone, because many would stumble at him and so fall by their owne fault, other some he raised by his grace from sinnen to justitce, and so he was the resurrection of many. The Apostle with the like speche, sayeth: We were some the obdue of life, unto life: to others, the obdue of death, unto death. Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incured deadly sinnen and dammation.

A widow.] Marke that widowe is here mentioned to the commendation thereof in the old Testament also, and the fruite and as it were the profession thereof is here commended, to serue, fasting, praying, being continually in the Temple, even as S. Paul more at large 2 Cor. vi. for the latrie of the new Testament speaketh of widowe and virginitie, as being professions more apt and commodious for the service of God.

Holy widow-

17. By fasting and prayers seruing.] Struing, in the Greke is ἄθλημα, that is, doing diuine worship vnto God, as by praeer, so also by fasting, so that fasting is ἁλησις, that is, an act of religion whereby we doe worship God, as we doe by praeer, and not vndler only to retourne our flesh, much leffe (as Hesitikes would haue it) as a matter of policie.

Fasting an act of religion.

15. Subject to them.] All children may lerne hereby, that great ought to be their substition and obedience to their Parents, when Christ him self, being God, would be subject to his parents being, but his creatures.

Dutiful obe-

13. To prepare al to Christ (as Esay had propried of him) baptizeth them to penance.

The se-

11. Iohn baptizeth him to penance, 7 infurmitizing their reburation, and the Geneles vocation. 10 teaching alfo and embousing esb for to doe their dutie. 15 That him self is not Christ, be (howeber by the difference of their vvoe baptizat) 17 and (sake that Christ and also baptizat of Iohn, both testimomym from heauen, as he vhathe generation redound us againe to God.

CHAP. III.

The second part.

The prepara-

And
ACCORDING TO S. LUKE.

1 N D in the fiftenth yere of the empire of Tiberius Caesar, Pontius Pilot being Gouernour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countrie Trachonitis, and Lyfanius Tetrarch of Abilina, vnder the high Priests Annas and Cai-phas: the vword of our Lord vvas 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 vwritten in the booke of the sayings of Christ.

2 Esay the Prophet: *A voice of one crying in the desert: prepare the way of our Lord, make his right way straight. Every valley shall be filled, and every mountaine and hill shall be made lowe, and crooked things shall become straight: and rough vruites, plaine: *and al vfithe shall see the SALVATION of God.

3 *He said therefo to the multitudes that vvent forth to be baptized of him, *Ye vipers broodes, vwho hath heaved you to flee from the vvarth to come? *Yeld therefore frui-tes vvorthe of penance, and doe ye not begin to say, Vve have Abraham to our father. For I tel you, that God is able of these stones to rase vp children to Abraham. *And now the axe is put to the root of the trees. Every tree therefo that yeldeth not good fruite, shal be cut dovvne, and cast into fire. *And the multitudes asked him, saying, Vvhat shal vvve do then? *And he ansvvering, said vnto them: *He that hath vvo coates, let him giue to him that hath not: and he that hath meate, let him doe likevwise. *And the Publicans also came to be baptized, and said to him, Master, vvhat shal vvve doe? *But he said to them, Doe nothing more then that vvich is appointed you. *And the souldiars also asked him, saying, Vvhat shal vvve also doe? And he said to them, Vexe not neither calumniate any man: and be content vvith your stipends.

4 *And the people imagining, and al men thinking in their harts of Iohn, lest perhaps he vvere Christ: *Iohn ansvvered, saying vnto al, *I in deede baptize you vvvhith vvater: *but there shal come a mightier then I, vvhose latchet of his shoes I am not vvorthie to vnoofoe, he shal baptize you in the Holy Ghost and fire. *vvhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheathe into his barne, but the chaffe he vvil burne vvith vvnqueencheable fire.

5 *Many other things also exhorting did he euangelize to the people.
people.

† And Herod the Tetrarch, 
when he was rebuked of 19
him for Herodias his 'brothers' wife, and for all the euls
which Herod did: †"he added this also aboue al, and shut 20
vp loth into prison.

† And it came to passe 
when all the people was baptized, 21
Iesus also being baptized and praying, heaven was opened:
† and the Holy Ghost descended in corporal shape as a doun 22
vpon him: and a voice from heaven was made: Thou art my
beloved Sonne, in thee I am vvel pleased. † And Iesus him self 23
was beginning to be about thirtie yeres old: as it was thought,
the Sonne of Ioseph, whose was "of Heli, † whose was of Ma-
thath, whose was of Levi, whose was of Melchi, whose was of
Ianné, whose was of Ioseph, † whose was of Mathathias, whose 25
was of Amos, whose was of Naum, whose was of Hefli, whose
was of Naggé, † whose was of Mahath, whose was of Mat-
thathias, whose was of Semei, whose was of Ioseph, whose was
of Iuda, † whose was of Iohanna, whose was of Refa, † whose 27
was of Zorobabel, whose was of Salathiel, whose was of
Neri, † whose was of Melachi, whose was of Addi, † whose 28
was of Cosam, whose was of Elmadan, whose was of Her,
† whose was of Iesus, whose was of Eliézer, whose was 29
of Iorim, † whose was of Mathat, whose was of Le-
ui, † whose was of Simeon, † whose was of Iudas, † whose 30
was of Ioseph, † whose was of Iona, whose was of Elias-
cim, † whose was of Melcha, † whose was of Menna, † whose 31
was of Mathathia, † whose was of Nathan, † whose was of Da-
uid, † † whose was of Iesse, † whose was of Obed, † whose 32
was of Booz, † whose was of Salmon, † whose was of Naasfon,
† whose was of Aminadab, † whose was of Aram, † whose was 33
of Estron, † whose was of Phares, † whose was of Iudas, † † whose 34
was of Iacob, † whose was of Isaac, † whose was of Abraham,
† whose was of Thare, † whose was of Nachor, † † whose was 35
of Sarug, † whose was of Ragau, † whose was of Phaleg, † whose
was of Heber, † whose was of Salé, † † † whose was of Cai-
nan, † whose was of Arphaxad, † whose was of Sem, † whose 36
was of Noé, † whose was of Lamech, † † † † whose was of Mathusalé, † 37
whose was of Henoch, † whose was of Jared, † whose was of
Malalel, † whose was of Cainan, † † † † † † whose was of Henos, † 38
whose was of Seth, † whose was of Adam, † whose was of
God.

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 bear their faults, but also punish by death or imprisonment such as reprehend them for the same (especially if they warn them, as Prophets and Priests doe, from God) is exceeding great. 23. Of Heli.] Vehement in S. Matthew, Iacob is father to Joseph, and here Heli, the cest was thus. Machan (named in S. Matthew) of his wife called Echa begar Iacob: and after his death, Melchi (named here in S. Luke) of the same woman, begar Heli: so that Iacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Iacob his brother, according to the Law married his wife, and begar Joseph, and so raised vp seed to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Joseph, which as (S. Matthew faith) begar him: and Heli was his legal father according to the Law, as S. Luke tignificeth. English.

CHAP. III.

Christ going into the Desert to prepare himself before his manifestation, encompasses the surroundings of the East. 1. Then beginning to preach in Galilee; 2. he sheweth them of Nazareth his commission out of Elias the Prophet, as informing by occasion she turned his anonymous reproach. 3. In Capernaum he draweth a great multitude, 4. specially for his miracles in the Synagogue. 5. From thence, being in Peter house, he sheweth them much more power. 6. Then entering into the wilderness he, protracteth afterwards to the other cities of Galilee.

AND Jesus ful of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert; 7. forty days and he was temptet of the devil. And he was fasting nothing in those days. And when they were ended, he was an hungred. 8. And the devil said to him, If thou be the son of God, cast this stone to the devil. 9. And Iesus said unto him, It is written, Thou art not in bread only, but in every word of God. 10. And the devil brought him into an high mountaine, and shewed him all the kingdoms of the world and the glory of them: 11. for to me they are delivered. And to whom I will, I do give them. 12. That therefoere if thou wilt adore before me, they shall be thine. 13. And Iesus answered and said to him, It is written, Thou shalt adore the Lord thy God, and him only shalt thou adore.

charge of thee, that they prefix thee: and that with their bands: they had 11 beare thee vp, lest perhaps thou knocke thy face against a stone. And 12 Iesus anivverting said to him, It is said, Thou shalt not tempt the Lord thy God. And at the tentation being ended, the Deuill depa- 13 red from him vntil a time.

† And Iesus returned in the force of the spirit into Gal- 14 ilee, and the same went forth through the whole country of him. † And he taught in their synagogues, and was mag- 15 nified of all.

† And he came to Nazareth vvhere he vvas brought vp: and he entered according to his custom on the Sabbath day into the synagogue: and he rose vp to read. † And the 17 booke of Esay the Prophet vvas delivered vnto him. And as he vnsfolded the booke, he found the place vvhere it vvas vvritten, † The spirit of the Lord vpon me, for vvhich he anointed me, so says 18 gelize vnto the poore he first me, to beade the countrie of hate, to go preach to the captives vvmission, and sight to the blinde to dissimile the bruised vvmission, to go preach the acceptable vaye of the Lord, and the day of retribution. † And when 20 he had folded the booke, he rendred it to the minister, and bare dovvne. And the eies of al in the synagogue vvere bent vpon him. † And he began to lay vnto them: That this day 21 is fulfilled this scripture in your ears. † And all gaue testimonie to him: and they vvhere marueled in the verrors of grace that proceded from his mouth, and they saide, Is not this Josephs sone? † And he said to them, Certes you vvil say to 22 me this similitude, Physicin, cures they self: as great things as vve have heard done in Capharnaum, doe also here in thy countrie. † And he said, Amen I say to you, that no Prophet is ac- 23 cepted in his owne countrie. † In truth I say to you, * there 25 vvere many vvidovvses in the daies of Elias in Israel, vvhen the heauen vvas shut three yeres and six moneths, vvhen there vvas a great famine made in the vwhole earth: and to none of them vvas Elias sent, but into Sarepta of Sidon, to a vvidovv vvoman. † *And there vvere many lepers in Israel under Iesus the Prophet: and none of them vvas made cleane but Naama the Syrian.† And all in the synagogue vvere 28 filled with anger, hearing these things. † And they rose, and 29 cast him out of the citie: and they brought him to the edge of the hil, vvhereupon their citie vvas built, that they might throw him dovvne headlong. † But he * passing through the 30 middes of them, vvent his vway. †

† *And
† And he went down vs into Capharnaum a citie of Galilee: and there he taught them on the Sabboths. † And they were astonished at his doctrine: because his talkke was in power. † And in the synagogue there was a man having an vncheane Diuel, and he cried out with a loud voice, saying, Let be, what to vs and thee Iesus of Nazareth; art thou come to destroy vs? I know thee, whom thou art, the Saint of God. † And Iesus rebuked him, saying, Hold thy peace, & goe out of him. And when the Deuyl had throun him into the middles, he went out of him, and hurted him nothing. † And there came seare vs, and they talked together one with another, saying, Whate verod is this, that in power and vertue he commandeth the vncheane spirits, and they goe out? † And the fame of him was published into euery place of the countrie.

† And Iesus rising vp out of the synagouge, entred into Simons house. † And Simons vuiues mother was holde with a great feuer: and they besought him for her. † And standing ouer her, he commaunded the feuer, and it left her. 

And incontinent rising, he ministrated to them. † And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he imposing hands vpoun euery one, cured them. † And Deuils went out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffred them not to speake, that they knew he was Christ. 

† And when it was day, going forth he went into a desert place: and the multitudes sought him, and came euene vnto him: and they held him that he shoule not depart from them. † To vvhom he said, That to other cities also must I euangelize the kingdom of God: because therefore I was sent. † And he was preaching in the synagogues of Galilee.

**Annotations**

† Departed vs with a rieme. No manmshall if the diuell be often or alwaies buts with Christian men, The diuels retinning after he was plainly overcome by Christ, yet did he not give him ouer altogether, but for a time.

† Deuils in Capharnaum. God maketh choice of persons and places where he worketh miracles or doeth benefices, though he might doe the same els where if it liked his wisdom. So doth he in doing miracles by Saints, not in all places, nor towards all persons, but as it please him.
CHRIST'S BODY CONTAINED IN PLACE ABOUT NATURE.

THE APOSTLES LEFT THEIR VIRGINS.

CHAP. V.

Now it came to pass, when the multitudes pressed upon him to beare the vword of God, and he stood and taught beside the lake of Genesareth.

And he saith unto them, The vword of God standeth in a field standing by the lake: and the fishes were gone down, and vvas Simons, defirid him to bring it back a little from the land, and sitting, he taught the multitudes out of the ship.

And as he ceased to speake, he said to Simon, Launche forth into the deep, and let loose your nettes to make a draught. And Simon answering, said to him, Master, labouring all the night, we have taken nothing: but in thy vword I will let loose the nette. And when they had done this, they inclosed a very great multitude of fishes, and their nette was broken. And they beckoned to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. And when Simon Peter did see, he fell down, and all that were with him, at the draught of fishes which they had taken. And in like manner also James and John the sons of Zebedee, who were Simon's fellowes. And I saith to Simon, Fear not: from this time hence, thou shalt be taking men. And having brought their ship to land, they leaving all things, they followed him.

**And it came to pass, when he was in one of the cities**
ties, and behold a man ful of leprosie, and seeing I s v s, andalling on his face, besought him saying, Lord, if thou vvilt,
thou canst make me cleane. † And stretching forth the hand,
he touched him, saying, I vvil be thou made cleane. And im-
mediately the leprosie departed from him. † And he com-
manded him that he should tel no body, but, Goe, see hev
thy self to the Priest, and offer for thy cleansing * as Moyles
commanded, for a testimonie to them.

† But the bruise 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 prayed.

† * And it came to passe one day, and he late teaching:
And there vvere Pharisees sitting and Doctors of Lavy that
vvere come out of every towne of Galilee and Ievvrie and
Hierusalem: and the vertue of our Lord vvas to heale them.
† And behold men carrying in a bed a man that had the palsey:
and they sought to bring him in, and to lay him before him.
† And not finding on vvhich side they might bring him in for
the multitude, they vvent vp vpon the roose, and through
the tiles let him downe vwith the bed into the middes, be-
fore I s s v s. † Vvhose faith vvh en he lavy, he said, Man, thy
sinnes are forgiuen thee. † And the Scribes and Pharisees be-
gan to thinke, saying, who is this that speketh blasphemies?

† Who can forgiue sinnes, but only God? † And vven when I s s v s
knewe their cogitations, ansvering he said to them, Vvhat
do you thinke in your hartes? † Vvhich is easer to say, Thy
sinnes are forgiuen thee: or to say, Arise, and vvalke? † but
that you may know that "the sonne of man hath powver
in earth to forgiue sinnes (he said to the sicke of the palsey)
vth to thee, Arise, take vp thy bed, and goe into thy house.
† And forthvvth with rising vp before them, he tooke that vvhere-
in he lay: and he vvent into his house, magnifying God. † And
al vvere ashtonied: and they magnified God. And they vvere
repleniished vwith feare, saying, That vvce have seen marau-
"lus things to day. †

† *And after these things he vvent forth, and savyva Publican
called Leui, sitting at the Custome house, and he said to him,
Folovv me. † And *leaving 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 vth with them. † And their Pharisees and Scri-
Christ came not to call the righteous to repentance, but those who presume of their own justice, and that comply with the laws; and they failed to have no need of Christ.

Buth they said to him, Why do they drink with Publicans and sinners? And he said, They that are whole need not the physician, but they that are sick.

But he said to him, Why do the disciples of John fast often, and make oblations, and of the Pharisees in like manner, but thou dost eat and drink? To whom he said, Why do you make the children of the bridegroom fast while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, then they shall fast in those days.

And he said a similitude also unto them. That no man puttheth a piece from a new garment into old garments; otherwise both the new and the old will be defiled. And no bode puttesth new wine into old bottles; otherwise the new will leek the old; and the new will be despised, and the old will be made as old.

And no man drinketh old wine by and by and saith, This is the good wine; the new is not so good than that which is old.

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**Annotations Chap. V.**

1. One (Ship Simon.) It is purposely expressed that there were two ships, and that one of them was Peter, and that Christ went into that one, and Taras down in it, and that Taras taught out of that ship: to doubt that the Church resembled by Peter, and that is the chair of Christ, and only true preaching.

2. A great miracle of /fr.ou.) Likewise by this miraculous miracle wrought about Peter's fishing, it is evidently lost forever what wonderful success Peter should have in conversing men to Christ, both by what Gentiles, as when he was alone, for at one sermon he drew into his ship, which is Christ's Church, a great number of men, as he did now this went; and so, so continually by himself, and his successors, into the world ever.

3. Brought to their fullness.) Peter had so much power that he called for help and loftened unto him the other ship, representing to us his companions in preaching the Gospel; and the conjunction of the Synagogue and the people of Gentiles unto Peter's ship, that is, to the Church of Christ.

4. They shall be taking men.) That all this aforesaid did properly mean Peters transalas to come, in the conversion of the world to Christ, and his preface to all men therein, it is evident by Christ's special promises made to him, so made and among, and in particular place, that he should be the taker of men, though to other he is chiefly, as to Peter's companions in conversation, as this like office.

5. Went up upon the roof.) A strange diligence in procuring corporal health of and by Christ: and an example for us of the like or greater, to obtain the pardon of him either for our friends, and to forsake his Church and Sacraments with what extraordinary pains.

6. Wherefore faith.) Great is God (Psalm. 5.) And pardoneth one fault through the merits of others. Therefore if thou dost obtain forgiveness of thy great offenses, joy not thyself, but intercede, we the Churches helps, which may pray for thee and obtain for thee that which our Lord saith desec to thy self.

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**References:**

- Matthew 9:14
- Mark 2:18
- Luke 5:33
CHAP. VI.

According to S. Luke.

Priests do remit

sins.

For taking al,

and following

Christ.

For reproving by Scripture and miracles (as also by reason) the Pharisees blindness about the deformation of the Sabbath, 11 they seek his death. 12, 13. Flaying in the mountaine prayed all night, he sheweth tenuum Apollin. 17 and after many miracles upon the diseased, 19 he maketh a sermon in his Disciples before the people, proposeth human so such as wilt suffer for him, 20 and were to such as would not. 27 Yet voiced, exhorting to do good men to our enemies also. 28 and that the Master must first meals them follow. 29 finally, to doe good works, because only faith will not suffice.

ND it came to passe on the second first, vvh en he passed through the corn, his Disciples did pluck the eares, and did eate rubbing them vvh en their hands.

† And certaine of the Pharisees said to them, Vwhy doe you that vvhich is not lawful on the Sabbath? † And l es y s a nsvering them, said, * Neither this haue you read vvhich David did, vvh en him self vvas an hungred and they that were vvh im: † hovv he entred into the house of God, and tooke the loaves of Pro- position, and did eate, and gave to them that were vvh im, vvhich it is not lawful to eate * but only for Priests? † And he said to them, That the sone of man is Lord of the Sabbath also.

† And it came to passe on an other Sabbath also, that he entred into the synagoguue, and taught. * And there vvas a man, and his right hand vvas vvithered. † And the Scribes and Pharisees vvatched if he would cure on the Sabbath: that they might finde hovv to accuse him. † But he knewv their cogitations: and he said to the man that had the vvithered hand, Arise, and stand forth into the middes. And rising he stooede. † And l es y s said to them, I aske you, if is be lawful on the Sabbath to doe vvel or il: to faue a foule or to destroy? † And looking about upon them al, he said to the man
man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. † And they were replenished with his madness: and they communed one with another what they might do to him. 

† And it came to pass in those days, he went forth into the mountaine to pray, and he passed the whole night in the prayer of God. † And when day was come, he called his Disciples: and he chose twelve of them (whom also he named Apostles). † Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, † Matthew and Thomas, James of Alphæus, and Simon that is called Zelotes, † and Jude of James, and Judas Iscariot whom was the traitour. † And descending with them he stood in a plaine place, and the multitude of his Disciples, and a very great company of people from all levitrie and Hierusalem: and the sea coast both of Tyre and Sidon, † which were come to hear him, and to be healed of their maladies. And they that were vvere vexed of unclean spirits, were cured. † And at the multitude sought to touch him, because 19 verue went forth from him, and healed all. † And he lift 20 ting vp his eyes vpon his Disciples, laid, 

† Blessed are ye poor: for yours is the kingdom of God.
† Blessed are you that now are an hungred: because you shal be filled. Blessed are you that now do vvepe: because you shal laugh. † Blessed shal you be when men shal hate you, 22 and when they shal separate you, and vplbraide you, and abandon your name as evil, for she sonne of mens 23 cake. † Be glad in that day and reiocese: for behold, your reward is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, be cause you have your consolation. † Vvo to you that are vllied: because you shal be hungrie. Vvo to you that now do laugh: because you shal mourne and vvepe. † Vvo, when all men shal bless you, for according to these things did their fathers to the false-Prophets. 

† But to you I say that doe heare, Louse your enemies, doe good to them that hate you. † Bless them that curse you, 28 and pray for them that calumniate you. † And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. † And to every one that asketh thee, giue: and of him that
that taketh avway the things that are thine, ake not againe.

31 † And according as you vvil that men doe to you, doe you
also to them in like maner. † And if you loue them that loue
you, vvhat thanke is to you? for sinners also loue those that
loue them. † And if ye doe good to them that doe you good:
vvhat thanke is to you for sinners also doe this. † And if ye
lend to them of vvhom ye hope to receiue: vvhat thanke is to
you? for sinners also lend vnto sinners, for to receiue as much.

35 † But loue ye your enemies: doe good and "lend", hoping for
nothing thereby, and your rewrrd shal be much, and you
shal be the sonnes of the higher, because him self is beneficial
vpo the vnkinde and the evil. † Be ye therefore mercifull as also
your father is mercifull. † Judge not, & you shal not be judged.
condemne not, & you shal not be condemnned. forgive, and you
shal be forgiven. † Gius, and there shal be giuen to you. good
measure & pressed dovvne and shaken together and running
over shal they giue into your bolome. For vvith the same
measure that you do meate, it shal be measured to you againe.

39 † And he said to them a similitude also: Can the blinde
leade the blinde? doe not both fal into the ditch? † The disci-
ple is not aboue his maister: but every one shal be perfect, if
he be as his maister. † And vvhy seest thou the mote in thy
brothers eie: but the beame that is in thine owne eie thou
considerest not? † Or how 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 owne eie? Hypocrisie, cast first the
beame out of thine owne eie: and then shal thou see clearly
to take forth the mote out of thy brothers eie. †

43 † For there is no good tree that yeldeth euel fruities: nor
euel tree, that yeldeth good fruities. † For every tree is knovven
by his fruities. For neither doe they gather figges of thornes:
neither of a buish doe they gather the grape. † The good man
of the good treasure of his hart bringeth forth good: and the
euel man of the ill treasure bringeth forth euel, for of the abou-
dance of the hart the mouth speaketh.

46 † And vvhy cal you me, Lord, Lord: and doe not the
things which I say? † Every one that commeth to me, and
heareth my vvords, and doeth them: I vvil shevv you to
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 river bette against that

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The Gospel
upon the first
Sunday after
Pentecost.
house, and it could not move it: for it was founded on a rocke. But he that heareth, and doeth not: is like to a man building his house upon the earth without a foundation: against which the river did beat: and incontinent it fell, and the ruin of that house was great.

Annotations

1. Neither this sense you read? The Scribes and pharisees boasted most of their knowledge of the Scriptures: but our Saviour often sheweth them great ignorance. Even so the Heretics that now a day are most of the Scriptures and of their understanding of them, may soon be proved to understand little or nothing.

2. Save a sole. Hereby it seemeth that Christ (as at other times lightly alvaies) did not only heal this man in body, but of some corresponding distease in his soule.

3. The vision. Our Saviour infantly prayed, alone in the mount without doore, all night long, as a preparation to the disengagement of his Apostles the day after: to give example to the Church of praying infantly when priests are to be ordered, and a lection to vs all what we should doe for our own necessities when Christ did so for other men.

4. Whom he named. Apostles. Here it is to be noted against our Adversaries that deceitfully measure to the simple the whole nature and quality of certain sacred functions, by the primitive significations and compass of the names or vocords whereby they are called. With vs the word as a Priest is but an elder, and a Bishop, a warden or Superintendent, so an Apostle is nothing but a Legate or Mellenger, and therefore (as they argue) cannot make Laws nor prescribe or teach any thing not expreised in his mandates. Know therefore against such deceivers, such thing, as are not to be ruled by the vulgar significations of the word or calling, but by the application of the holy writers, and in this point by Christ himself expressely impulsion. And so this word, Apostle, is a calling of Office, government, authority, and most high dignities common to our Maitre, specially to the College of the Twelve: whom he entreated above that vs all the vulgar etymologies of their name require, vizts power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which comes and dignities, which is called in the Pahane and in the acts, a Bishop, when Judas, Mathias was chosen to supply it, and was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termed them. Therefore to that effect this name agreth by special impulsion and prerogative, though afterward it was by vs of the scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles succeivers: as also (by the like vie of Scriptures) to the first confessors of countz, or their coadjutors in this function. In which sense S. Paul challengeth to be the Corinthians Apostle, and nameth Eapaphorus the Philippian Apostles: as vs call S. Gregorie & his Disciple S. Augustin, our Apostles of England. In all which taking, it etuer signifies dignities, regiments, Patriarch, Prinicipalities, and Primate in the Church of God according to S. Paul. Con. I. 10. He hath placed in his Church, first, in dente Apostlies Gs. Whereby vs may see that S. Petres dignities vs a wonderful eminenc Preseglia and Soveraigne. When he was the head not only of all other Christian men, but the head by fact of all Apostoles, even even of the College of the Twelve: And if our Adversaries list hereafter to have learned any profitable lesson by the word Apostle, more probably and truly they might have gathered that Christ called these his principal others, Apopele, or Dims (nim falt, also specially and above all other being chief, that is, first, and called also Apostle in the Scriptures: to vs all by the nature of the word, none is true Apostles, Pasons, or Preachers, that are not specially first and called, or that can not be by vsym non be sent, and that all Heretics therefore be rather Apostoles than Apostoles, for that they be not sent, nor duly called, nor chosen to preach.

10. Simon. Peter in the numbering of the Apostoles, alvaies first nameth and preferred before Andrew his elder brother and nearest by calling. See Apostles, Mt. 10, 1.

12. No glad. The common miseries that fall to the true preachers and other Catholicke men for Christ's sake, as poverty, famine, mourning, and persecutions, be in deede the greatest blessings that can be, and are mentioned in the reward of heaven. Contrariwise, all the tediousness of this world without Christ, are in deede nothing but wo, and the entrance to everlasting miseries.

16. This word. This wo perimeth to the Heretics of our daies, that delight to have the peoples praires and blesings and shoures, preaching pleasant things of purpose to their itching ears
CHA. VII.  
ACCORDING TO S. LUKE.  
155

eares: as did the False Prophet, when they were magnified and condemned therefor of the carnal leaves.

... Land, hoping nothing.) In that we may here seem to be molest to lend to those whom we think not able nor even to repay againe, it must be holden for a counsel rather than a commandement, except the case of necessitie. but it may be taken rather for a precept, wherein visie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden, not by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And hence shame and pittie it is, that it should be so much vied or suffered among Christians, or so covered and cloaked under the habit of other contraries, as it is.

CHA. VII.

He tooke this, the faith of the Centurion, who was a Gentile, to be greater than he was found among all the Jews, and earnestly desired admission. 

10 To his messengers he answered with miracles, leading to Jesus to prove thereby unto them that he was Christ. Amd afterwarde he declared how vowerthie was the faith of the Centurion, seeing against the Pharisaes. Who visith neither of their manner of living could be known. How showing also unto them by one of theua of the Magdalen how he was a proofe to them, or to maintaine them in some, but to forgive them their sinnes upon their faith and patience.

Mt. 8,5.

And when he had fully said all his words into the ears of the people, he entered into Capharnaum. And the centurion of a certaine Centurion being sicke, was ready to die; when therefore unto him. And when he had heard of Iesus, he sent vnto him the Ancients of the Jews, desiring him to come and heale his servaunt. But they being come to Iesus, besought him earnestly, saying to him, That he is worthy that thou shouldest doe this for him, for he loueth our nation: and he hath built a synagogue for vs. And Iesus sent vnto them and when he was noxx farre from the house, the Centurion sent his frends vnto him, saying, Lord, trouble not thy selfe.

... See the Annotations upon S. Mark, ch. 8, 6.

... I am the one that shouldst enter under my rood. For the which cause neither did I thinke my selfe vowerthie to come to thee: but say the word, and my servaunt shall be made whole. For I also am a man subject to authoritie, having vnder me foudians: and I say to this, goe, and he goeth: and to another, come, and he commeth: and to my servaunt, doe this, and he doeth it.

... in Israel haue I found so great faith. And they that were sent, being returned home, found the servaunt that had been sicke, whole.
And it came to pass, afterward he went into a city 11 that is called Nain: and there went vvith him his Disciples and a very great multitude. 1 And vwhen he came nigh to 12 the gate of the city, behold a dead man was carried forth, the only sone of his mother: and the, was a vvividovv: and a great multitude of the city with her. 1 Vvhom vvhen our 13 Lord had seen, being moved vvith mercie vpon her, he said to her, Vveepe not. 1 And he came neere and touched the 14 coffin. And they that carried it, stood still: and he said, Young man, I say to thee, Arise. 1 And he that was dead, sake vp, and 15 beganne to speake. And he gave him to his mother. 1 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. 1 And this saying went forth into all Levvtrie of 17 him, and into all the country about.

† And Iohns disciples shewed him of all these thinges. 18 

†† And Iohn called two of his disciples, and sent them to 19 Iesus, saying, Art thou he that art to come: or except vv 20 an other? 1 And vwhen the men vvere come vnto him, they 21 saied, Iohn the Baptist hath lent vs to thee, saying, Art thou he that art to come: or except vve an other? 1 (And the selfsame 22 houre, he cured many of maladies, and hurtes, and euil spirits: and to many blinde he gaue sight.) 1 And anivvering, he saied 22 to them, Go and report to Iohn vvhat you have heard and seen: 23 That the blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe; 24 the poore 25 are euangelized: and blessed is he vvhonfoever shall not be 26 scalandalized in me.

† † And vwhen Iohns messengers vvere departed, he be- 24 gan to say of Iohn to the multitudes, Vvhat vvent you out into 25 to the desert to see? a reede moued vwith the vvinde? 1 But 26 vvhat vvent you forth to see? a man clothed in 27 soft garments: behold they that are in costly apparel and delicacies, are in the house of kings. 1 But vwhat vvent you out for to 26 see a Prophet? Certes I say to you, and more then a Prophet. 1 27 This is he of vvhom it is vwritten, Behold I send mine Angel before thy face, vvhich shall prepare thy vway before thee. 1 For I say to you, 28 A greater Prophet among the children of vvomen then Iohn 29 the Baptist, there is no man. but he that is the lester in the kingdom of God, is greater then he. 1 And al the people 29 hearing and the Publicans, justified God, being baptized vvith Iohns
ACCORDING TO S. PAUL.

Iohns baptism. † But the Pharisees and the lawyers despised the counsel of God against them selves, being not baptized of him. † And our Lord said, Whereweto then they liken the men of this generation, and vwhereweto are they like? † They are like to children sitting in the market-place, and speaking one to another, and saying, Vve have pined to you, and you have not daunted us: vve have lamented, and you haue not vvept. † For lohn the Baptift came neither eating bread nor drinking wine, and you say, He hath a deuil. † The sonne of man came eating and drinking: and you say, Behold a man that is a gourmander and a drinker of wine, a frende of Publicans and sinners. † And vvisedom is justifed of al her children.

† And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate downe to meate.† And behold a vwoman that was in the citie, a sinner, as the knevv that he was set downe in the Pharisees house, she brought an alabaster boxe of ointment: † and standing behind beside his feete, she began to vvas her feete vvith teares, & vvided them vvith the heares of her head, and kissed his feete, & anointed them vvith the ointmet. † And the Pharisee that had bid him, seeing it, spake vvithin him self, saying, This man if he were a Propher, vwould knovv certes vvho and vvhat maner of vvoman she is vvhich toucheth him, that she is a sinner. † And svs answering said to him, Simon, I have somevvhat to say vvnto thee. but he said, Master, say. A certain creditor had tvvo debtors: one did ovve fivve hundred pence, and the other fiftie. † They having not vwherewith to pay, he forgave both. vvhether therefore doth lone him more? † Simon answering saied, I suppose that he to vvhom he forgave more. But he said to him, Thou haft judged rightly. † And turning to the vwoman, he said vnto Simon, Doest thou see this vwoman? I entred into thy house, vwater to my feete thou didst not give: but she vvith teares hath vvatered my feete, and vvith her heares hath vvipped them. † Kisse thou guaedd me not: but she since I came in, hath not ceased to kisse my feete. † Vvith oile thou didst not anoint my head: but she vvith ointment hath anointed my feete. † For the vvhich I say to thee, Many sinnes are forgien her, because she hath loued much. But to vvhom lesse is forgien, he loueth lesse. † And he said to her, Thy sinnes are forgien.
And they that sat together at the table, began to say within themselues, "Who is this that also forgiveth sins?" And he said to the woman, "Thy faith hath made so the life, goe in peace."

**Annotations Chap. VII.**

1. Build a Synagogue. As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful people for whom it was made: for no more in the new Testament, to build a Church, Monasteries, College, or any like works for the honour and service of God, is grateful to him and procureth the prayers of the good people for whom such things be founded.

2. Into thy house. An exceeding approbation of the extraordinary works and signs of external devotion, which seeme to carnal men (though otherwise faithful) to be often superstitious or not acceptable. This Simon was perhaps of a good will, and therefore (as divers others did disapprove) invited Christ to his house, not of unwisdom nor capriciousness, as some other did but of affection; as it may seeme by Christ's familiar talk with him. Not without finding his duties towards him were but ordinary, but the accounting, was hing, killing, vying of his estate in such sort as the woman did, were further signs of more then vulgar loute: such as is in devout men or women that goe on pilgrimage and kille devoutly the holy memories of Christ and his Saints. Which is no more but an exterior expression of their affection, and that they love much, as every vulgar christian man doth not.

3. Thy faith. The remission of her sins being attributed before to charity, is now also said to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope also, though but one named. Because when there be duties causeth concerning to one effect, the Scripture commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wroughe his miracles to induce all men to beleue in him, and therefore specially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they affed at his hands: without which it had ben rather a mockerie and tenation of him, then a true desire of benefice at his hands.

Chap. VII.

Going overal Galilea with his traine, a he preaching to the townes in parables because of their reprobration: but to his Disciples manifestly because in wil not for the townes incredivores have his comming frustrate: so signifying also that we are but known (though we be Gentils) and not be carnal brethren the townes, as To whom also (signifying by the Germain) after the tempesst he use feste (that is, in his death) and carnal in his reformation, he commeth; but they preferring their tempesst before his presence, he increaseth them againe. As likewise comming to save the townes (Who were borne when the Gentils stervd, about Abraham's time) he was presented with the faith of the Gentils, and then the townes dis. but them also in the end be wil restored.

And it came to passe afterward, and he made his journey by cities and townes preaching and evangelizing the kingdom of God: and the Tyvelue vvwth him, and some women that had been cured of vvicked spirits and insinfitures, Marie vvhich is called Magdalene, out of vwhom seven devils vwere gone forth.
forth, and Joane the wife of Chusa Herod's procurator, and Sufen, and many others that did minister unto him of their substance.

And when a very great multitude assembled, and haste
ned out of the cities unto him, he said by a similitude. The
sover went forth to sovv his seed, and vvholes he sovveth,
some seed by the vway side, and vvvas troden vpon, and the
soules of the aire did eate it. And other some seed vpon the
rocke: and being short vp, it vvithered, because it had not
moisture. And other some seed among thornes, and the thorn
es grovving vp vvvithal, choked it. And other some seed vp0
good ground: and being short vp, yielded fruit an hundred
told Saying these things he cried, He that hath cares to heare,
leth him heare.

And his disciples asked him what this parable vvvas. To
whom he said, To you it is given to know the mysterie of
the kingdö of God, but to the rest in parables, that seeing
they may not see, and hearing may not understand. And the
parable is this: The seed, is the vword of God. And they
besides the vway: are those that heare, then the deuil cometh,
and taketh the vword out of their harte, lest beleueing they be
sauced. For they vpon the rocke: such as vwhen they heare,
vwith ioy receive the vword: and these haue no rootes: be-
cause: for a time they beleue, and in time of tentation they
reuel. And that vvich fell into thornes, are they that haue
heard, and going their vways, are chokd vvith care and
riches and pleasures of this life, and render not fruit. And
that vpon good ground: are they vvich in a good and very
good harte, hearing the vword, doe retiene it, and yeld fruit
in patience. 

And no man lighting a candell doth couer it vwith a vessel,
or put it vnder a bed: but setteth it vp0 a candlesticke, that
they that enter in, may see the light. For there is not any thing se-
crete, that shal not be made mani fst: not hid, that shal not be
knowen, & come abrode. See therefore how you heare. For he
that hath, to him shal be giuen: and vvho soeuer hath not, that
also vvich he thinketh he hath, shal be taken avway fro him.

And his mother and brethren came vnto him: and they
could not come at him for the multitude. And it vvvas told
him, Thy mother and thy brethren stand without, desirous
to see thee. Who answvering said to them, My mother and
my brethren, are they that heare the vword of God and doe it.

‡ And it came to passe one day: and he vvent vp into a

boat, and his disciples, and he said to them, Let vs strike

overt the lake. And they launched forth. ‡ And when they 23

were sailing, he sleept, and there fell a storme of vwidgeto

the lake, and they vvere filled, and vvere in danger. ‡ And 24

‡‡ they came and raised him, saying, Master, vve perish. But

he rising, rebuked the vwidgeto and the tempeit of vvaters: and

it ceased, and there vvas made a calme. ‡ And he said to them, 25

Vvhere is your faith? who fearing, marueiled one to another,

saying, Vvho is this (tvovv ye), that he commandeth both

the vvindes and the sea, and they obey him? ‡ And they 26

failed to the countrie of the Gerasens vvhich is ouer against

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 vvears no clothes, neither did he eate in house,

but in the monuemets. ‡ And as he savv L s v v s, he fel downe 28

before him: and crying out vvith a great voice, he said,

Vvhat is to me and thee L s v v s sonne of God most high? I be-

seeth thee doe not torment me. ‡ For he commanded the vn- 29

clean spirit to goe forth out of the man. For many times he

cought him, and he vvwas bound vvith chaines, and kept

vvith fetters: and breaking the bondes vvvas driuen of the de-

uil into the deferts. ‡ And L s v v s as ked him saying, Vvhat 30

is thy name? But he said, Legion, because many deuils were

entred into him. ‡ And they befoought him that he vvould 31

not command them to goe into the depth. ‡ And there vvvas 32

there a heard of many fwayne feeding on the mountaine: and

they desird him, that he vvould permit them to enter into

them. And he permitted them. † The deuils therefoe vvent 33

forth out of the man, and entred into the fwayne: and the

heard vvith violence vvent headlong into the lake, and vvvas

flasted. † Which vvhen the fwayneheards savv done, they fled: 34

and told into the citee and into the tovvnes. † And they vvent 35

forth to lee that vvch vvvas done: and they came to L s v v s,

and found the man, out of vvch the deuils vvvere gone forth,

sitting at his feete, clothed, and vvest in his vvestes, and they

vvvere afraid. † And they also that had seen, told them howv he 36

had been made whole from the legion. † And al the multitude 37

of the countrie of the Gerasens befought him to depart from

them:
them: for they were taken with great fear. And he going
up into the boat, returned. *And the man out of whom the
devils were departed, desired him that he might be with
him. But Iesus dismissed him, saying, *Returne into thy
house, and tell how great things God hath done to thee. And
he went through the whole city, preaching how great
things Iesus had done to him.

10 *And it came to passe: when Iesus was returned, the
multitude received him. and all were expecting him. *And
*behold there came a man whose name was Iairos, and he
was Prince of the Synagogue: and he fell at the feetes of Iesus,
desiring him that he would enter into his house, *because he
had an only daughter almost twelve years old, and she was
dying. And it chanced, when he went, he was shorn off of
the multitudes.

12 *And there was a certain woman in a fluxe of blood
from twelve years past, which had bestowed all her substance
upon physicians, neither could she be cured of any: *she came
behind him, and touched the hemme of his garment:

14 and forthwith the fluxe of her blood stinted, *And Iesus
said, *Who is it that touched me? And al denying, *Peter
said, and they that were with him, Master, the multitudes
throng and press thee, and doest thou say, Iesus touched
me? *And Iesus said, Some bodie hath touched me. for

16 I know that there is vertue proceeded from me. *And the
woman seeing, that she was not hid, came trembling, and
fell downe before his feetes: and for what cause she had
touched him, she sware before all the people: and how forth-
with she was made whole. *But he said to her, Daughter,
thy faith hath made thee whole, goe thy waye in peace.

18 *As he was yet speaking, there cometh one to the Prince
of the Synagogue, saying to him, That thy daughter is dead,
trouble him not. *And Iesus hearing this word, answered
the father of the maide, Fear not: *belieue me, and she
shall be whole. *And when he was come to the house, he
permitted no man to enter in with him, but Peter, and
James, and John, and the father and mother of the maide.

20 *And al wept, and mourned for her. But he said, Weepe not,
the maide is not dead, but sleepeareth. *And they derided him,
knowing that she was dead. *But he holding her hand cried
saying, Maide arise. *And her spirit returned, and she rose

X incon-
THE GOSPEL

CHAP. IX.

incontinent. And he bade them give her to eate. † And her 56 parentes were astonied, vvhom he commandted to tel no man that vvhich vvas done.

ANNOTATIONS

CHAPEL. VIII.

Holy women that followed Christ.

The brethren of Christ.

A third place after this life.

CHAP. IX.

His Twelve also now preaching evey where and working miracles. 6 Hersed and al do

Wonder much. 10 After whiche he taught them and gothe into the vveladoms. Where he curcheth and teacheth, feedeth 1600 18th fins leames. 13 Peter confesfing him to be Christ; 21 be on the other side for adwell in Paflion, and that all

moff in time of persufation falve hir them thirwelves. 27 Vnderwriten to encourage to the more, 27 he ginate in his Transfiguration a fight of the glorie, vvhich is the reward of suffering. 17 The next day he called out a dinit whiche his Disciples could not. 23 Vvhom amides thir vsanders he for ourwarmth against of his fondaluns Paflion. 29 And to cure their ambition, he telleth them, that the

moff humble he often most moff: 29 bidding them alfo, not to prouide any that is not against them. 31 Ten and foue and foue fuch as be against them Sche sinnatcally, to fher/po maladies for al thir. 37 Of following him; three examplar.

The Gospel v6 Thursday in Whits WEEK.

ND calling together the vvalue Apostles, he 1
gauethem "vertue and povuer ouer al devils, and to cure maladies. † And he sent them to 1
preach the kingdom of God: and to heale the
ticke. † And he said to them, Take nothing 3
for the wy, neither rod, nor skrippe, nor bread, nor money, neither have vvalue coates. † And into vwhatsoever house you 4
enter, tarie there, and thence doe not depart. † And vwhatsoeuer shal not receive you, going forth out of that citie,
shake of the dust also of your feet; for a testimonie upon them. And going forth they vent a circuite from tovve to tovve evangeline, and curing every where.

7 And * Herod the Tetrarch heard all things that were done by him: and he staggered because it was said of some, That John vvas risen from the dead. But of other some, That Elias had appeared: and of others, That a Prophet one of the old ones was risen. And Herod said, John I haue beheaded: but vwho is this of vwhom I heare such things? And he soought for to see him.

8 And * the Apostles being returned, reported to him vvhatisoeuer they did: and taking them he retired apart into a desert place, which belonged to Bethsaida. Which the multitude understanding, followed him: & he received them: and spake to them of the kingdom of God, and them that had neede of cure he healed. And the day began to draw towards an end. And the curreling neere, said to him, Dimisse the multitude, that going into townes and villages here about, they may have lodging, and finde meates: because here vve are in a desert place. And he said to them, Give you them to eate. But they said, We have no more but five loaues and tvvo fishe:s vvnes perchase vve should goe and bie meates for all this multitude. And there were men almost five thou- sand. And he said to his discipes, Make them sit downe by companies fifty and fiftie. And so they did. And they made all sit downe. And taking the five loaves and the tvvo fishe:s, he looked vp vnto heauen, and c: blessed them: and he brake, and distributed to his discipes, for to set before the multitudes. And they did at eate, and had their fill. And there was taken vp that which remained to them, tvve lavelue bakers of fragments.

9 Whom doe the multitude say that I am? But they anfvered, 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 vwhom say ye that I am? Simon Peter anfvering, said, The Christ of God. But he rebuging them, commaunded that they should tell this to no man, saying, That the fonne of man must suffer many things, and be reected of the Ancients and cheefe Priests and Scribes, and be killed, and the Xij third
third day rise againe.

† And he said to a, If any man vvil come after me, let him 23
denie him self, and take up his crosse daily, and folovv me.
† For he that vvil saue his life, shall lose it: for he that shall lose 24
his life for my sake, shall sauue it. † for vvhat profit hath a man 25
if he gaine the vvhole vvorld, and lose him self, and cast
away him self? † For he that shall be as hamed of me and of 26
my vvordes, him the Sonne of man shall be as hamed of,
when he shall 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 shall not taste death, *til they see the king-
dom of God.

† * And it came to passe after these vvordes almost eight 28
daies, and he tooke Peter and James and Iohn, and went into
a mountaine to pray. † And vvhiles he prayed, the shape of 29
his countenance was altered: and his raiment vvhitte and gli-
stering. † And behold two men talked vvith him. And 30
they were Moyles and Elias, † appearing in maiestie. And 31
they told his decease that he should accomplish in Hierusa-
lem. † But Peter and they that were with him, were beat-
32
uee vvith fleape. And avvaking, they saw his maiestie, and
the two men that stoode vvith him. † And it came to passe, 33
when they departed from him, Peter said to I es vv, Maiister,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyles, and one for Elias: not
knowing vvhat he said. † And as he spake these things, 34
there came a cloud, and oute hadovved them: and they fea-
red, vvhen they entered into the cloude. † * And a voice vvas 35
made out of the cloude, saying, This is my beloved sonne,
heare him. † And vvhiles the voice vvas made, I es vv ss vv
found alone. And they held their peace, and told no man in
those daies any of these things vvhich they had seen.

† * And it came to passe the day folovving, vvhen they 37
came downe from the mountaine, there mette him a great
multitude. † And behold a man of the multitude cried out, 38
saying, Maiister, I beseeche thee, looke vp to my sonne because
he is mine only one. † and loe, the spirit taketh him, and he 39
fodenly crieth, and he daie heth him, and teareth him that he
fometh, and vvith much a doe departeth renting him. † And 40
I desired thy disciples to cast him out, and they could not.
† And I es vv ss ansvvering said, * O faithles and peruerse genera
generation, how long shall I be with you and suffer you? Bring hither thy sonne. And when he came to him, the devil had hold of him, and tore him. And Iesus rebuked the unclean spirit, and healed the lad: and rendred him to his father. And all were a astonied at the might of God: and all merueiling at all things that he did, he said to his disciples, Lay you in your hastes these vwords, for it shall come to passe that the Sonne of man shall be delievered into the hands of men. But they did not know this word, and it was couered before them, that they perceived it not. And they were afraid to aske him of this word. 

† And there entered a cogitation into them, which of them should be greater. But Iesus seeing the cogitations of their heart, took a child and set him by him, and said to them, Whosoever receiveth this child in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you all, is he that is the greater. 

† And John answering said, Master, we saw a certain man casting out devils in thy name, and vve prohibited him, because he did not do it in thy name, and vve said to him, Prohibit not for he that is not against you, is for you. 

† And it came to passe, vvhiles the daies of his assumption vvere accomplishing, and he fixed his face to goe into Hierusalem. And he sent messengers before his face: and going they entred into a citie of the Samaritans to prepare for him. And they received him not, because his face was to goe to Hierusalem. And when his disciples Iames and Iohn had seen it, they said, Lord vvil thou vve say that fire come downe from heauen and consume them? And turning, "he rebuked them, saying, You knowe not of what spirit you are. The Sonne of man came not to destroy soules, but to save. And they vvent into another towne. 

† And it came to passe, that they vvalked in the vway, a certaine man said to him, * I vvil follow thee vvith his soule: thou goest. Iesus said to him, The foxes have holes, and the soules of the aire nestes: but the soule of man hath not vvhove to repose his head. But he said to an other, Follow me. And he said, Lord, permit me first to goe, and to bury my father. And Iesus said to him, Let the dead bury their dead: but goe thou, set forth the kingdom of God. 

† And an other said, I vvil follow thee Lord, but permit me X iij first.
first to take my leave of them that are at home. ¶ Jesus 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.

11. Til they saw. To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this world, he vvhile hev his glorie, and give them a taff of his owne joyful state and of his Saints in heaven, calling thither Moses and Elias, that the Law and Prophets might be vromise of the same. See the annotation upon S. Matthew v. 17, 18.

12. Pass to go to Jerusalem. The Samaritans were Schismatics from the Levites, and had a law to stretch the Levitical Temple in Jerusalem, where only was the true and as it were the Catholique Church and Sacrifice vvhore God. Therefore they did not gladly receive our Saviours, because they perceived he was going to Hierusalem.

Desire of revenge.

13. He rebuked them. Not suffer nor al rigorous punishment of sinners is here forbidden, nor Elias faile reprehended, nor the Church or Christian Princes blamed for putting here Schismatics to death: but that none of these should be done for desire of our particular revenge, or without discretion. Therefore S. Peter vvised his power upon Ananas and Sapphira, when he broke them both downe to death for defrauding the Church.

14. No man looking backe. It is a dangerous temptation for a man that hath lost or left his Looking backe, goods for Christ, to looke much backe at them, and to remember with delight the pleasures and easies of this world, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should ever looke forward towards heaven, and never backeward to the world.

CHAP. X.

He sendeth yet 12 more to preach to the lewes. With power also of miracles, as saying 'We to the cities impiememias.' 17. As their return be agnised the great power be gane them, but yet teacheth them not to be proud thereof, and praiseth God for his grace. 18. his Church also for her happy state. 19. To one of the Serbhe be showeth, that the love of God and of his neighbour will bring him to life eulogising, 20. teaching him by the parable of the Samaritans, to take every one for his neighbour that needeth his charity. 15. To Martha Ie Ie Ie Ie Ie Ie.

The Gospel vpp S. Markes day and S. Lukes.

As the twelue Apostles did represent the higher degree of the clerge, called Bishops, so these Saintie two bear the figure of the infaune clerge, called Pisci, Teresa.
there, your peace shall rest upon him: but if not, it shall return to you. 
† And in the same house tarry you, eating and drinking such things as they have. * For the workman is worthy of his hire. Remove not from house to house.
† And into what city soever you enter, and they receive you, eat such things as are set before you: † and cure the sick that are in it, and say to them, The kingdom of God is come nigh upon you. †
† And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say, † The dust also of your city that cleanceth to you, vve doe wipe of against you. yet this know ye that the kingdom of God is at hand.
† I say to you, it shall be more tolerable for Sodom in that day, then for that city. ♩ Vvo to thee Corosaim, vvo to thee Beth-saida: for if in Tyre and Sidon had been vvrught the miracles that have been vvrught in you, they had done penance sitting in sacke cloth and ashes long agoe. † But it shall be more tolerable for Tyre and Sidon in the judgement, then for you. † And thou Capernaum that art exalted vnto heauen:
† thou shalt be thrust downe even vnto hel. † † He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.
† And the Seventie vvo returned vwith joy, saying, Lord, the Devils also are subject to vs in thy name. † And he said to them, I saw Satan as a lightening fall from heauen. † Behold, I have gien to tede vｐрede vпоt by vрent, and serpents, and vпоt al the power of the enemie, and nothing vhall hurt you. † But ye reioyce not in this, that the spirits are subject vпоt to you: but reioyce in this, that your names are written in heauen. †
† In that very house he reioyced in spirit, and said, I confess to thee O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea Father, for so hast it vwel pleased thee. † Al things are delivered to me of my father. And no man knoweth vwho the Sonne is, but the Father: and vwho the Father is, but the Sonne, and vпоt vwho the Sonne vwill reveal: † And turning to his Disciples, he said,
† Blessed are the eyes that see the things that you see. † For I say to you, that many Prophets and Kings desir'd to see the things that you see, and saw them not: and to hear the things

The Gospel vп6 the 13 Sunday after Pentecont.
things that you heare, and heard them not.

And behold a certaine lawyer stood vp, tempting him, and saying, Master, by doing of what thing shall I perswade life everlasting? But he said to him, In the law what is written? How readest thou? He answereth, saying, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strengthe, and with all thy minde: and thy neighbour as thy self.

And he said to him, Thou hast answerd right, this doke and thou shalt liue. But he desireth to justifie himselfe, said to 29 Iesus, And who is my neighbour? And Iesus taking 30 it, said, A certaine man was downe from Hierusalem into Jericho, and fell among thieves, who also spoile him, and giving him wounds, went away leaving him half dead.

And it chaunced that a certaine Priest went downe the same way: and seeing him, passed by. In like manner also a 32 Leuite, when he was neere the place, and saw him, passed by.

But a certaine Samaritane going his journey, came neere him: and seeing him, was moved with mercie. And going unto him, bound his wounds, pouring in oyle and vine: and setting him vp on his owne beast, brought him into an inn, and took care of him. And the next day he tooke forth 35 unto him, not to the host, but said, Haue care of him: and whatsoever thou shalt supercrogate, I at my returne will repay thee. Which of these three in thy opinion was the neighbour to him that fell among the thieves? But he said, He 37 that did mercie upon him. And Iesus said to him, Go, and doe thou in like maner.

And it came to passe as they went, and he entred into a 38 certaine town: and a certaine woman named Martha, received him into her house, and she had a sister called Mary. Who sitting also at our Lords feete, heare his word. But Martha was busie about much service. Who stood and said, Lord, haft thou no care that my sister hath left me alone to serve: speake to her therefore, that she help me. And our Lord answereth to her, Martha, Martha, thou art careful, and art troubled about very many things. But one thing is necessary. Mary hath choosen the best part which shall not be taken away from her.

ANNOT.
ANNOTATIONS

CHAP. X.

10. To live men.) By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refer to be taught of the learned. For Christ did not afterward endow fathers and vulgar men nor any other with the gifts of wisdom and tongues, without their industry, study, and teaching, though at the beginning, of great prudence he did it, that it might be clear to the world, that all Nations were converted to him, not by persiflage of cunning Orators or subtle Disputers, but by the plain force of his grace and truth, which S. Augustine counteth greater than all other miracles. Further we are taught by this place, that the poor humble obedient children of the Church know by their faith the high mysteries of Christ's Divinity, and his presence in the Sacrament, and such like as rather than Athius, Caluins, and other like proud Scribes and Pharisees.

11. The day.) Not by faith only, but by keeping God's commandments we obtain life everlasting: not only by believing, but by doing. The heretics say that it is impossible to keep this commandment of loving God with all our heart. But the Scriptures give us examples of diuers that have kept and fulfilled it, as far as is requisite in this life. 1. reg. 18. 2. Par. 11, 15. Pf. 118, 10. Eccles. 7, 20. Reg. 9, 13. Lev. 1,1. And if it were impossible to keep it, and yet by Christ proposed for the means to obtain life everlasting, he had mocked this Lawyer and others, and not taught them.

12. The commandments. Here is significed man wounded very sore in his understanding and free-will, and all other powers of soul and body, by the sin of Adam: but yet that neither understanding, nor free-will, nor the rest, were extinguished in man or taken away. The Priest and Levite, signifying the Law of Moses: this Samaritan, is Christ the Priest of the new Testament: the soul and heart, his Sacraments: the hosts, the priests his ministers. Whereby is signified, that the Law could not recover the spirit of mankind from the death of sin, that is, infallible man: but Christ alone, who by his passion and the grace and virtue thereof ministered in and by his Sacraments, justified and increaseth the suffice of man, healing and abling free-will to doe all good works.

13. The last part.) Two notable examples, one of the life Athius, in Mariz of the other of the life Contemplatius, in Maria representing unto us, that in holy Church there should be always some to serve God in both these severall ways. The life Contemplatius is here preferred before the Athius, the Religious of both sexes are of that more excellent state, and therefore our Protoclass have wholly abandoned them out of their common wealth, which the true Church never wanted. But to say the truth, they have neither Martha nor Maria, our Lord giveth them grace to see their mistake. If ours were not answerable to their profession, or were degenerated, why have they no new ones in our Churches Votaries vowed unlawful things, Chastity, Poverie, Obedience, Pilgrimage: what other Votaries or lawful vows have they? For, to offer voluntarily by vow (besides the keeping of God's commandments, whereunto we are bound by precept and promise in our Baptism) our souls, bodies, goods, or any other acceptable thing to God, is an act of loving worship belonging to God only: and there was never true religion without such vows and Votaries. If all men in their whole hearts, that profound contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods; God and the world know they have no Church nor Religion at all.

CHAP. XI.

He teacheth a form of prayer, 2 and exhorteth to pray in unceasingly, 3 affirming that so God will give us good things. 4 The is the blaspeming that casting out of Devils, and of love for a miracle from hence, 5 be defended by doing 123 foretelling also the Divine explication by him of the world (that is, the invasion of the Gentiles) 6 to and in veneration into their nation. 7 With their reproduction though he be of their faith, 8 and al their final must worthy domination. 9 Against the Pharisees and Scribes he crieth We, as authors of the said reproduction now at hand.

Y AND
THE GOSPEL

Mt. 6, 9.
And it came to pass, when he was in a certain place, praying, as he ceased, one of his discipiles said to him, Lord teach us to pray, as also John taught his disciples. 

† And he said to them, * When you pray, say, Father, hallowed be thy name. Thy kingdom come. † Our daily bread give us this day, and forgive us our sins, for because our selves also do forgive every one that is indebted to us.

And lead us not into temptation. † And he said to them, Whose of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves; because a friend of mine is come out of his journey, and I have nothing to set before him: and he from within answering, What shall I give to him? Troubled 7 me not, nor let the door be shut, and my children be with me in bed: I can not rise and give thee. † And if he shall pervert 8 me by knocking, I say to you, although he will not rise and give him, because he is his friend, yet for his importunity he will rise, and give him as many as he needs. ♦ And I say to you, At 9 When, and it shall be given you: seek, and you shall find; knock, and it shall be opened to you. † For every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened. 

† And which of you will give a serpent if he asks his father a fish? Or if he asks an egg, will he give him a scorpion? † If you then being naught, know how to give good gifts to your children, how much more will your father from heaven give the good spirit to them that asks him? ♦ And he was casting out a devil, and then was dumb. 

Mt. 7, 7.
And when he had cast out the devil, the dumb spake: and the multitudes marveled. ♦ And certaine of them said, In 15 Beelzebub the prince of devils he casteth out devils. † And other tempting, asked of him a signe from heaven. † But he, seeing their cogitations, said to them, Every kingdom divided against itself is divided, and house of house, shall fall. † And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beelzebub I cast out devils. ♦ And if I in Beelzebub cast out devils, your children, in whom do they cast out? therefore they shall be your judges. ♦ But if I in the two fingers of God, God.

Mt. 12, 12.
Mt. 3, 11.
God doth cast out Devils: surely the kingdom of God is come

upon you. \(\dagger\) When the strong armed keepeth his court:

those things are in peace that he poisseth. \(\dagger\) But if a stronger
then he; come upon him and overcome him: he will take
away his whole armour wherein he trusted, and will dis-

tribute his spoiles. \(\dagger\) He that is not with me, is against me:

and he that gathereth not with me, scattereth. \(\dagger\) When the

vaincane spirit shal depart out of a man, he vvantereth
through places without water, seeking rest. And not fin-

ding, he faith, I wil returne into my house whence I de-

parted. \(\dagger\) And when he is come, he findeth it swept with a

b The Gospel

upon Assump-

tion one, and in

a Voume of our

Lady betweene

Candlemas and

Easter, and be-

twene Petrecolf

and Advent.

\(\dagger\) And it came to passe: when he said these things, a cer-
taine vvoman lifting vp her voice out of the multitude said
to him, "Blessed is the vomboe that bare thee, and the pappes
that thou didst sucke. \(\dagger\) But he said, "Yea rather, blessed are
they that heare the vword of God, and keepe it." -I

\(\dagger\) And the multitudes running together, he began to say,

* This generation, is a vicked generation: it affketh a signe,

and a signe shal not be giuen it but "the signe of Ionas the

Perhper. \(\dagger\) For as Ionas was a signe to the Ninuiites: so

shall the Sonne of man also be to this generation. \(\dagger\) The

Queene of the South shal rile in the judgement vwith the

men of this generation, and shal condemne them: because

she came from the enedes of the earth to heare the vvisedom

of Salomon. and behold, more then Salomon here. \(\dagger\) The

men of Ninuue shal rile in the judgement vwith this gene-

ration, and shal condemne it, * because they did penance

at the preaching of Ionas. and behold, more then Ionas

here.

\(\dagger\) * No man lighteth a candel, and putteth it in secreete,

neither vnder a buthel: but vpon a candlestick, that they

that goe in may see the light. \(\dagger\) The candel of thy body, is

thine eie. If thine eie be simple, thy whole body shal be

lightome: but if it be naught, thy body alio shal be dark-

some. \(\dagger\) See therefore that the light vwhich is in thee, be not

darkenesse. \(\dagger\) If then thy whole body be lightome, having

no part of darkenesse: it shal be lightome vvholy, and as a

Y jj bright
bright candel it shal lighten thee. ¶ ¶

† And when he was speaking, a certain Pharisee desired him that he would dine with him. and he going in bare dovvne to eate. † And the Pharisee began to thinke vwithin him self and to say, Vvhy he vvas not vvashef before dinner.

† And our Lord said to him, * Now you Pharisees doe make cleane that on the out side of the cuppe and of the platter: but that of yours vwhich is vwithin, is full of rapine and iniquttie. † Fooles, did not he that made that on the out side, make that also that is on the inside? † But yet c that that re maineth, gve almes, behold al things are cleane vnto you.

† But vvo to you Pharisees, because you tithe minte and revve and every herbe: and passe ouer judgement and the charitie of God, but these things you ought to haue done, and not to omit those. † Vvo to you Pharisees, because you loue the first chaires in the synagogues, and salutations in the market-place. † Vvo to you, because you are as monu ments that appeare not, and men vvalking ouer, are not vware.

† And one of the Lavyers ansvvering faith to him, Maister, 45 in saying these things, thou speakest to our reproche also.

† But he said, *Vvo to you Lavyers also: because you lode 46 men vwith burdens which they can not bare, and your selues touch not the packes vwith one of your fingers. † Wo to you 47 that build the monumets of the Prophets: and your fathers did kil them. † Surely you doe teftifie that you consent to the 48 wordes of your fathers: because they in deedee did kil them, and you build their sepulchres. † For this cause the vvisedo also of God said, I vvil send to them Prophets and Apostles, and of them they vvil kil and persecute. † that the bloud of al the 50 Prophets that vvas shed from the making of the vworld, may be required of this generation, † * from the bloud of Abell vto the bloud of Zacharie that vvas slaine betvvene the altar and the temple. Yea I saie to you, it shal be required of this generation. ¶ ¶ Vvo to you Lavyers, because you haue 52 taken awy the key of knovvledge: your selues have not entered, and those that did enter you haue prohibited. ¶ And 53 when he said these things to them, the Pharisees and the Lavyers began vehemently to urge him, and to stoppe his mouth about many things, lying in waiete for him, & seeking 54 to catch something of his mouth, that they might accuse him.

AN NOT
CHAP. XII.

ANNOTATIONS

CHAP. XI.

27. Blessed is the vrowme.) Let vs also (as Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure: let vs lift vp our harsters among the people, and say to our Saviour, Blessed be the vrowme that bare thee, and the pappes vvhich thou didst lacke: for blessed in deede is the moother which bare the King that ruleth heaven and earth for ever.

29. The signe of Jonas.) Of all miracles, his Resurrection, after he had been according to his body, in the grave, according to his soule, in Hel three days, vs was the greatest, and most convincceth the incredulous levenes: and therefore a greater or more evident then that, he faith he vsl not give them.

Eccle. 3. 42. Give alms.) The great force of almes is here and in divers places of holy writs signified. The force of almes is from almes, death: in an other, to them given or omitted, our judgement to heaven or hel is attributed: and here they make clean and stabe for the levenes former offences. So (as S. Augustine faith c. 70)

Enchiridij) almes deedes proffice not a man that hath a will to contine his in his hands, but they are to be done for a propition to God of former offences. Now non vsl the Profeants like this doctrine so evidently set forth in Scripture, let the indifferent judge, and how vsl it agree with their onely faith.

41. We vs you Laywers.) Thee were Doctors of Moyses Law, otherwise called Scribes. Sha we therefore crye out against al Laywers now, or ough the name of Laywers be odious vsl, because Pries of of these naughty Laywers among the levenes much leste ough the name of Pries to be odious the old Texta (as Hereites Would have it) because of the levenes Pries that vvere so bussy against our Saviour, were.

CHAP. XII.

He preparst his Disciples against perfections to some upon them as their publishing of his doctrine. 15 With desiring the brethren inheritance he will not meddle, but exhorteeth them against anermes, 16 and his Disciples (by thee occasion) against solicitude so much as of necessaries. 17 You committeth them to Geneal al al amen, 18 and to bee ready at a knocke: 19 namely amendes being Peter and other Princes to soo to their charge: 20 and vsl, not to looke but for perfections. 21 The tevres to be reprehendeth for that they would me for some of grace. 22 Whenas it is so horrible to die without reconciliation.

1. ND when great multitudes stooede about him, so that they trode one an other, he began to say to his Disciples, Take good heed of the leaun of the Pharisees, vvhich is hypocriste.

† 2 For nothing is hid, that shall not be revealed: nor secret, that shall not be knovven. 3 For the things that you have laid in darknesse, shall be laid in the light: 4 and that which you have spoken into the eare in the chambers, shall be preached in the house-toppes. 5 And I say to you: The fear of my frendes, Be not afraid of them that kill the body, and after this have no more to doe. 6 But I will theuy you vwhom ye shall feare: 7 The fear of Hel also is pro- fittable: convers to the protetters, teaching security of saluation. 8 And the fear of Hel maketh men hypocristes.

Yiij

al
al numbered. Fear not therefore: you are more vworth then many sparvves. * And I say to you, Every one that con-
feith me before men, the Sonne of man also vvil confede
him before the Angels of God. * But he that denieth me be-
fore men,shal be denied before the Angels of God. * And 10
every one that speaketh a vword against the Sonne of man,
it shall be forgiven him: but he that shall blaspheme against
the holy Ghost, to him it shall not be forgiven. * And 11
when they shall bring you in to the synagogues and to ma-
gistrates and potentates, be not careful in vwhat maner, and
vwhat you shall answer, or vwhat you shall say. * For the ho-
ly Ghost shall teach you in the very houre vwhat you must
say.

* And one of the multitude said to him, Master, speake to 13
my brother that he deuide the inheritaunce vwith me. * But 14
he said to him, Man, who hath appointed me judge or de-
sider over you? * And he said to them, See and beware of al 15
avarice: for in any mans abundance doth his life consist,
of those things vwhich he posseelseth. * And he spake a simi-
lar litude to them, saying, A certaine riche mans field yelded plen-
tie of fruiteres. * And he thought vwith in him self, saying, 17
Vwhat shal I doe, because I have not vwhither to gather my
fruiteres? * And he said, This vvil I doe, I vvil destroy my 18
barnes, and vvil make greater: and other vvil I gather al
things that are grovven to me, and my goods, 19 and I vvil 19
say to my soule, Soule, thou hast much goods layd vp for
many yeres, take thy rest, eate, drinke, make good cheere.
* But God said to him, Thou soule, this night they require 20
thy soule of thee: and the things that thou hast prouided,
whose shal they be? * So is he that laith vp treasur to him 21
self, and is not riche to God vward.

* And he said to his Disciples, Therefore I say to you, Be 22
not careful for your life, vwhat you shal eate: nor for your
body, vwhat you shal doe on. * The life is more then the 23
meate, and the body is more then the taiment. * Consider 24
the rauens, for they loyv not, neither doe they reape, vwhich
neither haue storchouse nor barne, and God feedeth them.
How much more are you of greater price then they? * And 25
vwhich of you by careng 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 vwhy are you careful? * Consider the lilies howv 27
they
they grov: they labour not, neither doe they spinne. But 1fay to you, Neither Salomon in al his glorie vvas ariaid
28 as one of these. † And if the grasse that to day is in the field,
and to morowv is cast into the ouen, God sio clotheth: howv
much more you O ye of little faith. † And you, doe not seeke
vvhat you shal care, or vvhat you shal drinke: and † be not
30 lifted vp on high. † For all these things the nations of the
vvorld doe seeke, but your father knovveth that you haueneedc
31 neede of these things. † But seeke first the kingdom of God,
32 and al these things I hal be giuen you besides. † b Fear not
33 little flöcke, for it hath pleased your father to giue you a
34 kingdom. † Sel the things that you possesse, and giue almes.
35 † Make to you purse that vveare not, treasure that vvaasteth
36 nor, in heauen: vvhether the theefe approcheth not, neither
37 doth the mothe corrupt. † For where your treasure is, there
38 vvil your hart be also. † † Let your loynes be girded,
39 and candles burning in your handes, † and you like to men
40 expecting their lord, when he shal retorne from the marriage:
that vvhen he doth come and knocke, forthwith they may
41 open vnto him. † Blessed are those seruants, vvhom vvhen
42 the Lord commeth, he shal finde vvatching. Amen I say to
43 you, that he vvil gird him self, and make them sit dwayne,
44 and passing vvil minister vnto them. † And if he come in
45 the second vwatch, and if in the third vwatch he come, and so
46 finde, bleded are those seruants. † And this knovv ye, that
47 if the housshould did knovv vvhat houre the theefe vvould
48 come, he vvould vwatch verely, and vvwould not suffer his
49 house to be broken vp. † Be you alfo ready: for at vvhat
50 houre you thinke not, the Sonne of man vvil come. †
51 † And Peter said to him, Lord, doest thou speake this pa-
52 rable to vs, or likevwise to al? † And our Lord said, Vvho
53 ( thinkest thou) is a faithful stewvvard and vvife, vvhom the
54 lord appointeth ouer his familie, to giue them in season
55 their measure of vvwhatev? † Blessed is that seruant, vvhom
56 vvhen the lord commeth, he shal finde so doing. † Verely
57 I say to you, that ouer al things vvhich he possesseth, he shal
58 appoint him. † But if that seruant say in his hart, My lord is
59 long a comming: and shal begin to strike the seruants and
60 handmaides, and eate and drinke, and be drunke: † the lord
61 of that seruant shal come in a day that he hopeth not, and at
62 an houre that he knovveth not, and shal deuide him, and
63 shal
Shal appoint his portion with the infidels. And that servant that knew his lord, and prepared not him self, and did not according to his will: Shal be beaten with many stripes. But he that knew not, and did things worthy of stripes: Shal be beaten with few. And every one to whom much was given, much shal be required of him: and to whom they committed much, more will they demand of him. ¶ I came to cast fire on the earth: and what will I, but that it be kindled? But I have to be baptized with a baptism of: and how am I straitened until it be dispatched? ¶ Thinkest thou that I came to give peace on the earth? No, I tell you, but separation. ¶ For there shal be from this time, five in one house divided: three against two, and two against three. ¶ There shal be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

*And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A Shoure commeth, and so it commeth to pass: and when the south wind bloweth, you say, That there will be heat: and it commeth to pass. Hypocrites, the face of the heaven and of the earth you have skilled to discern: but this time how do you not discern? ¶ And why of your selves also judge you not that which is just? ¶ And when thou goest with thy ass or with thy skulter to the Prince, in the way endeavor to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactour, and the exactour cast thee into prison. ¶ Say to thee, thou shalt not go out thence, until thou pay the very last mite.

**Annotations**

Open-confesse6 of our faith.

1. Every one that confesseth] A Catholike man is bound to confesse his faith, being called to account or examined by law, Hearthen, or Hereike, concerning the same. Neither is it enough to keep Christ in his hart, but he must also acknowledge him in his words and desires. And to deny Christ, or any article of the Catholike faith, for shame or care of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the hour of his death before his Anges: Which is another manner of presence and Confession, then any Court or Seion that men can be called to for their faith, in this world.
CHAP. XIII. ACCORDING TO S. LUKE.

That the poor were learned Catholike (should nor be discouraged, nor make his excuse that he is a simple man, nor able to answer cunning Heretikes, nor to give a reason of his belief, and therefore must suffer of any thing rather then come before them: our Master guesst them comfort, promising that the Holy Ghost shall ever put into their hearts at the time of their appearance, that which shall be sufficient for the purpose, not that every one which is conducted before the Adueranes of faith, should alwayes be endued with extraordinary knowledge to dispute and confute, as the Apollites and others in the primitie Church were: but that God will give to the simple that trutheth in him, sufficient courage and vowe of to confesse his belief. For such an one called before the Commisioners, faith enough and defendeth him self sufficiently, when he answereth that he is a Catholike man, & that he will live and die in that faith which the Catholike Church throughout all Christian countries hath and doth teach, and that this Church will give them a reason of all the things which they demand of him. &c.

Whose hath appointed? Christ refused to meddle in this temporal matter, partly because the demand proceeded of couroufirths and ill intention, partly to give an example to Clerge men. The dealing of that they should not be withdrawn by secular aaires and controversies from their pincipall function of praying, preaching, and spiritual regiment: but not wholly to forbid them al actions pertaining to vsouily busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties doe require. In which case S. Augustin (as Polidorus writeth) was occuped often vsouily dais in ending vsouily controversies, and to be writeth of him self also, not doubting but to have reward therefor in heaven.

Right to God toward? He is rich towards God, that by his goods bestowed upon the poore, hath store of merites, and many almesmen prays procuring mercy for him at the day of his death and judgement, which is here therefore called creature lived vp in heaven, where the barnes be large enouh. The necessity of which almes is by Christ him selfe shewed to be so great, and to acceptable to God, that rather then they should lacke the fruite thereof, they should feal all they have and give to the poore.

Where your creature? If the riche man withdrawen by his vsouily creature, can not set his hart upon heaven, let him send his mony thinner before him, by giving it in almes upon such as vsul pray for him, and his hart will folowy his pustic thinther.

CHAP. XIII.

He threatened the Jews to be such for laxan vnes they doe penance, &c. and commandeth them for makynge him for his miraculous good doing on the Sabbaths, &c. but the Church as uncompliable as it formed to them now in the beginning, had spread euery where in the world, &c. and nowere, &c. and what so ever it should be to them as the last day, &c. for them fallen exhaunted from the glory of the kingdom, and the Gentiles administered in their place. &c. foretelling that it is not Galile that he foretelleth, but that it shalbe and shalbe the same, and shalbe, &c. Hierusalem! &c. and shalbe the same, and shalbe, &c. Hierusalem! &c. and others, &c. the which in the new Testament signifieth perfite repentance, &c. See Annotatianes, &c. &c.
† And he said this similitude, A certayne man had a figtree planted in his vineyard, and he came seeking for fruite on it, and found not. † And he said to the dresser of the vineyard, Lo, it is three yeres since I come seeking for fruite vpon this figtree: and I finde not. Cut it downe therefore: vvhthero doth it also occupie the ground? † But he answering saith to him, Lord, let it alone this yere also, vntil I digge about it, and dung it. And if happily it yeld fruit, but if not, hereafter thou shalt cut it downe.

† And he was teaching in their synagogue on the Sabbath. † And behold a woman that had a spirit of infirmity eightene yeres: and she was crooked neither could she looke vp right. † Whom vvhen Iesus saw, he called her vnto him, and saide to her, Woman, thou art deliuered from thy infirmity. † And he imposeth his handes vpon her, and forth she was made straight and glorified God. † And the archsynagogue answering (because he had indignation that Iesus had cured on the Sabbath) said to the multitude, Sixe daies there are vvhonse in you ought to vworke, in them therefore com, and be cured: and not in the Sabbath day. † And is our Lord answering to him, said, Hypocrite, doth not every one of you vpon the Sabbath loose his oxe or his ass from the manger, and leadeth them to vwater? † But this daughter of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabbath day? † And vvhhen he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done of him. ††

† He said therefor, *Vhether vnto is the kingdom of God like, and vvhentovnto shal I esteeme it like? † It is like to a


† Christians in their lines must seek the strait way, but in religion the ancienm common way.

† And a certayne man said to him, Lord, be they few that are saved? † But he saide to them, † Strive to enter by the narrovvy gate: because many, I say to you, 'hal seeke to enter, and
and shall not be able. But when the good man of the house shall enter in, and shut the doore, and you shall begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shall say to you, I know you not whence you are: then you shall begin to say, Vine did eat before thee and drinke, and in our streats didst thou teach. And he shall say to you, I know you not whence you are, depart from me: ye workers of iniquitie. There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and al the Prophets in the kingdom of God, and you to be thrust out. And there shall come from the East and the West and the North and the South: and shall sit down in the kingdom of God. And behold, they are last that shall be first, and they be first that are last.

The same day there came certain of the Pharisees, saying to him, Depart and get the hence, because Herod will kill thee. And he said to them, Go and tell that fox, Behold I cast out devils, and perfect cures this day and to morrow, and the third day I am consummated. But yet I must walke this day and to morrow and the day folowvng, because it cannot be that a Prophet perish out of Hierusalem. *Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy chyrde as the bird doth her brood under her wings, and shoulde wouldst not?

Behold your house shall be left desct to you. And I say to you, that shall not see me till it come when you shall say, Blessed is he that commeth in the name of our Lord.

ANN OTATIONS
CHA. XIII

1. Thee Galileans. It is Gods merite that he straight punisheth not al offenders, but some few for a warning to all: as that for Schifme he striketh not al such as have forstaken the Church and the lawful Priestis, as he did Coris and his complis: that for spoile of Churches be requaght not al, as he did Heliodorus: and al that vow and renouke their giftis to God, as Anamias and Saphphia. Some few therefore for their just defers, 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 shall all assuredly perish in the next world.  

24. By the suprzn. Our Lord is not contrarie to him self in that he answering, the gate to be Xt, and few to be faulted, whereas els where he said, that many should come from the East and West &c, and joy with Abraham in the kingdom of heaven. Mat. 8,11. For though they be few in Zij respekt
THE GOSPEL

Chapter XIII.

Respect of the wicked of all sorts, yet they be many in them false and in the society of Angels, the wheat comes are faire seen at the thirke hing, when they are meddled with the chaffe: but when the chaffe are removed, the whole barn of heaven shall be filled. So saith S. Aug. Ser. 12 de verb. Deu. 19, Shal seek: Many would be saved and looke to be saved, but can not, because they will not take paines to enter in at so strait a passage, that is to say, to fall much, pray often, does great penance for their sins, live in holy Churches discipline, abstinence from the pleasures of this world, and suffer persecution and loss of their goods and lives for Christ's sake.

26. Eat before thee. It is not enough to feed with Christ in his Sacraments, or to bear his word in the Church, to chaffe heaven thereby, unless ye live in vanity of the Catholicke Church.

So S. Augustine speake this against the Donatilles that had the very same ceremonies and Sacraments. Yet, which the Catholicke Church had, but yet secter them false from other Christian countries by Petr. 1, 6 Schism.

Chapter XIII.

By occasion of dining with a Pharisee, 2 after that he had against confounded them for maligning him for his marvelous good doing on the Sabbath, 7 he saitheth them humblisse, being their ambition. 18 and in their words to discourse not of many in the world, but of God in the world: to come: 16 forewarning also that the fewest of their worldly cares have not staff of the Supper, but the Gentiles in their place. 25 "Tis that if far must men be from all worldliness, that they must earnestly beware them before they enter into this Church, and be ready to forgive all: so specially considering they must be the sins of others also.

And it came to passe when Jesus entered into: 1 to the house of a certain Prince of the Pharisees upon the Sabboth to eate bread, and they vwatched him. 1 And behold there was a certain man before him that had the dropie.

And Jesus ansvering, spake to the Lawyers and Pharisees, saying, Is it Lawfull to cure on the Sabboth? 1 But they held their peace, but he taking him, healed him, and sent them away. 1 And answering them he said, Which of you hath an ass or an ox fallen into a pit: and will not incontinent draw him out on the Sabboth day? 1 And they could not answer him to these things.

And he spake to them also that were inuiteed a parable, 7 marking how they chose the first seats at the table, saying to them, 1 When thou art inuiteed to a mariage, sit not downe in the first place, lest perhaps a more honorable than thou be inuiteed of him: 1 and he that bade thee and him, come and say to thee, Give this man place: and then thou beginn with shame to take the last place. 1 But when thou art bidden, goe, sit downe in the lowest place, that when he that inuite thee, commeth, he may say to thee, Frende, sit vp higher: then I haile thou haile glorie before them that sit at table with thee. 1 because every one that exalthe him self, shall be exalted. 1 And

The Gospel up to the 16 Suda after Pentecost.
And he said to him also that had invaded him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours that are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind: And thou shalt be blessed; for so was thy Father which is in heaven. Give, and it shall be given unto thee; good measure, pressed down, and running over, shall be in your仓t. For he that hath pity on the poor lendeth unto the Lord, and that which he hath given will he give back in full. And he said unto him, A certain man made a great supper, and called many: And sent his servant at the hour of supper to say to those whom he had bidden, that they should come; because they were ready to be received. But they made light of it, and went their ways, one to his own place, another to his business; and the servant came and told his lord the things that were done. And his lord being angry said, Go out quickly into the streets and lanes of the city, and make the poor, the maimed, the lame, and the blind come in, and fill my house. And one of them said, Lord, first send me to my father's house, and say unto him, I have sinned against heaven and before thee, and am come to return to thee, and do thy will. And he said unto him, A certain man had two sons. And the younger of them said unto his father, Father, give me the part of goods that falleth unto me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself unto a certain citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And he came to himself, and said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am come to return to thee, and do thy will. And his father said unto him, Son, it is your will that is done. And he rose up, and came to his father. And they were glad. And his father said unto his servants, Call the joyous people, and kill the fatted calf; for my son was dead, and is alive again; he was lost, and is found. And they began to be merry. And his older son hearing it took a axe, and divided the flock into two, and set the fat upon it, and set three scores of servants to feed the fatted calf. And his father said unto the younger son, Rise up, go to thyfather, and he will compass thee about with the joy of his heart, and kill the fatted calf. And he rose up, and came to his father. And his father saw him, and had compassion, and ran, and fell upon his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. But he said unto him, Son, thy sins be forgiven thee. And they began to be merry.
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What king about to goe to make vvarre against an other
king, doth not first sit downe and thinke whether he be
able vvith ten thousands to meete him that vvith vvventie
thousands commeth against him? † Othervvise vvhiles he 32
is yet farre of, sending a legacie he aketh those things that
belong to peace. † So therefor every one of you that doth 33
not renounce al that he possesseth, cannot be my dis-
ciple. †
† * Salt is good. But if the salt leese his vertue, vwherevvith 34
shal it be seasoned? † It is profitable neither for the ground, 35
nor for the dunghil, but it shal be cast forth. He that hath
cares to heare, let him heare. q

ANNOTATIONS

CHAP. XIII.

Free-vvil.

Heretikes may
be coerced to
the Catholike
faith.

22. Compel them.) The vehement persuation that God virth both externally by force of his
word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: nor that
he coerct any to come to him against their owne wills, but that he can alter and mollifie an
hard heart, and make him willing that before vould not. S. Augustin also referreth this compel-
ling to the penal lawes vvhich Catholike Princes do suffly use against Heretikes and Schismatikes, to pun
proving that they who are by their former profession in Baptisme furnished to the Catholike Church, ap. & co.
and are departed from the same after Sekets, may and ought to be compelled into the vritie and 300. & li.
societie of the vniuerse Church againe, and therefore in this fene, by the two former partes of the law.
the parable, the Levites first, and secondly the Gentiles, that neces beleued before in Christ, were
Gentiles.
inuert by faire seuerete means onely; but by the third, such are integted as the Church of God hath e. 35.
power erson, because they promised in Baptisme, and therefore are to be reuoked not onely by
gentile means, but by just punishment also.

CHAP. XV.

By occasion of the Phariseses murmuring at him for receiuing penitent sinneres, he fereath
what he faketh in houses for the conversion of one sinner, ss. and for the younger
soule. Which is the Gentile: ss. the elder (to with the Levites) in the meanaste time
disdaininge therfore, and refusing to come into his Church.

ND there approched Publicans and 1
sinneres vnto him for to heare him. † And 2
the Pharisees and the Scribes murmured saying, That this man receiueeth sin-
eres, and eate eth vvith them. † And be 3
spake to them this parable, saying,
† * Vvhath 4 man of you haung an hun-
dred sheepes: and if he hath lost one of them, doth he not
leave the ninetie nine in the desert, and goeth after that
which was lost vntil he finde it? † And vvhen he hath found 5

Mar. 18.
12.
it, laieth it upon his shoulders rejoycing: and comming home calleth together his frendes and neighbours, sayings to them, Reioyce vwith me, because I have found my sheepe that was lost: I say to you, that even so there shall be joy in heauen vpon one sinner that doth penance, "then vpon nine-tie nine iust that neede not penance. " Or woman having ten grotes: if she leese one grote, doth she not light a candle, and sheepeke the house, and seke diligently, vntil she finde? And when she hath found, calleth together her frendes and neighbours, sayings, Reioyce vwith me, because I have found the grote which I had lost. So, I say to you, there shall be joy before the Angels of God vpon one sinner that doth penance.

And he said, A certaine man had two sons: and the younger of them said to his father, Father, give me the portion of substance that belongeth to me. And he deuided vnto them the substance. And not many daies after the younger sonne gathering al his things together vvent from home into a farre country: and there he vvaasted his substance, liuing riotously. And after he had spent all, there fell a sore famine in that country, and he began to be in neede. And he vvent, and cleaned to one of the citizens of that country. And he sent him into his farre to seede the vine. And he vwould faine have filled his bellie of the huskes that the vine did eat: and no bodie gaued vnto him. And returning to him self he said, How many of my fathers hirelings haue abundance of bread: and I here perih for famine? I will arise, and will goe to my father, and say to him, Father, I haue sinned against heaven and before thee: I am not now vvor-thie to be called thy sonne: make me as one of thy hirelings. And rising vp he came to his father. And vvhen he was yet farre of, his father saw him, and was moued vwith mercie, and running to him fel vpon his necke, and kissed him. And his sonne said to him, Father, I haue sinned against heaven & before thee, I am not now vvor-thie to be called thy sonne. And the father said to his sereants, Quickely bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his feete: and bring " the fatted calfe, and kil it, and let vs eate, and make merie: because this my sonne was dead, and is reuied: vwas lost, and is found. And they began to make merie. But his elder sonne vvas in the field,
and when he came and drew nigh to the house, he heard musicke and dauncing; and he called one of the servants, and asked what these things should be. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. But he had indignation, and would not go in. His father therefore going forth began to desire him. But he answering said to his father, Behold, so many years do I serve thee, and I never transgressed thy commandement, and thou didst never give me a kidde to make merie with my frendes: but after that thirty sonne, this that hath devoured his substance with whoredomes, is come, thou hast killed for him the fatted calf. But he said to him, Sonne, thou art alwayes with me, and all my things are thine. But it behoved vs to make merie and be glad, because this thy brother was dead, and is reuived, was lost, and is found.

**ANNOTATIONS**

**CHAP. XV.**

1. Then upon ninety nine infra.) Neither God, nor the Saints in heaven, nor men in earth do for any man more of penitence, then they do of them that continue in both and godly, though by the lovd motion and present affectation of joy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of joy and thankes giving to God in an other kinde then for the continuance of the saint.

20. Before the Angel.) The Angels and other celestial spirits in heaven, do rejoice at every sinner's conversion: they know then and have care of vs, yes our harts and inward repentance be open to them: now then can they not hear our prayers? And bewyze Angels and the blest soules of Saints there is no difference in this case, the one being as highly exalted in the other and vs. 82, 16 as neere God, in whom and by whom oney they fee and know our affaires, as the other.

33. The fatted calf.) This feasting and festivitie (faith S. Augustine li. 1, sqn. Enarr. c. 110. a.)

The B. Sacrament and Sacrifice of the Altar.

are now celebrated throughout the whole world. The Church being dilated and spread: for, that calf in the body and blood of our Lord is both offered to the Father, and also feedeth the whole house. And as the calf signifieth the B. Sacrament of the body and blood of Christ, so the first stole may signifieth our innocence restored in baptism, and the rest, other graces and gifts given vs in the other Sacraments.

**CHAP. XVI.**

We teacheth the rich to procure heaven with their riches. And being therefore divided of the enemose Pharisees (ut he fowe temporal riches, promised in the letter of the Laus, be firstne that now we come the preaching of the kingdom of God, boweth the Laus for a that in no wise shall be frustrat. For foretelling them all, that the enemose letters shall be denied of their father Abraham, When poor Laus (the penissant Genii) shall rest in his bowies.**

**AND**

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ND he said also to his Disciples, There was a certain rich man that had a bailiff: & he vvas il reported of vnto him, as he that had vrafted his goods. ¶ And he called him, and said to him, Vvhat heare I this of thee? render account of thy bailiff: for now thou canst no more be bailiff.

¶ And the bailiff said vwithin him self, Vvhat shall I doe, because my lord taketh away from me the bailiff? digge I am not able, to begge I am ashamed. ¶ I know vvhat I vvill doe, that vvhen I hal be removed from the bailiff, they may receeue me into their houses. ¶ Therefore calling together every one of his lords detters, he said to the first, How much doest thou owne my lord? ¶ But he said, An hundred pipes of oile. And he said to him, Take thy bil: and sit downe, quickly write fiftie. ¶ After that he said to another, But thou, how much doest thou owne? Vvhoo said, An hundred quarters of vvheat. He said to him, Take thy bil, and write eightie. ¶ And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this vworld, are wiser then the children of light in their generation. ¶ And I say to you, Make vnto you stendes of the mammon of iniquity: that vvhen you faile, they may receive you into the eternal tabernacles.

¶ He that is faithful in the least, is faithful in the greater also: and he that is vnjust in little, is vnjust in the greater also. ¶ If then you have not been faithful in the vnjust mammon, vvith that vvhich is the true vvho may credit you? ¶ And if you have not been faithful in other mens: that vvhich is yours, vvhoo vvill give you?

¶ No feruant can serue two masters, for either he hathe hate the one, and loue the other: or cleasue to one, and contemne the other. You can not serue God and mammon.

¶ And the Pharisees vvhich vvere courteous, heard al these things: and they derided him. ¶ And he said to them, You are they that vjustifie your selues before men, but god knoweth your hартes, because that vvvhich is high to men, is abomination before God.

¶ The law and the prophets, vnto Iohn, from that time the kingdom of God is euangelized, and euery one doth force toward it. ¶ And it is easie for heauen and earth to passe, then one titlle of the law to fall. ¶ Every one that dimiseth his vvife, & matrieth an other, committeth adoutrie: and he that matrieth her that is dimisshed from her husband
husband, committeth adultery.

† There was a certain rich man, & he was clothed with purple and fine linen: and he dined every day magnificently. † And in the gate, of fores: † desiring to be filled of the crumbs, that fell from the rich man's table, but the dogs also came, and licked his fores. † And it came to pass that the beggar died, and was carried "of the Angels into" Abraham's bosom. And the rich man also died: and he was buried in hell. † And lifting vp his eies, when he was in torments, he saw Abraham and Lazarus in his bosom: † and he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dippe the tippe of his finger into water, for to cool my tongue, because I am tormented in this flame. † And Abraham said to him, Sonne, remember that thou didst receive good things in thy life time: and Lazarus likewise evil: but now he is comforted, and thou art tormented. † And beside all these things, before vse and you there is a great chaos: that they vrchich vvil passe from hence to you, may not, neither goe from thence hither. † And he said, Then, father Abraham, have mercy on me, that I may be comforted in the torments of the vll: but if some man shall goe from the dead to them, they vvil do penance. † And he said to him, If they heare not Moses and the Prophets, neither if one shall rise againe from the dead, vvil they believe. †

A N N O T A T I O N S  C H A P. XVI.

†. The lord praised. This mans deceiving his mifler is not praised, nor vve vvarrattred by his faid to gaine vvalutly for to have vvere vve with vve almes: but his prudence, in that he provided to subsist him selfe vvhilest his miflers goods were in his andes, is commended, not for a vvertue, but for a vvorlde vpolicie: and proposed as an example of the careful prudence that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailship, and be called to accouunt, which is the day of their death: and for a commendation of faithful mens folly and negligence, that being suffred they that out of their offices, and vwell knowing they oughte to be ashamed by their money, have to little regard thereof.

†. They may receave. A great comfort to al great almes-men, and a vvorlde vforce and vvertue. In almes, which beside the meanes of the worke of mercy, which (as in other places of Scripture, is said) purgeth sinne and gaineth heauen, procureth also not onely the prayers of their headmen in earth
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in earth, but their patrimony in heaven also. Whereby also the prayers of Saints for the living, and the Saints do namely for them to whom they were beholding in their life, are proved. Yes and that they be in pray for us, such favour with God, that they may and do receive their friends which were once their benefactors, into their mansions in heaven, no lesecth then the farmers whom the illeward pleased, receive their fearen into their earthly houses. Which also intituneth to us, that almes bestowed specially upon holy men, who by their mercies and prayers are great in God's grace, may much more help than the charitable deeds done upon vulgar men in nescienceth, though that be of exceeding great merit of that. See also this in their Doctors following. Herts. qu. 6. ad Argus. Ex. 3. Advers. crit. 1. Euseb. loc. 1. c. 16. August. li. 9. Euseb. em. 2. 3. 4. 5. 9. 10. Crispi. 2. 3. 10. 11. Act. 10. 15. 19. 21. And married.) The good of Mariage through out all nations and men, is in affluence and idle-lie of chaste, but among the people of God it consisteth also in holiness of Sacrament: Whereby it commeth to pass that it is a heinous crime to marry again, though there be a divorce made, so long as the parties live. Arg. de boco. c. 20. 21. 22. See the Annotations upon Mark 10, 11.

11. Of the Angels.) Angels came good men foules to breatn novelle, as they did then his to Abrahams boisme. See theeward of pouernity, affliction, and patience: and on the contrarie, the end and reward of wealth joyned with vamercifulnes. Note also here, that at the day of every mans death there is a particular judgement, and therefore the soule sleepteth not hungir in suspensive til the general judgement.

Abrahams boisme. Limbus purbi.

12. (Abrahams Boisme.) The Boisme of Abraham is the refting place of all them that died in perfect state of grace before Christes time, before being that from them. It is called in Zacarias, in the sonnes of Israell, and sometimes a priors, but most commonly of the Diuines Inscriptures, that it is thought that been the highest part or brimstone of Hel, that they shall be punished being far lower then the brimstone, which they by called Infernem infernum. Wherein this mans of the fathers fadow, or whether it be any part of Hel. S. Augultine dothweth: but that there was such a place, he nor no Catholique man ever doubted: as all the fathers make it most certaine, that our Saviour descending to Hel, went thither specially and delivered the soul fathers out of that mansion. Euch. 1. e. 19. Euseb. Demost. Ew. li. 10. e. sub finis. Nazian. om. de Pacis Christo. 15. e. in dam. 1. Quad. Christus is Dei pascal coet immunis. Epiphan. in hier. 9. Tatt. Ambros. de mort. Caesar. 11. de Zacch. August. op. 69. e. 20. de Christ. c. 15. Paulinus in Panegyric. Catil. 7. 16. 9. e. 10. 11. 12. id. Inclinato capite. Gregor. li. 10. e. 12. 13. 14. which truth and place though of at the ancient writers orrefisted and proved by this and other Scriptures: yet the Adversaries deny it (as they do Purgatorie) most impudentley.

13. (A great sham.) A great distance between Abrahams boisme and the inferior hel. Some judge Purgatorio to be placed there, from whence (no doubt) Christ also delivered sone at his descending to Hel, for, theie in Abrahams boisme were nought in paines; and S. Augultine faith the Scriptures be plaine that he took some out of the places of punishement, and yet alone out of the hel that were damnated. What other place then can that be but Purgatorio?

14. (If the damned had care of their freedens, it is how & for what cause forever, much more haie the Saintes and saved persons. And if those in hel haue means to express their cogitations and desires, and to be understood of Abraham so far deflect both by place and condition, much rather may the liuing prayng to the Saintes and be heard of them: bevervise earth (that is to say) the Church militant and heavenly, being continual passage of foules, and *Angels ascending and descending by Lacob ladder. Men must not for that be curious to search how the foules were disposed, and fall to blanking them, and be heard of an other, and so false to Calin doth, asking whether their ears be so long to hear to far of, and wickedly measuring this things by mortal mans corporall grovit maner of vising concert one to one to another. Which was not here done by this damned nor by Abraham, with corporall instrumentes of tongue, teeth, and ears: though for the better expressing of the damned case, Christ vouchsaied to vister it in termes agreeing to our capacitate.

CHAP. XVII.

So damnabile is it to be author of a Scramine, that we must rather forgive he is never so often. 11 We must be forcens in faith, and humblle witherd, knowing that we are bounden to God, and not to be et. 12 The nine lower are ungrateful after that he hath cured their lopres: but the one Samarianes (the one Catholique Church of the General) far otherwise. 13 The Pharsen of kings, when cometh the kingdom of God (of wofe approching they had now heard so much) he teacheth that God must reign within us: and we must not suffer them to come out of the Catholique Church. For every new secte coming of Christ that sertificat shall profess, but neare to expect his second coming in glory. 21 preparing our selmes into it because it shall come upon many unprovided, 22 distantly through the perfection of Antichrist anoiy befor.
NOT of mere necessity, for then it were no fault but presupposing the great wickedness of men, it is impossible but there shall be scandals & their fore it followeth, vse to him by whom they come.

And he said to his Disciples, It is impossible that scandal should not come: but vvo to him by whom they come. t It is more profitable for him, if a mil-stone be put about his necke, & he be cast into the sea, then that he scandalize one of these little ones. t Looke vve to your selues, 3 If thy brother sinne against thee, rebuke him: & if he doe penance, forgive him. t And if he sinne against thee seven times in a day, & seven times in a day be converted vnto thee, saying, It repenteth me, forgive him.

† And the Apostles said to our Lord, Increase faith in vs. 5 And our Lord said, * If you had faith like to a mustard seed, 6 you might say to this mulberry tree, be thou rooted vp, & be transplanted into the sea: & it vvo would obey you. t And vvhich of you hauing a servant plowing or keeping cattle, that vvil say to him returning out of the field, Pashe quickly, 7 sit downe: & faith not to him, Make ready supper, & 8 gird thy self, & serve me vvhiles I eate and drinke, & afterward thou shalt eate and drinke? † Doth he give that servuant thanks, for doing the things vvhich he commanded him? † I trovv not. So you alio, vwhen you shal haue done 10 al things that are commanded you, say, Vve are vnonprofitable seruants: vve haue done that vvhich vve ought to doe.

† And it came to passe, as he vvent vnto Hierusalem, he 11 passed through the middes of Samaria and Galilee. † And 12 vvhen he entred into a certaine town, there mete him ten men that were lepers, vvhoo stooode a farre of: † and they lift vp their voice, saying, I es vs maister, haue mercie on vs. † Vhom as he favv, he said, Goe, * bevv your selues "to the 14 Priests. And it came to passe, * as they vvent, they vvere made cleane. † And one of them as he favv, he was made 15 cleane: vvent backe vvhith a loud voice magnifying God, † and he fell on his face before his feete, giving thankes: & 16 this vvas a Samaritane. † And I es vs anfvering said, Vvere 17 not ten made cleane? and vvhree are the nine? † These vvas 18 not found that returned, & gave glory to God, but this stranger. † And he said to him, Arife, goe thy vailes: 19 because ¤ thy faith hath made thee safe. †

† And being asked of the Pharisees, Vvhent commeth the 20 kingdom of God? he ansvered them and saide, The kingdom of God
CHA. XVII. ACCORDING TO S. LUKE. 189

11 of God commeth not with observation: neither shall they say, Lo, here, or loe there: for loe: the kingdom of God is
within you.

12 And he said to his Disciples, The days will come when
you shall desire to see one day of the Sonne of man: and you
shall not see it.

13 And they shall say to you, Loe here, and loe there. Goe not, neither doe ye follow after. For even as the
lightening that lighteneth from vnder heaven, vnto all
those places that are vnder heaven, shineth: so shall the
Sonne of man be in his day.

14 But first he must suffer many things and be relected of this generation. And as it came to passe in the daies of Noe, so shall it be also in
the daies of the Sonne of man.

15 They did eat and drinke, they did marry and vnderstand, and were giuen to marriage euen vntil the day that Noe entred into the aike: and the flood came,
and destroyed them al. Likewise as it came to passe in the
* daies of Lot: They did eate and drinke, bought and sold,
planted, and builded: and in the day that Lot vvent out
from Sodome, it rained fire and brimstone from heaven, and
destroyed them all: according to these thinges it shal be
in the day that the Sonne of man shal be revealed. In that
houre he that shal be in the house toppe, and his vessel in the
house, let him not goe downe to take them vp: and he that
is in the fielde, in like maner let him not returne backe.

17 Be mindful of Lot's wife. Vho soever seeketh to saue his
life, shal lose it: and vho soever doth lose the same, shal
quicken it. I say to you, in that night there shal be two
in one bed: the one shal be taken, and the other shal be left;
and the vwomen shal be grinding together: the one shal be
taken, and the other shal be left: tvvo in the fielde: the one
shal be taken, and the other shal be left. They answering
say to him, Vhree Lord? Vho soever to them, Vhere is the
body shal be, thither tvvo the eagles also be gathered
together.

ANNOTATIONS

16. Unprofitable servants. If our Saviour had said that the keeping of God's commandements had been unprofitable and not available to our selves, then might the Protestants have truly argued thereby that our works are of no heauen, or any reward at God's hands: but he said not, but that our service is to God unprofitable, who calleth it for it as dutie, and not as a thing needful.

Aiiij

or

How we are unprofitable & unprofitable servants.
THE GOSPEL

Chapter XVIII

or profitable to himself. And though here our Master teacheth humble to conceive of our own desires; toward him, yet him self els; which calieth not his servants unprofitable men, the, Mt. 21, 22 have done三种 labour, but speaketh thus, God is a faithful servant, because thou trustest in a little, I will place thee over much; enter into the joy of thy Lord. Yes of such as trust him in the grace of the new Testament, he affirmeth that he will not now name them servants but friends, yea, and take them for his own children, and as his friends and sons; he counteth of us, and our works toward heaven, though we in humility and truth must confess alwayst that we be to him unprofitable servants. Yea and S. Paul faith plainly, that by cleansing our souls from sinful works, we shall be profitable vessels to our Lord. 1 Thes. 4, 13.

10. A man shall not cast away his faith, which though God may and can heal without any means means but by the Priest's ministration: therefore let no man despise God's ordinance nor say that it is enough to confess to God though he never come at the priest. Lk. de voce, affirm apud August. 11. As they went, this leper shall not cast away his faith, which though God may and can heal without any means means but by the Priest's ministration: therefore let no man despise God's ordinance nor say that it is enough to confess to God though he never come at the priest. Lk. de voce, affirm apud August. 11.

CHAP. XVIII.

The Church is taught to commit the remembrance of her perfusions to God, and to pray insincerely, for he doth doubt (though in the profession of Antichrist spiritual or spiritual) even as a sinner. We must also pray with humility, because we know not with the Pharisees if we be sinner, but we know with the publicans that you be sinners. 1. He woulde have children to be brought to him, and all to be as children. 2. What is to be done to get life everlasting? 3. What also, to get perfection? 4. And whosoever shall have died for his sake, or any part for his sake, shall be recompensed of his Father more particularly, 5. And entering into Jericho, certain one blind man.

N D he spake also a parable to them that it behoueth always to pray, & not to be weary, saying, there was a certain judge in a certain city, which feared not God, and of man made no account. And there was a certain trustee, 3 dow in that city: and he came to him, saying, Reuenge me of mine aduersitie. And he would not of a long time, but afterward he said within him self, Although I fear not God, nor make account of man: yet because this visidovv is importune vpon me, I will reuenge her, lest at the last she come and defame me. And our Lord said, Hear vwhat the 6 judge of iniquitie sayeth. And vvil not God reuenge his 7 elec that cry to him day and night: and vvil he have patience in them? I say to you that he vvil quickly reuenge 8 them. But yet the Sonne of man comming, shal he finde trov you, faith in the earth?

And he said also to certaine that trusted in them selves as just, and despised others, this parable: Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican. The Pharisee standing, praised thus with 11 him
him self: God, I giue thee thanks that I am not as the rest of
men, extortioners, vniust, aduouterers, as also this Publicane.

† And the Publicane standing a farre of, said: I poisse,
as if his eies toward heauen: but he knocked his breast,
saying, God be merci able to me a sinner. † I say to you, this
man vvent downe into his house justified more then he:
because every one that exalteth him self, shall be humb l e d,
and he that humbleth him self, shall be exalted. †

† And they bought vnto him infants also, that he might
touche them. Vvhich thing vvhien the Disciples saw, they
rebuked them. † But vves vvs calling them together, said,
Suffer children to come vnto me, and forbidd them not, for
the kingdom of heauen is for such. † Amen I say to you, Vvhoo
foeuer receueth not the kingdom of God as a child, shall
not enter into it.

† And a certaine Prince asked him, saying, Good maister,
by doing vvhat, shall I poisse euerla sting life? † And vves vvs
said to him, Vvhyy doest thou call me good? None is good,
but only God. † Thou know est: the commandements:
Thou shalt not kill, Thou shalt not commit aduoutrice, Thou shalt not beare false
vwnes, Thou shalt not steal, Honour thy father and mother. † Vvhoo said,
Al these things have I kept from my youth. † Vvhich vves
hearing, said to him, Yet one thing thou lackest: vSel all that
euer thou hauest, and giue to the poore, and thou shalt haue
treasure in heauen: and come, solouv me. † He hearing these
things, vvas stroken sad: because he vvas very riche. † And
vves vseeing him stroken sad, said, Hovv hardly shal they
that haue money, enter into the kingdom of God? † For it is
easier for a camel to passe through the eie of a needle, then for
a riche man to enter into the kingdom of God. † And they
that heard, said, And vvhoo can be faued? † He said to them,
The things that are impossible vvith men, are possible vvith
God. † And Peter said, Loe, we haue lelt all things, and
hauue solouveth thee. † Vvhoo said to them, Amen I say to
you, There is no man that hath lefte house, or parents, or
brethren, or vvife, or children for the kingdom of God,
† and shall not receuie much more in this time, and in the
world to come: life euerla sting.

And vves tooke the Treele, and said to them, Be
hold we goe vp to Hierusalem, and all things shal be con
fummat
summate vwhich were vwritten by the Prophets of the sonne of man. † For he shal be deliuered to the Gentiles, and shal be mocked, and scourged, and spit vpon: † and after they haue scourged him, they vvil kill him, and the third day he shal rise againe. † And they vnderstoode none of these things, and this vword was hid from them, and they vnderstoode not the things that vwere said.

† And it came to passe, when he drew nigh to Iericho, a certaine blinde man sat by the way, begging. † And when he heard the multitude passing by, he asked what this should be. † And they told him that 1 es vsof Nazareth passed by. † And he cried saying, 1 es vsof sonne of David, have mercy vpon me. † And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David have mercy vpon me. † And 1 es vs stan- dung, commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe to thee? but he said, Lord, that I may see. † And 1 es vs said to him, Dost thou see, thy faith hath made thee vyhol. † And forthwith he saw, and folovved him, and gnyfying God. And al the people as they saw it, gave praise to God. †

ANNOTATIONS
CHA. XVIII.

The Church erreth not in faith.

† Shall be finde faith? The Lueftians and Donatists used this place to excuse their fall from the Church, as our Adversaries nowe doe, saying that it was decaid in faith, when they forsooke it. To whom we answer as Hierom and S. Augustin answered them, that Christ faith not that there should be no faith left in earth: but by this maner of speeche inferiorly, that at the later day in the great perfection of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing devotion, trust, and affection toward God, Which our Makers so praised in certaine vpon whom he wrought miracles, and by force of mountains might be movod, which is rare even when the Church floneth most.

CHA. XIX.

In Iericho he lodgeth in the house of Zacchaeus a Publican, and against the murmuring it was openeth the reasons of his so doing. † He framed, that the last day should not be yet. † What then on the indignation he vvil do burn to vs of his Church as vril good as bad, † and also to the reprobate leuers. † Being worst come to the place of his Paflion, he enthrone (trumping and foretelling the destruction of blinde Hierusalem) with triumph as their Christ. † He framed his meanes for the house of God, and seedeth therein every day. † The rulers would destroy him, how for fear of the people.

AND
And entering in, he walked through Jericho. And behold a man named Zaccheus: and this was a Prince of the Publicans, and he was rich. And he sought to see Jesus, knowing that he was going to pass by it. And when he saw him, he ran and came down straightway, because he had to abide in the house. And he said, " Zaccheus, come down straightway, for today I must abide in thy house." And he made straightway and received him rejoicing. And when all saw it, they murmured, saying that he was turned in to a man that was a sinner. But Zaccheus standing, said to our Lord, Behold the half of my goods, Lord, I give to the poor; and if I have defrauded any man of anything, I restore fourfold. I say to you that this day salvation is made to this house: because that also is the Son of Abraham. For the Son of man is come to seek and to save that which was lost. They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the kingdom of God should be manifested. He said therefore, "A certain nobleman went into a farre countrie to take to him self a kingdom, and to returne. And calling his ten servants, he gave them ten pounds, and said to them, Occupye 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, having received his kingdom: and he commended his servants to be called, to vwhom he gave the money: that he might know how much every man had gained by occupying. And the first came, saying, Lord, thy pound hath gotten ten pounds. And he said to him, Vveel fare thee good seruuant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath made five pounds. And he said to him, And be thou over five cities. And an other came, saying, Lord, loe here thy pound, which I have had laid vp in a napkin. For I feared thee, because thou art an austere man: thou taketh vp that thou didst not set downe, and thou respest. And he said to them, The Goddel vpp to the Dedication of a Church. The Gospel for a confessior that is not a Bishop, and namely for S. Lewis, the king of France, August 14. Marke here again: the aduer- saries, that the rewards of these two good seruants be divers & vnnequal, according to the diueritie or in- equality of their gaxes, that is, their merites, and yet one receiuenthe perry (Mt. 20, 9) as wel as the other, that is, heathen or life euerlasting.
that which thou didst not sovv. † He saith to him, By thine own mouth I judge thee, naughtie seruant. Thou didst know that I am an außere man, taking vp that I set not downe, and reaping that which I sowed not: † and why 23 didst thou not give my money to the banke, and I comming might certes vvith vitrie haue exacted it? † And he saied to 24 them that stood by, Take the pound away from him, and give 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 26 every one that hath shal be giuen: and from him that hath not, that also vvich he hath shal be taken from him. †  
† But as for those mine enemies that vvould not haue me 27 reigne ouer them, bring them hither: and kil them before me.

† And having saied these things, he went before ascending 18 to Hierusalem. † And it came to passe * when he was come 19 nigh to Bethphage and Bethania unto the mount called 20 Oliuet, he sent two of his Disciples, † saying, Goe into the 21 tiovne vvich is ouer against, into the vvich as you enter, you shal finde the colt of an ass tied, on vvich no man ever hath setten: loose him, and bring him. † And if any man asks 31 you, Vvhy loose you him? You shal say thus to him, because our Lord needeth his seruice. † And they that were sent, 32 went their vviaes, and found as he said to them, the colt standing. † And when they loosed the colt, the owners thereof 33 of said to them, Vvhy loose you the colt? † But they said, 34 because our Lord hath neede of him. † And they brought 35 him to 1 e s v s. And casting their garments upon the colt, they set 1 e s v s thereupon. † And as he went, they spred 36 their garments vnderneath in the vway. † And when he ap- 37 proched novv to the descent of mount-Oliuet, al the multi- 38 tudes of them that descended, began vvith joy to praise God vvith a loude voice, for al the miracles that they had seen, † saying, Blessed is he that commeth king in the name of our Lord, peace in heauen, and glorie on high. † And 39 certaine Pharisees of the multitudes said to him, Maister, rebuke thy disciples. † To vvhom he said, I say to you, That if 40 these hold their peace, the stones shal crie. † And as he drew 41 neere, seeing the citie, he vvept vpon it, saying, † Because if 42 thou also hadst known, and that in this thy day, the things that perraine to thy peace: but novv they are hid from thine eies
CHA. XIX. ACCORDING TO L VERGE. 195 110. Y	

eies. 1 For the days shall come upon thee: and thy enemies shall compass thee with a trench, and inclose thee about, and strangify thee on every side, and beate thee flat to the ground, and thy children that are in thee. and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 And entering into the temple, he began to cast out the sellers therein and the biers; saying to them, It is written, That my house is the house of prayer. But ye have made it a den of thieves.

46 And he was teaching daily in the temple. And the chief priests and the Scribes and the Princes of the people sought to destroy him; and they found not what to do to him. For all the people was full of sound, hearing him.

ANNOTATIONS

CHA. XIX

9. Where? Not only inward devotion of faith and charity towards Christ, but external offices of lecting, following, touching, receiving, harbouring him, are recommended to us in this example; even to our manifold external devotion towards his Sacraments, Sainity, and servants, be grateful: specially the endeavour of good people not only to be present at Masse or in the Church, but to be near the B. Sacrament, and to see it with al reverence and devotion according to the order of the Church, much more to receive it into the house of their body.

1. I restore fourfold. That which we give of our owne, is almer and satisfaction for our fiennes: but that which we restore of ill gotten goods by Extortion, Vittue, Simony, Bribe, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be restored not to whom we lift, but to the parties annoyed if it be possible, otherwise it must be bestowed upon the poor, or other good use, according to the advice of our superiour & such as have charge of our souls. But that he yielded fourfold, that was more then he was bound, but very satisfaction for his former fiennes also. And here with we may note, that it is not Satisfaction, the giving of a peny, grote, or crowne, of a riche mans superfuitie, that is so much recommended to fiennes for redeeming their faults: but this large bestowing upon Christ, to fell al and give it in almes, to give the mystie of our goodes, to render foure times so much for that whiche is wrongfully gotten, that equaling their finnes. The poore vidowes haldy peny was very grateful, because it was al or much of that she had: but the riche mans pound of his superfuitie, though it be good, yest is nothing so grateful.

CHA. XX.

To the lowest be ashamed. his power by the weakness of them who were a mans sons of God, 9 and forrethrow in a parable their reprobreation may wrythy (wrythy the vocacion of the Gensili in their place) 10; and consequently it is irreprouvle damnation that shal enue them. 20 he devanteeth these shame above penit tribute to Caesar 20 he an swereth also the incensation of the Sadduces against the Reformation. 20 Amd is herein put them al to silence, as he turneth and paseth them, because they imagined that Christ should be no more but a man: 25 bidding al to beware of the Scribes; authors of the laws chopifone from him) being ambitious and hypocriss.

Bb 1j AND
Mr. 21.
23. Mr. 11, 27.
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THE GOSPEL

CHA. XX.

N D it came to passe: in one of the daies:
when he was teaching the people in the temple and evangelizing, the cheefe Priests and the Scribes with the auncients assembled, and spake saying to him, 2: Tell vs, in what poorest thou these things? or, vwho is he that hath given this poorest? 1 And lesus ansvering, saide to them, 3 also vviN ask you one vword: Ansvver me, The baptisme of John was it from heauens or of men? But they thought within them selves, saying, That if vviN say, From heauen: he vviN say, Why then did you not beleue him? But if vviN say, Of men: the vviN whole people vviN stone vs: for they are certaine that John is a Prophet. 1 And they ansvered that they 7 knew not, vviN whence it vviN was. 1 And lesus said to them, 8 Neither doe I tel you in what poorest I doe these things.

† And he began to say to the people this parable, 9 A certaine man planted a vineyard, and let it out to husbandmen: and he was from home a long time. 1 And in time he sent to the husbandmen a seruanta, that they should give him of the fruit of the vineyard. VviN heaping him, sent him away emptie. 1 And againe he sent an other seruant. But they bea- ting him also, and reproochfully abusing him, sent him away emptie. 1 And againe he sent the third: vviN wounding him also, cast him out. 1 And the lord of the vineyard said, 15 VviN shall I doe? I vviN send my beloved sonne: perhaps vhen they shal see him, they vviN reverence him. 1 Vvhoem 14 vhen the husbandmen saw, they thought vwithin them selves, saying, This is the heire, let vs kill him, that the heritage may be ours. 1 And casting him forth out of the vineyard, 15 they killed him. VviN therefore vviN the Lord of the vineyard doe to them? 1 He vviN come, and vviN destroy these husbandmen, 16 men, and vviN give the vineyard to others. VviN which they hearing, said to him, God forbid. 1 But he beholding them 17 said, VviN what is this then that is written, The stone vvhich the builders reiected, the same is become into the head of the corner? 1 Every one that 18 falleth vpon this stone, vshal be quashed: and vpon vvhom it vshal fall, it vshal breake him to poudre. 1 And the cheefe Priests and Scribes sought to lay handes vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

† And

Ezr. 5.1
Mr. 21.
35. Mr. 13, 1.
And watching, they sent spies which should seize them for the purpose of gathering information about him and delivering him to the president and the principalities and powers of the president. And they asked him, saying, Master, we know that thou speakest and teachest rightly, and that thou dost not accept persons, but teachest the way of God in truth. Is it lawful for us to give tribute to Caesar, or not? But considering their guile, he said to them, Why tempt ye me? Show me a penny. Whose image and inscription? They answering said, Caesar. And he said to them, Render therefore the things that are Caesar's to Caesar: and the things that are God's, to God. And they could not reprehend his word before the people: and marvelling at his answer, they held their peace.

And there came certain of the Sadducees, which denied that there is a resurrection, and they asked him, saying, Master, Moses gave us in writing, If a man's brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the next took her, and he died without children. And the third took her. In like manner also of the seven, and they left no seed, and died. Last of all the woman died also. In the resurrection, therefore, whose wife shall she be of them? For the seven had her to wife. And Jesus said to them, The children of this world marry, and are given in marriage: but they that are counted worthy of that world and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to angels: and they are the sons of God, seeing they are the sons of the resurrection. But that the dead rise again, Moses also showed, beside the bush, as he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. For God is not the dead, but of the living, for all live to him. And certain of the scribes answering, said to him, Master, thou hast said well. And further they durst not ask him any thing.

But he said to them, How say they that Christ is the sonne of David? And David him self faith in the booke of psalms, The Lord said to my Lord, sit at my right hand, till I put thine enemies beneath thy feet. David then calleth him Lord: and how is he his sonne?
And all the people hearing him, he said to his Disciples, 45
† Be sure of the Scribes, that evil vile vvalke in robes, and loue 46
salutations in the market-place, and the first chaires in the synagogues, and the cheese rooms in feastes. † which de-
ouure vvidovv̄es houfes: seining long prayre. These shal re-
ceive greater damnation.

AN NOTATIONS
CHA Pt. XX.

SHal be couuert vvouthe,) This truth and speech that good men be very worthy of heauen, is ac-
ting to the Scriptures, and signifiteth that many vvokest done by Christis grace do commonly or vworthely deiefe eternal joy. as Sap. 3. God proued them, and found them vworthely of him selfe. and Mal. 10. He that teacheth his father more than me, is not vworthely of me. and Colos. 1. That ye may very weary of God, and most plainly Apostle, 3. They shal very weary me in vertue, because they are very-
ishly, as of Christ (c. 1) Yf they are vworthely a Lord to receive glory and. And that, to be counted vworthie, and to be vworthie, is here at one, it is plain, by the Greeke woorde, vwhich 5. Paul with fo, as the ad-
uerseries owne English Testament do refute, reading thus Hebre. 10. Of how vmany more punish-b-
ments shal he be vworthie, vwhich &c. it is must needed to signifie, because men for intimes are not on-
ly counted, but are in deede vworthie of punishment, as them fawels do gawen. They do greatly therfore forget them fawels, and are ignorant in the Scriptures, and knowe not the force nor the value of the grace of God. Which doth not onely make our labours grandful to God, but vworthie of the reward which he hath promised for such as love him. See the Annot. a Thess. 1. 1.

The new Testament
SHal be above all Angels.) Saints of our kind, now in their foules, and after their resurrection in body and loue together, shall be in all things equal to Angelland for degree of blisse, many Saints of greater merite shal be above diuers Angels: as S. John Baptist, the Apostles, and others, and our B. Lady above al the orders of holy spirits in dignite and blisse, and no manuel, our nature by Christ being so highly exalted above al Angels.

CHA Pt. XXI.

He commendeth the poore vvivovv for her vvino mister,above al. † Hearing said that the
Temple shal be quite destruved, † for vforeward in many things that I say be-
fore, so then a figure also which is a woore, after vvich shall come the destrua-
asion is selfe in most terrible manner, without hope of restitution, until al Nations of the Gentiles shall be gathered into one Church in the very end of the world. 11. And then vvhat vvill haue some of the last day, terrible to the world, as but com-
fortable to vs of the Church. 36 so that we be always vsyful.

ND beholding, he sayv them that did cast 1
their gisfe into the treafurie, riche persons.
† And he sayv also a certaine poore vvivovv 2
casting two brasse mites. † And he said, Ver-
ly † lay to you, that this poore vvivovv hath
cast more then al. † For al these of their abundance haue 4
cast into the gisfe of God: but the 6 of her penurie, hath cast
in al her liuing that she had.
† And certaine sayng of the temple that it was adorne
vwith
According to S. Luke.

6 vwith goodly stones and donaries, he said, † Those things.
vvhich you see, * the daisies vvill come vvherein : there I hal
not be left a stone upon a stone that I hal not be destroied.

7 † And they asked him, saying, Meister, † When I hal these things
be : and vvhat I hal be the signe vvhen they I hal begin to
come to passe? † Vvho said, See you be not seduced, for ma-
vny vvill come in my name, saying that I am he : and the time
is at hand, goe not therfore after them. † And vvhen you
I hal heare of vvarres and seditions, be not terrrified: these
things must first come to passe, but the end is not yet by and
by. † Then he said to them, Nation I hal rife against na-
tion, and kingdom against kingdom. † And there I hal be
great earth-quakeques in places, and pestilences and famines, and
terrorres from heauen, and there I hal be great signes. † But
before al these things they vvill lay their hands vpon you:
and persecute you deliering you into synagogues and pri-
sions, dravving you to kings and presidents for my name.

† and it I hal happen vnto you for testimonie. † Lay vp
this therefore in your hartes, not to premeditate howv you I hal
anfwer. † For I vvill gie you mouth and vvifedom, vvhich
al your aduerteries I hal not be able to resist and gaineslay.

† And you I hal be deliered vp of your parents and bre-
thren, and kinemen & frendes : and they vvill put to death of
you. † And you I hal be odious to al men for my name:
and a heare of your head I hal not perish. † In your patience
you I hal pooffise your soules. †

† And vvhen you I hal see Hierusalem compassed about
vvith an armie : then knovv that the desolation thereof is at
hand. † then they that are in levtrie, 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 daisies of vengeance, that al things may be ful-
filled that are vvritten. † But vvto them that are vvith childe
and that gie sucke in those daisies. for there I hal be great af-
fiction vpon the land, and vvraeth on this people. † And
they I hal fall by the edge of the vvword : and I hal be led cap-
tiue into al nations. and Hierusalem I hal be troden of the
Gentiles: til the times of nations be fulfilled.

† † And there I hal be signes in the sunne and the moone
and the starres : and vpon earth disstresse of nations, for the
confusion of the sound of sea and vvaues, † men vvithe-

The Gospel vvill
the t Sunday in
Aduent.
HOLY 200

THE GOSPEL

CH. XXI.

... for fear and expectation, what shall come upon the whole world, for the powers of heaven shall be moved: and they shall see the Son of man coming in a cloud with great power and majesty. 

But when these things begin to come to pass, look up and lift up your heads: for your redemption is at hand. 

And he spake to them a similitude. See the figtree and all trees: 

... shall come to pass, know that the kingdom of God is nigh. 

Amen I say to you, that this generation shall not pass, till all these things be done. 

... heaven and earth shall pass: but my words shall pass. 

... and looke vveel to your felues, lest perhaps your harts be overcharged with surfeiting and drunkenesse and cares of this life: and that day come upon you fodenly. 

... that is come upon al that sit vpon the face of al the earth. 

... therefore, praying at all times, that you may be accounted vvvorthy to escape all these things that are to come, and to stand before the Sonne of man. 

... the days he was teaching in the temple: but the nightes going forth, he abode in the mount that is called Olivet. 

... and all the people in the morning went vnto him in the temple to heare him.

ANNOTATIONS

CHAP. XXI.

... it of her poverty. To offer or give alms of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of use to some necessarie provision, and which we may hardly spare from our felues: for, that proceedeth of greater scale, vvil, and intention, which be more respected of God then the substance of the gift.

CHAP. XXII.

... he giueth to his disciples the bread of life in a mystical sacrifice of his body and blood, for an everlasting commemoration of his Passion. 

... and to shew the treasur. 

... against their ambitious contention heusethe them that the majestie of any among them in this world is for their figures, as his hauine alfe owes: 

... but in the world to come. 

... the singular privilege of his faith never failing. 

... and his three negations: 

... and know they shall know him by the signes of my father. 

... and that night, after he had prayed, with spouting of blood, as he was taken of the Levite's sonne, Indas being their expostulator; he burned them both by miracle and word, that they could do nothing vnto him but by his owne permission. 

... then in the sect of the Preistes house he was thers as=time the sonne of Peter, as thankfully abused of the keeper, 

... and in the morning impeachly condemned of their Counsell, for confessing himselfe to be the Sonne of God.
And the sabbath day of the Azymes approached, which is called Pasche: and the chief Priests and the Scribes sought how they might kill him: but they feared the people. ¶ And Satan entered into Judas that was surnamed Iscariote, one of the Thwelue. ¶ And he went, and talked with the chief Priests and the Magistrates, how he might betray him to them. ¶ And they were glad, and bargained to give him money. ¶ And he promised, And he sought opportunity to betray him apart from the multitude.

And the day of the Azymes came, wherein it was necessary that the Pasche should be killed. ¶ And he sent Peter and John, saying, Go and prepare vs the Pasche, that we may eate. ¶ But they said, Where will thou that we prepare it? ¶ And he said to them, Behold, as ye enter into the city, there shall meete you a man carrying a pitcher of water: follow him into the house into which he entreth, ¶ And there shall say to the good man of the house, The Master faith to thee, Where is the inner where I may eate the Pasche with my Disciples? ¶ And he will shew you a great refectorie adorned: and there prepare. ¶ And they going, found as he said to them, and prepared the Pasche.

And when the hour was come, he sat down, and the Thwelue Apostles with him. ¶ And he said to them, With desire have I desired to eate this Pasche with you before I suffer. ¶ For I say to you, that from this time I will not eate it, till it be fulfilled in the kingdom of God. ¶ And taking the chalice he gave thankes, and said, Take and deuide among you, ¶ for I say to you, That I will not drinke of the generation of the vine, till the kingdom of God doe come.

¶ And taking bread, he gave thankes, and brake: and gave to them, saying, "This is my body, whiche is given for you. " Doe this for a commemoration of me. ¶ In like maner the chalice also, after he had supped, saying, "This is the chalice, the new testament in my bloud, whiche shall be shed for you."

¶ But yet behold, the hand of him that betrayeth me, is with me on the table. ¶ And the Sonne of man in deede goeth
goeth according to that vvhich is determined; but yet vvo to 
that man by vwhom he shal be betrayed. + And they began 23 
to question among them selues, vvhich of them it shoulde be 
that shoulde doe this.

† + And there fel also a cõtention betwene them, vvhich 24 
of them seemed to be greater. † + And he saide to them, The 25 
kings of the Gentiles ouerrule them: and they that haue 
povere vpon them, are called beneficial. † But you not so: 26 
be that he is the greater among you, let him become as the 
yonger; &he that is the leader, as the waiter. † For which is grea-
ter, he that sitteth at the table, or he that mistreth? † is not he 
that sitteth? but I am in the middes of you, as he that mistreth:
† + you are they that haue remained vwith me in my eõtations. 28 
† And I dispose to you, as my father disposed to me, a kingdõ: 29 
† that you may eate & drinke vpon my table in my kingdom, 30 
& may fit °vpon thrones, judging the vvelue tribes of Israel.

† + And our Lord saide, Simon, Simon, behold Saran hath 31 
required to haue you for to sitt as vvhete: † Bv t I 32 
HAVÉ PRIÁD FOR THEE, that thy faith faile not:
and thou once converte, confirme thy brethren. † Vvho 33 
laide to him, Lord, vwith thee I am readie to goe both into pri-
son and vnto death. † And he saide, + I saie to thee, Peter, the 34 
cocke shal not crow vpon day, til thou denie thrice that thou 
knowest me. † + And he saide to them, Vvhhen I sent you 35 
* vwithout purse and skrippe and shoes, did you lacke any 
thing? But they said, Nothing. † He saide therefore vnto them, 36 
But vn vhen haue had a purse, let him take it, likewise also a 
skrippe: and he that hath not, let him sel his coate, and bie a 
svvord. † For I saie to you, that ye tis that is vvritten, must 37 
be fulfilled in me, vvthi the vvicked vwas be reputed. For those 
things that are concerning me, have an end. † But they said, 38 
Lord, Loë two svvordes here. But he said to them, It is 
ynown. † + And going forth he went according to his cu-
stome into mount-Oliuer. And his Disciples also folovved 
him. † + And vvhhen he vas come to the place, he said to 40 
them, Pray, leave ye enter into tentation. † And he vvas pul-
led away from them a stones cast: and kneeling he praised, 
† saying, Father, if thou vvilt, transsferre this chalice from me. 42 
But yet not my vvil, but thine be done. † And there appeared 43 
to him an Angel from heavne, strengthening him. And being 
in an agonie, he praied the longer. † And his svvear became 44
45 as droppes of bloud trikling dounne vpon the earth. † And
dwne when he vvas riuen vp from prayer, and vwas come to his
discipkes, he found them sleepeing for peniſfenes. † And he
said to them, Vwhy sleepe you? arife, pray, left you enter into
tentation.

47 † As he vvas yet speaking, behold a multitude: and he that
vwas called ludas, one of the Ἴσυλα, vvent before them, and
approached to Isvs, for to kiffe him. † And Isvs said to him, ludas with a kiffe doest thou betray the sonne of man?
49 † And they that were about him, seeing vwhat vwould be,
said to him, lord, Shal wee strike vwith the fword? † And
one of them smote the servante of the high Priest: and cut of
his right eare. † But Isvs answering, said, Suffer ye thus
fare. And vwhen he had touched his eare, he healed him.

51 † And Isvs said to them that were come vnto him, the
cheefe Priests, and magiſtrates of the temple, and auncients,
As it were to a cheefe are you come forth vwith fwordes and
clubbes? † Vwhen I vvas daily vwith you in the temple, you
did not lay handes vpon me, but this is your houere, and the
pouver of darkenesse.

54 † And apprehending him, they led him to the high Priests
houe: but Peter folovved a fare of: † And a fire being kin-
dled in the middes of the court, & they setting about it, Peter
vvas in the middes of them. † Vhom vwhen a certaine
vvenche favv sitting at the light, and had behelde him, the
said, This fellowv also vvas vwith him. † But he denied him,
saying, Vwoman, I knowv him not. † And after a vwhile an
other man seeing him, said, And thou art of them. But Peter
said, O man I am not. † And after the space as it vvere of one
houre, a certaine other man affirmed, saying, Verely this
fellowv also vvas vwith him. for he is also a Galizan. † And
Peter said, Man I knowv not vwhat thou sayest. And inconti-
nent as he vvas yet speaking, the cocke crevv. † And our
Lord turning looked on Peter. And Peter remembred the
vword of our Lord, as he had said, That before the cocke
crovv, thou shalt thrife denie me. † And Peter going forth
da doores, vvept bitterly.

63 † And the men that held him, mocked him, beating him.
64 † And they did blindefolde him, and smote his face. And they
asked him saying, Prophecie, who is it that smote thee?
65 † And blaspheming many other things they saide against him.
And when it was day, there assembled the ancients of 66 the people and chief priests and scribes, and they brought him into their counsel, saying, If thou be Christ, tell vs. And 67 he said to them, I tell you, you will not believe me: if also 68 I ask, you will not answer me, nor dimisse me. But from 69 henceforth the sonne of man shall be sitting on the right hand of the power of God. And they all laid, Art thou 70 then the sonne of God? Vwho said, You say that I am. But they said, Vwhat needevse testimonie any further? For 71 our foules have heard of his owne mouth.

ANNOTATIONS
CHA. XXII.

The real presence. 18. Whence salutis. This great desire he had to eat this Paschal lamb, was not for his self, which he had celebrated many yeres before; but because he meant immediately after the Paschal of the Law was sacrificed & eaten, to infirmithe the other new Paschal in the obligation and eating of his owne body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper. 19. This is my body.] Although infirme thou then is a bread, yet is it the body, according to his words, let faith conforme thee, as the worder of our Lord let no doubt vijie in thine mouth. Cyril. 20. And he taketh. Of the vesse of flje and blood there is no place to doubt, in the profession of our Lord himself and by our faith in it shall and blood in deedis. Is not this true? To them be it 21. Jesus Christ to be our God. Hilari. 8. De Trinit. The Apostles are made Priests, & the Sacrament of holy Orders instituted. 22. This is my body.] As the former wordes make and prove his body present, so these wordes "good deplainefigur, that it is present, as given, offered or sacrificed for vs as being venerated in the" present tense, it signifies not only that it should afterward be given or offered on the Cross, but that it was then also in the Sacrament, given and offered for vs. Whereby it is unnecessarily proved that his body is present as a host or Sacrament, and that the making or confirmiting thereof must needs be Sacramenting. And therefore the holy Fathers in this sense call it a Sacrifice. "Nasalis. om. de sacr. Leg. viz. de Papi. Hefchin. l. i in Lutna. c. Grec. h. 11 in Evan. et Dialect. c. 6. c. 19. Cyril. Hieronym. l. 1. De sac. Evang. c. 1. Ignatius, ad Ephes. l. 2. Tert. de secol. fam. et ad vers. l. 2. Cyp. ep. ad Cæs. de Canon. de. Divi. Epistol. ep. la. &c. De. Divi. Epistol. De. Divi. Epistol. ep. 7. in Evang. et Dialect. c. 6. c. 19. Cyril. 22. This is my body.] As the former wordes make and prove his body present, so these wordes "good deplainefigur, that it is present, as given, offered or sacrificed for vs as being venerated in the" present tense, it signifies not only that it should afterward be given or offered on the Cross, but that it was then also in the Sacrament, given and offered for vs. Whereby it is unnecessarily proved that his body is present as a host or Sacrament, and that the making or confirmiting thereof must needs be Sacramenting. And therefore the holy Fathers in this sense call it a Sacrifice. "Nasalis. om. de sacr. Leg. viz. de Papi. Hefchin. l. i in Lutna. c. Grec. h. 11 in Evan. et Dialect. c. 6. c. 19. Cyril. Hieronym. l. 1. De sac. Evang. c. 1. Ignatius, ad Ephes. l. 2. Tert. de secol. fam. et ad vers. l. 2. Cyp. ep. ad Cæs. de Canon. de. Divi. Epistol. ep. la. &c. De. Divi. Epistol. De. Divi. Epistol. ep. 7. in Evang. et Dialect. c. 6. c. 19. Cyril. 22. This is my body.] As the former wordes make and prove his body present, so these wordes "good deplainefigur, that it is present, as given, offered or sacrificed for vs as being venerated in the" present tense, it signifies not only that it should afterward be given or offered on the Cross, but that it was then also in the Sacrament, given and offered for vs. Whereby it is unnecessarily proved that his body is present as a host or Sacrament, and that the making or confirmiting thereof must needs be Sacramenting. And therefore the holy Fathers in this sense call it a Sacrifice. "Nasalis. om. de sacr. Leg. viz. de Papi. Hefchin. l. i in Lutna. c. Grec. h. 11 in Evan. et Dialect. c. 6. c. 19. Cyril. Hieronym. l. 1. De sac. Evang. c. 1. Ignatius, ad Ephes. l. 2. Tert. de secol. fam. et ad vers. l. 2. Cyp. ep. ad Cæs. de Canon. de. Divi. Epistol. ep. la. &c. De. Divi. Epistol. De. Divi. Epistol. ep. 7. in Evang. et Dialect. c. 6. c. 19. Cyril.

10. A commemoration. This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and forme of his Sacrifice upon the Cross: of which one obiates one reas Boston, ath other Sacrifices of the Law were figures, but this is though perforn, more nigh, high, mystical, and marvelous; for then any other. For in them Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts. But in this of the new Testament, his body visibly sacrificed on the Cross, and in the soft same body sacrificed and immolated in Sacrarium and under the shapes of bread and wine, is most neatly and perfectly resemiblished: and therefore this is most properly commemorative, as most neatly expressing the very condition, matter, efficacies, first, and subsistence of that on the Cross. For which the holy fathers call it the very self same Sacrifice (though in other name) which was done on the Cross; as it is the self same thing, that is offered in the Sacrarium, and on the Cross. Whereby he with the sacrems of the Protomets or their ignorance, that thinke it therefore not to be Christ's body, because it is a memory of his body or a figure of his body upon the Cross: not to be a true Sacrifice, because it is a commemorative Sacrifice. For as the thing that more likely, necessarily, and truly resembliblish or resemiblish is a better figure then that which I had othervise it is a figu- of this his body in the Sacrarium, in more perfectly a figure of Christ's body and Sacrifice, then any other. Christ him self the Son of God is a figure and charater of his fathers person, being yet of the self same substance: and Christ body transferred on the holy Mount was a figure and charater, glorified in heaven, even to his body in the Sacrarium to a faithfull man that knoweth by his beleif grounded on Christ's owne word, in that one forme is his body, in the other his blood, the most perfctre representation of his death that can be. As for the Sacrifice, it is no lesse a true Sacrifice, because it is commemorative of Christ's Passion: then those of the old Testament were the lesse true, because they were prefigurative; for that is the condition annexed to al Sacrarium of every Lawr, to represent Christ's Passion.

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Ambition.

Peters faith never fail.

The Roman faith of Peters successors can not fail.

Popes may err personally, not judicially or deliverably.

The learned fathers fought to resolve doubts.

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The Gospel

CHA. XXII.

ture for vs, so miserable flights and shifts is fals'd had put into, God be thanked.

Ambition.

Peters faith never fail.

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Popes may err personally, not judicially or deliverably.

The learned fathers fought to resolve doubts.
And all the multitude of them rising vp, led him to Pilate. ¶ And they began to accuse him, saying, We have found this man subverting our nation, & prohibiting to give tributes to Caesar, and saying that he is Christ the king.

And Pilate asked him, saying, Art thou the king of the Jews? But he answering said, Thou sayest. ¶ And Pilate said to the chief priests and multitudes, I finde no cause in this man. But they were more earneft, saying, He stirreth the people teaching throughout all the world, beginning from Galilee even hither. ¶ But Pilate hearing Galilee, asked if the man were of Galilee. ¶ And when he understood that he was of Herod's jurisdiction, he sent him backe to Herod, who was also himself at Hierusalem in those daies.

¶ And Herod seeing Iesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him, and he hoped to see some signe wrought by him. ¶ And he asked him in many vvorldes, but he answered him nothing. ¶ And there stoode the chief priests and the Scribes constantly accusing him. ¶ And Herod with his atimie set him at naught: and he mocked him, putting on him a white garment, and sent him backe to Pilate. ¶ And Herod and Pilate were made friends that day. for before they were enemies one to another.

¶ And Pilate calling together the chief priests and magistrates, and the people, said to them, You have presented vnto me this man, as anuytering the people, and behold I examining him before you, haue found no cause in this man of those things vnder which 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 chaste him therefore and dismisse him.

¶ And
And he of necessitie had to release vnto them vpon the 17 feast day, one. But the whole multitude together cried out, saying, Dispatch him, and release vs Barabbas. \(\text{vho vvas} \) 19 for a certaine sedition made in the citie and murder, cast into prison. \(\text{t And Pilate againe spake to them, desirous to release 20 I \(\text{e} \ i \text{s} \ v s \text{. t But they cried againe, saying, Crucifie, crucifie him. 21 t And he the third time said to them, Vvhy, vvhat eui l hath 22 this man done? I finde no cause of death in him. I vvil correct him thersore and let him goe. t But they vvere instanta vwith 23 loude voices requiring that he might be crucified. And their voices prevailed. t And Pilate adjudged their petition 24 to be done. t And he released vnto them him that for mur- 25 der and sedition had been cast into prison, vvhom they de- 26 maundeder: but I \(\text{e} \ i \text{s} \ v s \) he deliered to their pleasure. 27 \(t\) And vwhen they led him, they tooke one Simon of 26 Cyrene comming from the countrie: and they laid the crosse vpon him to carie after I \(\text{e} \ i \text{s} \ v s \). t And there folovved 27 him a great multitude of people, and of vwomen vvhich bevailed and lamented him. \(t\) But I \(\text{e} \ i \text{s} \ v s \) turning to 28 them, said, Daughters of Hierusalem, vveepe not vpon me, but vveepe vpon your selues, and vpon your children. \(t\) For 29 behold the daies shal come, vvhernin they vvil say, Blessed are the barren, and the vvombes that haue not borne, and the pappes that hane not giuen sucke. \(t\) Then shal they begin to say 30 to the mountaines, Eal vpon vs: and to the billes, Come vs. \(t\) For if in the 31 greene wood they doe these things, in the drie vvhat shal be done? 32 \(t\) And there vvere led also other vvvo malesactours vwith 32 him, to be executed. \(t\) And after they came to the place 33 vvhich is called Caluarie, there they crucified him: and the theenees, one on the right hand, and the other on the left. \(t\) And I \(\text{e} \ i \text{s} \ v s \) said, Father, forgive them, for they knowe 34 not vvhat they doe. But they deuiding his garments, did cast lottes. 35 \(t\) And the people stooed `expecting’, and the princes 35 vwith them derided him, saying, Others he hath saued, let him saue himself, if this be Christ, the elect of God. \(t\) And 36 the souldiers also mocked him comming to him, and offering him vinegar, \(t\) saying, If thou be the king of the levves, 37 saue thy self. \(t\) And there vvas also a superscription vwritten 38 ouer him in Greecke, and Latin, and Hebrew letters: T H I S
39 IS THE KING OF THE IEEUVE: And one of those
thieves that were hanged, blasphemed him, saying, If thou
be Christ, save thy self, and vs. But the other anfwerin,
rebuffed him, saying, Neither doth thou fear God, vvhile as
thou art in the same damnation: And vs in deed hastily,
for vs receiue vsorthie of our doings: but this man hath
done no euil. And he said to I ez vvs, Lord, remember me
when thou shalt come into thy kingdom. And I ez vvs
said to him, Amen I say to thee: this day thou shalt be vs
with me in paradise.

44 And it was almost the sixt houre: and there was made
darkenesse upon the vvhole earth vntil the ninthe houre.

45 And the sunne was darkened: and the veil of the temple
vas rent in the middes. And I ez vvs crying with a loude
voice, said, Father, into thy bandes I commend my spirit. And saying
this, he gave vp the ghost.

47 And the Centurion seeing that vvhich vvas done, glori-
sied God, saying, In deede this man vvas iust. And al the mul-
titude of them that were present together at that sight, and
saw the things that were done, returned knocking their
breasts. And al his acquaintance stoode a far of: and the vvo-
men that had folovved him from Galilee, seeing these things.

50 And behold a man named Ioseph, vvhich vvas a le-
natour, a good man and a iust, he had not consented to
their counself and doings, of Arimathaea a citie of Ievvtrie,
vwho also him self expected the kingdom of God. This
man came to Pilate, and asked the body of I ez vvs. And
taking it dovvne, vwrapped it in siodon, and laid him in a mo-
ument hevved of stone, vwherein neuer yet any man had
been laid. And it was the day of Parascheue, and the Sab-
both drew neere. And the women that were come with him
from Galilee, folovvng after, saw the monument, and how
his body was laid. And returning they prepared spices and
ointments: and on the Sabbath they rested according to the
commaundement.

ANNOTATIONS
CHAP. XXIII

34. Forgive them. A perfect example of charitie in our Savioeur praying for his crucifiers,
whick the first spaire S. Steuen did follow, Acts. 7: : and the prayers of both were heard: Christ's
prayer taking effecte in the Centurion and others, Steuens as Paul.
The Gospel

Ch. XXIII.

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The good
cheese.

Pardon of due
penance and sa-
tisfaction.

Visiting the Sep-
ucher, or Sep-
ulchres.

Easter Day

1 N D in the first of the Sabbath very early, they came to the monument, carrying the spices which they had prepared. 

And 2 they found the stone rolled back from the monument. 

And going in, they 3 found not the body of our Lord I S V S. 

And it came to passe: as they were astonied in their minde at this, behold vvo men stode before them in glistening apparell. 

And vvhen they feared and caste downe their coun
tenance toward the ground, they said vnto them, Why seek ye the living with the dead? 

He is not here, but is risen, remember hovv he spake to you, vvhen he yet vvas in Galilee, 

faying, * That the Sonne of man must be delieture 7 into the handes of sinners and be crucifised, and the third day rise againe. 

And they remembred his vvordes. And going 8 backe
backe from the monument, they told all these things to those
eleven, and to al the rest. \(^\dagger\) And it was Marie Magdalene,
and Ioane, and Marie of James, and the rest that were with
them, which said these things to the Apostles. \(^\dagger\) And these
words seemed before them as dotage, and they did not be-
leeve them.

\(^{2,0,3}\) \(^{13}\) \(^{12}\) \(^{15}\) 
But \(^\dagger\) Peter rising vp ranne to the monument: and ston-
ing downe he saw the linen clothes lying alone, and
went away marueiling with him self at that which was done.

\(^{2,0,3}\) \(^{13}\) \(^{12}\) \(^{15}\) 
And behold, two of them went the same day into a
towne which was the space of sixtie furlongs from Hier-
usalem, named Emmaus. \(^\dagger\) And they talked betwixt them
seules of all those things that had chaunced. \(^\dagger\) And it came
to passe: when they talked and reasoned with them selves,
I as vs also him self approching went with them, \(^\dagger\) but
their eyes were held that they might not know him. \(^\dagger\) And he
said to them, What are these communications that you
conferre one with another walking, and are sad? \(^\dagger\) And one
whole name was Clephas, answeringe, said to him, Art
thou only a stranger in Hierusalem, and hast not knowen
the things that have been done in it, these daies? \(^\dagger\) To whom
he said, What things? And they said, concerning I as vs of
Nazareth, who was a man a Prophet, mightie in vvorke
and vvorde before God and al the people. \(^\dagger\) And how our
chiefe Priests and Princes delivered him into condemna-
tion of death, and crucified him. \(^\dagger\) But vve hoped that it was
he that should redeeme Israel: and now besides al this, to day
is the third day since these things were done. \(^\dagger\) But certaine
women also of ours, made vs afraid: who before it was
light, were at the monument, \(^\dagger\) and not finding his body,
came, saying that they saw a vision also of Angels, who say
that he is alive. \(^\dagger\) And certaine men of ours went to the
monument: and they found it so as the women said, but him
they found not. \(^\dagger\) And he said to them, O foolish, and slouvy
of heart to beleue, in all things vsich the Prophets have
spoken. \(^\dagger\) Ought not Christ to have suffered these things,
and so to enter into his glory? \(^\dagger\) And beginning from Moy-
yses and all the Prophets, he did interpret to them in al the
scriptures the things that were concerning him. \(^\dagger\) And
they drew nigh to the towne vsich they went: 

\(^{2,0,3}\) \(^{13}\) \(^{12}\) \(^{15}\) 
and he made semblaunce to goe further. \(^\dagger\) And they forced
Dd ij him
him, saying, Tarie with vs, because it is tovvard night, and the day is now farre spent. And he went in with them. 
† And it came to passe, wile he sat at the table with them, 30 he tooke bread, and blest and brake, and did reach to them. 
† And their eyes were opened, and they knew him: and he vanished out of their sight. † And they said one to the other, 32 
Was not our heart burning in vs, wile he spake in the vway, and opened vnto vs the scriptures? † And rising vp the same 33 
houre they went backe into Hierusalem: and they found the eleuen gathered together, and those that were with them, 
† saying, That our Lord is risen in deed, and hath appeared 34 to Simon. † And they told the things that were done in the 35 
way: and how they knew him in the breaking of bread. †

† And wile they spake these things, Iesus stoode 36 in the midst of them, and he saith to them, Peace be to you: it is I, saith he not. † But they being troubled and frightened, 37 
imaged that they saw a spirit. † And he saith to them, Vvhy 38 
are you troubled, and cogitations arise into your harts? † See 39 my handes, and feetes, that it is I my self handle, and see: for a 
spirit hath not flesh and bones, as you see me to be. † And 40 
when he had said this, he shewed them his handes and feetes. 
† But they yet not beleuing and maruellng foro, he said, 41 
Hauye you here any thing to be eaten? † But they offered him 42 
a piece of fisht broiled, and a honie combe. † And when he 43 
had eaten before them, taking the remaines he gave to them. 
† And he said to them, These are the vvordes vvhich I 44 
spake to you, when I was yet with you, that all things mult 
nedees be fulfilled, vvhich are written in the lavy of Movyres, 
and the Prophets, and the Psalmes, of me. † Then he opened 45 
their understanding, that they might understand the Scriptures. † and he saide to them, That so it is written, 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 sins vnto al nations, 4 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 power from high. 
† And he brought them forth abrode into Bethania: and so 
lifting vp his handes he blessed them. † And it came to st 
passe, wile he "blessed them, he departed from them, and
CHA. XXIII. ACCORDING TO S. LUK. 213

52 vvas caried into heauen. † And they adoring vuent backe into Hierufalem with great ioy: † and they were alvaies in the temple praising and blessing God.

ANNOTATIONS

CHA. XXIII.

10. Took brede.) The Fathers in divers places take this to be meant of the B. Sacrament. Author operis imperf. 8. 17. S. Auguflne li. 19 de conenj{u Euang. e. 15 & fer. 160 de temp. & op. 19 ad Paulinum q. 1. Paulinus him selfe in the next epistle before that, among S. Auguflnes. Venerable Bede also upon this place. Theophylacte upon this place. And that it should be meant of the holy Sacrament, the forme ofsolemne 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 vted but in Christs miraculous multiplying the loaues) and the ment in one singular effete in notifying Chrif into them, do proue. And if it be the Sacrament (as it is most kind, probable) then is it an euident example and warrant of miniftration in one kind.

6. Penaneu to be preached.) He shewed unto them out of the Scriptures, not onely the things that were now accomplifhed in him self, but also that were yet to come about his Church, as where it should begin, to vew, at Hierufalem and how farre it should goe, to vew, to al nations, that he might not suffer (faith S. Auguflne) to erre neither in the bridegome nor in the bride. For this matter manifefely against Al Herenikes and Schifwstace, that the vp new churches in particular countries, drawing the people from the forefaid oneley true Church, which from Hierufalem to growneth aluer al nations, til the end of the worlde came. 56. Blessd them.) Christ our high prifet, prefured speciallie therein by Melchifedec, often gave his bleution to his: sometymes by vwoeds, as, Peace be to you: sometymes by imposing his handes; and now here by liuting vp his handes over his Disciples as it were for hisfarewel. In what forme, the Scripture doth not captrile, but very like it is that in forme of the croffe, as Jacob the Patriarch bleufen his nephews for ligimation of Christs benediction, for now the croffe began to be glorious among the faithfull, and the Apifles (as it is most certaine in the fathers which call it an ancient tradition) vied that signe for an external note of benediction. Yes S. Auguflne faith (in Pf. 10 Comc.) that Christ him selfe without cause would have his signe to be fixt in our foreheads as in the face of humble father, that a Chriftian man should not be ashamed of the reproche of Christ, and what forme can a Chriftian man vie rather to bleufe him? For others, then that which was dedicated in taking leaue, and is a convenient memorial of the same. How- ever it be, that the Bishopps and Prifets of Gods Church bleufe with an external signe, no man can repreffed, being warrantied by Christs owne example and action.

Dd iiij THE
THE ARGUMENT OF S. JOHN'S GOSPEL.

John's Gospel may be divided into four parts:

1. First part is, of the acts of Christ before his solemn manifestation of himself, while John Baptist was yet baptizing: Chap. 1, 2, 3, 4.

2. Second part, of his itinere in Irise (having now began his solemn 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 Israelites was at hand. And that Pasch overshadowed was borne in this second part, chap. 5, 1: After this there was a festual day of the Israelites, temp. 12, 2. Is thought of good Authors, to be the feast of Pasch.

3. Third part is, of his itinere in Galilee, and in Irise about the third Pasche, and after it, chap. 6, to the 12. For of course there chap. 6, 4: And Pasch the festual day of the Israelites was at hand.

4. Fourth part is of the fourth Pasche, which was borne in the end of the chap. 11, 55: And the Pasch of the Israelites was at hand) that is to say, of the Holy Pasch of his Passion in Hierusalem: chap. 11, into the end of the book.

By which division it is manifest, that the intent of this Evangelist writing after the other three, was to omit the Acts of Christ in Galilee, because the other three had written them at large: and to report his Acts done in Irise, which they had omitted.

And this be done, because in Irise with Hierusalem and the Temple, being the principal part of the Country, there abide the principal part of the Israelites, both for authority, and also for learning in the law, or knowledge of the Scriptures. And therefore that was the place, where our Lord Jesus finding in the Head is self, and in the leaders of the rest, such wilful obstinacy and desperate resistance, as the Prophets had foretold, did by that occasion much more plainly there in Galilee: both say and prove, at sundry times, even every where of his preaching, him selfe to be the CHRIST that had been so long promised unto them, or expected of them: or the same CHRIST to be no other than a Man, as they imagined, but also the natural, confubstantial, and eternal Sonne of God the Father, who now had sent him. Therefore were these words and deeds that servd best the purpose of this Evangelist, being to show the glory, excellence of this Person Jesus: that thereby the Greeks might see, how worthily Hierusalem and the Israelites were reprobated, who had refused yea, yea, and Nay Nay, to their own salvation themselves might doe, to receive him and to believe in him. For thus to have bene his purpose, him selfe declareth in the end, saying: These are written, that ye may believe that Jesus is the Sonne of God: and that believing, ye may have life in his name.

And hereupon is, that S. Hierome writeth thus in his life: John the Apostle, whom Jesus loved very much, the Brother of Zebedee, the brother of James the Apostle, whom Herod after our Lord's Passion.
He beheaded, left of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretics, and especially against the assertion of the Ebionites then rising, who say that Christ was not before Mar. Whereupon also he was compelled to write his Divine Nativity. Of his three Epistles, and of his Apocalypse, shall be said in their own places.

It foloweth in S. Hierome, that in the second persecution under Domitian, fourteen years after the persecution of Nero he was exiled into the isle Patmos. But after that Domitian was slain, and his acts for his passing cruelty repealed by the Senate: under Nerua, the Emperor he returned to Ephesus, and there continuing until the time of Trajan the Emperor, he founded and governed at the Churches of Asia, and worn with old age, he died the thirtieth and eighteenth year after the Passion of our Lord, and was buried beside the same city.

Whose excellency the same Holy Doctor thus breafly describeth. li. 1. Aduers. Iouianum.

Oh N. the Apostle, one of our Lords Disciples, who was the youngest among the Apostles, and whose the faith of Christ found a virgin, remaining a virgin, and therefore is more loved of our Lord, and 1. Thes. 1. 2. 5. a lieb upon the breast of Jesus, and that which Peter durst not, &c. 21. 10. if one, b be desirous him to ask: and after the resurrection, when Marie Magdalene had reported that our Lord was risen again, both of them came to the Sepulchre, but the two be ther first: and when they were in the ship, and fish in the Lake of Gennesaret, Iesus stood on the shore, neither did the Apostles know whom they saw: openly the virgin knew whom the virgin, and saith to Peter, It is our Lord: This John was both an Apostle, and Evangelist, and Prophet: an Apostle, because he wrote to the Churches as a Master: an Evangelist, because he compiled a book of the Gospel, which (except Matthew) none other of the evangeline Apostles did: a Prophet, for before in the isle Patmos, where before he was banished by Domitian the Emperor for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reports, that at Rome being cast into a barrel of hot boiling oil, he was forth more pure and freer boy or limelier, than he were in. And his Gospel is itself much different from the rest. Matthew begins, therefore of a man: Marke of the prophetic of Malachiah 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 calf, because of the Priesthood. But John as an Eagle stierb to the things on high, & mourneth in the Father himself, saying: In the beginning was the Word, and the Word was with God, and God was the Word. Thus for S. Hierome.

Upon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Evan. Ioan. 10. 9. and evangeline books of S. Cyril comments.
THE HOLY GOSPEL
OF IESVS CHRIST
ACCORDING TO IOHN.

CHAPTER I.

In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. This man came for a testimony to give witness of the truth. And he was not of the world, neither did the world know him. He came unto what was his own, and his own received him not. But as many as received him, to them gave he power to be made the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not that which cometh of the flesh, nor that which issueth from the will of man, but that which issueth from God.
veritie. t john gieveth testimonie of him, and crieth saying, This vvas he of vvhom I spake, He that shal come after me,  
\[\text{†} \]
is made before me; because he vvas before me. † And of  
his fulnes al vve haue receiued, and grace for grace. † For  
the lavy vvas given by Moyalys, grace and veritie vvas made  
by I s s Chrift. † God" no man hath seet at any time; the  
only-begotten Sonne vvhich is in the bosome of the father,  
heth hath declared.  
† And this is Iohns testimonie, vvhich when the leuws sent from  
Hierusalem Priests and Leuities to him, that they shoulde aske  
him, Vwho art thou? † And he confesst, and did not denie:  
and he confesst, That I am not C H R I S T. † And they  
aske him, Vwhat then? Art thou * Elias? And he sayd, I am  
not. Art thou ** the Prophet? And he answerst, No. † They  
said therefore vnto him, Vwho art thou, that vve may give an  
answerst to them that sent vs? Vwhat saiest thou of thy self?  
† He sayd, I am the voyce of one crying in the deserts, make  
straight the way of our Lord, as Elias the Prophet sayd. † And they that vvere sent,  
vvere of the Pharisees. † And they aske him, and said to  
him, Vwhy then doest thou baptize, if thou be not Chrift, nor  
Elias, nor the Prophet? † Iohn answerst them, saying, * : †  
baptize in vwater: but there hath stood in the middles of you  
vwhom you know not. † The same is he that shal come after  
me, that is made before me: vvhose fether of his shooe I am  
not worthy to vnoose. † Those things were done in Bethania  
beyond Iordan, vvhich Iohn vvas baptizing. †  
† The next day Iohn saie with I s s coming to him, and he  
faith, Behold the Lamb of God, behold him that taketh away the sone  
of the world. † This is he of vvhom I said, After me there  
commeth a man, vvhich is made before me: because he vvas  
before me. † And I knew him not, but that he may be man  
ifested in Israel, therefore came I baptizing in vwater. † And  
Iohn gauet testimonie, saying, That I saiev, the Spirit descen  
ding as a dove from heaven, and he remained vpon him.  
† And I knew him not: but he that sent me to baptize in vwa  
ter, he said to me, He vpo vwhom thou shalt see the Spirit de  
sending and remaining vpon him, he it is that baptizeth in  
the holy Ghost. † And I saiev: and I gauet testimonie that  
this is the sone of God. †  
† The next day againe Iohn stooed, and vvo of his dis  
ciples. † And beholding I s s vvalking, he faith, Behold
the lambe of God. † And the twvo Disciples heard him 37
speaking, and they folovved Iesvvs. † And Iesvvs turning, 38
and seeing them folovving him, faih to them, Vvhat seeke
you? VVho saide to him, Rabbi (vvhich is called by inter-
pretation, Maister) vvhere do vve l eve left thou? † He faih to them, 39
Come and seee. They came, and lavi where he abode and they
taried vvith him that day: and it vvas about the tenth houre.
† And Andrevv the brother of Simon Peter vvas one of the 40
vvvo that had heard of John, and folovved him. † He findeth 41
first his brother Simon, and faih to him, Vyve have found
M E S S I A S, vvhich is being interpreted, C H R I S T.
† And he brought him to Iesvvs. And Iesvvs "looking 42
vvpon him, saide, Thou art Simon the sonne of Iona: thou
shalt be called " Cephas, vvhich is interpreted, Pet[er]. † On 43
the morovv he vvoid go forth into Galilee, and he findeth
Philippe. And Iesvvs faih to him, Folovv me. † And Phi-
lippe vvas of Bethsaida, the c u e of Andrevv and Peter.
† Philippe findeth Nathanael, and faih to him, Him vvhom 45
Moytes in the lavi, and the Prophets wroote of: vyve have
found I avs the sonne of Ioueph, of Nazareth. † And Na-
thanael said to him, From Nazareth can there be any good?
Philippe faih to him, Come and seee. † Iesvvs lavi Nath-
anael comming to him, and he faih of him, Behold an Isra-
ellite in very deed, in vvhom there is no guile. † Nathanael 48
faih to him, Howvv knovvst thou me? I avs ansvered
and said to him, Before that Philippe did cal thee, vvhen thou
wait vnnder the figtree, I lavi thee. † Nathanael ansvered him, 49
and faih, Rabbi, thou art the sonne of God, thou art the king
of Israell. † I avs ansvered, and said to him, Becaus I said 50
vnnto thee, I lavi thee vnnder the figtree, thou beleuevest: grea-
ter then these things shal thou faih. † And he faih to him, 51
Amen Amen I saie to you, You shal see the heaven opened,
and the Angels of God ascending and descending, upon the
Sonne of man. -1

A N N O T A T I O N S C H A P. I.

How God the ¹⁷[Was the Word.] The second Person in Trinity which is the natural, only, 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 (written and spoken by Gods commandement for the vvoering of his divine will towards man) be called his word, but in a more divine, eminent, and ineffable sort, to express vvo
CHA. I. A C C O U N T I N G T O S. J O H N.

1. In a sort, by a term agreeable to our capacity, that the Sonne of God so is, and so from everlastings is borne of God the Father, as our prime concept (which is our internal and mental word) is and illustrous out of our intelligence & minde. This VV O R D then, Sonne, or second Person in the holy Trinity, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore can not be a creature, as many Heretikes before the writing of this Gospel thought, and as the Ariantists after taught. And this full sentence of the Gospel not only the faith, but 1. concerning the B. Sacrament, that by commandement.

2. God was the VV O R D. Left any man upon the premisses, which set forth the relation and distinction of the second Person from the first, might think that the Father only were God, the Evangelist expressly teacheth, the VV O R D to be God. For though the world seems to lie other where, and men so owne the eulogies which the Evangelist him sealeth in placing them so, and therefore they stand so both in Greeke and Latin, yet in deed the composition is thus. The VV O R D true God; and (as in his first Epistle the same Apostle wrieth) true God: left any might say (as the Ariants did) that he was God in deed, but not truly and naturally, but by common adoration or calling as good men in the Church called the Sonnes of God. What wonderful wrangling and tergiversation the Ariants vied to avoid the evidence of this place, we see in S. Auguline ii. de Doct. Christif. s. xxvi such as the Protestant do, to avoid the like words, The VV O R D true God by nature.

3. By him. Again, by this he signifies the eternal, divine, omnipotent, of the W O R D or Sonne, with God the Father, because by him all things were created. All things he faith, both visible of this world and invisible, as Angels and all spiritual creatures. Whereupon it is evident also, that him self is no creature, being the creator of all: neither is finne of his creation, being a defecte of a thing, rather then a thing it self, and therefore neither of nor by him.

4. He gave them power. Free will to renceme or acknowledge Christ, and power given to men, if they will to be made by Christ the Sonnes of God: but not forced or drawn thereunto by any necessity.

5. The VV O R D made fesit. This is the high and divine testimonie of Christ's incarnation and that he vouchsafed to become man. For the acknowledging of which inexpressible benefits and giving humble thankes for the same, all Christians people in the world by tradition of the Fathers prostrate them selves or kneele downe, when they heare is sung or said at the holy Masse, either in this Gospel or in the Creed, et homo factus est.

6. VV O R D man hath (law). Neuer, men in this mortalitie (as God in the very shape and natural forme of the divine effence) but men se him only in the shape of visible creatures, in or by which it pleaseth him to shew him selfe vno many diversely in this world: but neuer in such sort as when he shewed him selfe in the person of the Sonne, of God, being made truly man and conversing with men.

7. The Spirit. Here is an evident testimonie of the third Person in Trinity, which is the Holy God: so that in this one Chapter we haue expressly against all Heretikes, Iews, & Pagans, set forth the truth of the doctrine concerning the whole Trinity.

8. The key to the whole. This beholding of Simon, imagineth Christ's designation and prefering of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar, and therefore upon that Divine prouidence and intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriake word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, Petrus, which signifieth the self same thing, whereby S. Cyril faith, that our Saviour by foretelling that his name should no more nowe be Simon, but Peter, did by the word self apply the same, that on him, as on a Rocke and Stone most firm, he would build his Church.

Ee ij CHAP. II.
THE GOSPEL

C H A P . II.

As the request of his mother he wrought his first miracle, turning water into wine.

He was in Jerusalem on the first day of the feast, but he was not yet come.

The temple was deserted, the market covered.

And being yet of the blood, he turned a stone into drams, and it fell to water, but he took the water into a vessel.

There was no more water, but a vessel was there.

The water was made wine, for he said to her, What is it to me? My hour is come.

His mother said to the servants, Whatever he saith to you, do.

The waters were six vases of stone, according to the purification of the levves.

He said to them, Fill the vases with water, and they filled them,

And after the cheefe steevvard tasted the water, he said, It is the water of the king.

Every man first sethreth to the good wine.

Now it is the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there.

And said to his disciples, They have no wine.

And Jesus saith to the woman, How long wilt thou make us to wait?

And he said to them, Where? They said, Sir, there is no more but two vases.

He said to them, Have vassel filled with water, and took it to the steward of the feast.

And they filled them.

And he said to them, Every man first sethreth to the good wine.

And when they had vened their drunks, then was the worse wine.

It is the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there.

And saith to his disciples, They have no wine.

And he saith to them, Whosoever has water, let him draw it.

And he said to them, Every man first sethreth to the good wine.

And they remained not many days.

And the Pasche of the Jews was at hand, and Jesus went up to Jerusalem.

And he found in the temple them that sold oxen and sheep and doves, and the bankers sitting.

And when he had made it water, he cast them out of the temple, the sheep also and the oxen, and the money of the bankers he powered out, and the tables he overthrew.

And to them that sold doves, he said, Take away these things from here.
these things hence, and make not the house of my father, a
house of marchandize. * And his Disciples remembered that
it is written, The zeal of thy house hath eaten me. † The levies therefore
answered and said to him, What signe doeth thou shew vs,
that thou doest these things? † Israel answered and said to
them,* Disbelieve this temple, and in three daies I will raise it.
† The levies therefore said, In fourtie and fixe yeres was this
temple built, and would thou raise it in three daies? † But he
spake of the temple of his body. † Therefore when he was
risen againe from the dead, his Disciples remembred, that
he said this, and they beleued the Scripture and the word that
Jesus did say. † And when he was at Hierusalem in the
Pasch, upon the festiall day, many beleued in his name,
seeing his signes which he did. † But he did not com-
mith him seluento them, for that he knew vs, † and because
it was not needful for him that any should give testimonie
of man: for he knew vs in man. "

ANNOTATIONS

Chap. II.

1. This is also termed called.) By his vouchsaying to come with his to the Mariage, he appro-
2. Cyprian,
ach the custom of the Faithfull in meeting at honest feates and recreations for maintenance of
3. Cyril, peace, and amities among them: else: he reproved the heretike of Tatinus,Marcion, and such
4. Cyril Faith) he sanctified and blesteth the Mariage
5. Cyril, of the Faithfull in the new Testament, making it a new creature in him, and discharging it of the
6. Cyril manifold malacucions and disorders wherein it was before. By which benediction the often di-
7. Cyril, vors, remarriages, and pluralities of wives, and the womens servile subjection and imparitie in
8. Cyril, that case, be rectified and reduced to the primitive institution, and so Christian marriage made a
10. Cyril, They have no voice. ) Our Lady many vraise understandeth that now the time approched of
11. Cyril, manifesting himself to the world by miracles and preaching, and nothing doubted but that he
12. Cyril, would now begin at her request: whereby we learn that Christ ordinarily giveth not his graces,
13. Cyril, but humbly at need and requested thereunto, and that his motions intercession is more then vul-
14. Cyril, tarly effectual, and that he denieth her nothing.

4. What is to me and that:) Because this speech is subject to divers senses, we keepe the word
5. Cyril, es of our text, left by turning it into any English phrase, we might staiten the holy Gho-
6. Cyril, sts intension to some certaine sense either not intended, or not only intended, and so take away
7. Cyril, the choice and indifferencie from the reader, whereof (in holy Scripture specially) all Translatours
8. Cyril, must beware. Christ then may meane here. What is that, (Woman, to me & thee being but stragers,
9. Cyril, that they want wine? as some interpret it, or (which is the more proper vie of that kinde of
10. Cyril, speach in holy write) what have I to doe with thee? that is, Why should I have respect to thy de-
11. Cyril, sire in this case? in matters touching my charge & the comodition of my father & preaching, working
12. Cyril, miracles, and other graces, I must not be used to fleth & bloud, which was not a reprofection
13. Cyril, of our Lady, or significacion that he would not heare her in this or other things pertaining to God's
14. Cyril, glorie or the good of men, (for the event heveth the contrarie, but it was a lenion to the compan-
15. Cyril, neate that heard it, and namely to his Disciples, that respect of kinde 1 should not draw them to doe
16. Cyril, anything against reason, or be the principal motion whi they doe their duties, but Gods glorie.

5. What foemen he had say.) By this you see, our Lady by her simple prudence, and eneter famil-
6. Cyril, iarship and acquaintance with all his maner of speaches, knew it was no checke to her, but a do-
7. Cyril, daine to others: and that he had no repulse, though he seemd to say her name was not yet com-

Our Ladies intercession.

Translators of the holy Scriptures.

Chrust with his presence honoureth and appro-
ach the Mariage.

Our Lady's doubt-

er: not but

Christ vvl孵化
t her petition.
to work miracles: not doubting but he would begin a little before his ordinary time for his sake, as S. Cyril thinketh he did: and therefore the admiral neth the waiters to marke well, & to execute li. 5 in 10. Whatsoever Christ should bid them do.

15. (Cf. them out.) By this chastising corporally the defiers and abusers of the Temple, he doth not only shew his power, that being but one poor man he could by force execute his pleasure upon so many sturdy fellows: but also his fourteen sit in office of offenders, and that not upon their souls only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual instillation, upon their bodies and goods also. That the Spirituals may learn, how far and in what cases, for lust of Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of God's Church, according to the Apostle's allusion 1 Cor. 1, if any defile the Temple of God, him will God destroy.

20. Iesus committet was him [a]. S. Augustine applieth this their faith and beleefe in Christ, suddenly raised upon the admission of his wonder, but yet not fully formed or established in them, viz., the faith of Nonisces or Catechumens in the Church, and Christ's not committing his Person to them as yet, to the Churches like Wandering and Wisdom, in not opening not giving to them our Lord in the E. Sacrament, because al were not to be trusted with such high point without full trial of their faith.

CHAP. III.

He teacheth Nicodemus, that he come to the kingdom of God, Baptism is necessary, as being our regeneration. 10 Which point Nicodemus doth not understand. 11 be his Father that they must believe him, and yv that good cause there is for them so to doe. 12. After this he al's baptized, and yvn like wise at the same time. 13 Whereupon a question being made, whether Baptism be better. 14 Whereupon is being by saying, that he is so far inferior to Christ, as a more man to God most high.


ND there was a man of the Pharisees, named Nicodemus, a prince of the Iewves. This man came to Iesus by night, and said to him, Rabbi, vve know that thou art come from God a master, for no man can do these signs which thou doest, vnes God be with him. Iesus answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne again, he can not see the kingdom of God. Nicodemus said to him, How can a man be born, when he is old? can he enter into his mothers womb be again and be born? Iesus answered, Amen, Amen I say to thee, Vnles a man be born again of vwater and the Spirit, he can not enter into the kingdom of God. That which is born of 6 the flesh is flesh: & that which is born of the Spirit, is Spirit.

Marueil not, that I said to thee, You must be born again. 7 The Spirit breathed where he will: and thou hearest his voice, but thou knowest not whence he commeth and whither he goeth: fo is every one that is borne of the Spirit. Nicodemus answered, & said to him, Howv can these things be done? Iesus answered, and said to him, Thou art a 10 master.
maister in Israel, and art thou ignorant of these things?

† Amen, Amen I say to thee, that vvwe spake that vvwhich vvwe knowv, and that vvwhich vvwe have seen vvwe testifie, and our test

† t If I have spoken to you earthly things, and you beleeue not: howv if I shal spake to you heavenly things, vvvil you beleeue? t And no man hath ascended into heaven, but he that descended from heaven, the Sonne of man vvwhich is in heaven. t And as * Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: t that every one vvwhich beleeueth in him, perish not, but may have life everla\nc\n\n† For so God loued the vvworld, that he gave his only-begotten so\nn\n\n† t For God sent not his sonne into the vvworld, to judge the vvworld, but that the vvworld may be saved by him. 

† t He that beleeueth in him, is not judged, but he that doeth not beleeue, is already judged: because he hath not beleeu\n\n† in the name of the only-begotten so\n\n† t And this is the judgment: because the light is come into the vvworld, and men have loued the darkenesse rather then the light; for their vvorkes were euil. t For every one that doeth evil, hateth the light, and commeth not to the light, that his vvorkes may not be controuled. t But he that doeth vertie, commeth to the light, that his vvorkes may be made manifest, because they were done in God. 

t t After these things I ES w v came and his Disciples into the countrie of Le\nv\n
† t And Iohn also wvas baptizing in Ænon beside Salim: because there wvas much vvater there, and they came, and vvere baptized. t For Iohn wvas not yet ca\n\n† t And there rose a question of Iohns disciples vv\n
† t And they came to Iohn, and said to him, Rabbi, he\n\n† t I am not CH\v\n
† t Your felues doe beate me vvitnesse, * that I said, I am not CH\v\n
† t He that hath the bride, is the bridegome: but the frende of the bridegome that standeth and heareth him, rejoiceth vv\n\n\n† t This my ioy therefore is fill
led. † He must increase, and I diminish he. † "He that cometh from aboue, is aboue al. He that is of the earth, of the earth is, and of the earth he speaketh. He that commeth from heauen, is aboue al. † And what he hath seen and heard, he that testifieth: and his testimonie no man receiuet. † He 33 that hath receiued his testimonie, hath signified that God is true. † For he vvhom God hath sent, speaketh the vwords of 34 God. for God doth not giue the spirit by measure. † The Fa- 35 ther loueth the Sonne: & he hath giuen al things in his hand. † He that beleueth in the Sonne, hath life everlastiuing: but he 36 that is incredulous to the Sonne, shal not see life, but the vvrath of God remaineth vpon him.

ANNOTATIONS

Baptism in water necessarie to salvation.

Baptism is not necessary, but otherwise supplied.

Every infidel, and namely heretike, are judged already.

The excellency of Christ's power and graces.

CHAP.

Tilt. 1, 70. He that commeth from aboue.) As though he should say, No man that comes to Christ so faith and make less account of me. For, his baptism and his preaching and his power are al from heaven immediately. He bringeth al from the very bottom, moral 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, even according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all souermantie in heauen and earth are bestowed upon him as he is man also.
CHAP. III.

According to S. John.

Having learned because of the Pharisees in the way to Galilee he talketh with a Samaritan woman, telling her that he was a divine teacher of everlasting life. 

She having been already known as a sinner, prefers the Levitical religion before the Samaritans, but not the Christian Catholic religion before them, as is evident from her testimony and from her being one of many Samaritans to whom he spoke; here the meaning sometimes telling his Disciples of the harvest he could send them in. 

The Samaritans also receive him, where against he wrought his first miracle.

1. Wherefore understood that the

PHARISEES heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 

and he had of necessity to pass through Samaria. He commeth therefore into a city of Samaria, which is called Sichar: beside the manner that Jacob gave to Joseph his son. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, and set upon the fountain. It was about the first hour.

2. There commeth a woman of Samaria to draw water.

Wherefore understood that the Pharisees heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 

3. and he had of necessity to pass through Samaria. He commeth therefore into a city of Samaria, which is called Sichar: beside the manner that Jacob gave to Joseph his son. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, and set upon the fountain. It was about the first hour.

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5. Wherefore understood that the Pharisees heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 

6. and he had of necessity to pass through Samaria. He commeth therefore into a city of Samaria, which is called Sichar: beside the manner that Jacob gave to Joseph his son. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, and set upon the fountain. It was about the first hour.

7. There commeth a woman of Samaria to draw water. 

8. Wherefore understood that the Pharisees heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 

9. and he had of necessity to pass through Samaria. He commeth therefore into a city of Samaria, which is called Sichar: beside the manner that Jacob gave to Joseph his son. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, and set upon the fountain. It was about the first hour.

10. There commeth a woman of Samaria to draw water. 

11. Wherefore understood that the Pharisees heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 

12. and he had of necessity to pass through Samaria. He commeth therefore into a city of Samaria, which is called Sichar: beside the manner that Jacob gave to Joseph his son. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, and set upon the fountain. It was about the first hour.

13. There commeth a woman of Samaria to draw water. 

14. Wherefore understood that the Pharisees heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 

15. and he had of necessity to pass through Samaria. He commeth therefore into a city of Samaria, which is called Sichar: beside the manner that Jacob gave to Joseph his son. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, and set upon the fountain. It was about the first hour.

16. There commeth a woman of Samaria to draw water. 

17. Wherefore understood that the Pharisees heard that Jesus makes disciples, and baptizeth, the Lord, (howbeit Jesus did not baptize, but his Disciples) he left Levirite, and went again to Galilee. 


This woman is a figure of the Church, not yet justified, but not to be justified. Aug. trad. 12 in lomax.

There were many other causes why the faithful Jews could not abide the Samaritans, but their precise abstaining from their companie & coterie, was their Schismatical Temple and seruice in most Garism. c He speaketh of his baptizing in the Holy Ghost. See loc. c. 7,15.
band. I x s v s faith to her, Thou haft said vvel, that I have no husband. † For thou haft had five husbands: and he 18 whom thou novv haft, is not thy husband. this thou haft said truely.

† The vwoman faith to him, Lord, I perceiue that thou art 19 a Prophet. † Our fathers adored in this mountaine, and you 20 say, * that at Hierusalem is the place vwhere men must adore. † I x s v s faith to her, Vwoman beleue me, that the house 21 shal come, vwhen 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 Ievvnes. † But the houre commeth, and novv it is, vwhen the true 23 adorers shal adore the Father "in spirit and veritie. for the Fa- ther also seeketh such, to adore him. † God is a spirit, and 24 they that adore him, must adore in spirit and veritie. † The 25 vwoman faith to him, I knowv that M e s s i a s commeth, (vwhich is called C h r i s t) : thersfore vwhen he commeth, he vvil thevv vs al things. † I x s v s faith to her, I am he, that 26 speake vvith thee.

† And incontinent his Disciples came: and they marueiled 27 that he talked vvith a vwoman. No man for al that said, Vvhat seeketh thou, or vwhy talkest thou vvith her?

† The vwoman thersfore left her vvater povr: and she vvent 28 into the citie, and faith to those men, † Come, and see a man 29 that hath told me al things vvhatsoeuer I haue done. Is not he C h r i s t? † They vvent forth thersfore 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 vwhich you knowv not. † The Disciples thersfore said one to 33 an other, Hath any man brought him for to eate? † I x s v s faith 34 to them, My meate is to doe the vvil of him that lent me, to perfic his vvoske. † Doe not you say that yet there are soure 35 moneths, and haruest commeth? Behold I say to you, lift vp your eies, and see the countries, that they are vwhite already to haruest. † And he that reapeth, receiueth hire, 36 and gathereth fruite vvto life everlafting: that both he that soweeth, and he that reapeth, may reioyce together. † For 37 in this is the saying true: that it is one man that soweeth, and it is an other that reapeth. † I haue sent you to reap that 38 vwhich you laboured not: others haue laboured, and you haue
haue entred into their labours.

† And of that citie many beleueed in him of the Samaritans, for the word of the woman giuing testimonie, that he told me all things whatsoeuer I haue done. † Therefore when the Samaritans vvere come to him, they desired him that he vwould tarie there. And he taried there tvvo daies.

† And many more beleueed for his owne word. † And they said to the woman, That now not for thy saying doe vve beleue: for our selues haue heard, and doe knovv that this is the Saviour of the vworld in deede.

† And after the tvvo daies he departed thence: and went into Galilee. † For I esvs heim self gave testimonie that a Prophet hath not honour in his owne countre. † Therefore *when he was come into Galilee, the Galilæans received him, vvhereas they had seen all things that he had done at Hierufalem in the festial day: for them selues also came to the festial day.

† He came againe therselfe into Cana of Galilee, *Vvhere he made vwater vvine. And there vvas a certaine lord vvhose sonne vvas sick at Capharnæum. † He having heard that I esvs came from Ievvrie into Galilee, went to him, and desired him that he vwould come dvvnne & heale his sonne.

† for he began to die. † I esvs therefore said to him, Vnlesse you see signes and vvonders, you beleue not. † The lord saith to him, Lord, come dvvnne before that my sonne dye. † I esvs faith to him, Goe, thy sonne liueth. The man beleeued the word that I esvs said to him, and went. † And as he vvas nowv going dvvnne, his seruants mette him: and they brought vvord, laying, That his sonne liueth. † He asked therefore of them the house, vvhernine he vvas amended. And they said to him, That yesteyday at the seuenteenth houre the feuer left him. † The father therefore knevv that it vvas in the same houre vvhernine I esvs said to him, Thy sonne liueth: and him self beleued and his vvhole house. † † This againe the second signe did I esvs, vvhen he vvas come from Ievvrie into Galilee.
The true Temple prevailing.

The true Temple is proved by continual succession.

Christian adoration throughout all nations in every place, in spirit and verity, that is, in the Sacraments and service of the new law, ful of spirit and grace: in the verity of things before prefigured, specially the true sacrifice of Christ's body and blood.

The 2 parts:
The acts of Christ in Jewrie (having already begonne his solemn manifestation in Galilee Mt.4.42) the second Parochie of his preaching.

Curing a lamed man at the pool of miracle, because he deth is on the Sabboth, the blind lesten do performe hym: 7, and againe because it sheweth that God is our natural father. 10 His thereupon comen inwith joyfuling, theSanders operation and he to be in every thing alone, and that he triall do greater things then these miraculous cures, to yovv, 31 quicke the dead in situ as jnime, as being appointed judge of all: 12, 32 yeu and quicken the dead in situ as 33, the invisible judge at the righte, 33 and there are not举措 of his humour, but he shows it to be, 33 a 7, 420 Baptised, 33 her or a miracoulous 202: 17 his fathers name as he baptysed. 39 the Scripture also, name of 345.

After
AFTER these things there was a festial day of the leves, and \( I \) \( E \) \( S \) \( V \) \( S \) went vp to Hierusalem. \( t \) And there is at Hierusalem a pond, which in hebrew is signified Bethsaida, having five porches. \( t \) In these lay a great multitude of sickle persons, of blinde, lame, vthered, expecting the stirring of the vwater. \( t \) And an Angel of our Lord descended at a certaine time into the pond and the vwater vvas sturred. And he that had gone downe first into the pond after the sturring of the vwater, vvas made whole of whatsoever infirmitie he vvas holden. \( t \) And there vvas a certaine man there that had been eight and thirtie yeres in his infirmitie. \( t \) Him when vvas lyng, & knevv that he had novv a long time, he faith to him, Vvilt thou be made whole? \( t \) The sickle man answered him, Lord, I have no man, vwhen the vwater is troubled, to put me into the pond. For vvhiles I come, another goeth downe before me. \( t \) \( I \) \( E \) \( S \) \( V \) \( S \) faith to him, Arise, take vp thy bed, and vvalke. \( t \) And fowth vwith he vvas made whole: and he tooke vp his bed, and vvalked. And it vvas the Sabbath that day. \( t \) The leves thierefore faith to him that vvas healed, It is the Sabbath, thou maist not take vp thy bed. \( t \) He ansvvered them, He that made me vwhole, he said to me, Take vp thy bed, and vvalke. \( t \) They asked him thierefore, Vvhat is that man that said to thee, Take vp thy bed, and vvalke? \( t \) But he that vvas made whole, knevv not vwho it vvas. For \( I \) \( E \) \( S \) \( V \) \( S \)ocations aside from the multitude standing in the place. \( t \) Afterward \( I \) \( E \) \( S \) \( V \) \( S \) findeth him in the temple, and said to him, Behold thou art made vwhole: *sinne no more, lest some vvorfe thing chaunce to thee. \( t \) That man went his vway, and told the leves that it vvas \( I \) \( E \) \( S \) \( V \) \( S \) that made him vwhole. \( t \) \( I \) \( E \) \( S \) \( V \) \( S \) thereupon the leves persecuted \( I \) \( E \) \( S \) \( V \) \( S \), because he did thesse things on the Sabbath.

\( t \) But \( I \) \( E \) \( S \) \( V \) \( S \) ansvvered them, My father vworketh vn-till now, and I doe vvorke. \( t \) Therevpo therefore the leves sought the more to kil him: because he did not only breake the Sabbath, but also he said God was his father, making himself equal to God. \( t \) \( I \) \( E \) \( S \) \( V \) \( S \) thierefore ansvvered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of him self, but that vwhich he seeth the Father doing.
For whatsoever things he doeth, these the Sonne also doeth in like manner. 

† For the Father loueth the Sonne, and he loveth him of things that him self doeth, and greater workes then these vil he shev him, that you may marueil. † For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth yvrom he vil. † For neither doth the Father judge any man: but al judgement he hath gien to the Sonne, † that all may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, vwho sent him. † Amen, amen I say unto you, that he which heareth my word, and beleeueth him that sent me, hath life everlasting. and he commeth not into judgement, but shal passe from death into life. † Amen, amen I say to you, that the houre commeth, and sov ny it is, when the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue. † For as the Father hath life in him self: so he hath gien to the Sonne also to haue life in him self: † and he hath giuen him power to doe judgement also, because he is the Sonne of man. † Marueil not at this, because the houre commeth vwherein al that are in the grapes, shal heare his voice, † and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil, into the resurrection of judgement. † I can not of my self doe any thing. As I hear, so I judge: and my judgement is iust, because I seeke not my vil, but the vil of him that sent me. † If I giue testimonie of my self, my testimonie is not true. † There is another that giueth testimonie of me: and I know that the testimonie is true vvhich he giueth of me.

†* You sent to Iohn: and he gau testimonie to the truth. 33 † But I receive not testimonie of man: but I say these things that you may be saued. † He was the lampe burning and shining. And you would for a time reioyce in his light. † But I have a greater testimonie then Iohn. For vwho doeth things vvhich the Father hath giuen me to perfite them: the very vwho doeth them felues vvhich I doe, giueth testimonie of me, that the Father hath sent me. † And the Father that sent me, him self hath giuen testimonie of me. neither haue you heard his voice at any time, nor seen his shape, † and his word you haue not remaining in you: because vwho he hath sent, him you beleeue not. † "Search the :: scriptures, for you think"
thine in them to have life everlasting: and the same are they that give testimony of me: t and you vvil not come to me that you may have life. t Glorie of men I receive not. t But I haue knovven you, that the loue of God you haue not in you. t I am come in the name of my Father, and you receive me not: if an other shall come in his owne name, him you vvil receive. t Hovv can you beleeue, that receive glorie one of an other: and the glorie of God only, you seek not? t Think not not that I vvil accuse you to the Father. there is that accusseth you, Moryses, in vwhom you truist. t For if you did beleeue Moryses: you vwould perhaps beleeue me also for of me he hath vwritten. t And if you do not beleeue his vvritings: hovv vvil you beleeue my vwords?

ANNOTATIONS

CHA. V. ACCORDING TO S. JOHN.

1. A pond. This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be dittinly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yet to the great commendation of it, doth give vnto the creatures of the same a shadow of that glory and evidence of that blessedness which we have in Christ, and of which the Angels and Saints are witnesses, even those which were in the beginning of the world, that have ever since continued in their testimony to this day. Second, that he giveth such vnto the creatures specially which are by vve and occupying in sacred functions or other wise, as it were sanctified; for this pond was vwher the carcasses of the dead were first washed, to which being alwayes red (as S. Jerom saith) with the blood of hostes, this force was given, for the commendation of the sacrifices of the Law there offer'd. How much more may we acknowledge such worke of God miraculously done in or about the Sacrifice or Sacrament of the new Testament, which faithfull men wholly tested and condemned for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was given at one time more than another, & rather in a great number of days than other times, for this was the first such worke of the Angel of God, & as such more sanctified, and when the people made greater conuersation: which sheweth that we should not vnderstand such miracles done at the Memories and feates of Martyrs or other great Favourables, more than at other places & time. Fourthly, that the Angels and some special Saints are Presidens or Patrones of such places of miracle, and Workers also vnder God or the effects that there extraordinary naylie be done. Which ought to make Christianes leefe doubt, that the force of divers waters in the world is null: attributed by our forefathers and good flowes to the pravitys and presence of Saints, which prostrate incredulous men referre onely to nature, vanously pretending that God is more glorified by the Workers of nature, which be of his ordinarie providence, then by the graces of Miracles given to his saints or Angells by his extraordinary providence. Fifthly, that miracles be not wrought on men by their faith onely, but as well by their presence in spirit as in body, or upon the parties desire or determination only, according to the Henetikos pretext that God is a like present by his power and grace to every man and place, and that the men need not to go from their owne house or country to seeke holies or health at the places of Chrisits. The same is certaine, for none could have beneffit of this water but he that could touch it, and be in its corporall and spiritual presence; and at that full time when the water was in motion by the Angel. Yea likewise we may consider that in such cases to make the matter more marveulous, rare, and more earnestly to be fought for, and to signifie to the people of God, that he that is reckoned in both such extraordinary operations in his own wil and commandement, with out such rules of these matters, a figure of the best and surest way to come into the pond after the Angel came and washed the same. Frequently, that these graces of corporate grace and pleasure, are given to this water. To prescribe the like force of the Sacrament of Baptisme for the cure of foule sinne, except we do not take the correspondence thereof to the ordinary use thereof. Lastly, Christ by his power of excellency and prerogative could and did heal this poor man, that
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8 Christ extraordinarily health and faith without creatures.

That could get no body to help him into the water, because he earnestly and long desired the reme-
die by God appointed, but was excluded by necessity: as our Lord saith al such as die without
Baptism, if they be in own persons earnestly intended, desired, and sought for the same.

10. Sinne no more.) We may gather hereby that this man long infirmity was for punishment of
his offenses, and that men often attribute their sickness to other natural defects, and seek for reme-
dies of the world in vain, when the time for which it was sent, remaineth, or is not repented of:
and therefore that in all infirmities men should first return to God & goe to their Godly fathers,
and then call for the worldly Philiscions afterward.

9. i. referee, not.) Our Master meaneth that such testimonie is not necessary to him, nor that
the truth of his Divinity dependeth on worldly witnesses or men’s commendations: though to va
such testimonies be agreeable and necessarie. and so for our instruction he vouchsafeth to take the
testimonies of John the Baptist and Moses and the Prophets: and departing out of this world, to
send forth all his Apostes, and in them Faithful and Lawful Pastors, to be his witnesses from Hierusalem to the ends of the world.

19. Search the Scriptures.) He reprehendeth the Levites, that reading daily the Scriptures and
acknowledging that in them they should finde life and salvation, they yet looked out them to superfi-
cially and they could not finde therein him to be Christ their King, Lord, life, and Saviour.
For the especial ministers & Scribes of the Levites then, were like unto our Hieretikes now, who be
ever talking and turning and shuffling the Scriptures, but are of men most ignorant in the deepe
knowledge thereof. And therefore our Master referreth them not to the reading onely or learning
them without books, or having the sentences thereof gloriously painted or written in thier
Temple, house, or coenes: but to the deepe searche of the meaning and mysteries of the Scriptures,
which are not so easily to be seen in the letter.

CHAP. VI.

Hearing vsch fine leaue se fine thousand. 16 (walking also the night after upon the
sea,) 22 on the mount the people stoope upon referring unto him, 27 he proac
teth to vse them of the bread which he vsed gave: telling them that he is come
from heaven and therefore able to give fine bread as it the world leare his
own fleshe: and that ale he will shal believe as much as. 28 Many woul

AFTER these things Isr vs vvent beyond t
the sea of Galilee, vwhich is of Tiberais;
and a great multitude folovved him, be-
cause they favv the signes vvhich he did
upon those that were sickle. Isr vs ther-
fore went vp into the mountaine, and there
be fare with his Disciples. And the Pasche was at hand, 4
the festual day of the levves. When Isr vs therfore had
listed vp his eies, and favv that a very great multitude com-
meth to him, he faith to Philippe, Vhence shal vve bie
bread:that these may eate. And this he said, tempting him. 6
for him self knev vwhat he vwould do. Philippe anlyved
red him, Tvvo hundred penie vworth of bread is not sufi-
cient for them, that every man may take a little piece. 7 One 8
of his Disciples, Andrev the brother of Simon Peter, faith

Mt. 14,
6, 31.
Lu. 9, 10.
to him, there is a boy here that hath five barley loaves, &c.
vivo fishes: but vwhat are these among so many? † Iesus therfore faith, Make the men to sit downe. And there was much graffe in the place. The men therfore sate downe, in number about five thousand. † Iesus therfore tooke the loaves: and when he had given thankes, he distributed to them that sate. In like maner also of the fishes as much as they vwould. † And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. † They gathered therfore, and filled five large baskets vwith fragments of the five barley loaves, vwhich remained to them that had eaten. † Those men therfore vwhen they had seen vwhat a signe Iesus had done, said, That this is the Prophet in deede that is to come into the vvorld. † Iesus therfore vwhen he knew that they vwould come to take him, and make him king, * he fled againe into the mountaine him self alone. †

† And vwhen even vwas come, his Disciples vvent downe to the sea. † And vwhen they were gone vp into the shippe, they came beyond the sea into Capharnaum, and now it vwas darke, and Iesus vwas not come vnto them † And the sea arose, by reason of a great vvind that blew. † Vvhen they had rowed therfore about five and twenty or thirtie furlonges, they see Iesus vwalking vpon the sea, and to draw vv nigh to the shippe, and they feared. † But he faith to them, It is I, feare not. † They vwould therfore have taken him into the shippe: and forthvvith the shippe vwas at the land vnto which they vvent.

† The next day, the multitude that fode beyond the sea, savv that there vwas no other boate there but one, and that Iesus had not entred into the boate vwith his Disciples, but that his Disciples only vwere departed: † but other boates came in from Tiberias beside the place vwhere they had eate the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. † Vvhen therfore the multitude savv that Iesus vwas not there, nor his Disciples, they vvent vp into the boates, & came to Capharnaum seeking the bread, our Lord ii giving thankes. 

23. Mr. 6,46.
perisheth, but that endureth vnto life euerlafting, vwhich
the Sonne of man vvil giue you. For him the Father, God,
hath signe. t They saide therefore vnto him, Vwhat shal vve 28
doe that vve may vvorke the vvorke of God? t I Es v 29
answered, and laide to them, This is the vvorke of God,thar
you beleue in him vwhom he hath sent. t They saide ther-
fore vnto him, Vwhat signe therefore doest thou, that vve may
see, and may beleue thee? vwhat vvorkest thou?

† Our * fathers did eate Manna in the defert, as it is vvrit-
ten, Bread from heauen be gane them to eate. † I Es v 32
to them, Amen, amen I say to you, Myles gane you not the
bread from heauen, but my Father giueth you" the true bread
from heauen. t For the bread of God it is that descenden33
from heauen, and giueth life to the vworld. † They saide ther-
fore vnto him, Lord, giue vs alvaies this bread. † And 35
I Es v said to them, I am the bread of life, he that commeth
to me, shal not hunger: and he that beleueth in me, shal
never thirst. † But I laide to you that both you have seen me 36
and you beleue not. † Al that the Father giueth me, shal 37
come to me: and him that commeth to me I vvil not cast
forth. † Because I descended from heauen, not to doe mine 38
ovn vvil, but the vvil of him that sent me. † For this is the 39
vvil of him that sent me, the Father: that al that he hath giu-
me I leefe not thereof, but raise it in the last day. † And this 40
is the vvil of my father that sent me: that every one that feeth
the Sonne, and beleueth in him, haue life euerlafting, and
I vvil raise him in the laft day. †

† The leves therfore murmured at him, because he had 41
saide, I am the bread vwhich descended from heauen: † and 42
they saide, Is not this I Es v the sonne of Ioseph, vwho father
and mother vve knowv? How then saith he, That I
descended from heauen? † I Es v therfore answered and 43
said to them, Murmure not one to an other: † no man can 44
come to me, vnles the Father that sent me, draw him: and
I vvil raise him vp in the laft day. † It is vwritten in the Pro-
phets, And I shal be desire of God. Every one that hath heard of
the Father, and hath learned, commeth to me. † Not that 46
any man hath seen the Father, but he vwhich is of God: this
hath seen the Father. † Amen, amen I say to you, he that be- 47
leeueth in me, hath life euerlafting. † I am the bread of life. 48
† Your fathers did eate" Manna in the defert: and they died. 49
† This
† This is the bread that descendeth from heaven: that if any man eat of it, he shall live for ever: and the bread which I will give is my flesh for the life of the world. -1  
† The leueves therefore strove among themselves, saying,  
52 † Hoxx can this man give vs his flesh to eate? † I ss vvs therfore said to them, Amen, amen I say to you, "Vnles you eate the flesh of the Sonne of man, "and drinke his bloud," you shal not haue life in you. † He that eateh my flesh, and drinketh my bloud, hath life everlaisting: and I vvil raise him vp in the last day. -1 † For my flesh, is "meate in deedie: and my bloud is drinke in deedie. † He that eateh my flesh, and drinketh my bloud, abideth in me, and I in him. † As the living father hath sent me, and I liue by the father: and he that eateh me, the same also shal liue by me. † This is the bread that came dovvne from heaven. Not as your fathers did eate Manna, and died. "He that eateh this bread, shal liue for euer. -1 † These things he said teaching in the Synagogue, in Capharnàum.
60 † Many therfore of his Disciples hearing it, said, This saying is hard, and whoo can heare it? † But I ss vvs kowving vwith him selft that his Disciples murmured at this, he said to them, Doth this scandalize you? † "If then you shal see the Sonne of man ascend vwhere he vvas before? † It is the spirit that quickeneth," the flesh profiteth nothing. The vvorld by that I haue spokent to you, be spirit and life. † But there be certaine of you "that beleuue not. For I ss vvs kneve from the beginning vvho they vvere that did not beleuue, and vvho he vvas that vwould betray him. † And he said, Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. † After this many of his Disciples vvent backe: and nowv they vvalked not vwith him.
67 † I ss vvs therfore said to the Tvvvelue, Vvhat, vvil you also depart? † Simon Peter therfore answerev him, Lord, to vvho me i haue goev thou hast the vvordes of eternaal life.  
69 † And vve beleuue and haue knovven that thou art Christ the sonne of God. † I ss vvs answerev them, Haue not I choosen you the Tvvvelue: &c of you one is a devill? † And he meant Ludas Tlarot, Simons sonne: for this same vvvas to betray him, vverhers as he vvas one of the Tvvvelue.
Why Christ is called bread: & believing eating.

What signifies. The true bread.

The Sacrament called bread.

God draweth vs with his free will.

The manifold preeminces of the B. Sacrament about Manna.

In the B. Sacrament, Manna; or a Jewishe word.

The real presence.

Receiving in both kinds not necessarie.

The Sacramental receiving of Chrift's body, not always necessary to salvation.

Annotations Chap. VI.

236. THE GOSPEL

Ann. 2. Why Christ is called bread: & believing eating.

Ann. 3. What signifies. The true bread.

Ann. 4. The B. Sacrament called bread.

Ann. 5. God draweth vs with his free will.

Ann. 6. The manifold preeminces of the B. Sacrament about Manna.

Ann. 7. In the B. Sacrament, Manna; or a Jewishe word.

Ann. 8. The real presence.

Ann. 9. Receiving in both kinds not necessarie.

Ann. 10. The Sacramental receiving of Chrift's body, not always necessarie to salvation.
CHA. VI.  ACCORDING TO S. JOHN.

nedly mitaketh him: but his fuite is that they were by the right of their Baptims to Christ. The true meat
body Mystical, and thereby spiritually partners of the other Sacraments also of Christ's body and
ning of S. An-
bleud. As all Catholike men that be in prision, insomuch with the Church of God in hart and desire giue wordes
to receive and be partners with the Church of this Sacrament, and those specially that devoutly touch- ing
beare Malle and adore in presence the body and blood of Christ, insomuch with the Priest, al
fants receiving the Sacrament themselves, though at every time the same not Sacramentally, of the B. Sacra-
kind were often giren even to infants to landlike them, yet, as the holy Council hath declared it
were never ministered vnto them with opinion that they could not be saved without is, and there-
therefore the Hebrews do vnitely charge the Church and the Fathers with that error.

Cirs. li.
Hilarie. li. vi. de Tran. And S. Cyril againe thus. Though by nature of our fuit do vnt to be corporall, yet by
participation of life true are reformed to the providence of life. For not only one soule there to be lifted up by
the body Christ to life everlasting, but the whole grose terrestrial body of ours is to be transmuted into

Tertul. do. by touching, fasting, and eating true acceptable food of Christ body, And though Christ faith, I vnt vnt in
rare. car.
up, he meanes that this body Christ be eaten, I had vnt him. Our fuit (Saint Tertullian) eateth the body
and blood of Christ, that his soules may also be fasted, therefore they had both haine one retournd at the Rej-
restred. And S. Ireneeus. How vnt he affirmes that our bodies be not capable of life everlasting, which is
nourish not by the body and blood of our Lord! Either let them change their opinion, or else vnt in offering the


The effect of the B. Sacrament both in our body and soul.

Cirs. liii.
Manna, Was not the true meat nor the water of the rocke, the drinke in
deeder: for they did but dryne death and famine for a time and for this life. But the body of
Christ was the true food nourishing to life everlasting, and his blood the true drinke that doth prevent death ever-
veterly, for they be not the body and blood of a more man, but of him that was joyned to life made life:
and therefore the body and members of Christ, because by this benediction of the mystery were vurned
the joyned of God him self: so saith S. Cyril li. c. 16 in 10.

Cirs. liv. c vi. e.

This pugnacy of Council prooueth that for the grace and
effect of the Sacrament, which is the life of the foule, there is no difference whether a man receive
two kindes or one, because our Saviour who before attributed life to the fasting and drining of
his body and blood, doth here also affirm the same effecte, which is life everlasting, to come of
eating one under one forme. Thence do the Hebrews be lievous calumnators that would make
the people beleue, the Catholike Church and Priests to have destroys from the grace and
benefite of one of the kindes in the Sacrament. Nay, it is thou that daure the reuereance of the world, by
taking away both the real substance of Christ and the helpe and comfort from one kindes, and


The whole grace and effect thereof in one kind, and therefore the people not daunted.

Ep. 111 c. ad la\-un-

and all manner.

from examples of receivng in one or two kindes, but wholly irre\-
different, according to the body Churches ap\-

authoritie of Scriptures and the Primitive Church for receiv-
go in one kind.

The causes of the Churches practice & ordina-
ic e concerne of one kind.

Cir. ii.

For the people that haue receive, and all other particular pointes, Which him self (Saiith S. Augus-
tine) did enuff order for, that he thought he should do that to the Priest, by whom he was to dispose the Churchs
affaires, though both he and the Apostles and the Fathers of the primitive Church left very examples
of receiving in one kind. Christ saith Emanuie, The Apostles Acts a. 11. The primitive Church
in givenge the blood onely to children, Cyp. li. de laudis. m. 10. in retaining more commonly the
body onely, Tertul. li. ad un. m. 4. Cypri. li. de laudis. m. 10. in houling the tiche therewith,


Enob. Ec. nis. li. c. 10. in the holy Erematas also that receivd and returned it commonly and
not in the blood. in the wildes. Basal. ep. ad Caesarem. Pass.ram. and in divers other cases which
were to long to rehearse.

Whereby the Church being warranted and in the rules thus taught by God's
spirit, as well for the receiveng of certaine hereites, that Christ God and man was not whole and
al in one part of the sacrament, as specially for that the Catholike people being nor enlarged, and
the communicants often so many at one, that neither so much vinese could be conveniently,
concerted, nor without manifold accidents of feedeing or abusing be receivd (vvereof the
Protestants have no regard, because it is but common vinese which they occupy, but the Church
knowing it to be Christs souvigne blye, must haue as dreadful regard therefore I lay the hath deceed.
and for some hundred yeares yet in vise, that the Priest laying Malle, shoulde alwayes both conte-
ken onely to such as have power therby to offer and consecrate. But the Lay men, and the Clerge
also vnder they doe not execute or i. Malle them iuices, shoulde receive in ony kinde, being there-
b: no leffe parcators of Christ whole perion and grace, then if they receivd both. For (as sa Paul
faith) it is that enacceth the heauenly parcater of the altar. Ic that eateth, tainte ne: for through there were
drink offerings or libations vyned lightly to every iocale, yet it was enough to caste onely of
one kind, for to be parcaters on the vhole.
Christ intimates, that such as believe his words to be the holy sacrament, and think it impossible for him to give his body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heaven. Which is proved true in the circumstances of this time. The whole principal reason against Christ's presence in the sacrament, is, that he is ascended into heaven; yea, who are to hold as to expound this same sentence for them; the subject, thus: It is not this body, nor flesh which will give you, that I will come with me to heaven. Whereby it meant only that the condition and qualities of his body in heaven should be other than in the sacrament, it were tolerable: for 5. Augustine speaks sometimes in that sense, but to deny the subsistence of the body to be the same, that is wicked.

1. The flesh profaned. If this speech were spoken in the sense of the sacramentaries, it is to take away many sacramentaries, and, death, no less his corporeal presence in the sacrament, for if his flesh were not profitable, all these things were vain. Therefore Christ denieth not his own: flesh to be profane, but that their gross and carnal conjuring of his words, of his flesh, and of the manner of eating the same, was unpalatable. Which is plain by the sentence following, where he warneth them, that his words be simple and life, of high mystical meaning, and not vulgarly and grossly, as they take them, and so they are, the vice of the scripture to call man shall have natural sense, reason, and carnal lustful or not reaching supernatural truths, flesh or blood, etc. They and blood remain not such to the eye of the Lord.

This carnalize then of theirs, flood in two points specially: first, that they imagined that he would kill him self, and cut & mangle his flesh into parts, & so give it them raw or to be eaten among them. Which could not be innocent, saith 5. Augustine: for that this conception of a semious and bavarious fact, and therefore they might and I should have been afflied, that he were commended of no fruits but one word: some were to be of his flesh, not carnal, but figurated word, and to be fulfilled in a sacrament in these, and a triune divine son, otherwise they could not comprehend the meaning of his flesh, in that sense. Secondly, that they should have thought of a mere man, and of a dead man also, when it should come to be eaten of which kind of flesh Christ here producetheth, that it profaneth nothing. Whereupon S. Cyril saith, That body is not of Peter or Paul or any other like, but of Christ 1 Es 1:19. Is. that is self; and therefore the body is flesh, in the flesh, the very fulness of the Diuinitie dwelling in us. And the holy Council of Ephesus in the 1. Anathematize expounded also by the Lord. 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 second sentence falsifie the theorems of those Cyprianists, holding man flesh must be in the Eucharist. Thus there. And S. Ign. insists much of Theodoret, and the rest of the Eucarisit and Transubstantiation be like. And it may be sufficiently demonstrated, that who never nor can not behold the sacrament to be Christ, because it is under the forms of bread and wine, and is eaten and drunken, would not then have believed that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mystery of bare bread and wine, nor any Morphological or Allegorical speech, that could make such a repose of his disciples resolute at once. When he laid he was a doore, a vine, a way, a Pastor, and such like (unto which kind of speeches the protestants ridiculously resemble the words of the holy sacrament) who was so mad to mistake them, or to forfay him for the same! For the Abples in the east would have placked them by the flesh, and said, God is not a way of masters, he spake of heaven. The cause therefore was their incredulity, and the height of the mystery, that for he might give us flesh it must be eaten in many places. Even such is the will beleever of the heretics about this matter at this day.

As Judas of al 52. Peter anathemateth for the Twelve, not knowing that Judas in hat was vaillebeliever he was already taught, and believed not Christ's former words touching the E. sacrament, but was to renounce, so Peter renounced afterward, as well as the others, and were furthered by the words of the C. Peter before: that 5. 1 Clem., 5. C. propl., that for no difficulty of his word, nor for any renounce (be it some general)
Chap. VII.

The Jews of Jerusalem, seeking his death, he walketh in Galilee: where he signifieth to his brethren that not in this fruit Samopegia, but in an other (as Wis. Pajchee following) the levves should kill him: that is, not when they should, but when he would. In so much that at the feast he teacheth openly in the Temple, and converseth many; 10 both in the middle day 11 and the first day thereof, witnessing any heres, though also the rulers fain to apprehend him.

After these things Jesus vwalked into Galilee, for he would not vwalk into the levvrie: because the levvves sought to kill him. And the festival day of the levvves, Scenopgia, was at hand. And his brethren said to him, Pasch from hence, and goe into levvrie: that thy Disciples also may see thy vworkes which thou doest. For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doest these things, manifest thy self to the vworld. For neither did his brethren believe in him. 11 Jesus therefore faith to them, My time is not yet come: but your time is alwayes readie. The vworld can not hate you, but me it hateth: because I giue testimonie of it, that the vworkes thereof are euel.

Goe you vp to this festival day: I goe not vp to this festival day: because my time is not yet accomplis hed.

When he had said these things, he tare in Galilee. But after his brethren were gone vp, then he also went vp to the festival day, not openly, but as it were in secrete. The levvves therfore sought him in the festival day, and said, Vhere is he? And there vwas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. Yet no man spake openly of him for fear of the levvves.

And when the festivitie was nayy halfe done, Jesus went vp into the temple and taught. And the levvves marueiled.

The Gospel vs Tuesday in the 4. weeke of Lent.
ueiled, saying, Hovv doth this man knovv letters, vvervhereas
he hath not learned? † Iesv s anfvered them, and said, My 16
doctrine is not mine, but his that sent me. † If any man 17
vvil doe the vvil of him, he shal vnderstand of the doctrine
whether it be of God, or I speake of my self. † • He that 18
speakevth of him self, seeketh his ovvne gloriue. But he that
seeketh the gloriue of him that sent him, he is true, and iniu-
sticue in him there is not. † Did not Moyfes giue you the law, 19
and none of you doe the law? † * Vvhvse you to kil 20
me? The multitude anfvered, and said, † Thou haft a deuii,
vwho seeketh to kil thee? † Iesv s anfvered, and said to 21
them, One vvereke I have done: and you doe al marueiel.
† Therfore * Moyfes giue you circumcision: not that it is 22
of Moyfes, but * of the fathers, and in the Sabboth you cir-
circuie a man. † If a man receive circumcision in the Sabboth, 23
that the law of Moyfes be not brokne: are you angrie at me
because I have healed a man vwholy in the Sabboth? † Judge 24
not according to the face, but judge iuft judgement.
† Certaine therfore of Hierualem said, Is not this he 25
vvhom they seek to kil? † And behold, he speakevth openly, 26
and they say nothing to him. Haue the Princes knovven in
deede that this is C H R I S T ? † But this man vve knovv vvhiche 27
he is. But vvhene C H R I S T crome, no man knovveth vvhence
he is. † Iesv s therfore cried in the temple teaching, and 28
saying, Both me you doe knovv; and vvhence I am you
know. And of my self I am not come, but he is true that lent
me, vvhom you knovv not. † I knovv him, because I am of 29
him, and he sent me. † They sought therfore to apprehend 30
him: and no man laide handes vpon him, because his house
was not yet come. † But of the multitude many beleuev 31
in him, * and said, C H R I S T vvhene he crome, shal he doe
more signes then these vvhich this man doeth? † The Pha-
risues heard the multitude murmuring these things touching
him: and the Princes and Pharises sent minifters to ap-
prehend him. † Iesv s therfore said to them, Yet a little time 33
I am vviuy you: and I goe to him that sent me. † * You seeke 34
me, and shal not finde: and vvhene I am, you can not come.
† The Ievves therfore said among them selues, Vvhither vvil 35
this man goe, that vve shal not finde him? Vvl he goe into
the dispersion of the Gétiles, and reache the Gentiles? † Vwhat 36
is this faying that he hath said, You shal seeke me, and shal
not
not finde: And vwhere I am, you can not come.

† And in the last, the * great day of the festiuitie vss vss
floode, and cried, faying, If any man thirst, let him come to
me, and drinke. † He that beleeeueth in me, as the scripture
faith, Out of his belly shall flow rivers of living xxxxxx. † (And this he
said of the Spirit that they shold receiue vvhich beleueed
in him. † if for as yet the Spirit vvas not giuen: because Ixxxv
vvas not yet glorified.)

† Of that multitude thersfore, vvh en they had heard these
words of his, some said, This is the Prophet in deede. others
said, This is CRIST. But certaine said, Vwhy, doth
CHRIST come from Galilee? † Doth not the * scripture say,
that of the seed of Davud, and from Bethleem the tovvne
vwhere Davud vvas, CRIST doth come? † Therfore there
arose dissension in the multitude for him. † And certaine of
them vvhould have apprehended him: but no man laid handes
upon him. † The ministers thersfore came to the cheefe
priests and the Pharisees. And they said to them, Vwhy haue
you nor brought him? † The ministers answered, Neuer.
† did there man so speake, as this man. † The Pharisees ther-
fore answered them, Vwhy, are you also seduced? † Hath
any of the Princes beleueed in him, or of the Pharisees? † but
this multitude that knoweth not the law, are accused. † Nic-
odemus said to them, † he that came to him by night, vvhou
was one of them. † Doth our law judge a man, vnyles it first
heare him, and knowe vvhat he doeth? † They answered,
and said to him, Vwhy, art thou also a Galilea? Search, and see
that from Galilee a Prophet riseth not. † And every man re-
turned to his house.

CHA. VIII.

Against in the Temple (obeying an accusation after his merciful manner, and yet
resolving declaring against his enemies that he was a favourer of none, no more
than Moses), he teacheth openly, and is not for at that apprehended, telling
them both of his Godhead, 21 and of their reproach, 22 of his exaltation ob-
so by their Crucifying of him. 21 bringing the believers to perfections: 22 and
showing them that heke his death, that they are neither free. 23 nor of Abra-
ham, 24 nor of God, 25 but of the Deiul. 26 but that his life is of God,
and greater and unconquered than Abraham. 27 For the vvhich they get
abuse to frame him, but is vapour.

Hh AND
And Iesvs went into the Mount-oliet: and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

† And the Scribes and Pharisees bring a woman taken in aduoutrie: and they did set her in the middles, † and said to him, Master, this woman was euene novv taken in aduoutrie.

† And * in the lavy Moyfes commaundes vs to stone such. What saidst thou therefor? † And this they said tempting him: That they might accuse him. But Iesus bovving him self dovnne, with his finger vrote in the earth. † When they therefor continued alking him: he lifted vp him self, and said to them, He that is without sinne of you, let him first throw the stone at her. † And againe bovving him self, he 8 vrote in the earth. † And they hearing, vwent out one by one, beginning at the seniours: and Iesus alone remained, and the woman standing in the middles. † And Iesus lifting vp him self, said to her, Woman, vwhere are they that accused thee? Hath no man condemned thee? † Verho said, No 11 man, Lord. And Iesus said, Neither vvil I condemn thee. Goe, and stone sinne no more.

† Againe therefor Iesus spake to them, saying, I am the light of the world: he that foloveth me, vvalketh not in darkness: but shall have the light of life. † The Pharisees therefore said to him, Thou giuest testimonie of thy self: thy testimonie is not true. † Iesus answered, and said to them, Although I do giue testimonie of my self, my testimonie is true: because I know vvhence I came, & vvhillier I goe: but you know not vvhence I come, or vvhillier I goe. † You judge according to the flesh: I do not judge any man. † And if I doe judge, my judgement is true: because I am not alone, but I and he that sent me, the Father. † And in your lavy it is vwritten, that the testimonie of two men is true. † I am he that giue testimonie of my self: and he that sent me, the Father, giue testimonie of me. † They said therefor to him, Where is thy father? Iesus answered, Neither do you know, nor my Father. If you did know me: perhaps you might know my Father also. † These vvordes Iesus spake in the Treasuirie, teaching in the temple: and no man apprehended him, because his houre vvas not yet come. †

† Againe


According to St. John.

21. "Againe therefore I say to them, I goe, and you shall seek me, and I shall die in your sinne. Whither I goe, you can not come. The levves therefore said, Why, when he killeth himself, because he saith, Whither I goe, you can not come?"

22. "And he laid to them, You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you that you shall die in your sinne. For if you believe not that I am he, you shall die in your sinne. They said therefore to him, Whose art thou? I say to them,"

23. "The beginning who also speake to you. Many things I have to speake and judge of you, but he that sent me, is true; and whatsoever I have heard of him, these things I speake in this world. And they knew him not that he said to them that his Father was God. I say to them, ""

24. "When you shall have exalted the sonne of man, then you shall know that I am he, and of my self I do nothing, but as the Father hath taught me, these things I speake; and he that sent me, is with me; and he hath not left me alone, because the things that please him I doe alwayes."

25. "When he spake these things, many believed in him."

26. "I say to them, the levves: If you abide in my worde, you shall be my disciples in deed. And you shall know the truth, and the truth shall make you free. They answered him, We are the seed of Abraham, and we never served any man."

27. "Thou, You shall be free. I say to them, ""

28. "Amen, amen I say to you, that every one which comitteth sinne, is the feruante of sinne. And the feruanter abideth not in the house for ever: the sonne abideth for euer. If therefore the sonne make you free, you shall be free in deed. I know that you are the children of Abraham: but you seeke to kill me, because my worde taketh not in you."

29. "I say to them, If you believe that which I have seen with my father: and you do the things that you have seen with your father. They answered, and said to him, Our father is Abraham. I say to them, ""

30. "If you be the children of Abraham, do the workes of Abraham. But now, you seeke to kill me, a man that have spoken the truth to you, which I have heard of God. This did not Abraham."

31. "You doe the workes of your father. They said therefore to him, We were not borne of fornication. We have one father, God."

Hh ij God
God vvere your father: verely you vwould loue me. for from God I proceded, and came: for I came not of my self, but he sent me: t Vvhy doe you not knowv my speach? Because you can not heare my vvord: t You are of your father the Diuel, and the defires of your father you vvil doe. he vvasa man-killer from the beginning, and he stooed not in the veritie: because veritie is not in him. vvhen he speakeath a lie, he speakeath of his owne, because he is a lyer, and the father thereof. t But because I say the veritie, you beleeeue me not. 45 t Vvhy does of you "shal argue me of sinne? If I say the veritie: 46 vvhy doe you not beleeeue me? t He that is of God, heareth the vvordes of God. Therefore you heare not, because you are not of God. t The levves thefore ansvvered, and sAVED to him, Doe not we say vvel that thou art a Samaritane, and hast a diuill? t II 5s vs ansvvered; "I have no deuill but I doe honour my Father, and you have dishonoured me. t But I seke not mine ovmne glorie. there is that secketh and judgeth. t Amen, amen I say to you, If any man keepe my vvord, he 51 shal not see death for euer. t The levves thefore said, Novv 52 we have knovven that thou hast a deuill. Abraham is dead, and the Prophers: and thou faiest, If any man keepe my vvord, he shal not taft death for euer. t Vvhy, art thou ss greater then our father Abraham, vwho is dead? and the Prophers are dead. Vvhom doest thou make thy self? t I 5s vs 54 ansvvered, If I doe glorifie my self, my glorie is nothing: it is my father that glorifieeth me, vwhom you say that he is your God. t And you have not knovven him, but I knowv him. 55 And if I shal say that I knowv him not: I shal be like to you, a lyer. But I doe knovv him, and doe keepe his vvord. t Abra 56 ham your father rejoyced that he might see my day: and he savv, and vvvas glad. t The levves therfore said to him, Thou 57 hast not yet fiftie yeres, and hast thou seen Abraham? t I 5s vs 58 said to them, Amen, amen I say to you, before that Abraham vvvas made, I am. t They tooke stones therefore to cast at him. 59 but I 5s vs hid him self, and vvent out of the temple.

ANNOTATIONS

CHAP. VIII

Amen, amen, is not translated.

[Notes on annotations, references, and translations]
ND Iesus passyng by, saw a man blinde from his natuicie: and his disciples asked him, Rabbi, who hath fynned, this man, or his parents, that he should be borne blinde? Neither hath this man sinned, nor his parents: but that the vocures of God may be manifested in him. I must vworke the vocures of him that sent me, vvhiles it is day. The night commeth, when no man can vworke. As long as I am in the world, I am the light of the world. When he had faid these things, he spyt on the ground, and made clay of the pettle, and spred the clay vpo his eies, and faid to him, Goe, vwash in the poole of Siloe, vvhich is interpreted, 3sm. He vvent therefor, and vwasheth: and he came seeing. Therfore the neighbours, and they vvhich had seen him before, that he vwas a begger, faid, Is not this he that fafe, and begged. Others faid, That this is he. But others, No, not so, but he is like him. But he faid, That I am he. They faid therefor to him, Hoiy vwere thine eies opened? He anfwere, That man that is called Iesus, made clay: and anointed mine eies, and faid to me, Goe to the poole of Siloe, and vwash. And I vvent, and vwasheth, and saw. And they faid to him, Vhere is he? He faith, I know not. They bring him that had been blinde, to the Pharisees. And it vwas the Sabbath vwhen Iesus made the clay, and opened his eies.

Againe therefore the Pharisees asked him, hoiy he saw. But he faid to them, He put clay vpo mine eies, & I saw. And I see. Certaine therefore of the Pharisees faid, This man is not of God, that keepeth not the Sabbath. But others faid, Hoiy can a man that is a sinner doe these signes? And there

Hh iiij  vvas
vvæs a schismæ among them. † They say therefore to the 17
blinde againe, Thou, vvhat faileth thou of him that opened
thine eies? And he said, That he is a Prophet. † The levves 18
therefore did not beleue of him, that he had been blinde
and saw: vntil they called the parents of him that saw, † and 19
asked them, saying, Is this your sonne, vvhom you say that
he vvas borne blinde: howvver then doethe he now see? † His 20
parents answered them, and said, Vvve knowv that this is
our sonne, and that he vvas borne blinde: † but howv he 21
novseeth, vve knowv not, or vvhvho 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-
red the levves. For the levves had now vconsipred, that if any
man should cēse him to be CHRSIT, he should be put out of
the Synagogue. † 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, Vvve knowv that this man
is a sinner. † He therefore said to them, whether he be a sinner, I 25
know not: one thing I know, vvhvhereas I vvas blinde, novv I see. † They laid therefore 26
to him, Vvhat did he to thee? howv did he open thine eies? † He 27
answvered them, I have nowt told you, and you have heard: 28
vvy why vvil you heare it againe? vvil you also become his disci-
plies? † They reuiled him therefore, and said, Be thou his disciple: 29
but we are the discipiles of Móysës. † We know that to Móysës 30
God did speake: but this man vve knowv not vvhence he is. 31
† The man answvered and laid to them, For in this it is mar-
vellous that you knowv not vvhence he is, and he hath op-
nened mine eies. † and vve knowv that sinners God doth not 32
heare, but if a man be a seruer of God, and doe the vvil of him,
he heareth. † From the beginning of the world it hath 33
not been heard that any man hath opened the eies of one
borne blinde. † Vnles this man were of God, he could not 34
doe any thing. † They answvered, and said to him, Thou 35
vwaft vvholy borne in sinnes, and doest thou teach vs? And
they did cast him forth. 36
† I sa vs heard that they cast him forth: and vvhvhen he 37
had found him, he said to him, Doest thou beleue in the son-
ne of God? † He answvered, and said, Vvho is he Lord, that 38
I may beleue in him? † And I sa vs said to him, Both thou 39
hast seen him: and he that talketh vwith thee, he it is. † But he 40
said,
said, I beleue Lord. And falling downe he adored him. 11 And Iesu said to him, For judgement came into this world: that they that see not, may see: and that they see may become blinde. 12 And certaine of the Pharisaees, that were with him, heard: and they said to him, Vvhy, are vve also blinde? 13 And Iesu said to them, If you were blinde, you should not haue sinne. But now you say, That vve see. Your sinne remaineth.

ANNOTATIONS

CHAP. IX.

4. Made clay.] Christ that could have cured this man by his only will or word, yet vts currentry creatures as his instruments in working, and divers circumstances and ceremonies, clay, water, anoynting, washing, &c. No manuel then that he and his Church vse such diversitie of Sacraments and ceremonies external in curing our foules.

12. Put out of the Synagogue. The Heretikes vtruely tranlate here (& v. 11.) Excommunication to make the simple concute the Churches Excommunication to be no other, or no better, or no more rightly vtsd against them, then this casting out of the Synagogue of such as confesse our Saviour. They might as wel have tranlated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moses, Christ. For no lesse difference is there betweene, casting out of the Synagogue, and, Excommunication. Besides, that, not every one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithfull, many true beleivers being in other parts of the world not subject to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, when one is out of the Churches communion, either by his owne wil, or for his just deliaerring out of it by the Spiritual Magistrate, he is quite abandonned out of all the soules of Saints in heauen and earth, so long as he do continueth.

As for the cause of thrutling this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is a great oddes as between heauen and hell, he being vnsd to follow Christ and his Church, thers for forsaking Christ and his Church. Some more agreement there is betweene one that corrupte sentence of the Iewes against the followers of Christ, and the pretend Excommunication execud against Catholikes men by our Heretikes. Although in truth there is no great reframement. For, the Iewes though they abuted their power sometimes, yet had they authoritie in deed by Gods Law to punish commenced of their Law, & therefore it was feared and repented euem of good men. But the excommunication vtsd by heretikes against Catholikes or any offenders, is not to be repented at all, being no more but a ridiculous vitupration of the Churches right and fashion of the same, for, out of their Synagogues al faithful men ought to bee, and if none ought to bee thrut out; according to the warning given against Core and Dathan. Deut. 34. 16. and from their tabernacles, lest you be wrapprised in their snares.

CHAP. X.

He continueth his talk to the Pharisaees, shewing that they and all other that wil not enter in by him, are Wolsers: and that they which hear them, are not the true sheepe. 11 But that he selfe is the good Pastor, and therefore vnsome the sheepe from those Wolsers, he wil yeld his life. Which whereunto no might of theirs would take from him: foretelling also his Resurrection, and vocation of the Gentiles. 12 Against an other time, he taketh these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, even as his Fathwr in God. 13 Which by his miracles and by Scripture he foretold to be no blasphemies: and they in same faking to sience and to apprehend him, a he goeth out to the place where John Baptifh had given open Wines of him.

Amen.
MEN, amen I say to you, that entrieth not by the doore into the fold of the sheepe, but climeth vp an other way: he is a theefe and a robber. But he that entrieth by the doore, is the Pastor of the sheepe. To this ma the porter openeth; and the sheepe heare his voice: and he calleth his owne sheepe by name, and leadeth them forth. And when he hath let forth his owne sheepe, he goeth before them: and the sheepe follow him, because they know him.

And Jesus therefore said to them againe, Amen, amen I say to you, that I am the doore of the sheepe. And hovv many soever haue come, are theeues and robbers: but the sheepe heard them not. I am the doore. By me if any enter, he shall 9 be saved; and he shall goe in and shall goe out, and shall finde pastures. The sheepe commeth not but to steal and kill and destroy. I came that they may have life, and may have more abundantly. I am the good Pastor. The good Pastor giveth his life for his sheepe. But the hireling and he that is not the Pastor, whose owne the sheepe are not, seeth the vvoulse comming, and leaueth the sheepe, and fleeth: and the vvoulse rauenceth, and disperseth the sheepe. And the hireling fleeth because he is a hireling: and he hath no care of the sheepe. I am the good Pastor: and I knovv me, and mine knovv me. As the Father knovveth me, and I knovv the Father: and I yeld my life for my sheepe. And other sheepe I haue that are not of this fold: them also I must bring, and they shall heare my voice, and there shall be made one fold, and one Pastor. Therefore the Father loueth me: because I yeld my life, that I may take it againe. No man taketh it away from me: but I yeld it of myself. And I haue power to yeld it: and I haue power to take it againe. This commandement I receiued of my father.

A dissension rote againe among the Ievvvs for these 19 vvordes. And many of them said, He hath a deuile, and is mad: why heare you him? Others said, These are not the 21 vvordes of one that hath a deuile. Can a deuile open the eies of...
of blinde men.

† And "the Dedication was in Hierusalem: and it was
winter. † And Iesus walked in the temple, in Salomons
porche. † The levues therefore compassed him round about,
and said to him, Hovv long dost thou hold our soule in suf-
pese; if thou be Crist, tel vs openly. † Iesus answered
them, I speake to you: and you beleue not, the workes that
I doe in the name of my Father, they giue testimonie of me.

† but you doe not beleue, because you are not of my sheepe.

† My sheepe heare my voice: and I knovv them, and they
follov me. † And I giue them life everlafting: and they shall
not perish for euer, and no man shal plucke them out of my
hand. † My father," that which he hath giuen me, is greater
then al: and no man can plucke them out of the hand of my
father. † I and the Father are one.

† The levues tooke vp stones, to stonne him. † Iesus
answered them, Many good vworkes I haue shevved you
from my father, for which of those vworkes doe you stonne
me? † The levues answered him, For a good vworke vve
stone the not, but for blasphemie, and because thou being a
man, makest thy selfe God. † Iesus answered them, Is it
not vwritten in your lavy, that I said, you are godes? † If he called
them godes, to whom the word of God vvas made, and
the scripture can not be broken: † vvhom the Father hath
sanctified and sent into the vworld, say you, That thou blas-
phemest, because I said I am the sonne of God? † If I doe
not the vworkes of my father, beleue me not. † But if I doe,
and if you vvil not beleue me, beleue the vworkes: that you
may knovv and beleue that the Father is in me, and I in the
Father. † They sought therefore to apprehend him: and
he vvent forth out of their handes.

† And he vvent againe beyond iordann into that place
vwhere Iohn vvas baptizing first: and he taried there. † and
many came to him. and they said, That Iohn in deede did no
signe. But al things vvhatis foener Iohn saide of this man, vvere
true. † And many beleued in him.
THE GOSPEL

CH. XI.

The Gospel vppé Friday in the 4 Weeks of Lent.

And there vvas a certeine sickle man, Lazarus vvas of Bethania, of the towne of Marie and Martha her sister. († And Marie vvas the x that x anointed our Lord vwith ointement, and vvpiped his feete vwith her heave: whose brother Lazarus vvas sicke.) † His sisters therfore snt to him sayng, 3 Lord, behold, he vwhom thou louest, is sicke. † And I vvs 4 hearing, said to them, This sickness is not to death, but for the glorie of God: that the sone of God may be glorified by it. † And I vvs 5 sloued Martha, and her sister Marie, and Lazarus. † As he heard therfore that he vvas sicke, then he 6 rared in the same place vvo daies: † then after this he faith to 7 his Disciples, Let vs goe into leuvrie againe. † The Disciples 8 say to him, Rabbi, nov the levves fought to stone thee: and goest
According to S. John.

9. goest thou thither again? † Iesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: † but if he walk in the night, he stumbleth, because the light is not in him. † These things he said; and after this he said to them, Lazarus our friend sleepeth: but I go to raise him from sleep. † His disciples therefore said, Lord, if he sleep, he shall be wise. † but Iesus spake of his death: & they thought that he spake of the sleeping of sleep. † Then therefore Iesus said to them plainly, Lazarus is dead: † and I am glad for your sake, that you may believe, because I was not there: but let vs go to him. † Thomas therefore, who is called Didymus, said to his disciples, Let vs also goe, to die with him.

17. Iesus therefore came, and found them not having been four daies in the grave. ( † And Bethanae Iesus went to Hierusalem about fifteen furlongs.) † And many of the levies werecome to Martha and Marie, to comfort them concerning their brother. † Martha therefore vs, when she heard that Iesus was come, venent to meete him: but Marie sat at home. † Martha therefore said to Iesus, Lord, if thou hadst been here, my brother had not died. † but now also I know that whatsoever things thou shalt aske of God, God will give thee. † Iesus said to her, Thy brother shall rise again. † Martha saith to him, I know that he shall rise again in the resurrection, in the last day. † Iesus said to her, I am the resurrection and the life: he that belieueth in me, although he be dead, shall live. † and every one that belieueth, and belieueth in me, shall not die forever. Belieuest thou this? † She saith to him, Yea Lord, I have belieued that thou art Christ the sonne of God, that art come into this world. † And when she had said these things, she venent, and called Marie her sister secretly, saying, The master is come, & calleth thee. † She, vvhile she heard, rised quickly, & commeth to him. † For Iesus was not yet come into the town: but he was yet in that place vvhose Martha had mette him. † The levies therefore that were vwith her in the house and did comfort her, vhen they saw Marie that she rofe quickly and venent forth, folovved her, saying, That she goeth to the grave, to vveepethere. † Marie therefore vvhile
THE GOSPEL

She was come vwhere Iesus vvas, seeing him, sel at his feete, and faith to him, Lord, if thou hadst been here, my brother had not died. † Iesus therefore vwhen he saw her vweeping, 33 and the levves that vvere come with her, vweeping, he groved in spirit, and troubled him self, † and said, Vwhere haue 34 you laid him? They lay to him, Lord, come and see. † And 35 Iesus vvept. † The levves therefore said, Behold how 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 groeing in him 38 self, commeth to the graue, and it vvas a cawe: and a stone vvas laid ouer it. † Iesus faith, Take avay the stone. Mar-39 that the sifter of him that vvas dead, faith to him, Lord, now- he stinketh, for he is now of some daies. † Iesus faith 40 to her, Did not I say to thee, that if thou beleue, thou shalt see the glorie of God? † They tooke therefore the stone 41 avay. And Iesus lifting his eies vpward, said, Father, I giue thee thankes that thou haist heard me. † and I did know 42 that thou dost alwayes heare me, but for the people that standeth about, haue I said it, that they may beleue that thou haist sent me. † When he had said these things, he cried 43 with a loude voice, Lazarus, come forth. † And forthwith 44 he came forth that had been dead, bound feete and handes 45 vvinding bandes, and his face vvas tied vvith a napkin. 46 Iesus said to them, Loose him, and let him goe.

† Many thersore of the levves that vvere come to Marie 45 and Martha, and had seen the things that Iesus did, beleueu 46 in him. † † And certaine of them vvent to the Pharifees, and 46 told them the things that Iesus did. † The cheefe priests 47 thersore and the pharifese gathered a counsell, and said, Vwhat doe vve, for this man doeth many signes. † If vve let him 48 alone so al vvil beleue in him; and the Romanes vvil come, 49 and vv take avay our place and nation. † But one of them na-

med Caiphas, being the high priest of that vvere, said to them, 49 You know nothing, † neither doe you consider that it is expec-50 dient for vs that one man die for the people, and the whole 51 nation perish not. † And this he said not of him self; but being 51 the high priest of that vvere, he prophesied that Iesus should 52 die for the nation: † and not only for the nation, but to ga-
53 ther into one the children of God that vvere dispersed. † From that day thersore they desist to kill him. † Iesus 53 thersore 54
therefore walked no more openly among the Levites, but he went into the country beside the desert unto a city that is called Ephrem, and there he abode with his disciples. ¶ And the Pasche of the Levites was at hand: and many of the country went up to Hierusalem before the Pasche to sanctify them selves. ¶ They sought Jesus therefore: and they commended one with another, standing in the temple, What think ye, in that he is not come to the festival day? And the chief priests & Pharisees had given commandements, that if any man should know where he was, he should tell, that they might apprehend him.

**Annotations Chap. XI.**

1. Being the high Priest.] Marue: not that Christ preferred his truth in the Church as we by The privilege the worthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order of the office & office, as we see here in Caiphas, and not their merit or person. And if this man being many orders, though wares wicked, and in part an viler, and the Law and Priesthood being to decline and to give place in a wicked to Christ's new ordinance, had yet some allowance of God for vterance of truth Whereby him self performed meant not, nor knew not: how much more may we be assured: that Christ will not leave Peter's state: Whose faith he promised should never fail, though the persons which occupy the same, were as ill as the blasphemous and malicious mouths of Heretics do affirm.

**Chap. XII.**

The Rulers dealing as if he hid him self: ¶ he cometh to Bethania. ¶ Where by occasion of Judas the thief murmurings at Marie Magdalens costly devotion, he foretold his death. ¶ From thence, though they did never intend to kill Lazarus also, he rideeth openly into Hierusalem, the people: because he had raised Lazarus: conferring with their condolences that he was Christ. ¶ Where certain Gentiles desiring to see him, as he foretold the resurrection of the whole world from the dead to him, to be more inflame, on the effect of his death upon the Crofs. ¶ The Father also overworking from heaven to his prayer made to that purpose: ¶ Yet, after all this, the Levites contemned incredulities as Esaü prophesied of them: ¶ though many believed, but were ashamed to confess him. ¶ Wherupon he shewed that it is glorious before God, and satisfaction to them false, to become in him, and confess him: and damnable, to despise him.

ESVS therefore five days before the Pasche came to Bethania, where Lazarus was, that had been dead, whom ESVS raised. ¶ And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. ¶ ¶ Marie therefore took a pot of ointment of right spikenard, precious, and anointed the feet. ¶ ¶ The Gospellvs at Munday in Holy week.

anointed the feet of ₣svs, and vwipe his feet with her
heart: and the house vvas filled of the odour of the ointmet.
† One thence of his discipes, ludas lscariose, he that vvas 4
tobray him, said, † *vwhy vvas not this oartem fold for 3
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 having the purfe, careed the things that
were put in. † ₣svs thercfore said, Let her alone that she
may kepe it for the day of my 5 burial. † For the poore you 3
have alvvaies vwith you: but 55 me yov hal not have al-
vvaies. † A great multitude thercfor of the levves knovv 9
that he vvas there: and they came, not for ₣svs only, but
that they might see Lazarus, whom he raiseed from the dead. †
† But the cheefe Priests deuised for to kil Lazarus also: † be-
tcause many for him of the levves vvent avay, and beleued 11
in ₣svs.

† And on the morovv 2 a great multitude that vvas come 12
to the festival day, vven when they had heard that ₣svs com-
meth to Hierufailem: † they tooke the * boughes of palmes, 13
and vvent forth to meete him, and cried, Hosanna, blessed is he that
commeth in the name of our Lord, the king of Israel. † And ₣svs foud 14
a yong asse, and sate vpon it, as it is vwritten, † fear not daughter 15
of Sion: behold, thy king commeth sitting vpon asse's colts. † These things 16
his discipes did not knovv at the first: but vven when ₣svs
was glorified, then they remembreed that these things had
been vwritten of him, and these things they did to him.† The 17
multitude thercfore gave testimonie, vwhich vvas vwith him
vvhē he called Lazarus out of the graue, and raiseed him from
the dead. † For thercfore also the multitude came to meete 18
him, because they heard that he had done this signe. † The 19
Pharisees thercfore said among them selves, Doe you see that
vve preuaile nothing? behold, the whole vvorld is gone
after him.

† And there vvere certaine Gentiles of them that 55 came 20
vp to adore in the festival day. † These thercfore came to Phi- 21
lippa vvho vvas of Bethsaida of Galilee, and desiredd him,
saying, Sir, vve are desirous to see ₣svs.† Philippe commeth, 22
dore s And tholeth Andrevv. Againe Andrevv & Philippe told ₣svs.
† But ₣svs anfwered them, saying, The houre is come, 23
that the Sonne of man shal be glorified. † Amen, amen I say 24
to you, vnes the graine of vvheate falling into the ground,
die.
25. die: it self remaineth alone, but if it die, it bringeth much fruite. 
26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to
27. me, my father will honour him. 
28. But therefore came I into this house. 
29. The multitude therefore cried, having heard, saith it thundered. Others said, An Angel spake to him. 
30. This voice came not for me, but for your sake. 
31. I will again give you another figure. 
32. And I, if I be exalted from the earth.
33. This voice came not for me, but for your sake. 
34. The voice of the Lamb. 
35. Therefore said he, signifying what death he should die. 
36. Not with the light, but in the darkness. 
37. Therefore said he, signifying what death he would die. 
38. And whereas he had done so many signs before them, they believed not in him: 
39. The voice of the Lamb. 
40. Therefore they could not believe, because they had heard the voice of the Lamb. 
41. These things said Jesus, when he was come to the door of his father's house. 
42. But yet of the princes also many believed in him: 
43. But the Pharisees did not confess, that they might not be cast out of the Synagogue. 
44. But I say unto you, that he that believeth in me, doth 
45. not believe in me, but in him that sent me. 
46. And he that believeth in me, believeth that God hath
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CHA. XIII.

seethe, seethe him that sent me. † I alight am come into this vworld: that every one vwhich beleeueth in me, may not re-
maine in the darkeneu. † And if any man heare my vvordes, 47
and keepe them not: I doe not judge him, for I came not to
 judge the vworld, but to saue the vworld. † He that despiseth 48
me, & receueth not my vvordes, hath that judgeth him. the
vvord that I have spouke, that shal judge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gave me commandement vvhat I should say, and
what I should speake. † And I knowv that his com-
mandement is life euerrlasting. The things therfore that I
speake: as the Father said to me, so doe I speake.

ANNOTATIONS
CHA. XII.

Church ornaments.

Tolerance of the euiu.

1. Why vvor: So wicked, courteous, and sarileigious persons reprehend good men for be-


CHAP. XIII.

As his last supper, to give us savour, and that in most wunderful loving maner, a he
wast both his Disciples feast, a beginning with Peter, 3 (showing how ne-
cessarie it is for vs to be realized by him in Baptisme, and mindful al.so after Bap-
tisime) 12, and by the example teaching them all humilitye one toward another.
Then he foretelleth, that (unsrippying his exceeding love toward them) one even of them would betray him, meaning Judas, 23, as to show he secretly
foretold. After whove going out, he returneth and saith that even now the heart
is come, 13,commandeth vs to love together, as a new commandement, 34 and foretelleth Peter whom presumed so much of his owne strength, that even
the night he would deny him thrice.

N D before the festial day of Pasche, 1 I es vs knovving that his houre was come
that he should passe out of this vworld to his Father: vvherrae he had loued his
that were in the vworld, vnto the end he loued them. † And vvhene: supuer vs was 2
done, vvherrae the deuil novv had put into the hart of Judas
Icariote the sonne of Simon, to betray him: † knovving 3
that the Father gave him al things into his handes, and that he
came from God, and goeth to God: † he riferth from sup-
per, and laieth afile his garments, and having taken a
rovvel, girded him self. † After that, he put water into a
bason, and " began to vwaʃh the feete of the disciples, and to
wipew them vvith the rovvel vvherevvith he vwas girded.

† He commeth therefore to Simon Peter. And Peter faith to
him, Lord, doest thou vwaʃh my feece? † Iesy s ansuʃved
and said to him, That vvhich I doe, thou knowest not
now, hereafter thou shalt know. † Peter faith to him,
Thou shalt not vwaʃh my feece for euer. Iesy s ansuʃved
him, If I vwaʃh thee not, thou shalt not have part vvith
me. † Simon Peter faith to him, Lord, not only my feece,
but also handes, and head. † Iesy s faith to him, He that is
vwaʃhed, nedeeoth not but " to vwaʃh his feece, but is clean
vwholy. And you are clean, but not ral. † For he knowv
vwho he vwas that vwould betray him. therefore he said, You
are not clean al.

† Therefore, after he had vwaʃhed their feece, and taken his
garments, being set downe, againe he said to them, Knowv
you vvhat I have done to you? † You cal me, Master, and
Lord: and you saie vvel, for I am so. † If then I have vwaʃhed
your feece, Lord and Master, you also ought to vwaʃh one
an others feece. † For I have giuen you an example, that as
I have done to you, so you doe al. † Amen, amen I saie to
you, a servant is not greater then his lord, neither is an apostle
greater then he that sent him. † If you knowv these things,
you shal be bleʃed if you doe them. † I speake not of you
al: I knowv vwho I haue choen. But that the scripture may
be fulfilled, He that eateth bread vvith me, saul liveth vpp by the trece against me.

† From this time I tel you, before it come to passe: that vhen
it shal come to passe, you may beleue, that I am he. † Amen,
amen, I saie to you, he that receiuev any that I send, recei-
uev me: & he that receiuev me, receiuev him that sent me.

† When Iesy s had said these things, he vwas troublvd in
spiriue: and he protested, and saie: * Amen, amen I saie to
you: that one of you shal betray me. † The disciples there-
fore looked one vpon another, doubting of vwho he spake.

† There vwas therefore one of his disciples leaning in the bo-
some of Iesy s, vwho Iesy s loued. † Therefore Simon
Peter beckened to him, and saied to him, Who is it of vwho
he speakevth: † He therefore leaning vpon the breast of Iesyv,
faith to him, Lord, vwho is he? † Iesy s ansuʃved: He it is
Kk 10
to whom I shall reach the dipped bread. And when he had
dipped the bread, he gave it to Judas Iscariote Simons sonne.

10 And after the morrel, then Satan entredd into him. And 1
lees vs faith to him, That vs which thou doest, doe it quickly.

11 But no man knew of those that sate at table to vs what
purpose he said this vs to him. For certaine thought, because 12
Judus had the swee purfe, that 1 lees vs was said to him, Bie those
things vs which are needesful for vs to the festiual day: or that
he should give something to the poore. 13 He therefore ha-
ting receeed the morrel, incontinent went forth. And it
was night.

14 When he therefore was gone forth, 1 lees vs said, Novv,
the Sonne of man is glorified, and God is glorified in him. 15 If
God be glorified in him, God also vs vil glorifie him in him
self, and incotent vvil he glorifie him. 1 Little children, yet 3 6
little vs while I vs with you. Ye shal seek me, & as I said
to the levves, Vvlhither I goe, ye can not come: to you also
I say now, 13 *A* nev. camaundemete I giue to you. That you 3 7
looue one an other: as I have loued you, that you also loue
one an other. 18 In this al men shal know that you are my 3 8
disciples, if you have loue one to an other. 19 Simon Peter 3 9
faith to him, Lord, vs which goest thou? 1 lees vs anlivered,
Vlhither I goe, thou canst not now folov me, but hereafter
shal folovv. 21 Peter faith to him, Vwhy can not I folov
thv thee nowv? * I vvl yeld my life for thee. 1 lees vs an
livered him, Thy life vvlh thou yeld for me? Amen, amen I
say to thee, the cocke shal not crovv, vntil thou denie me thrlse.

ANNOTATIONS

CHAP. XIII.

Puritie required to the receiving of the B. Sacrament.

1. Figur to vsas(b.) This leson was not onely of cutese, such as the Jews vsed toward their
ghees, nor onely for example of humiliation; but for mytene and signification of the great purtie
that is required before we come to receive the holy Sacramet, which straight after this washig
was to be instified and giuen to the Apostles. Amen. li. 6 de Sacra. e. 1 Bernard. de comm. Domuni
Serm. 1.

Venial sinnes taken away by sacred ceremonies.

10. To vsash by fore. The foullenes of the fette, When al the rest is cleane, signifiseth the earthly
affections and relics of former sinnes remitted: Which are to be cleaneied by devout acts of cha-
rific & humilitie, as S. Ambroji. li. 6 de Sacra. and S. Augustine op. 166. Or trad. 16 in Io. do note.
And because this was onely a ceremone, & yet had such force, both now and afterward vsed of
the Apostles, that it purged smaller offenses and slighthe of the foule, as S. Ambrose and S. Bernard
gather, it may not seeme strange that holy water and such ceremonies may remit venial sinnes.
16. You may susht. Our Master never spake plainere, nor seemed to commande more precisely,
either of Baptisme or the Eucharist, or any other Sacramet, and yet by the Churches judgement
directed
ET not your hart be troubled. You believe in God, believe in me also. In my fathers house there be many mansions. If not, I would have told you. Because I go to prepare you a place. And if I goe, and prepare you a place: I come againe and will take you to myself, that where I am, you also may be. And whither I goe you know, and the way you know.

1. Thomas faith to him, Lord, vve know and whither thou goest: and howe can vve know the vway? Iesus faith to him, I am the vway, and the verite, and the life. No man cometh to the Father, but by me. If you had knowen me, my father also ceret you had knowen: and from hence forth you shall know him, and you have seen him.

2. Philippe faith to him, Lord, shew vs the Father, and is suffeceth vs. Iesus faith to him, So longe time I am with you: & have you not knowe me? Philippe, he that seereth me, seereth the Father also. How seest thou, Shevy vs the father? Doeest thou not believe that I am in the Father, & the Father in me? The vvorckes that I speake to you, of my selfe I speake not. But my father that abideth in me, he doeth the vvorckes. Beleeue you not, that I am in the Father and the Father in me? Otherwise for the vvorckes them selues beleeue. Amen, amen I saye to you, he that beleeue in me, the vvorckes 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,
name, that will I do: -I that the Father may be glorified in the Sonne. ♢ If you aske me any thing in my name, that will I do. ♢ If you love me, keep my commandments. ♢ And I will ask the Father, and he will give you another Paraclete, that he may abide with you. ♢ the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him. But you know him: because he that abides with you, and shall abide in you. ♢ I will not leave you orphans: I will come to you. ♢ Yet a little while and the world seeth me no more. But you see me: because I live, and you shall live. ♢ In that day you shall know that I am in my Father, and you in me, and I in you. ♢ He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. ♢ Judas saith to him, not that Iscariote, Lord, what is done, that thou wilt manifest thy self to us, and not to the world? ♢ I will answer, and said to him, If any love me, he will keep my word, and my Father will love him. ♢ And will make his abode with him. ♢ He that loveth me, keepeth not my words. And the word which you have heard, is not mine: but his that sent me, the Fathers. ♢ These things have I spoken to you abiding with you. ♢ But the Paraclete, the holy Ghost, whom the Father will send in my name, he shall teach you all things, and will suggest words to you of all things which the Father shall lay to you. ♢ Peace: I leave to you, my peace I give to you, not as the world gives, do I give to you. Let not your heart be troubled, nor fearful. ♢ You have heard that I said to you, I go and I come to you. If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. ♢ And I have told you before it came to pass that when it shall come to pass, you may believe. ♢ Noxv I will not speak many things with you, for the prince of this world commeth, and in me he hath not any thing. ♢ But that the world may know that I love the Father, and as the Father hath given me commandment, so do I: -I Arise, let us go hence.
ANN OTATIONS
CHA. X I I I.


13. Greater then they(1). S. Chrysostom in a whole booke against the Pagans proveoth that this was fulfilled not only in Peters shadow, and Paulies garments, which as we read in the Autes, healed infirmities: but also in the Reliques and monuments of Saints, namely of S. Basylas, of whom he there treateth: thereby meaning that Christ is God, who could and did performe these wonderful wordes, by the very act of his integrity. The Protestants cleane contrarie, as passeoues of the Pagans in no lesse, as though our Saviour had promiseth these & the like miraculous works in vaine, either not meaning or not able to fulfil the, so do they dierecte at the approved histories of the Church concerning miracles wrought by Saints, namely that S. Gregorius Thaumaturgi 19,12.

*The Anbl. removed a mountainere, the miracles of S. Paul the eremite and S. Hilarion written by S. Hierom, the miracles of S. Martin written by S. Severus Sulpicius, the miracles stellified by S. Augustin de Caes. Dixi. De the miracles approved by S. Gregorius in his Dialogues, the miracles reported by S. Bede in his Eucharistical storie and lines of S. Basylas and all other miracles nearer to faithfully recorde in Ecclesiastical writers. In all which storie about their reach of reason and nature, they are as little persuaide and have no more faith then had the Pagans, against whom S. Chrysostom in the foretold bookes, and S. Augustin de Caes. Dixi. 19,12. as e., and other Fathers heretofore have written. No man therefore needeth to marvel that the very image of our Lady & the like, doe miracles, even as Peters shadow did; nor wonder, if such storie seeme stranger and greater then those which Christ him self did: whereas our Saviour to put vs out of doubt, teach expressly, that his Saviours did doe greater things then him self did.

10. For ever.) If the Holy Ghost had beene promiseth to the Apostles, their successors and the Church after them could not have challenged it, but it was promiseth for euer. Whereby we may learne, how that it is a privleges and promiseth made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Faith in all ages had and have the same Holy Ghost to governe them, that the Apostles and primitive Church had.

17. The Spirit of truth.) They had many particular gites and graces of the Holy Ghost before, and many vertues by the same, as all holy men haue at times: but the Holy Ghost here promiseth to the Apostles and their successors for euer, as this we specially promiseth, to direct them in all truth and vertue and especially the Spirit of comfort, heredity, and faithfull. And therefore the Church can not fall to Apollonie or Heretic or to nothing, as the Aduentaries say.

18. Fauer greater then he.) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemeth to make for the Arians, who denied the equality of the Sonne with the Father, which wordes yet in deede rightly understood after the Churches lent, make nothing for their false feete, but only signifie that Christ according to his Manhood was interior in deede, and that according to his Dehmitie he came of the Father. Annoying then the us unfaithfull at this time were Ariantisme, we should stand upon these places and the like against the Arians, as we now do upon others against the Protestants, whose feete is the disease and bane of this time.

CHAP. XV.

He exhorteeth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Levites any more) 9 and in his love, loving one another, and keeping by commandements: 15 besuying how much he accomplisheth of them, by shew that he die for them, 15 and redeemeth 180 the secretes of heauen, 182 and appointeth their fruisme to be perpetuall: 187 confirming them also against the persecutions and hardes of the obstatute severn.
A M the true vine: and my father is the hul-
band-man. * Every ** branche in me, not 2
bearing fruite, he vvil take it avway: and
every one that beareth fruite, he vvil purge
it,** that it may bring more fruite. † Novv 3
you are cleane for the** word vvhich I have
spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, " vnles it abide in the vine: so
you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same
beareth much fruite: for vvhile with me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and I hal vwither, and they shal gather him vp, and cast him
into the fire, and he burneth. † If you 7
abide in me, and my 7
wordes abide in you: you shal aske vwhat thing focuer you
vvil, and it shal be done to you. 8 † In this my father is glo-
risted: 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 " kepe my precepts, you shal 10
abide in my loue: as I also haue kept my fathers precepts, and
doe abide in his loue. † These things I haue spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I haue 12
loued you. † Greater loue then this no man hath, that a man 13
yield his life for his frendes. † You are my frendes, if you doe 14
the things that I command you. † Novv I cal you not ser-
nants: for the seruant knowveth not vvhat his lord doeth.
But you I haue called frendes: because all things vvhafoever I
heard of my father, I haue notified vnto you. † You chose not 16
me, but I chose you: and have appointed you: that you goe,
& bring fruite: and your fruite abide: that vvhat focuer you
ask the father in my name, he may giue it you. 17 † These 17
things I command you, that you loue one an other.
† If the vvorld hate you: knowv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
would loue his owne, but because you are not of the vvorld,
but I haue choisen you out of the vvorld, therfore the vvorld
haterh you. † Remembre my vvord that I said to you, * The 20
seruant is not greater then his maister. If they have persecuted
me, you also vvil they persecute. if they have kept my vvord,
** yours also vvil they keepe. † But al these things they vvil 21
doe
ACCORDING TO S. JOHN.

Chapter XV. According to S. John.

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doo to you for my name sake: because they know not him that sent me. If I had not come, and spoken to them, they should not have sinned: but now they have no excuse of their sinne. He that hateth me, hateth my Father also. If I had not done among them works that no other man hath done, they should not have sinned: but now both they have seen, and they do hate both me and my Father. But that the word may be fulfilled, which is written in their law:

Ps. 24, 19.

That they hated me most.

But when the Paraclete commeth, whom I shall send you from the Father, the Spirit of Truth, which proceedeth from the Father, he shall give testimonie of me: and you shall give testimonie, because you are with me from the beginning.

Annotations.

Chapter XV.

4. Unless you abide.] These conditional speeches, If you remain in the vine, if you keep my commandments, and such like, give us to wit, that we be not sure to perfect or persevere, nor to be saved, but under conditions to be fulfilled by us. Aug. de corresp. &c. 6, 11.

5. Unless it abide.] Whosoever by Heretic or Schismatic or for any other cause is cut of or separated from the Church, he can do no mentionous work to salvation.

10. Keep my precepts.] This precept and often admonition of keeping his commandments, proves that a Christian man’s life is not only or principally in faith, but in good works.

20. If I had.] If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other: then were it a great folly of Catholike to believe Luthers or Calvinists new opinions without any miracles at all.

26. Whom I shall send.] The Holy Ghost is sent by the Sonne, therefore he proceedeth from him also, as from the Father: though the late Sculimaltical Greekes thinke otherwise.

31. You shall give.] He vouchefaeth to youne together the testimonie of the Holy Ghost, and of the Apostles: that we may be the testimonie of truth loyally to consult in the Holy Ghost and in the Prelats of the Church.

Chapter XVI.

The cause why they are offended with them, their persecution by the truths, is, that they be not afterward scandalized thereof. Though they think that he quarrels, it is for their sakes that he departeth, because of the great benefits that they had received by the coming down of the Holy Ghost, who had also been a witness against his enemies. Although in this world, they shall be persecuted, yet to his heavenly Father they and their prayers made in his name, shall be most acceptable, and as long as the child (that is, Christ and all his members) being borne, their joy shall be such as no persecution can take from them. Since best as the influence of his apprehension, they wishal for sake them.

These
THE GOSPEL

CH. XVI.

HESE things haue I spoken to you, 
that you be not (c)andalized. t Out of 
the synagogues they vvil cast you: but 
the house commeth, that evry one 
vvhich killeth you, I hal thinke that 
he doeth servuce to God. t and these 
three things they vvil doe to you: because 
they haue not knovven the Father, nor 
me. t But these things I haue spoken to you: that vvhen the 
4 house shal come, you may remember them, that I told you. t 
† But I told you not these things from the beginning, be- 
cause I vvvas vvith you. And now I goe to him that sent me, 
and none of you al keth me: Vvhither goest thou? 
† But be- 
cause I haue spoken these things to you, soovv hath filled 
your hart. t But I tel you the truth. it is expedient for you that t 
I goe. For if I goe not, the Paraclete shal not come to you: 
but if I goe, I vvil send him to you. t And vvhen he is come, 
shal argue the vworld of sinne, and of iustice, and of judg- 
ment. 
† of sinne: because they beleuee not in me. t but of 
9 justice: because I goe to the Father: and now you shal not 
see me. t and of judgement: because the prince of this vworld 
is now judged. t "Yet many things I haue to say to you: 12 
but you can not beare them nowv. t But vvhen he, the Spi- 
rit of truth, commeth, 
shal teach you al truth: for he shal 
not speake of him self: but vvhat things soeuer he (hal hear, 
shal speake: and the things that are to come he shal shew 
you. t He shal glorifie me: because he shal receive of mine, 14 
and shal shew v to you. 
† All things vvhathsoeuer the Fa- 15 
ther hath, be mine. Therefore I said, that he shal receive of 
mine, and shal shew v to you. t A little vwhile, and nowv you 
shal not see me: and againe a little vwhile, and you shal 
see me: because I goe to the Father. 
† Some thefore of his disciples said one to an other, Vvhat 17 
is this that he faith to vs : A little vwhile, and you shal not 
see me: and againe a little vwhile, and you shal see me, and, 
because I goe to the Father? t They said thefore, Vvhata is 18 
this that he faith, A little vwhile? vve knovv not vvhat he 
speaketh. t And I ses vvs knovv, that they vwould al ke him: 19 
and he said to them, Of this you doe question among your 
seules, because I said to you, A little vwhile, and you shal not 
see me: and againe a little vwhile, and you shal see me. t Amen, 20

amen
CHAP. XVI.

According to S. John.

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Amen I say to you, that you shall weep, and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. 

21

A woman when she travaileth, hath sorrow: but when she hath brought forth the child, she is joyful, because she remembreth not the anguish for joy, that a man is born into the world. 

22

And you therefore, now in deed you have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you. 

23

And in that day you shall not ask for anything. Amen, amen I say to you, if you ask the Father for anything in my name, he will give it you. 

24

Until now you have not asked for anything in my name. If you ask and receive: that your joy may be full. 

25

These things in proverbs I have spoken to you. The hour communion when in proverbs I will no more speak to you, but plainly of the Father I will show you. 

26

In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. 

27

For the Father himself will love you, because you have loved me, and have believed that I came forth from God. 

28

I came forth from the Father, and came into the world: again I leave the world, and I go to the Father. 

29

His disciples say to him, Behold now thou speakest plainly, and fallest no proverb. 

30

Now we know you are true, and are the Father. 

31

Behold the hour hath come, and it is now come, that you shall disperse every man into his own, and me you shall leave alone: and I am not alone, because the Father is with me. 

32

These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but you have confidence, I have overcome the world.

ANNOTATIONS

CHAP. XVI.

12. Of many things. This place consitute, that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weakness: and that it was the providence of God that Christ in his presence should not teach and order all things, that we might be no less assured of the things that the Church teacheth by the Holy Ghost, than of the things that himself delivered.
The Spirit of truth.

These things spake Jesus: and lifting vp his eyes into heaven, he said, Father, the hour is come, glorifie thy sonne, that thy sonne may glorifie thee. As thou hast given him power over all flesh, that all which thou hast given him, to them he may give life everlasting. And this is life everlasting that they know thee, the only true God, and whom thou hast sent Jesus Christ. I have glorified thee upon the earth: I have committed the work which thou gavest me to do: and now glorifie thou me with thee with the glory which I had before the world was. I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and I gave them: and they have kept thy word. Now they have known that all things which thou gavest me, are from thee: because the words which thou gavest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me. For them do I pray: Not for the world do I pray, but for them whom thou hast given me: because they are thine: and all my things are thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as also we. When I was vwith them, I kept them in thy name. Those whom thou gavest me, have I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. And now I come to thee: and these things I speak, in the world, that they may have my joy filled in them felices.

Chap. XVII.

After his sermon of forenoon, he prays to his Father, that seeing he hath now finished his works, he may give him his appointed glory, for the conversion of all nations, and preserve his Apostles, and his Church after them in truth and constancy (that is, from schism and heresies), and finally also glorify them vwith him in heaven.


14. I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.

15. I pray not that thou take them away out of the world, but that thou preserve them from evil. Of the world they are not: as I also am not of the world.

16. Sanctifie them in truth. Thy word is truth. As thou didst send me into the world, I also have sent them into the world.

17. And for thy sake I sanctifie myself, that they also may be sanctified in truth. And not for them only do I pray, but for all them that shall believe in me through their word. That they may be one, as thou Father, in me, and I in them, that they may be one, as thou Father, in me, and I in them, that the world may believe that thou hast sent me.

18. And the glory that thou gavest me, have I given to them: that they may be one, as we also are one.

19. In them, and thou in me: that they may be consummated in one: and the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

20. Father, whom thou hast given me, I will keep in safety, that which thou hast given me, because thou hast loved me before the formation of the world.

21. For Father, the world hath not known thee, but I have known thee, and these have known thee, that thou didst send me.

22. And I have declared thy name to them, and they have not attained to the knowledge that thou hast loved me: that the love wherein thou hast loved me may be in them, and I in them.

**Annotations**

1. Life everlasting. Both the life of glory in heaven, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision, this, in faith working by charity, for knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge.

17. Sanctifie them. Christ prays that the Apostles, their successors, and all that shall be of their belief, may be sanctified in truth. Which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error. Which prayer of Christ had not been heard, if the Church might err.

18. But for them. He expresseth (and it is a great comfort) that he prays not only for the Apostles, but for the whole Church after them, that is, for all believers. And all this profound and divine prayer is resembled in the holy Canon of the Mass before the consecration, as here it was made before his visible sacrifice on the cross.
WHEN JESUS had said these things, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into the which he was entred and his disciples. \(†\) And Judas also, that betrayed him, knew the place: because JESUS had often restored thither together with his Disciples. \(‡\) Judas therefore, having received the band of men, and of the chief priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapons. \(†\) JESUS therefore knovv'g all things that should come upon him, went forth, and said to them, Whom seeke ye? \(‡\) They answered him, JESUS of Nazareth. \(†\) JESUS faith to them, I am he. And Judas also that betrayed him, stoo'de with them. \(‡\) As therefore as he said to them, I am he: they went backward, and fell to the ground. \(†\) Again therefore he asked them, Whom seeke ye? \(‡\) And they said, JESUS of Nazareth. \(†\) JESUS answered, I have told you, that I am he. If therefore you seeke me, let these goe their vways. \(†\) That the word might be fulfilled, in which he said, That of them whome thou hast given me, I have not lost any. \(†\) Simon Peter therefore having a sword, drew it out: and smote the servaunt of the high priest & cut of his right eare. And the name of the servaunt was Malchus. \(†\) JESUS therefore said to Peter, Put vp thy sword into the scabbard. The chalice whiche my father hath given me, shall not I drinke it? \(†\) The band therefore and the Tribune & the twelve ministers of the levves apprehended JESUS, and bound him: \(†\) and they brought him to Annas first, for he was father in law to Caiphas, whome was the high priest of that yere. \(‡\) And \(‡\) Caiphas was he that had given the councel to the levves, That it is expedient that one man die for the people. \(†\) \(†\) And Simon Peter folowved JESUS, and another dis-ciple. And that Disciple was knowv'n to the high priest, and
Cha. XVIII. According to S. John.

16 Vvent in vvith I esv s into the court of the high priest. t but Peter stooode at the doore vvithout. The other discipyle therfor that vvas knovven to the high Priest, vvent forth, and spake to the porters, and brought in Peter. t The vvench therfor that vvas portresse, faith to Peter, Art not thou also of this mans discipyles? He faith to her, * I am not. t And the servants 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 selues.

17 It is al oone for a man to deny Christ, and, that he is a discipyle of Christ, or a Catholike, or a Christian man, vvenhe is demanded. And vvith his ask you for Peter here denieth Christ, in denying him self to be his Discipyle.

18 The high priest therfore asked I esv s of his discipyles, and of his doctrine. t I esv s anfwered him, I haue openly spoke to the vworld: I haue alvvaies taught in the synagoge, and in the temple vverth al the Ievvves resorvt together: and in secrete I haue spoken nothing. t Vvhy aske thou me? ake them that haue heard vwhat I haue spoked vnto them: behold they know vwhat things I haue said. t Vvhen he had said these things, one of the ministers standing by, gaue I esv s a blowv, saying, Anfwerest thou the high priest so?

19 t I esv s anfwered him, If I haue spoken il, giue testimonie of euil: but if vvel, vvhy striketh thou me?

20 t And Annas sent him bound to Caiphas the high priest.

21 t And Simon Peter vwas standing, and vvarming him selues. They said therfore to him, Art not thou also of his discipyles? He denied and said: I am not. t One of the servants of the high priest faith to him, his coln vvhose eare Peter did cut off, Did not I see thee in the garden vvith him? t Againe therfore Peter denied: and forthvth with the cocke crevve.

22 t They therfore bring I esv s from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. t Pilate therfore vvent forth to them vwithout, and said, Vvhat accusation bring you against this man? t They anfwered and said to him, If he vvere not a malefactor, vve would not have delivered him vp to thee.

23 t Pilate therfore said to them, Take him you, and according to your lawv judge him. The Ievvves therfore said to him, It is not lawfull for vs to kill any man. t That the vword of Iesvs might be fulfilled vvhich he said, signifying what death he should die.

24 t Pilate therfore vvent into the Palace againe, and called I esv s, and said to him, Art thou the king of the Ievvves?

25 t I esv s

G O O D  F R I D A Y.
HE therefore Pilate tooke Iesus, and scourged him. And the soldiers platting a crownne of thorns, put it upon his head: and they put about him a purple garment. And they came to him, and said, Haile king of the levves, and they gave him belloves. Pilate went forth againe, and faith to them, Behold I bring him forth vnto you, that you may know that I finde no caule in him. Iesus therefore went forth carrying the crownne of thorns, and the purple vestiment. And he faith to them, Loe the man. When 6 the cheefe priests therefore and the minissters had seen him, they...
they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.

7 t The Ievves anfwered him, Vve have a Law; and according to the Law he ought to die, because he hath made him self the Sonne of God.

8 т Whence Pilate therefo re had heard this saying, he feared more.

9 t And he entred into the Palace againe: and he saith to Iesvs,

10 Whence art thou? But Iesvs gave him no answer. т Pilate therefore saith to him, Speakest thou not to me: knowest thou not that I have power to crucifie thee, and I have power to releafe thee? т Iesvs anfwered, Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sinne.

12 т From thence forth Pilate sought to releafe him. But the Ievves cried, saying, If thou releafe this man, thou art not Cæsars friend, every one that makes him self a king, speaketh against Cæsar. т But Pilate when he had heard these words, brought forth Iesvs: and he sate in the judgment-seat, in the place that is called Lithoßtoros, and in Hebrew Gābbatha. т And it was the Passover of Paschæ, about the sixt hour, and he saith to the Ievves, Loe your king. т But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shall I crucifie your king? The cheefe priests anfwered, Vve have no king, but Cæsar. т Then therefo he delivered him vnto them for to be crucified.

17 т And they tooke Iesvs, and led him forth. т And bearing his ownne crosse he went forth into that vvhich is called the place of Caluarie, in Hebrew Gólgotha. т vvhere they crucified him, vvith him two others, on the one side and on the other, and in the middes Iesvs. т And Pilate vvrote a title also: and he put it vpon the crosse. And it vvvas vvritten, 1esvs of Nazareth the King of the Ievves. т This title therefore many of the Ievves did reade: because the place vvhere Iesvs vvvas crucified, vvvas nigh to the city: and it vvvas vvritten in Hebrew, in Grecue, and in Latin. т The cheefe priests therefo of the Ievves said to Pilate, Write not, The king of the Ievves: but that he said, I am king of the Ievves. т Pilate anfwered, That vvhich I haue vvritten, I haue vvritten.

13 т The * fouldiers therefore vvhen they had crucified him,
him, tooke his garments (and they made foure partes, to every souldiar a part) & his coate. And his coate was without seame, wrought from the toppe through out. † They said therefore one to another, Let vs not cut it, but let vs cast lottes for it which it shall be. That the scripture might be fulfilled saying, They have parted my garments among them: and upon my vesture they have cast lottes. And the souldiers did these things.

† And there stoode beside the crosse of Iesus, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. † When Iesus therefore 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 owne.

† Afterward Iesus knovving that all things were now concommate, that the scripture might be fulfilled, he saith, I thirst. † A vessel therefore stoode there ful of vynegre. And they putting a sponge ful of vynegre about hyflopse, offered it to his mouth. † Iesus therefore vvhile he had taken the vynegre, said, It is coßmamte. And bowyng his head, he gave vp the ghost.

† The ievves therefore (because it was the Passaque) that the bodies might not remaine vpon the crosse on the Sabboth (for that it was a greate Sabboth day) they defered Pilate that their legges might be broken, and they might be taken away. † The souldiers therefore came: and of the first in deede they brake the legges, and of the other that vvas crucified vvhile him. † But after they were come to Iesus, vvhile they saw that he was dead, they did not breake his legges, but one of the souldiers vvhile a speare opened his side, and incontinent there came forth blood and vwater. † And he saw it, hath giuen testimonie: and his testimonie is true. † And he knowverth that he saith true, that you also may beleue. † For these things were done that the scripture might be fulfilled, Ye shall not break a bone of him. † And againe an other scripture saith, They shall looke on him vvhile they pierced.

† And after these things Joseph of Arimathea (because he vvas a disciple of Iesus, but secrete for feare of the Iewes) defered Pilate that he might take away the body of Iesus. And Pilate permitted. He came therefore, and tooke away the body of Iesus. † * Nicodemus also came, he that at the first.
CHA. XIX. ACCORDING TO S. JOHN.

first came to Jesus by night, bringing a mixture of myrrhe and aloes, about an hundred pounds. † They took therefore the body of Jesus, and bound it in linnen clothes with the spices, as the manner is with the levves to bury. † And there vvas in the place where he was crucified, a garden, and in the garden a new monument, where no man yet had been laide. † There therefore because of the Paraclete of the levves, they laid Jesus, because the monument vvas hard by.

ANNOTATIONS

CHA. XIX.

†† His or the croffe. † This croffe, 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 Croise: and hath been endowed with virtue of miracles, both the whole and every little piece thereof. For which cause, and especially for the most pure memorial of Christ, it hath been visited by Pilgrims, blessed with faith and devotion, and reverence of the ancient fathers, with the devotion of contrite wives and husbands abused of Pagans, Apollonius, Panteletus, the Roman is not cause to doubt. See S. Cyrilli. "Agg. S. Hieron. op. 17. S. Paulinus. ep. 11. Rufinus. lib. 1. c. 7. Ep. Eunom. "Agg. S. Leo. op. 12. Sed. de Pasionem. Paulus. Disc. li. 12."

†† To be master. † The marvellous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her even from the croffe in the midst of his infinite anguishes and mysteries working for mankind.

†† To the Disciples. † A great honour to John and charge, to have that blessed jewel in keeping; and an unspeakable comfort, that from that day forward the one was to the other mother and sonne, virginius virginiæ commendavit, faith S. Hieron. He commended the virgin to a virgin.

†† Blood and water. † This piercing of Christ's side, though on the oublié part it was done blindly and insolently, yet by God's ordinance it contained great mysteries, and was prefigured by Moses striking the rocke with his rodde: as this streame of blood and water drawn miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert. One of the Sides (faith S. Auguine) signifie the Sacraments. Hence (faith S. Chrysotom) the great mysteries home their beginning. Who vvarneth vs, that when vve come to drink of the holy chalice, vve should so approche, as though vve drew the blood out of Christ's side. And both blood and water parted so soon as, to Therv vs the lountainie of the two principal Sacraments, and their several matters, Baptism and the Eucharist, springing to life everlasting in the Church. The fathers also lay that the Church who is Christ's spouse and his conscience in applying the blood and water to the benefit of the Faithfull, was here formed, builded, and taken out of this holy side of Christ lying on the Crooste, as Eue was of Adams side, when he was call a sleep in Paradise.

CHA. XX.

Upon Easter day his body is missa in the Sepulcher, first by St. Magdalene, a secondly by Peter also and John, who winding clothes yet remaining, Io am to St. Magdalene, after the had taken two angels, Jesus also him self appeared. 12 She having told to the Disciples, he appeared to them also the same day, and declared them as he self vvas sent, giving the them the Holy Ghost to remeinde and receive sames. 16 Against upon eves Sunday he appeared to them, setting Thomas fee, that he might believe, and commending such as not seeing yet do believe. 18 The effect of this book.

Mm AND
Luke 24:11-17

And the first of the Sabbath, Mary Magdalene cometh early, when it was yet dark, into the sepulchre, and seeth the stone taken away from the sepulchre.  And she runneth forth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken our Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and they came to the sepulchre.  And both ranne together, and that other disciple did outrun Peter, and came first to the sepulchre.  And when he stooped down, and looked in, he saw the linen clothes lying: but yet he went not in.  Simon Peter cometh after him, and the other disciple, and is the first come into the sepulchre.  And he saw the linen clothes lying, and the napkin that was upon his head, not lying with the linen clothes, but wrapped up into one place.  Then 8 therefore went in that other disciple also which came first to the sepulchre: and he saith, Behold, the sepulchre is left, and his clothewas lying.  But * Mary stood without weeping: and as she went she beheld Jesus, and she knew him not.  When she then saith unto her, Vvoma, vvhy vveepst thou? She saith unto them, Because they have taken away my Lord, and I know not where they have put him.  When she then saith, I know not the gardiner, faith to him, Sir, if thou hast carried him away, tell me wherethou hast laid him: & I will take him away.  Then sfaith to her, Vvoma, vvhy vveepst thou? Vvhere seekest thou? She saith, Vvhere I was kept, Jesus.  And she saith to him, Rabbi (vwhich is to say, Master.) Vvhoart thou? Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God.  And Mary Magdalene communiceth and telleth the.
the disciples, That I have seen our Lord, and thus he said unto me. ¶

† Therefore when it was late that day, the first of the Sabbaths, and the doors were shut, where the disciples were gathered together for fear of the Jews, I said unto them, Peace be to you.

† And when he had said this, he shewed them his hands and side. The disciples therefore were glad when they saw our Lord. † He said therefore to them again, Peace be to you. * As my Father hath sent me, I also do send you. † When he had said this, he breathed upon them: and he said to them, Receive ye the Holy Ghost: † Whose sins ye shall forgive, they are forgiven them: and Whose sins ye shall retain, they are retained.

† But Thomas one of the Twelve, who is called Didymus, was not with them when Jesus came.

† The other disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe.

† And after eight days, againe his disciples were within; and Thomas with them. † The doors being shut, and the doore of the middes, and said, Peace be to you. † Then he faid to Thomas, Put thy finger hither, and see my handes, and bring thine hand, and put it into my side: & be not incredulous but faithfull. † Thomas answered, and said to him, My Lord, & my God. † I am faith to him, Because thou hast seen me, Thomas, thou hast beleued: * blessed are they that have not seen & have beleued.

† Many other signes also did I see in the sight of his disciples, which are not vvrte in this booke. † And these are vvrte, that you may beleue that I is Christ the sonne of God; and that beleuving you may haue life in his name. †

ANNOTATIONS
CHAP. XX.

19. The doore was shut. ) Such Hereukes as deny Christs body to be or that it can be in the Sacrament, for that it is in heaven, and can not be in two places at one, nor without the natural maner.
The being of Christ's body and spirit, as described by Augustine, is said to be perfect and in harmony with the condition of his human nature, without the interference of matter or sin.

The Gospel

Chapter XX

The measure of the quintessence, space, or place agreeable to the condition of his human nature, is naturally and visibly represented by Christ's entering into the disciples, the doors of heaven, and by his true nature, which is perfect and in harmony with the condition of his human nature.

The Sacrament of Penance without, made perfect and in harmony with the condition of his human nature, as described by Augustine, is said to be perfect and in harmony with the condition of his human nature.

Christ can dispose of his own body, and others about nature.

Vigorousness or Breach.

Christ's mission, as described by Augustine, is said to be perfect and in harmony with the condition of his human nature, as he was made perfect and in harmony with the condition of his human nature.

The holy Ghost is here purposely given to the disciples, to remit sins.

The Sacrament of Penance instituted.

Men are bound to confess, all their mortal sins, and that in particular.

Catholics, in their interpretation of the Sacrament of Penance, have taken it to mean that the repentance and confession of sins are necessary for the remission of sins.

* Cypri, de Penance coelitus in Christo et in sana, in measures of our conscience, can not rightly rule us, but must be used with the utmost care.

* Hume, in *Flasche* and *Difficulties of the same*, which can not otherwise be the case of mortal sins, then...
CHA. XX. ACCORDING TO S. JOHN.

then by our simple, sincere, and diligent veneration to them of our fancies, which humble contrite heart, ready to take and do penance according to their injunction. For that authority to receive fancies, consists specially in receiving sanctification and penitential works of praying, fasting, alms, and such like. All which God ordains who, however, condemneth or condemeth, as Heretics doe, or neglegeth, as some careless Catholics may perhaps doe: let them be sufficed they cannot be detected. Neither must any such Christian man pretend or looke to have his fancies after Baptism, remitted by God only, without this Sacrament: (which was the old Heresy of the Novus Annun. lid. de pacis, c. 3 novet. 3 Esch. c. 3.) more than any may have to be made or have his original or other fancies before Baptism, forgiven by God, without the same Sacrament. Let no man deceive himself, this is the second table or bonds after /s hippenwerk, as S. Hierom calleth it. Who, however, take not hold of it, shall perish without all doubt, because they contemne Gods counsel and order for their salvation. And therefore S. Augustline (ep. 180) ioying both together, which is a pitiful case, when by the absence of Gods Priest, men depart this life, and not repentant, and dignified, that is, author not recommended by Baptism, nor law bound, and not abominated by the Sacrament of fancies, for that he excludes from the church, and the office of the Priest, and doth not violate the life of a sinner, and doth not violate the life of a sinner, and doth not violate the life of a sinner, and doth not violate the life of a sinner.

Mat. 18. The needes of this Sacrament.

Of Heretics wrestling against plainscience.

The English Ministers hear fancies, not according to the word of God.

The Preists power to forgive fancies, is above the power of Angels or Woddly Princes.

L. 13 de Sacram.

Si in Iesus, calleth it a great part of penance, when a man is ashamed, and yet openeth his inner to his Lords Priest. See also I. tertul. de Pena S. Hiero. in c. 1. Ecclesias. S. Rajli. in Regnum forum, qvass. 299. Who compare fancies that rebuff to confess, to them that beane some diete in their literate parts, and are as destructive to the Physic or science, as that muggis, where they must needs make literate composition to be made to them that may absolve. And S. Lco ep. 80 molt plainly (as before S. Cyril) expressly nameth Preists. That composition is sufficient which is made first, etc. as the Preists also. And againe, it is sufficient that the qualities of mens consciences be satisfied to the Preists only by the increase of composition. S. Hierome in 16 Mat. faith, that Priest loose or binde, edition precedentum varietate, having bound the literate and differences of fancies.

In vico S. Paulinus Wrenttia of S. Ambroce, that is as often as any confirmed his fancies, and made him for to receive penances, he was for composition, thereby he caused the penitents to repent. He also taught moreover, that the holy Doctor was to secretes or particular Composition.

17. To retaine Samantha.

The necessity of this Sacrament.

Of the composition of this Sacrament.
FTER Iesus manifested him self againe at 1
the sea of Tiberias. And he manifested thus:
† There were together Simon Peter and Thom-
as who is called Didymus, and Nathanael
which was of Cana in Galilee, and the sones
of Zebdeen, and two others of his discipes. † Simon Peter 3
faith to them, I goe to fish. They say to him, We also come
with thee. And they went forth and got vp into the
boat: and that night they tooke nothing. † But when mor-
ing was nowe come, Iesus stoode on the shore: yet the
discipes knew not that it was Iesus. † Iesus therefore 5
faith to them, Childre, haue you any meate? They answered
him, No. † He faith to them, Cast the nette on the right side 6
of the boate: and you shall finde. They therefore did cast it:
and now they were not able to drawe it for the multitude of
fishes. † That disciple therefore whom Iesus loved, faith 7
to Peter, It is our Lord. † Simon Peter whome he had heard that
it is our Lord: girded his coate vnto him (for he was nake-
d) and cast him selfe into the sea. † But the other discipes 8
came in the boate (for they were not farre from the land, but
as it were two hundred cubits) draweing the nette of fishes.
† Therefore after they came downe to land, they saye 9
coles lying, and fished thereon, and bread. † Iesus faith to 10
them, Bring hither of the fishes that you tooke nowe. † Simo 11
Peter went vp, and drew the nette to the land, full of great
fishes, an hundred fiftie three. And although they were so
many, the nette was not broken. † Iesus faith to them, Come, 12
dine. And none of them that were at meate, durst aske him,
Vvho art thou? knowing that it is our Lord. † And Iesus 13
commeth and taketh the bread and giveth them, and the fish
in like manner. † This nowe the third time Iesus was mani-
tested to his discipes, after he was risen from the dead. 14
† Therefore when they had dined, Iesus faith to Simon 15
Peter...
Peter, Simon of J ohn, loue sthou more then these? He faith to him, Yea Lord, thou knowest that I love thee. He faith to him, Feede my lambs. 

16 He faith to him againe, Simon of J ohn, louest thou me? he faith to him, Yea Lord, thou knowest that I love thee. 

17 He faith to him, Feede my lambs. 

18 He faith to him the third time, Simo of J ohn, louest thou me? Peter vvas srokes sad, because he said vnto him the third time, Louest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He faith to him, Feede my sheepe. 

19 Amen I say to thee, wwhen thou vvas yonger, thou didst gird thy self, and didst walke vhere thou wouldest. But vwhen thou shalt be old, thou shalt stretch forth thy handes, and another shall gird thee, and lead thee wherether thou wilt not. And this he said, signifying by vwhat death he should glorifie God. 

20 This, he faith to him, F olovme. Peter turning, saev that disciple whom I s vs loued, foloyng. vvhoo also leaned at the supper vpon his breast, and said, Lord vwho is he that shall betray thee? 

21 Him therefore vwhen Peter had seen, he faith to I s vs, Lord, and this man vwhat? I s vs faith to him, So I vvil have him to remame til I come, vwhat to thee? F olovme thou me. This saying therfore vanted abrode among the brethren, that that disciple dieth not. And I s vs did not say to him, he dieth not: but, So I vvil have him to remame til I come, vwhat to thee? 

22 This is that disciple vvhich giueth testimonie of these things, and hath vvritten these things: and vve know that his testimonie is true.

23 But there are many other vvhich I s vs did: vvhich if they were vvritten in particular, neither the vvorld it self I thinke were able to conteine those bookees that shoule be vvritten.
THE GOSPEL ACCORDING TO S. JOHN.

CHA. XXI.

The Proscriti were decrying this pre-eminence of Peter. Yet, let us uphold their Archbishops. Let us provestuit the PCarians.

Peter succeeded in uttering in un-essential authority.

5. Gregorius. And because the Proscritans would make the veiled character, that S. Gregory deemed the Church Supremacy to be wholly unlawful and Antichristian, for that he denounces John of Constantinople, Bishops, and the name of simple Bishop, he besought the Pope, arguing that his place is in the Church and principality were delivered: and yet he was not called the Antichristian. This title in dead was offered for the honour of S. Peter Primate of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that Sis did ever use it or consent to take it. Thus much, S. Gregorius. The Pope, though he both professed juridicia through all Christendom, as other of that Sis had ever done, and acknowledged the Principality and Soverainness to be in Peter and his Successors: yet would he not for such causes vie that rule submit to vassal & misgovernment. But both he & all the Pope's forefathers called them felsen, sacerdotes, Diocesan. As the Soverain of the Church's descent, as also the Authorities fraudulently pretend. It is pleasing to all men, faith he, that ever the Church, as by our Lords mouth the charge of the whole Church is committed to S. Peter Primate of the Apostles, for to him was said, Feed my sheep; for him was the power made that his faith should be strong. And S. Leo, the great, the title of universal Bishop refused, but universal jurisdiction always acknowledged and practised.

The Pope is Pastor of all Christians.

Peter crucified at Rome.

18. An other (as the Ixto says) He the Propheche of Peters Martyrdom, and of the kind of death which he should suffer that was crucifying. Which of the Hereites far it was not a change to the way he was murthered in Rome, deny. Whereas the Fathers and ancient Writers are as plain in this, as that he was in Rome.
THE SUMME, AND
THE ORDER OF THE
EVANGELICAL HISTORIE:
gathered briefly out of all sources, even
unto Christ's Ascension.

Mr. Mr. Lu. Jo.

THE preface moving the Reader to receive
CHRIST, being the eternal VVORD of God,
the life and the light.
The Angel telleth Zacharie of the conception
of John Baptist, Christ's Precursor: and Elizabeth
conceiveth him.
The same Angel doing his message to the B. Virgin, CHRIST
is incarnate in her womb.
Our B. Lady viueth Elizabeth: and John Baptist is born, and
circumcised.
The Angel telleth Joseph that his wife is viueth 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: vvehere Simeon and Anna
prophetic of him.
Joseph viueth 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 Doctors.
John the Baptist preacheth and baptizeth, preparing al to re-
ceive Christ: and among other, Christ is baptized of him.
Christ fasteth forty days, and is tempted in the wilderness.
John giveth testimonie of Christ to the legates of the Jews,
to the people, and to his owne disciples.
Christ vvorkeith his first miracle, turning vwater into wine
at a marriage.
In the feast of Pasche he calleth out the biers and sellers in the
Temple, insinuating to the Jews his death and resurrectiō.
He teacheth Nicodemus by night: and baptizeth in Turie by
the ministry of his disciples: vvehereupon a question is mo-
ued to John about their two baptisms.

Na john
Joseph is put into prison for reprehending Herod's incefulous aducourtie.

After John's imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.

He healeth a lorde's sonne of an ague.

He preacheth in Galilee, and vaoseth very famous.

He calleth foure disciples out of the boat, and they follow him.

He healeth one possessed of a diuell in the Synagogue.

He cureth Simon Peters mother in law, & many sicke persons.

He refuseth three that offer to follow him.

He appeareth the tempest on the sea.

He healeth two possessed of diuells in the countrie of the Gerasens, and permitteth the diuells to enter into swine.

He healeth the sicke of the palsy, being let downne through the tiles.

He calleth Matthew from the custome house, and disputeth with Johns disciples and the Pharisees of falling.

He raiseth the Archiphanagost daughter, and cureth her that had a fluxe of blood.

He healeth two blind, and one possessed.

He healeth him on the Sabbath day that lay at the Probaatica the 1. Pascha.

He conteste th Pharisees being offended that his disciples bruised the cares of cornie on the Sabbath.

He refelteh the Pharisees being offended because he cured the withered hand on the Sabbath.

He chooseth the 12. Apostles: and maketh that divine sermon called Sermon Domini in monte, the Sermon of our Lord in the mount, containing the pattern of a Christian man's life.

He cureth a leper.

He healeth the Centurions servant.

He raiseth the vvidowes sonne at Naim.

John sendeth out of prison his disciples vnto Christ.

He forgiveth M. Magdalens tinnes, preferring her much before the Pharisee that despised her.

He healeth him that had a deafe and dumme deuil, and refusteth the blaspheming Pharisees.

He preferreth the obseruers of Gods word before carnal mother and brethren.

The parable of the fowuer.

The parables of the cockle, of the seede growing when men sleepe, of the multard seede, and of the leaue.

The parables of the treasure hid in the field, of the precious stone, and of the nette.

Teaching in Nazareth, he condemneth it of incredulitie.

He sendeth the twelve Apostles to preach.

John is beheaded, and the fame of Iesus commeth to Herods ears.

He feedeth 5000 men vith five loaves.
He walketh upon the sea, and so maketh Peter also to doe.

He reasoneth of Manna, and of the true bread from heaven.

He reprehendeth the Pharisees for caulling at his disciples because they did eate vvith vvashed handes.

He healeth the daughter of the vvoman of Canaan.

He curreth a man that was deafe and dumme.

He feedeth 4000 vvith feuen loaues.

He receiveth the Pharisees that asked a signe, and biddeth his disciples beware of their leauen.

He healeth a blinde man in Bethsaida.

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 vvich he vvil build his Church, promising to give him the keys of heaven, and vvithal foretelleth, that he must suffer in Hierusalem, and that al must be ready to suffer vvith him.

The Transfiguration.

He cauesth out the diuel vvhich his disciples could not cast out, commending vnto them fasting and prayer.

He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fif hers mouth.

His disciples contending for Superioritie, he teacheth humility.

He threateneth the scandalizers of little ones.

Leaving Galilee he goeth into Iurie, and the Samaritans vvil not receiue him.

In that journey he healeth the ten lepers.

He teacheith in the Temple in the feast of Scenopægia, that is, of Tabernacles.

He aboliueth the vvoman taken in aducutrie, teacheith in the Temple, and goeth out of their handes that vwould have stoned him.

He refroseth light to him that was borne blinde.

He reasoneth of the true Pastor and his Sheepe.

He fendeth the 70 disciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Iesus.

He teacheith the maner and force of prayer, and reprehendeth the preposterous cleanesse of the Pharisees.

He teacheith 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 little, and that the faithful seruant vvil alwayes expect the comming of his lord and master.

He threateneth them, vnles they doe penance, Chewing Gods patience by the fruitilles figtreee that vwas suffered to stand one yere more. He healeth the crooked vvoman, teacheith the vway to heaueth to be narrow.

He healeth him that had a dropisie, on the Sabbath: and teacheith them to renounce al things in comparison of him.
In the feast of Dedication he goeth out of their handes that 
vwould have stoned him.

The parables of the lost sheep, of the grote, and of the pro-
digal sonne.

The parable of the vniust bailife.

Of the indissolubilitie of matrimonie.

The riche glutton and Lazarus.

Vvo to scandalizers: The force of faith euyn to the mourning of 
trees vwith a vword.

Of the Pharisee and the Publicane that vwent to pray.

He imposeth or laiceth his handes vpon little children, and ex-
horteth a yong riche man to forsake al and become perfect.

The parable of the vworkemen hired into the vineyard.

He raiseth Lazarus, and the lewes cőfuit hovv to destroy him.

He foretelleth his death, and denieth the requet of Zebedes 
tvvo sonnes, asking the tvvo cheefe places about him.

He healeth a blinde man before his entering into Iericho.

Zachæus the Publicane entertaineth Christ. The parable of the 
ten pounds delierued to ten servuants.

He healeth tvvo blinde men as he goeth out of Iericho.

At a supper in Bethânia, Marie povvred ointment vpon him.

Riding vpon an ass 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 seelers out of 
the Temple.

To his enemies the Iewes, he auoucheth his pouwer by Johns 
Baptisme vvhich vvas of God, and foretelleth their reprobation, 
vwith the Gentils vocatien in their place, by parables: 
as the parable of the tvvo sonnes, the one promissing to doe, 
the other doing his fathers commandement.

The parable of the vineyard let out to hel bandmen that kill-
ed both the servuants and the sonne fent to require fruite.

The parable of the king that made a mariage for his sonne, inc-
uiting geest to the feast, and they vvould not come.

He ansvereth their question of paying tribute to Cæsar, and 
the Sadducesses question of the Resurrection.

He ansvereth the Pharisses question, of the greatest com-
mandement.

He putteth them to silence vwith this question concerning 
Christ, how he could be Davids sonne.

He biddeth them doe as the Scribes teach, but not as they doe.

He extolleth and preferreth the poore vvidovves offering.

He foretelleth to some of his Disciples, the destruction of the 
Temple and of Hierusalem: and by that occasion, what 
things shalbe before the confusion of the vworld, and 
Antichrist in the confusion, and then incontinent Do-
meday, vwarning vs to prepare our selues against his com-
mimg.

By the parable of the ten Virgins, & the parable of the talents, he
he sheweth, how it shall be at Domestiday vwith the Faithful that prepare, and that prepare not them selues: and vvthout parables, that they vvhich doe not good vvorke, shall be damned.

Judas bargaineth vvth the fevves to betray him, and two of his disciples prepare the Paschal lambe.

At the supper he vvasheeth his Apostles feet.

He instituteth the Sacrifice of his body and bloud in the B. Sacrament.

He foretelleth that one of the Tvvelue shal betray him (appealing their contention for the superioritie) and that they shall al deny him.

His sermon after supper.

His prayer to his father.

The storie of his Passion and burial, from thursday at night, til the next day at euentide.

He riseth the third day,

appeareth first to Marie Magdalene.

Then to the other vwomen.

Then to Peter, ver. 34. then to the two disciples going into Emmaus, ver. 14.

Then to the disciples gathered together in a house at Hierusalem, vvhen he entred the doores being shut, and gave them power to remit and retaine sinnes.

Then, vpon Lovv. Sunday, to the disciples likewise gathered together, and Thomas among them.

Then, at the sea of Tiberias, to Peter & the rest that were fishing, vvhere he commisseth his sheepe to Peter.

Then, to the disciples vpon a mount in Galilee: giving them commission to preach and baptize through out the whole vvorld.

Then in Bethânia, vvhere he promiseth to send the holy Ghost (bidding them tarry in the mean time in Hierusalem) and so blessing them, Ascendeth into heauen.
THE ARGUMENT OF
THE ACTES OF THE
APOSTLES.

HE Gospel having showed, how the Iveres most
sumpiously resisted Christ (as also Moses and the Pro-
phets had foretold of them:) and therefore dehended to
be resisted themselves also of him: now foloveth this
book of the Actes of the Apostiles (written by S.
Luke in Rome the fourthe yere of Nero, An. Dom. 61)
and sheweth, how after strengthening their defeates,
Christ of his mercy (as the Prophets also had foretold of
him) offered him selfe unto that worthy people, yea
after that they had crucified him, sending unto them his twelve Apostiles to move
them to penance, and soo by Baptisme to make them of his Church: and yiebled at
the Twelue were so occupied about the Iveres: how of persecuting Iveres be
made an extraordinary Apostles (who were S. Paul, and to avoid the scandall of the
Iveres (to whom onely him selfe likewise for the same cause had preached) sent
him, and not any of his Twelve but by and by, who were his known Apostles, unto
the Gentiles (who never afore had heard of Christ, and were worstippers of many
Gods, to move them also (for, that likewise the Prophets had foretold) to faith
and penance, and soo by Baptisme to make them of his Church: and how the incred-
ulous Iveres every where resisted the same Apostle and his preaching to the
Gentiles, persecuting him and seeking his death, and never ceasing until of felt into
the hands of the Gentiles: that is, (as not onely every yere, but also the Pro-
phets afore him, and Christ had foretold,) the Gospel might be taken away from
them, and given to the Gentiles: some from Hierusalem (whose reprobation also by
name had been often foretold) the headciti of the Iveres, where it began, trans-
lated to Rome the headciti of the Gentiles. All this will be evidente by the partes
of the booke: which may be thereby seen.

First, how Christ Ascending in the sight of his Disciples, promiseth unto 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 those Countries, that is into
al Iuvie: yea and into Samaria also, yea into al Nations of the Gentiles, be they
never so far of. You shall receive (said he) the vertue of the Holy ghost coming vpon you; and you shall be witnesses vnto me in Hierusalem, 
& in al Iuvie, and Samaria, and euene to the utmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.
Thirdly, the propagation of it consequnetly into al Iuvie, and also to Samaria.
Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.
Fifthly, the taking of it away from the obstinate Iveres, and giving of it to the
Gentiles,

Sixthly, of taking it away from Hierusalem is selfe, the headcrist of the Ierues, and sending it (as it were) to Rome the headcrist of the Gentiles, and that, in their perfurcating of Paul so far, so that he appealed to Caesar, and so delivering him after a sort unto the Romans; as they had not before delivered to them also Christ his selfe, whereas S. Peters first coming thither, made upon another occasion, as Balbec said, anone. Of which Romane and Gentiles therefore, the same S. Paul bringeing nowe come to Rome (as the last Chap. of the Acts) foretelleth the olimine Ierues there, saying: Et ipi audient. Thou wyl not heare, but they wyl heare, that so the prediction of Christ above rebeareth might be fulfilled. And euery to the vertie of the earth. And there doth S. Luke end the booke, not caring to tel for much as the fulfilling of that which our Lord had forsworn (Acts 27, 24) to S. Paul, Thou must appear before Caesar, because his purpose was no more but so to bring the new Hierusalem of the Christians, where Christ would place the chiefje secte of his Church, as also in deed the Fathers and al other Catholikes hauing in all ages looked thither, when they were in any great doubt: no less then the Ierues to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And is this Book doth forsw the true Church, as plainly, as the Gospel doth forsw the true Christ, unto al that do not wilfully slue their owne cies, to wite, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Ierues, and translated to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also. Until the fulnes of the Gentiles (that the he be come in: that then also Al Israel may be saued. and then be come the end of the world. For so did Christ most plainly foretel: as: This Gospel of the Kingdom shall be preached in the whole world, for a testimonie to al Nations. and then shall come the conumphation. For the conversion of which Nations and accomplishing the fulnes of al Gentiles, the forsoaid Church Catholike, being mindful of her offyne, to bee Christes witnesses euyn to the vertie of the earth, doth at this present (as alwayes) send preachers to convert and make them also Christians; whereas the protestants and al other Heretikes which do nothing els but subuerie such as before were Christians.

And this being the Summe and scope of this Book, shew how doth his historically a full light of the fulfilling of the Prophecy and Christes prediction about the Church, as is not to be maruellled at, vvyh he is silent not of S. Peters coming to Rome: considering that his first coming thither, was not, as S. Paulus vvyh, by the Ierues delovers of him, working to the ovvme reprobind, but wdo another occasion, to vvyh, to confound Simon Magus. Euseb. Hier. li. ii. c. 12, 13. For vvyh also feeth not, that is making no mention of his preaching to any Gentiles at all, those very only Acts 10 excepted, vvyh were the first, and therefore (left the Gentiles should some lese cared for of God, then the Ierues) Peter being the head of all, vvyh was elected of God, to incorporate them into the Church, as before he had done the Ierues. God (seith he) among vs choyle, that by may mouth the Gentiles shoulde heare the vvord of the Gospel, and beleue. and S. Episcopus: Simon hath told how God first visited to take of the Gentiles a people to his name. Acts 15, 7. But other wise (I say) here is no mention of Peters preaching to any Gentiles: no more of the other eleuen Apostles. Vvyh may any man therefore inferre, that neither Peter, nor the other Eleuen preached to any Nation of cisse of the Gentiles? No, the meaning of the Holy gospell was not to vvrite as the Acts of al the Apostles, no more the preaching of Peter and his, to the Gentiles, but onely to the Ierues: there by to set vs into the vvorld, the great mercy of Christ toward those vvorship Ierues.
Irvres, and consequently their most worthy reprobation for contemning such grace and mercy, as also on the other side to bery, bery readily the Gentiles in so many Nations, were converted by one Apostle only, who From Hierusalem even to Illyricum replenished the Gospel of Christ. And this parting of the worke so made by S. Peter vvrisib the rest, doth S. Paul bim selfe touch: That vve vnto the Gentiles, and they vnto the Circumcision. Neertheless before his coming to Rome, not onely was the Church come to Rome (as is evident A.B. the last chap.), where planted by S. Peter and others (as before vrisib by S. Peter it vvas plant-ed in the first Gentiles, before that S. Paul began the taking of is away from the multitude of the Irres, and the translating of it to the multitude of the Gentiles) but also so notable was the same Church of Rome, that S. Paul vrisib his Epistle to the Romans, before he came thereto, saith: Your faith is renoved in the whole world, and therefore they vrisib the rest of the Gentiles, be that Nation vvered of Christ told the Irvres, saying: The Kingdom of God shal be taken away from you, & shal be giue to a Nation yielding the fruits thereof.

As before vve noted the Gospels, as they are read both at Mattins and Matke, through out the yeere, in their convenient time and place: so the bookees followeing (as also the bookees 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. 55. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrages. & Ser. 13 & 19 de Pas. Domini. S. Gregorius in his 40 homilies vpon the Gospels.

THE
THE ACTES OF THE
APOSTLES.

CHAP. I.

Christ never ready to alreadie biddeth the apostles to expell the Holy Ghost vvhich he had promised, lest vvhile vvhile vvhile vvhile (being strengthened by him) they should begin his Church, and how far they should carry it. 9 After his ascension they are warned by vvhree Angells to set their minds open to heavenly commandment. 10 In the days of their expellation, vvhether beginning to execute his word, giong out from Jerusalem and order, by vvhich Matthias was called Apostle in the place of Judas.

HE first treatise I made of all things, O Theophilus, vvhich I esvs began to doe and to teache, till the day vvhithin, giong commandement by the holy Ghost to the Apostles vvhom he chose, he was assumpted: vvhether he shewed also him selfe alive after his passion in many arguments, for fourtie daies appearing to them, & speaking of the kingdom of God.

And eating vvhithvthv, he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvhich you haue heard (faith he) by my mouth: 1 for loth in deed baptized vvhith vvater, but you I shall be baptized with the holy Ghost after these fvvv daies. 2 They therefore that were assembled, asked him, saying, Lord, whethervthat at this time vvhile thou restore the kingdom to Israel? 3 butt he said to them, "It is not for you to know vv times or moments, vvhich the Father hath put in his own pvovpvv. 4 butt you I shall receive the *verue of the holy Ghost comming vpon you, and you I shall be vvitnesses vvnto me in Hierusalem, and in al Levvrie, and Samaria, and even to the vvmost of the earth. 5 And vvhen he had said these things, in their fight he was elevated: and a cloud received him out of their sight. 6 butt vvhen they beheld him going into heavven, behold tvvo vvmen stood beside them in vvhtte garments, 7 vvhoso also said, Ye men of Galilee, why
stand you looking into heaven? This Iesus which is
as lef, and commanded to keep together till the coming of the Holy Ghost, by his appointed place
mished to gain the nation to the same society.

12 The Heresiarch, in the text, other in the margin, translated, Woman, to wit, of the Apostles, most
impatiently, knowing in their confessions that he meanseth the Matuids and other holy women that followed
Christ, as L.c. 8. x.x. See Beza & the English Bible 1579.

a The Epistle vpt 5. Mathias day Feb 20.

NOTE. No final mystery, that the number of the believing Apostles must needs be made again.

911 This visible company was the true Church of Christ, which he left, and commanded to keep together till the coming of the Holy Ghost, by his absence, to be further informed and assisted to gain the nation to the same society.

12 Then they returned to Hierusalem from the mount that is called Olivet, which is by Hierusalem, distant a Sabbath's journey. And when they were entered in, they went up into an upper chamber, where abode Peter, John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphæus and Simon Zelotes, and Judas of James. All these were persevering with one mind in prayer with the women and Maria the mother of Iesus, and his brethren.

13 In those days Peter rising up in the midst of the brethren, said: (and the multitude of persons together, was almost an hundred and twenty) You men, brethren, the scripture must be fulfilled which the holy Ghost spake before by the mouth of David concerning Iudas, vho was the captain of them that apprehended Iesus: vho was numbered among vs and obtained the lot of this ministrie. And he in deed hath possessed a field of the reaward of iniquity, and being hanged he burst in the midst, and all his bowels gushed out. And it was made notorious to all the inhabitants of Hierusalem: so that the same field vwas called in their tongue, Hazael-dams, that is to say, the field of blood.

14 For it is written in the book of Psalms. Be their habitation made desolate, and be there none to dwell in it. And the Bishoprick let another take. Therefore, of these men that have assembled vs in the time that our Lord Jesus went out and went out among vs, beginning from the baptism of John until the 22 day wherein he was ascempted from us, there must one of these be made a witness with vs of his resurrection.

15 And they appointed two, Joseph, vho was called Barsabas, vho was surnamed Justus: and Mathias. And praying they said, Thou Lord that knowest the hearts of all men, shew of these two, one, vho thou hast chosen, to take the place of this ministrie and Apostleship, from the which Iudas hath praericated that he might goe to his owne place. And they gave them "lotts, and the lot fell vpon Mathias", and he was numbered with the eulog Apostles.
Chapter I. Of the Apostles.

Annotations

1. Gaining commandment. He meaneth the power given them to preach, to baptize, to remit sins, and generally the whole communion and charge of government of the Church after him and in his name, steeple, and right: the which Regiment was given them together with the Holy Ghost to afford them therein for ever.

2. It is not for you. It is not for you, nor needful for the Church, to know the time, or moment of the world, the coming of Antichrist, and all other God's secrets. This is enough in that case, to be assured that Christ's faith shall be preached, and the Church spread through all Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

Assumed from you. By this visible Ascension of Christ to heaven, and like return, from hence to judgment, the Hereticks do incredulously argue him not to be in the Sacrament. But let the faithful rather give care to S. Chrysostome saying thus: O miracle, he that first went the Father in heaven above, as the very same came a handfull of men beneath. Christ ascending to heaven, both hath he left with him, and left is left with men beneath. Else being taken up, left to him Disciples his clack only: but the Source of men ascending left his own faith to us. L. I. de Sacram. Ho. de de S. Mat. p. 308. p. 266. and p. 313. Anl. in finis. Ho. de 
divini. & simp. in finis.

M. A. M. S. (the mother of I s. v.) This is the last mention that is made in holy Scripture, of our B. Lady for though she were full of al divine wisdom, and opened (no doubt) unto the Evangelists and other writers of holy Scriptures, diverse of Christ's actions, speeches, and mysteries, whereas she had both experimental and revealed knowledge: Yet for that she was a woman, and the humblest creature living, and the paterne of all others and obedience, it pleased not God that there should be any further note of her life, doing, 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) specially with S. John the Apostle, to whom our Lord recommended her. Who professed for her al necessities, her spouse Joseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeeres in al. At the time of her death, (as S. Denys first, and after him S. Damascene de dormiti, Deparata, wright) al the Apostles then dispersed into divers nations to preach the Gospel. Were miraculously brought together (laung S. Thomas who came the third day after) to Hierusalem, to honour her divine departure and funeral, as the said S. Denys wittnessteth. Who faith that him self, S. Timothee, and S. Hierothesus were present: testifying also of his owne hearing, that they before her death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heaven did sing most melodious Hymnes. They burtid her sacred body in Getsemani, but for S. Thomas sake, who desired to see and to reverence it, they opened the ipulcher the third day, and finding it void of the holy body, but exceeding fragrant, they returned, assuredly deeming that her body was aswolled into heaven, as the Church of God holdeth, being most agreeable to thesingular preuilege of the mother of God, and therefore celebarith most solemnly the day of her Assumption. And that is constant not only to the said S. Denys, and S. Damascene, but to holy Athanasius also, who sauenth the same, Serv. in Evangel. de Deparata, of which Assumption of her body, S. Bernard alfo wrote the notable sermons extant in his works:

But neither these holy these, nor the Churches tradition and testimomie, do bear any sway now a daies with the Protetists, that haue abolith this her greatest feast of her Assumption. Who of reason should at the least celebrateth it as the day of her death, as they doe of other Saints. For though they beleue not that her body is aswolled, yet they wil not (we trowy) deny that she is dead, and her soule in glory: neither can they alke the Scriptures for that, no more then they require for the deathe of Peter, Paul, John, and other, which be not mentioned in Scriptures yet are still celebrateth by the Protetists. But concerning the B. Virgin MARIS, they have blottet alfo both her Natuunge, and her Conception: so as it may be thought the Duelle beareth a special maledict to this woman whose neede brake his head. For as to the other two daies of her Purification & Annunciation, they be not proper to our B. Lady, the one to Christ's Conception, the other to his Preeminent, so that the by this meanes it haue no felicitie at al.

But contrariwise, to consider how the auncient Church and fathers examineth, & so the Priests of her whom all generations should call blessed, and that esteeme her honours a dere & auncient fa-
gano to her fonse. Some of this speeches we wil set downe, that all men may see, that we neither praise her, nor praev to her, more amply then they did. S. Athanasius in the place allegest, after our B. Lady, he had declared how all the Anglical spirits and every order of them honoureth and praeveth her with the AVS, wherewith S. Gabriel aluated her: We alio, faith he, of all degrees upon the earth S. Athanasius.
THE ACTS

S. Ephrem.

S. Cyril.

The Greeks Liturgies of S. James, S. Basil, S. Cyril.

S. Augustine.

S. Fabia Maria.

S. Damascene.

S. Irenaeus.

As Adam and Eve, so Christ and our Lady.

Peter begins to preach his Epistle.

Coding of the Acts.

S. Ephrem.

S. Cyril.

The Greeks Liturgies of S. James, S. Basil, S. Cyril.

S. Augustine.

S. Fabia Maria.

S. Damascene.

S. Irenaeus.

As Adam and Eve, so Christ and our Lady.

Peter begins to preach his Epistle.

Coding of the Acts.
ND when the dais of Pentecost were accomplished, they were all together in one place: and suddenly there was made a sound from heaven, as of a vehement vvinde coming, & it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all replenished with the Holy Ghost, and they began to speake with divers tongues, according as the Holy Ghost gave them to speake.

And there were dwelling at Hierusalem Jews, devout men of every nation that is under heaven. And when this voice was made, the multitude came together, and was astonied in mind, because every man heard them speake in his owne tongue. And they were all amased, and marueled saying, Are not these that speake, Galileans, and how haue you heard ech man our owne tongue wherein you were borne? Parthians, and Medians, and Elamites, and that inhabiteth Mesopotamia, leuvene, and Cappadocia, Pontus, and Asia, and Phrygia, and Pamphilia, Egypt and the partes of Libya that is about Cyrene, and strangers of Rome, leuvene also, and Propheters, Cretensis, and Arabians: You haue heard them speake in our owne tongues the great workes of God. And they were all astonied, and marueled, saying one to another, What manner of thing is this? But others desiring said, That these are full of newe vine.

But Peter standing with the Eleven, lifted vp his voice, and spake to them, Ye men, letue, and al you that dwell in Hierusalem, be this knowen to you, and vvithe your cares receive my vvordes. For these are not drunke, as you suppose,
Suppose, whereas it is the third hour of the day: But this 16 is it that was said by the Prophet Joel, And it shall be, in the last 17 days (saith our Lord) of my Spirit; I will pour out upon all flesh and your sonses and your daughters shall prophesy, and your young men shall see visions, and your ancients shall dream dreams. And upon thy servants truly, and upon my 18 handmaidens I will pour out in these days of my Spirit, and they shall prophesy:

And I will give wonders in the heaven above, and signs in the earth beneath, 19 blood, and fire, and vapours of smoke. The sun shall be turned into darkness, 20 and the moon into blood, before the great and manifest day of our Lord doth come. And it shall be, every one that calleth upon the name of our Lord, shall be saved. -

Yet men of Israel hear these words, I say of Na-zareth a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as you know: this same, by the determinate counsel and foreknowledge of God being delivered, you by the hands of wicked men have crucified and slaine. Vvhom God hath raised vp, looking the sorrows of hell, according as it was impossible that he should be holden of it. For David 25 faith concerning him, I foresaw the Lord in my sight: for he is as my right hand that is never moved. For this my heart is glad, and my song shall be: moreover my flesh also shall rest in hope. Be 27 cause thou vvvhile not leavest my soul: in hell, nor gives thy Holy one to see corruption. Thou hast made known to me the ways of life: thou shalt make me 28 ful of joyfulness with thy face. Yet men, brethren, let me boldly 29 speake to you of the Patriarch David: that he died, and was buried: and his sepulchre is vvvith vs vntil this present day.

Vvhereas therefore he was a Prophet, and knew that by 30 an othe God had sworn to him that of the fruites of his loynes there should 31 vnto his feast: forseeing he spake of the resurrection of Christ, for neither vvvvvas he left in hel, neither did his flesh see corruption. This I say, vvvhus God raised againe, vvhereof al 32 vve are vvitnesses.

Being exalted therefore by the right hand of God, and hauing receiued of his father the promisse of the holy Ghost, he haueth povvred out this vvhom you see and heare. For 34 David ascended not into heaven: but he saith, Our Lord hath said to my Lord, Sit on my right hand, vntil I make thine enemies the feast of thy flesh. Therefore let al the house of Israel know most certainly that God hath made him both Lord, and Christ, this I say, vvhom you have crucified.

And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, Vvhat shal vve
of the Apostles.

38 vve doe men, brethren? But Peter said to them, "Do ye not perceive, and be every one of you baptized in the name of Jesus Christ for remission of your sins: and you shall receive the gift of the holy Ghost. For to you is the promise, and to your children, and to all that are far of, whomsoever the Lord our God shall call. With very many other words also did he testify, and exhorted them, saying, Save your souls from this pernicious generation. They therefore that received his word, were baptized: and there were added in that day about three thousand souls.

42 And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. And fear came upon every soul: many wondrous also and signes were done by the Apostles in Jerusalem, and there was great fear in all. Al they also that beleaved were together, and had all things common. Their possessions and substance they sold, and devised them to al, according as every one had neede. Daily also continuing together, with one accord in the temple, and breaking bread from house to house, they tooke their meate with ioyn and simplicity of hart: praising God, and having grace with al the people. And our Lord increased them that should be saued, daily together.

Annotations

Chap. ii.

1. The dais of Pentecost. As Christ our Pachte, for correspondence to the figure, was offered at the fewest great feast of Pachte, so fifty days after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giving in Mount Sinai, he sent downe the holy Ghost liyt on the day of their Pentecost, which was always on Sunday, as appeareth Louis, 15, 15. Both which dais the Church keepeth yearly for memoe of Chrits death and Resurrection, and the sending downe of the Holy Ghost: so they did the like for record of their delivere out of Egypt, and their Law-giving aforesaid. The said feasts with vs containing, besides the remembrance of benefites past, great sacraments also of the life to come. Ang. ep. 119. C. 16.

2. Al replying had. Though the Apostles and the reit were boughte before, and had thereby received the grace of the Holy Ghost to landification and remission of finnes, as for divers other purposes also: Yet as Christ promised them they should be further indued with strength and vertue from above, so hee fulfilled his promises, visibly pouwing downe the Holy Ghost upon all the companie and upon every one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessarie for the gomenement of the Church, and giving both to them and to al other prestez, the grace and effect of the Sacrament of Confirmation, a simpling, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them all with the gift of divers strange tongue al (11fay) there prestez, as wel our Lady, as other holy women and brethen, besides the Apostles, though the Heretikes fondly argue, for the desir they have to dishonour Chrits mother, that neither she nor they were there prestez, nor had the gift of tongues, contrary to the plain text cap. 20. 10. that faith, & they were all together, to wit, al the 110 mentioned before c. 1, 15.

Delivered
God determin-ation that Christ should die, excuseth not the lewes.

Beza.

Corrupt translation against the Article of Christs defen-ding into Hel.

Living in com-mon.

The increase & perpetuity of the Visible Chyrch.

Gods determination that Christ should die, excuseth not the lewes.

Beza.

In the determinate counsel of God delivered. God delivered him, and he delivered him self, for loye and intention of our salvation, and so the saue was holy and Godd owne determination. But the lewes and others which bereaved and cruished him, did it of malice and wicked purpose, and their labe was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable riote to the good of our salvation. Therefore abhorre those new Maniches of our time, both Lutherans and Calunists, that make God the author and cause of Iudas destruction of Christ, no lesse then of Paulies conversion before the false translation of Beza, saying for Gods preference or foreknowledge in the Greek, προφυσικας Gods prudence.

15. Lusing the forewum. Christ was not in paines him self, but looded other men of those dolours of Hel, where with it was impossible he should be touched. See I. 4. 15.

21. My soule in Hel. Where al the faithfull, according to the Creue, ever have beleuac, that de Gen. ad Chrif according to his soul, went downe to Hel, to deliver the Patriarches and al the men there list, helden in bondage til his death, and the Apostle here citing the Prophets wordes, mos most suendenly expresseth the same, distinguishing his soule in Hel, from his body in the grave: Yet the Calunists to defend against Gods express wordes, the blasphemia of their Maister, that Christ suffered the paines of Hel, and that nowhere but upon the Croffe, and that otherwise he dyed not in Hel, most falsely and flatly here corrupt the text, by turning and wrafing both the Hebrew and Grecke wordes from their most proper and visial significations of, sole, and hel, into body, and grave: saying for, my soule in Hel, thus, my body, life, person, yes (as Beza in his new Testament: Eng. Bish. 1556) my carce in the grave, and this latter they corrupt almost through out the Bible for that ble, 1577 purpose. But for refulling of both corruptions, it shall be sufficient in this place here, that all Hebrews & Greckes, and all that understand these copies, know that the foretaitd Hebrue & Grecke wordes are as proper, peculiar, and visial to signifie, sole and Hel, as andrma in Latin, yes as soul and Hell in English, do propperly signifie the soul of man, and Hel that we oppose to accente, and that they are as improperly vied to signifie body and grave, as to say in English, soul for body, or Hel for grave, secondly, it doth so like the Heretikes them false, that Castale one of their fine Translatours refelleth it, and to make it the more face, he for, in inferno, translateth, in Creue, that is, in Hel. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, Carce, was noe fit word for the body of Christ, and therefore, I have (laith he) changed it, but I remaine and keepe the same sense. It meaning, that he hath nowe translated it, sole, but that he meanteth thereby as before, Chrifs dead body. Forthly, he faith plainly, that translating thus, Thomas saith me Toff, not loose my carce in the grave, he did it of purpose against Limhams Patronum, Purgatorio, and Christs defending into Hel, which he calleth sole errors, and maruleth, that most of the ancient fathers annote, where in that errors: namely of Christs defending into Hel, and delivering the old fathers. Whatse, do neede we more? He opposeth him self both against plaine Scriptures and all ancient fathers, and forereating the one, and concerning the other, to overthrow that truth which is an Article of our : Crede. Whereby it is evidently false which some of them say for their defence, that none of them Pet. 1. 19. did uer of purpose translate falsely. See the Annotoration upon Pet. 3. 19.

All things common. This living in common is not a rule or a precept to all Christian men, as the Anabapists falsely pretend: but a life of perfection and counsel, followed of our Religious in the Catholike Church. See S. Aug. in Ps. 110 in principio, ch. 199.

15. Interred. Moe and moe were adde to the Church (as the Grecke more plainly expresseth) that we may see the visible propagation & increase of the fame, from which come a diligent man may deduce the very same visible Societe of men joyned in Christ, through the whole world, and afterwardly by the Ecclesiastical storie, dowe to us our dates, against the pretended insinu-ing of the Church of the Heretikes.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that 1124 is Christ, and assuring them to faith in him and promises for these times, and so they shall have by him (in Baptisme) the Benediction Which was promised to Abraham.

ND Peter and John vvent vp into the temple, at the ninthe hour of prauer. And a certeaine man that vvas lame from his mothers vvmbe, vvas caried: vwhom they said euery day at the gate of the temple, that is called Spe-cioues, that he might ask almes of them that vvent into the temple.
temple. † He, vhen he had seen Peter and Iohn about to
enter into the temple, asked to receive an almes. † But Peter
vwith Iohn looking vpon him, said, Looke vpon vs. † But he
looked earnestly vpon them, hoping that he should receive
some thing of them. † But Peter said, Silver and gold I haue
not, but "that vvhich I haue, the same I give to thee: In the
name of Iesus Christ of Nazareth arise, and vvalke.
† And taking his right hand, he lifted him vp, and forthvwith
his feete and soles vvere made strong. † And springing he
floode, and vwalked, and vvent in vwith them into the tem-
ple vwalking, and leaping, and praising God. † And al the
people saue him, vwalking and praising God. † And they
knew him, that, it was he vvhich save for almes at the Spe-
cious gate of the temple: and they vvere exceedingly astonied
and agast at that that had chauce to him. † And as he held
Peter and Iohn, al the people ranne to them vnto the porche
vvhich is called Salomons, vvondering.

† But Peter leing them, made answver to the people, Ye
men of Israel, why maruel you at this, or vvhy looke you
vpon vs, as though by our power or holinesse God haue made
this man to vwalk? † The God of Abraham, and the God
of Isaac, and the God of Jacob, the God of our fathers hath
glorified his sonne Iesus, vvhom you in deede deliuered
and denied before the face of Pilate, he judging him to be re-
leasid. † But you denied the holy and the just one, and as-
ked a man killer to be giuen vnto you. † But the authour
of life you killed, vvhom God hath raied from the dead
of vvhich vvere vvitnesises. † And in the iiij, faith of his name,
this man vvhom you see and know, his name hath streng-
thened: & the faith vvhich is by him, hath giuen this perfect
health in the sight of al you.

† And novv (brethren) I know that you did it through
ignorance, as also your princes. † But God vwho foreshevd
by the mouth of al the prophets, that his Christ shoulld
suffer, hath fo fulfiled it. † Be Penitent therefore & conceivt,
that your sinnes may be put out. † That, vven when the times
shall come of refreshing by the sight of our Lord, and he
shall send him that hath beene praecht vnto you Iesus
Christ, vvhom heauen truely must receive vntil the
times of the restitution of all things, vvhich God spake by
the mouth of his holy prophets from the beginnig of the world.

† Moyses

† Luc. 23.

† This faith was not the faith of the la-
me man (for he
looked only
to almes) nor
(u) the faith of the Apostles
owne salvation:
but the whole
belief of Chris-
tian Religion.

† Some Here-

† And novv (brethren) I know that you did it through
ignorance, as also your princes. But God who foreheeded
by the mouth of all the prophets, that his Christ should
suffer, hath fulfilled it. Be Penitent, therefore & conceive,
that your sins may be put out. That, when the times
shall come of refreshing by the sight of our Lord, and he
shall send him that hath been preached unto you Jesus
Christ, whom heaven truly must receive until the
times of the restitution of all things, which God spake by the
mouth of his holy prophets from the beginning of the world.
THE ACTS

Chapter III

† Moyes in deed said, That a prophet shall the Lord your God raise vp 22 so you of your brethren, as myself: him you I had declared according to all things whatsoever he shall speak to you. † And it shall be, every soul that shall not 22 hear that prophet, shall be destroyed out of the people. † And all the Prophets from Samuel and afterward that have spoken, told of these days. † You are the children of the Prophets and of the testament which God made to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. † To you was first God raising vp his sone, hath sent him blessing you: that every one should convert himself from his naughtines.

Annotations

Chap. III.

1. That which I have: This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue of God, and in & by him executed the same. Therefore be faith, That which I have, I give to thee, and the Heretics are ridiculous that note here, a miracle done by Christ by the hands of the Apostles, to make the simple believe that they had no more to doe then a dead instrument in the Workmen's hand.

12. By one power: When the Apostles did perform, or doe any other miracles, they doe it not by any humane, proper, or natural power in them selves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Lewes crucified, in whose name and faith they work, and not in their own.

Chapter III.

The Rulers of the Jews oppose them to false and imposters Peter and John. † But yet thousands of the people are converted: † and in the Rulers also, Peter boldly answere by the justified miracle, that Iesus Christ, telling them of their invisible souls out of the Psalms, and that unless they change, they cannot be saved. † seal they confounded with this miracle, yet proceed in their stubbornnes, forbidding them to speak any more of Iesus Christ, adding also threats. Whereupon the Church flees to prayer, whereat they confound them selves with the omnipotence of God, and prediction of David, and allege for the gift of boidmes and miracles against those threats. † And God showeth miraculously that he hath heard their prayer.

ND when they were speaking to the people, the Priests and magistrates of the temple and the Sadducees came vpon them, † being greeued that they taught 2 the people, and they heaved in Iesus the resurrection from the dead: † and they laid 3 handes vpon them, and putt them into ward, vntil the morrow, for it was now evening. † And 4 many of them that had heard the vword, beleued: and the number of the men was made five thousand.
And it came to passe on the morrow, that their princes, and Auncients, and Scribes were gathered into Hierusalem. 

And Anna the high priest, and Caiphas and Iohn, and Alexander, and as many as were of the priests stocke. And setting them in the midst, they asked: In what power or in what name have you done this? Then Peter replenished with the holy Ghost, said to them, Ye princes of the people & Auncients: If vve this day be examined for a good deed upon an impotent man, in what he hath been made whole, be it known to al you and to al the people of Israel, that in the name of Jesus Christ of Nazareth, vwhom you did crucifie, vwhom God hath raised from the dead, in this same this man standeth before you whole. This is the stone that was set at nought of you builders, which is made into the head of the corner. 

And there is not salvatiun in any other. for neither is there any other name under heaven given to men, vwherin vve must be saved. And seeing Peters constancie and Iohns, understanding that they were men vlettered, and of the vulgar sort, they marueled, and they knew them that they had been vvith Jesus: seeing the man also that had been cured, standing with them, they could say nothing to the contrarie. But they commanded them to goe aside forth out of the counsell: and they conferred together, saying, Vvhat shall vve do to these men? for a notorious signe in deede hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and vve can not denies it. But that it be no further spread abreide among the people, let vs threaten them, that they speake no more in this name to any man. 

And calling them, they charged them that they shoul not speake at al, nor teache in the name of Jesus. But Peter and Iohn answerung, said to them, If it be just in the sight of God, to heare you rather then God, judge ye. For vve can not but speake the things vvhich vve have seen and heard. But they threatening, dismissed them: not finding how they might punish them, for the people, because all glorified that which had been done, in that which was chaunced. For the man was more then fourtie yeres old in vwhom that signe of health had been vvorught. 

And being dismissed they came to theirs, and they vved that the cheefe priests and Auncients had said to them. Vvho having heard it, with one accord lifted vp their voice: Pp i j to
THE ACTES

CHA. IIII

to God; and said, Lord, thou that didst make heaven & earth,
the sea, and all things that are in them, το γνωρίζεται, in the holy 25
Ghost by the mouth of our father David thy servant hast said,
whereby did the Gentiles rage, and the people meditate vain things: το διὰ, καὶ
the kings of the earth, and, and the princes assemble together against our Lord, and
against his Christ! For there assembled in decency in this citie 27
against thy holy child Jesus vs whom thou didst anoint,
Herod, and Pontius Pilate, vwith the Gentiles and the people
of Israel, το διὰ, καὶ τον Πόντιον Πιλάτου, vwith the gentiles and the people
of Israel, to doe what thy hand & thy counsel decreed 28
to be done. το συνεπελελούχησαν, το διὰ, καὶ οἱ πολίτες της αγιασμονος του
signes and wonders to be done by the name of thy holy
sonne Jesus. το συνεπελελούχησαν, το διὰ, καὶ οἱ πολίτες της αγιασμονος του
And when they had praised, the place was 31
moued wherein they were gathered: and they were al re-
plenishe d vwith the holy Ghost, and they spake the wword
of God with confidence.

† And the multitude of beleuere had one hart and 32
one soule: neither did any one say that ought was his
owne of those things which he possessed, but al things
were common vnto them. το διὰ, καὶ ως τα παθητικα του
the Apostles giue testimonie of the resurrection of Jesus
Christ our Lord: and great grace vs was in al them. το διὰ, καὶ ως τα παθητικα του
for 34
there was any one neede among them. For as many
as were owners of landes or houes, το διὰ, καὶ ως τα παθητικα του
and brought the
prices of those things which they fold, το διὰ, καὶ ως τα παθητικα του
before the feete of the Apostles. And to every one was deuised
according as every one hade neede. το διὰ, καὶ ως τα παθητικα του
was furramed of the Apostles Barnabas (which is by interpret-
the sonne of consolation) a Leuite, a Cyprien
borne, το διὰ, καὶ ως τα παθητικα του
whereas he had a pece of land, fold it, and brought 37
the price, and laid it "before the feete of the Apostles."

ANNOTATIONS

CHA. IIII.

Reuence to holy persons.

Killing their feete.

11. Before the feete.) He, as the ref, did not only giue his goods as in vulgar almes, but in all
bussel, and reverent manner as things dedicated to God, he laid them downe at the Apostles holy
feete: as S. Luke alwayes expresseth, and gave them not into their handes. The Sunnaites sel sowne
and emrocet a Elyzius feete. Many that att benefters of Christ (as the woman ticke of the
bloduo flete) sel sowne at his feete, and Mary killed his feete. Such are signes of due reverenc?
(Lu. 1, 19). done both to Christ and to other sacred persoons, either Prentices, Apostles, Pope, or others repre-
seenting his persoons in earth. See Lu. S. Hieron of Epaphus Be hop in Cypres, how the people of
Hierusalem of all fectors flockked together vnto him, offering othe children (to take his blis)
ing his
feete, plucking the hemmes of his garment, so that he could not move for the throng. Ep. 41 C. 4. cont.
erto. 10. Hierosol.
VT a certaine man named Ananias, vwith Saphira his wyfe sold a pecce of land, t and "defrauded of the price of the land, his wyfe being priuie thereto: and bringing a certaine portion, laide it at the feete of the Apostles. t And "Peter saide, Ananias, vwhy hath Satan tempted thy harte, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? t Remaining, did it not remaine to thee: and being sold, was it not "in thy power? Vwhy haft thou put this thing in thy harte? t Thou haft not lied "to men, but to God. t And Ananias hearing these vvordes, fel downe, and gau vp the ghost. And there came great feare vpon al that heard it. t And yong men ris- sing vp, removed him, and bearing him forth buried him. t And it was the space as it were of three houres, and his wyfe, not knowinge what was chaunced, came in. t And Peter ansvvered her, Tel me wyman, vhether did you sel the land for so much? But she said, Yea, for so much. t And Peter vnto her, Vwhy haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy hụusband, at the doore, and they shal beare thee forth. t Forthvvth the sel before his feete, and gau vp the ghost. And the yong men going in, found her dead: and carried her forth, and buried her by her hụusband. t And there fel great "feare in the vwhole Church, and vpon al that heard these things. t And by the handes of the Apostles were many signes and wouders done among the people. And they were al vvith one accord in Salomon's porche. t But of the rest

The Epistle vp6

Imber wene-
day in Whiston-
wecke. And
within the oda-
ue, & in a vovice
of SS. Peter and
Paul.
none durst ioyne them selues vnto them: but the people ma-

And the multitude of men and women that beleued in our Lord, was more increased: so that they did bring forth the sicke into the streets, and laid them in beddes and couches, that when Peter came, his shadow at the leaft might ouer shadow any of them, and they all might be deliuered from their infirmities. And there came together vnto Hierusalem the multitude also of the cities adiuyning, bringing sicke persons and such as were vexed of vacleane spirits: who were al cured.

And the high priest rising vp, and al that were with him, which is the herefie of the Sadduces, were replenished with zeale: laid hands vpon the Apostles, and put them in the common prison. But an Angel of our Lord by night opening the gates of the prison, & leading them forth, said, Goe: and standing speake in the temple to the people at the vvordes of this life. Vvho hauing heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that were with him, called together the Counsell & al the auncients of the children of Israel: and they sent to the prison that they might be brought. But vvhen the ministers were come, and opening the prison, found them not: returning they told, saying, The prison truly vve found shut with al diligence, and the keepers standing before the gates: but opening it, vve found no man within. And as soone as the Magistrate of the temple and the cheefe priests heard these vvordes, they were in doubte of them, vvhat vwould befall. And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people. Then vvent the Magistrate vvhith the ministers, and brought them vvhithout force, for they feared the people lest they should be stone. And when they had brought them, they set them in the Counsell. And the high priest asked them, saying, Commanding vve commanded you that you should not teach in this name: and behold you have filled Hierusalem vvhith your doctrine, and you vvil bring vpon vs the bloud of this man. But Peter answering and the Apostles, said, God must be obeyed, rather then men. The God of our Fathers hath raised vp Iesus, whom you did kil, hanging him vpon a tree. This Prince and Saviour
O F T H E A P O S T L E S.

32. Saulour God hath exalted vwith his right hand, to giue re-

33. penlance to Israell, and remission of sinnes. t and vve are

34. vvitnesles of these vvordes,and the holy Ghost, vwhom God

35. hath giuen to al that obey him. t VWhen they had heard

36. these things, it cut them to the hart, and they consulted to

37. kil them.

38. t But one in the Counsell rising vp, a Pharisee named Ga-

39. maliel, a doctor of lavy honorable to al the people, com-

40. manded the men to be put forth a vwhile. t and he said
to them, Ye men of Israell, takke heed to your selues touching

41. these men vwhat you meane to doe. t For before these daies

42. there rose Theodas, saying he vvas some body, to vvhom con-

43. fented a number of men about foure hundred, vvho vvas slaine : and al that beleued him, vvere disperst, and

44. brought to nothing. t After this fellow there rose Iudas

45. of Galilee in the daies of the Enrolling, and drewe away the

46. people after him, and he perished : and as many as euer con-

47. fented to him, vvere disperst. t And nowv therefor I say
to you, depart from these men and let them alone : for if this

48. counsell or vvorke be of men, it vvill be dissoled : t but if it be

49. of God, you are not able to dissole them, lest perhaps

50. you be found to resiit God also. And they conffented to him.

51. t And calling in the Apostles, after they had sojourned,

52. they charged them that they shold not speake in the name

53. of Jesus, and disimised them. t And they went from the

54. sight of the counsell rejoycing, because they vvere accoun-

55. ted vvorthy to suffer reproche for the name of Jesus. t And
every day they ceased not in the temple and from house to

56. house to teach and evangelize Christ Jesus.

ANNOTATIONS

CHAP. V.

1. Defrauded.) In that (as S. Augustline he withdrew any part of that which he promised,

he was guilty as once, both of sacrilege, and of fraud, of sacrilege, because he robbed God of that

which was his by promes, of fraude, in that he withheld of the whole gift, a piece. Let now the

Heretikes come, and if it was for lying or hypocitie onely that this facte was condemned: be-
cause they be lost, he had. Sacrilege counted any such sinne, who have caught men not onely to

take away from God some piece of that or al that them selues gaue, but plainely to spoil & apply
to them selues al that other men gaue.

2. Peter (nud.) S. Peter (as you see here) without mans relation knew this fraud and the cogi-
tations of Ananias, and as head of the College and of the whole Church against which this

robbery was committed, executed this heavy sentence of Excommunication both against him, and Excomunicatio-

his wife confenting to the Sacrilege. For it was excommunication by S. Augustlines judgement, joynted vvith

(115 com. ep. Farm. s. s. to.) and had this corporal miraculous death joyned withal, as the Excom-

municacion above.
munication that S. Paul gave out against the incepsuous and others, had the corporal vexation of: Cor. 5.

Satan incident vno it.

1. In this power. If is displeased God (as S. Augustine) to viuhen drtvu vof the money, 
vwhich

they had vurue to God, how did he angry thei stfeisie is vurued and is not performed? for to such may be said that vwhich S. Peter had of the money: Tby virginiuee remaining did not remaine to them, and before they did not, viuhen is not in genuine power, for, whosoever have vurue such thinge and have not punished them, let them not think to be condemned to corporal death, but to everlasting fire. Augusti. Ser. 10.

2. de divers. And S. Gregorius to the same purpose writeth thus. Anasias had vurue money to God, Greg. li., 
vwhich afterward overcame vwhich diuine persuasion he viuhen drtvu: buev viuhen death be vurue op. 22.

punished, show knowest. If then be were voverity of that death, who took away the money that he had given to God, consider vwhich great peril in Gods judgement them shal be voverity of, vwhich haff viuhen drtvu, not money, but thy self from almighty God, to whom thou hadst viuhen the self under the bondage or voverity of a Manie.

3. (Not to men, but) To take from the Church or from the Gouernours thereon, things dedicated to their vise and the service of God, or to lie vnso Gods Ministers, is so judged of before God, as if the lie were made, and the saude done to the Holy Ghost himself, who is the Churches President and Protector.

4. Jul. Hs fendo. Specially they fought to Peter the cheefe of all, who not only by touching, as the other, but by his very shadow cured all diseases. Whereupon S. Augustine faith, If then the shadow of his body could helpe, how much more now the falses of power? And if the certaine little vond of him pilling by did proffure them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 8. de Sanbu, speaking of the miracles done by the Saints now reigning in heaven.

CHAP. VI.

By occasion of a murmuring in the Church (probus number norm is to graven that it can not be numbered) Seven of them being ordered by the Apostles in the holy order of Deacons: of one of them, Steven, Worketh great miracles: and as by such as he confounded in dissipation, falsely accused in the Council, of blasphemies against the Temple and rites thereof.

And in those daies the numerbe of discipules increaund, there arose a murmuring of the Greekes against the Hebrues, for that their vvidowves were desplid in the daily ministratie. And the Tvnne calling together the multitude of the discipules, saide, It is not reason that vve leave the vword of God, and soe tables. Consider therefore brethren, seven men of you of good testimonie, full of the holy Ghost and wisedom, whom vve may appoint over this busines. But vve wille be instant in prayer and the ministratie of the vword. And the saying was liked before the multitude. And they chose Steven a man full of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanaor, and Timon, and Parnenas, and Nicolas, a stranger of Antioch: These they did set in the presence of the Apostles: and praying they imposed handes upon them. And the 7 vword of God increased, and the number of the discipules was multiplied in Hierusalem exceedingly: a great multitude also
also of the priests obeyed the faith.

8. And Steven ful of grace and fortitude did great wonders & signs among the people. And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them vvere of Cilicia and Asia, disputing with Steven: and they could not reftis the vvisedom and the Spirit that spake.

11. Then they suborned men to say, they had heard him speake vwords of blasphemic against Moysey and God. They therefore stirred vp the people, and the Auncients, and the Scribes: and running together they took him, and brought him into the Counsell, and they set false witnesses that said, This man ceaseth not to speake vwords against the holy place and the Lawv. for vve have heard him saie, that this same Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moysey deliuered vnto vs.

15. And all that sat in the Counsell beholding him, Law his face as it vvere the face of an Angel.

ANNOTATIONS

1. Murmuring. It commeth of humane inominisme, that in every Society of men (be it never so holy) there is some cause given or taken by the weake, of murmure and difference, which must ever be provided for and chang'd in the beginning, lest it grow to further schisme or sedition. And to all such detedes, the more the Church increaseth in number and diueritie of men and Provinces, the more it is subiect. In all which things the spiritual Magistrates, by the Apostles example and authornote, must take order, as time and occasion shall require.

3. Deacons. We may not thinke that their Stewards (here made Deacons) were only chosen to sete profane tables or dispoise of the Churches more temporally, though by that occasion only they may seeme to some now edified, no express mention being made of any other function, for divers circumstances of this same place gue evidence, and dooth al antiquite, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must also publickly prater be ordered and confirr'd by the Apostles. In the Apostles' Imposition of bands, as Bishops and Priests were afterward ordered e. g. ad Tim: Where S. Paul also requireth in a manner the same conditions in tomes as in Bishops. Al which would not have beene pricked for any secular stewardship. Yea, straight upon their Ordination here (no doubt by commonion of the Apostles) which they had not before their election; they preached, baptized, and disfuted, and as it may appear by the words spoken of S. Steven, that he was full of grace and fortitude, they received great increase of grace by their Deaconship.

The 7 Deacons.

AB. 6, 14. But S. Ignatius e. g. ad Trajan can bell it, that their Office and the Apostles manner and meaning in such things, who written in such, be ascribed to St. Paul by all meanes the Deacon, which is for the ministere of Jesus Christ, For they are not ministers of maneat, but ministere of the Church of God. For such are Deacons: but ministers of Christ, ministering to the Bishop Christ to his Father, & worshipping to him a clean and immaculate Worker, even as S. Steven to S. James e. g. S. Polycarp hath him in his Epistle ad Philippenes. And S. Denis' writeth that their Office was about the Altar, and putting in holy bread and chalice upon the same. S. Clement also (Apocr. Conf. li. e. 4.) that they Office among other things, is to subit the Lu hop, and read the Gospel in the presence of S. Steven in certain places (S. 1. e. g. ad Corinth) calleth Deacons, the Churches of the Apostles Ministers, and their Office, administration sacram, an holy administration. S. Hieromen admitteth, in caput 7: Miscece, and in epistle, in ad Ephraem ton. e. Where
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he checketh some of them for preferring them selves 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, in his "Offic. i. 2-3" and Prudentius in "Hymna de S. Laurenct. Speaking of S. Laurence the Deacon, we may see their Office was most holy. See J. Augustine also of the dignity of Deacons, ep. 173 ad Veneratun, Cons. Carthage, 6. can. 21 18 29 51.

CHAP. VII.

Sarum being permitted to answer, beginning as Abraham, "thereby that God was with their fathers; both in other places, and also long before the Temple. As and that after it was built, it could not be (as they greatly imagined) a house for God to dwell in. Then he enmangeth against their ftrokeheaded, and selleth them boldly of their traitorous murdering of Christ, as their fathers had done his Prophets afore him. So Whereas they being vexed, he faileth home open, and 1xv 5 there is on his "Divine Majesty." Whereas they become more mad, so that they stone him to death (Saul confessing) be commending his soul to 1xv 5, and humbly praying for them.

AND the cheefe priest said, Are these things so? t Vvho said, Ye men, brethren and fathers, heare. The God of glory appeared to our father Abraham when he vvas in Mesopotamia, before that he abode in Charan, t and said to him, Go forth out of thy 3 countrey, and out of thy kindred, and come into a land that 1 shall shew thee. t Then vvent he forth out of the land of the Chaldes, and dwelte in Charan. And from thence, after his father vvas dead, he translated him into this land, vvhither you doe now v dwell. t And he gave him no inheritance in it, nor not the 5 pafe of a foote: and he promised to give it him in posfession, and to his seede after him, vhen as he had no childe. t And 6 God spake to him, That his seede shal be a feruourner in a strange countrey, and they shall subdue them to feruitude, and shall enail increace them four-hundred yeeres: t and the nation vvhich they shall serve, vvil I judge, said 7 God, and after these things they shall goe forth, and shall serve me in this place.

t And he gaue him the teftament of circumcision, and 8 so he begat Isaac, and circumcised him the eights day: and *Isaac, Iacob: and Iacob, the tvcuelle Patriarches. t And 9 the Patriarches through emulatiō, *fold Ioseph into Αιγυπτι, and God vvas with him: t and delievered him out of all his 10 tribulations. and he gaue him grace and vvisedom in the fight of Phraeo the king of Αιγυπτι, and he appointed him Gouernour over Αιγυπτ and over al his house. t And there 11 came famin vpon al Αιγυπτ and Chanaan, and great tribulation: and our fathers found no victuals. t But vhen *1z 1z cob had heard that there vvas come in Αιγυπτ: he sent our
fathers first: " and at the second time Joseph was known of his brethren, and his kindred was made known unto Pharao. " And Joseph sending, called thither Jacob his father and all his kindred in several five souls. " And Jacob descended into Egypt; and he died; and our fathers. " And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a price of silver of the sons of Heman the son of Sichem.

† And when the time drew near of the promise which God had promised to Abraham, the people increased and multiplied in Egypt, " until another king arose in Egypt, that knew not Joseph. " This same circumventing our stock, afflicted our fathers, that they should expel their children, to the end they might not be kept alive. " The same time Moses was born; and he was acceptable to God, who was nourished three months in his fathers house.

† And when he was exposed, Pharaoh's daughter took him vp, and nourished him for her own son. " And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. " And when he was full of the age of fourscore years, it came to his mind to visit his brethren the children of Israel. " And when he had seen one suffer wrong, he defended him; and striking the Egyptian, he avenged his quarrel that sustained the wrong. " And he thought that his brethren did understand that God by his hand would faue them: but they vnderstoode it not. " And the day folowing he appeared to them being at strife: and he reconciled them vnto peace, saying, Men, ye are brethren, vvhence hurt you one an other? " But he that did the iniurie to his neighbour, repelled him, saying, vvhoso hand appointed thee prince and judge over vs?

† And Moses fled upon this word: and he became a leiuoner in the land of Madian, vvhere he begat tivo sons, " and after fourscore years were expired, there appeared to him in the desert of mount Sinai an Angel in the fire of the flame of a bush. " And Moses seeing it, marueled at the vision. And as he went near to vevueit, the voice of our Lord was made to him, " I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being made to tremble, durst not vevueit. " And our Lord
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said to him, Loosf the fke of thy free : for the place vnwherein thou fiend is a holy ground. † Seeing I haue seen the affliction of my people vvhich 34 is in Egypt, and I haue heard their groaning, and am descended to deliver them. And now come, and I will send thes into Egypt.

† This Mofyes, vvhom they denied, lying, vvhoo hath ap- 35 pointed the prince and Captain of him God sent prince & re redeemer, vvhith the hand of the Angel that appeared to him in the bush.

† He * brought them forth doing wondere and signes in the land of Egypt, and in the rede sea, and in the desert forty yeres. † This is that Mofyes vvhich soid to the chil- dren of Israel, & a prophet, vvhich God raised vp to you of your owne brethren, as my self: bim you shal breare. † This is he that vvas in the af- semblie in the wilderness, vvhith the Angel that spake to him in Mount-Sina, and vvhith our fathers: vvhich received the wvordes of life to giue 39 vnto vs. † To vvhom our fathers would not be obedient: but they repelled him, and in their hartes turned away into Egypt, † lying to Aaron: 40 Make vs goddes that may goe before vs: for this Mofyes hath brought vs out of the land of Egypt, vvhich is vnoor vs: is fallen to him. † And they made a calfe in those days, and offered sacriifice to the Idol, and rejoyced in the wvorkes of their owne handes. † And God turned, and delivered them vp to serue the hoft of heaven, as it is written in the booke of the Prophets: Did you offer victims and holies vnto me forty yeres in the desert, O house of Israel? † And you tooke vnto you the tabernacle of Moloch, and the heart of your God Rempham figures vvhich you made, to adore them. And I will translate you beyond Babylon.

† The tabernacle of testimonie vvas among our fathers in the desert, as God ordained speaking to Mofyes, that he should make it according to the forme vvhich he had seen. † Vvhich our fathers * wvith Jesu receuuing, brought it in also into the possessio of the Gentiles, vvhich God expelled from the face of our fathers, till in the daies of Davud, † Vvhoo found grace before God, and * desired that he might finde a taber- nacle for the God of Jacob. † And * Salomon built him a house. † But the Higheft dwelleth not in houses * made by hand, as the prophet faith: † Heaven is my steate: and the earth the foote-stole of my steate. Vvhat house vvhil you build me, faith our Lord? or vvhich place in there of my resling? † Hath not my hand made al these 50 things?

† You stiff-necked and of vn circumcision hartes and eares, 51 you allwayses refist the holy Ghost: as your fathers, your selues also. † Vvhich of the prophets did not your fathers perfecute

Cloud
Cure? And they sleve them that foretold of the comming of the Iust one, of whom now you have been betraiers and murderers: who received the Law by the disposition of Angels, and have not kept it.

And hearing these things they were cut in their hartes, and they gnashed vvith their teeth at him. But he being ful of the holy Ghost, looking steadfastly vnto heauen, saw the glorie of God, and was standing on the right hand of God. And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God. And they crying out vvith a loude voice, stopped their ears, and vvith one accord ranne violently vpon him. And calling him forth vvithout the citie, they stoned him: and the vit-"nelles laid of their garments \* beside the feete of a yong man that was called Saul. And they stoned Steuen innocating, and saying: Lord I sves, receive my spirit. And falling on his knees, he cried vvith a loude voice, saying: \"Lord, lay not this sinne vnto them. And when he had said this, he fel a sleepe. And Saul vvas consenting to his death.

Annotations

Chap. VII.

11. Holy ground.) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vied of Mowies with an signes of reverence and teare; how much more the corporal birth, abode, and wonders of the Sonne of God in Jewrie, and his personal presence in the B. Sacrament, may make that countrie and al Christian Churches & alman holy? And it is the greatest blinnes that can be, to thinke it superstition to reverence any things or places in respect of Gods presence or wondrous operation in the same. See S. Hierom. sp. 14., 41 of the holy land.

47. Not in house.) The vulgar Hereuskeis alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might have driven him out of al houses, Churches, and corporal places, when he was visible in earth. But it is meant of the Divinize only, & spoken to correct the carnall lewens: Who thought God either io to be contained, compassed, and limited to their Temple, that he could be no where els, or at least that he would not heare or receive men praise and sacrifices in the Churches of the Gentiles, or els where, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it seene for such as steme Churches and places of publike prizer no more convenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condefending to our necessite and profite, to vvoke his wonderes and to be vvorshipped of vs in holy places rather then profane.

18. They stoned him.) Read a marvellous narration in S. Augultine of one stone, that birting the Martyr on the elbow, reounced backe to a faithful man that stood neere. Who keeping and carrying it vvith him, was by revelation warned to leaue it at Ancona in Italy: wherevpon a Church or Memorie of S. Steuen was there erected, and many miracles done after the said Martyr body was found out, and not before. Aug. 86. 16, 19. 12. 76. 5. 13. 12, in edit. Pars.
ND the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Ievvrie and Samaria, sauing the Apostles. 

But Saul viuallyd the Church: entring in from house to house, and dravynge men and wvomen, deliueryed them into prison.

They therefor that were dispersed, passed through, euangelizing the vworld.

And Philippe descened into the citie of Samaria, vpreached Chri$t vnto them. 

And the multitudes vvere attent to those things vwhich vvere said of Philippe, vvith one accord hearing, and seing the signes that he did. 

For many of them that had vnclennes spirits, crying vvith a loud voice, vvent out. And many licke of the paltey and lame were cured. 

There was made therefore great joy in that citie. 

And a certaine man named Simon, vwho before had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one: vvaro vvhom al harkened from the least to the greatest, saying, This man is the pouuer of God, that is called great. 

And they vvere attent vpon him, because a long time he had bewitched them vwith his magical practises. 

But vvhen they had beleuued Philippe euangelizing of the kingdom of God, and of the name of Iesus Chri$t, they were baptizyd, men and wvomen. 

Then Simon also him self beleuued: and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he was astonied vvith admiration.

And
And when the Apostles who were in Hierusalem, had heard that Samaria had received the word of God: they sent unto them: Peter & John. & Vho vwhen they were come, prayed for them: that they might receive the holy Ghost.

For he was not yet come vpon any of them: but they were only baptized in the name of our Lord Jesus. Then did they impose their handes vpon them: and they received the holy Ghost. & And vwhen Simon had seen that by the imposition of the hand of the Apostles: the holy Ghost was giuen: he offered them money: & saying: Give me also this povver: that on whomsoever I impose my handes: he may receive the holy Ghost. But Peter said to him: Thy money be vwith thee vnto perdition: because thou haft thought that the gift of God is purchased vwith money.

Thou haft no part: nor lot in this word. For thy hart is not right before God. Doe penance therefore from this thy wickednesse: and pray to God: if perhaps this cogitation of thy hart may be remitted thee. For I see thou art in the gall of bitternes and the obligation of iniquitie. And Simon answering said: Pray you for me to our Lord: that no thing come vpon me of these things which you have said.

And vthey in deed haue testified and spoken the word of our Lord: returned to Hierusalem: and euangelized to many countries of the Samaritans.

And an Angel of our Lord spake to Philippe, saying: Arise: and goe toward the South: to the way that goeth downe from Hierusalem into Gaza: this is deserr. And rising he went. And behold: a man of Ethiopia: an eunuch: of great authoritie vnnder Candace the Queene of the Ethiopians: vwho was ouer al her treasures: vvas come to Hierusalem: to adore: and he was returning and sitting vpon his chariot: and reading Esaie the prophet. And the Spirit said to Philippe: Goe neere: and ioyneth thy self to this same chariot. And Philippe running thereunto: heard him reading Esaie the prophet: and he said: This vnto throug thou thou under standest the things vwhich thou readest? & Vho said: And how can I vnsheare some man: which he saide? & he desired Philippe that he woulde come vp and sit vwith him. And the place of the scripture vwhich he did read: was this: As a sheare to slaughter was his head: and as a lambe before his sheare: without voice: so did he not open his mouth. In humility his judgement was taken away.
T H E   A C T E S

His generation *whoso shal declare, for from the earth shal his life be taken?
† And the eunuch anfvering Philip, saide, I beseeche thee, of 34
whom doth the Prophet speake this of? of him self, or of some
other? † And Philip opening his mouth, and beginning 35
from this scripture, euangelized vnto him I es vs. † And as 36
they vvent by the vvay, they came to a certaine vvater: and
the eunuch said, Lo vvater, *whoso doth let me to be bapti-
zed? † And Philip said, If thou beleuee vvitth all thy hart, 37
thou maieft. And he anfvering said, I beleuee that I es s
CHRIST is the sonne of God. † And he commandee 38
the chariot to stay: and both vvent downe into the vvater,
Philip and the Eunuch, and "he baptized him. † And when 39
they were come vp out of the vvater, the Spirit of our Lord
tooke avvay Philip, and the eunuch saw him no more.
And he vvent on his vvay rejoycing. † But Philip was 40
found in Azórus, & passing through, he euangelized to all the
cities, til he came to Caflarea.

A N N O T A T I O N S

Chap. VIII.

s. Deumus man.] At here great devotion was vied in busuing his body, so afterward at the In-
vention & Translation thereof. And the miracles wrought by the same, and at every little memoirie
of the same, were infinites: as S. Augustine vvittisith. H. 22 de Cinst. Des e. 1. & Sermon. de S. Steph. t. 10.
10. Same. Peter.] Some Propolettants vse this place to proue S. Peter not to be head of the Apo-
stles, because he and S. John were bent by the Tavelor. by which reason they might as well con-
clude that he was not equal to the rest. for commonly the Master sendeth the man, and the Supe-
rior the inferior, when the word of sending is exactly vied. But it is not always so taken in the
Scriptures, for then could not the Sonne be bent by the Father, nor the Holy Ghost from the Father
and the Sonne: nor otherwise in common vse of the world, being the inferior or equal may inrate
his friend or Superior to doe his businesse for him, and specially a body Politique or a Corporation
may by election or otherwise choose their Head and lend him. To may the Citizens send their
Major to the Prince or Parliament, though he be the head of the city, because he may be more fit
to doe his businesse, and the Superior or equal may be bent by his owne content or desire. Lastly,
The College of the Apostles comming Peter with the rest (as every fuch Body implets both the
head and the members) was greater then Peter their head alone. as the Prince and Parliament is
greater then the Prince alone. And so Peter might be bent as by authority of the whole College,
overvithstanding he were the head of the same.

Did they impose?] If the Philip had been an Apostle (as S. Bede) he might have imposed his
hands, that they might have received the Holy Ghost, but the name doth signify Bis hops. For though Priests
may baptize, and anoint us [Baptized also with Chrisme confirmed by a Bis] hop. yet he can not from his
forehead with the same holy oil, because that being seek only in Bis hops, when they give the holy Ghost to
the Baptized. So S. Philip touching the Sacrament of Confirmation in it Art. This imposition there-
fore of hands togethers with the prayers here specified (which no doubt were the very same that
the Church yet vricht to that purpose) was the ministration of the Sacrament of Confirmation.
Whereof S. Cyprian tayth thus. They that in Samaria were baptized of Philip, because they had
lawful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which
wanted, was done by Peter and John, to vve, that by prayer made for them and imposition of
hands, the Holy Ghost might be povved upon them. Which now also is done vvitth vs, that they
which in the Church are baptized, be by the Rulers of the Church offered, and by our prayers and
imposition of hand receive the Holy Ghost, and be signed vvitth our Lords seal. So S. Cyprian.
But the Heretikes object that yet here is no mention of oils. To whom we say, that many things were done and said in the administration of this and other Sacraments, and all instituted by Christ himself and delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture. Among which this is evident by all antiquity and most general praise of the Church, to be one.

Ex. Hier. 5. Denys saith, The Priests did present the baptized to the Bishop, that he might sign them Chryse in Confirmation.

Christ in Confirmation.

divine or divine sacrament, with the divine and declaral ordinance. And again, Adamumum S. Spiri-

rum consensum immaculatum impartit, the invocation consecrating which the streaming of the Holy Ghost. The Spiritus de Thur. caum. 5, ad 1, ad 2, ad 3, Manet, speaker of this Confirmation by Christ, thus: The sign of the cross, that the soul may be sanctified: the sign of the cross by imposition of hands and baptism, that the soul by the Spirit may be illuminated. S. Cyprian likewise, ep. 10, no. 2. He must also be anointed, that he be baptized, which the soul sanctified on the altar. And ep. 72 (see also ep. 73, no. 1) he expressly calleth a Sacrament, joyming it with Baptism, as Melchides doth (ep. ad Quirinum Episcopus no. 2, to Con.), I deviating the difference between it and Baptism. S. Augustine also, contra. ill. Epist. 11. 1, 2, 1, 2, 10, The Sacrament of Confirmation in the kind of visible  (sacred and holy) men, an Baptism is self. Yea on us S. Cyril, Ep. 5, S. Ambrose li. 4, Sacram. 3, 4, et de visi qui ministrii insiunctum e. 7, S. Leo ep. 88, the auncient Councels also of Laodicca, can. 48, Carthage 3 can. 59, and Arawicanum 4 can. 1, and others. And S. Clement

Ex. Hier. (postp. Conf. li. 5, 6, 7) reporteth certaine cistitutions of the Apostles touching the name." S. Denys referreth the manner of consecration of the same Chryse to the Apostles instruction. S. Basil li. de Sp. enae. e. 17 calleth it a tradition of the Apostles. And the most auncient Martyr S. Fabian ep. 2 ad Quirinum Episcopus in contes, to Clo. saith plainly that Chrift him self did not intrude the Apostles in the Angel's charge of the Spirit, and of the Sacrament of the Holy Ghost. And S. Jerome in the book de virtutis Chrysantam apud D. Cyprianum no. 1, telling the excellent effects and graces of this Sacrament, and how this oil of oil and oil was taken of the old Law, &c. in the Sacraments of the new Testament. Which thing the Heretikes can with the least cause object against the Church. Seeing they construe that Christ and his Apostles broke the ceremony of imposition of hands in this and other Sacraments, from the levier manner of consecrating their hosts depeted to sacrifice.

To conclude, never none denied or contemned this Sacrament of Confirmation and holy Chryse, but knew Heretikes. S. Cornelius that B. Mauy to much praised of S. Cyprian, ep. ad Fabianum apud Clo. li. 6, 5, 5, affirmed, that lourn to Malto, for that he had not received the Holy Ghost by a confirmation of a Bishop. Yea both al the Souians did follow, neverving that holy Chryse, as Thodoseus wrieth, li. 4 Fabul. Her. And Opatus li. aeml Pamm. wrieth, that it was the special bazard of the Donatists to consecrate the holy oil. But al this is nothing to the usage disorder of Callathuss in this point.

kemisi, in exam. cone, re ed. De Conjur.

The effects of Baptism and Confirmation differ.

The effects of Baptism and Confirmation differ. Harretic blists and asaus against manifest Scriptures, and against this Sacrament of Confirmation.

Tractat, in ep. 16.

Al S. Augustine toucheth this point fully. Is there any man (faith he) of faith, that he doeth his Children on whom he signifieth hands, so have received the Holy Ghost, because they speak not as Thodoseus 2. 3. Lastly, some of them make no more of Confirmation or the Apostles facts, but as a doctrine, instruction, or shortatement to continue in the faith received. Yea whereas
they have turned this holy Sacrament into a Carcerishine. There are also that put the baptized coming to years of discretion, to their own choice whether they shall come into Christ's or no. To such disbelievers and dissenters it falls, that they not obey God's Church nor the express Scripture, which tells of prayer, of imposition of hands, of the Holy Ghost, of grace and virtue from above, and of instruction, which might and may be done as well before baptism. So by others, as by Apostles and Bishops, to vouch only this Holy function pertaining, to as much as in our Country it is called Bisphoming.

18. Oofr:mansmen.] This wicked sorcerer Simon is noted by S. Irenæus li. ch. 10, and others, to have been the first Heretic, & Father of all Heresies to come in the Church of God. He taught, only faith in him, without good life and works, to be enough to salvation. He gave the onsets to purchase with his money a spiritual function, that is to be made a Bishop. For, to have power to give the Holy Ghost by imposition of hands, is to be a Bishop to have power to remit sins or to consecrate Christ's body, is to be a Priest, or to be a Priesthood; and to be the authority to minister Sacraments, to preach or to have cure of souls, is to be a benefice. And likewise in all other spiritual things, whereby he meant either to make or purchase for money or money worth, is a great terrible name called Simonie: and in such as thinketh it lawful (as S. Simon judged it) it is named Simoniac Heresies, of this detestable man who hath attempted to be a spiritual function or office. D. Greg. apost. Can. Diois. scr. li. 4. 6. 8. 1.

22. Deo penance.] S. Augustine (ep. 108) understanding this of the penance done in the Primitive Church for heinous offenses, doth teach us to translate this and the like places (Acts 13, 11. Apoc. 9, 11) as we do, and as it is in the vulgar Latin, and consequently that the Greek υμνησαν doth signify so much. Yea when he addeth, that very good men use daily penance for venial sins by fasting, prayer, and alms, he vouchsafeth this privilege and translation through out the new Testament, (specially him self also reading so as it is in the vulgar Latin, and as we translate.

23. If perhaps.] You may see, great penance is here required for remission of sins. For that men must fast in fear and dread lest they be not vouchsafed to be heard or to obtain mercy. Whereby all men that both of or any spiritual functions, dignities, offices, or things, may specially be vouchsafed that the same is exceeding great.

24. A Deo penance.] As this Sorcerer had more knowledge of the true religion then the Protestant house, who see not that the Apostles and Bishops could give the Holy Ghost in this Sacrament or other, which he plainly perceived and confuted, so surely he was more religious then they, that being so sharply checked by the Apostle, yet blasphemed not as they do versus they be blamed by the Governers of the Church, but desired hee Apostles to pray for him.

25. Or we here.] Intolerable insolence of some Protestants, here also (as in other places) against all copies both Greek and Latin, to pervert corruption on salt bread or the text, savoir it can not be so: Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost him self. See Bza. who is often very launcet with S. Luke.

Simon Magnus more religious then the Protestant house. The ceremonies of Sacraments done, though not mentioned.
NA | D Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, and asked letters of him vnto Damascus to the synagogues, that if he had found any men and women of this vway, he might bring them bound vnto Hierusalem. ¶ And as he went on his journey, it chanced that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. ¶ And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me? ¶ Who said, Who art thou Lord? And he said, I am Jesus vvhom thou dost persecute. It is hard for thee to kick against the pricke. ¶ And trembling and being astonied he said, Lord, what wilt thou have me to doe? ¶ And our Lord to him, Arise, and go into the citie, and it shall be told thee what thou must doe. But the men that went in companie vwith him, stood amazed, hearing the voice, but seeing no man. ¶ And Saul rose vp from the ground, and his eies being opened, he saw nothing. And they drawynge him by the haides, 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, Lo, here I am Lord. ¶ And our Lord to him, Arise, & goe into the streate that is called Straight: and seeke in the house of Judas, one named Saul of Tarsus, for behold he prayeth. († And he saw a man named Ananias, comming in and imposing handes vpon him for to receive his sight.) ¶ But Ananias answered, Lord, I haue heard by many of this man, how much euid he hath done to thy faineasses in Hierusalem: ¶ and here he hath authoritie from the cheefe priests to binde al that innocate thy name. ¶ And our Lord said to him, Goe, for a vessel of election is this man vnto me, to carrie my name before the Gentiles, and kings, and the children of Israel. ¶ For I will heev him howe 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 s v s hath lent me, he that appeared to thee in the vway that thou camest: that thou maieest see and be filled vwith the holy Ghost. ¶ And forthwith there fell from his eies as it were
vvere scales, and he received sight. and rising he vwas baptized. t And when he had taken meate, he vwas strengtheneth.

And he vwas vwith the disciples that vvere at Damascus, for certaine daies. t And incontinent entering into the synagogue, he preached the vsses, that this is the Sonne of God.

And al that heard, vvere astonished, and said, Is not this he that expugned in Hierusalem those that invocted this name: and came hither to this purpose that he might bring them bound to the cheefe priests? t But Saul vexed mightie much more, and confounded the levvies that dwelt at Damascus, affirming that this is Christ. t t And when many daies vvere past, the levvies consulted that they might kill him.

But their conspiracie came to Sauls knovvledge. And they kept the gates also day and night, that they might kill him.

But the disciples taking him in the night, conueinged him avvay by the vvall, letting him downe in a bafket.

And when he vwas come into Hierusalem, he answered to ioyne him selfe to the disciples, & al feared him, not beleeuing that he vwas a disciple. t But Barnabas tooke him & brought him to the Apostles, and told them how in the vway he had seen our Lord, and that he spake vnto him, and how in Damascus he dealt confidencely in the name of vsses. t t And he vwas vwith them going in and going out in Hierusalem, and dealing confidencely in the name of our Lord. t He spake also to the Gentiles, and disputed vwith the Grecians: but they sought to kill him. t Vvhen the brethren had knovv- en, they brought him downe to Caesarea, and sent him avvay to Tarus.

t The Church visibly procedeth still vwith much comfort & manifold increasement by persecution.

The Church truly through al Ievvrie & Galilee and Samaria had peace, & vvas edifed, vwalking in the feare of our Lord, and vvas replenished vwith the consolation of the holy Ghost.

And it came to passe, that Peter as he passed through al, came to the Saines that dwelt at Lydda. t And he found there a certaine man named Aeneas, lying in his bed from eight yeers before, vwho had the palsy. t And Peter said to him, Aeneas, our Lord levvses Christ heale thee: and make thy bed. And incontinent he arose. t And al that dwelt at Lydda and Samoa, lavyv him: vwho converted to our Lord.
And in Joppa there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber. And whereas Lydda was nigh to Joppa, the disciples hearing that Peter was in it, they sent two men unto him, desiring him, Be not loth to come so farre as to vs. And Peter rising vp came with them. And when he was come, they brought him into the upper chamber: and al the widows stood about him weeping, and shewing him the coats and garments which Dorcas made to them. And al being put forth, Peter falling on his knees prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat vp. And giving her his hand, he lifted her vp. And when he had called the famine and the widows, he presented her alive. And it was made known through our am Joppa: and many believed in the Lord. And it came to passe that he abode many daies in Joppa, with one Simon a tanner.

**CHAP. X.**

Because the Jews so much abhorred the Gentiles, for the better spreading of their Christianizing, an Angel appeared to Cornelius the devout Italian. And a vision was revealed to Peter from God, saying: the Spirit speaketh to thee, how you and all his companions shall hear things of Jesus, how the Holy Ghost shall vividly give to them: and therefore fear not, no longer the offence of the Jews, he commanded to baptize them.

And there was a certain man in Caesarea, named Cornelius, Centurion of that company which is called the Italian band, religious, and fearing God with all his house, doing many alms-deeds to the people. And alwayes praying to God, he had a vision manifestly, about the nineth houre of the day, an Angel of God comming in vnlo and saying to him, Cornelius. But beholding him, taken with fear, said, Who art thou Lord? And he said to him, Thy prayers and thy alms-deeds are ascended into remembrance in the sight of God. And novv send men
unto Ioppé, and call his he one Simon that is surnamed Peter. 
he lodgeth with one Simon a tanner, whose house is by the sea side. he will tell thee what thou must doe. And when the Angel was departed that spake to him, he called two of his household, and a fooliar that feared out Lord, of them that were vnder him. To whom when he had told all, he sent them unto Ioppé.

And the next day whiles they were going on their journey, and dravynge nigh to the citie, Peter went vp into the higher partes, to pray about the sixt houre. And being hungry, he was desirous to take somevwhat. And as they were preparing, there fell upon him an excelle of minde; and he saw the heavens opened, and a certaine vessel descending, as it were a great liene (chee with four corners) let downe from heavens to the earth, vwherein vvere al four-footed beasts, and that crepe on the earth, and foules of the aire.

And there came a voice to him, Arise Peter: kil, and eate. But Peter said, God forbid, Lord: for I did never eate any common and unclean thing. And a voice came to him againe the second time, That vvhich God hath purifed, doth not thou call common. And this was done thrice. And forthwith the vessel was taken vp againe into heavens. And whiles Peter doubted vwithin him self, vvhat the visioun should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simon's house, stood at the gate. And when they had called, they asked, if Simon that is surnamed Peter, were lodged there. And as Peter was thinking of the visioun, the Spirit said to him, Behold three men doe seek thee. Arise therefore, and get thee downe, and goe vwith them, doubting nothing: for I haue sent them.

And Peter going downe to the men, said, Behold, I am he vvhom you seek: vvhat is the cause, for the vvhich you are come? Vvhoso said, Cornelius the Centurion, a just man & that feareth God, and hauing testimonie of all the nation of the leves, receiued an answer of an holy Angel to send for thee into his house, and to heare vwordes of thee. Then before bringing them in, he lodged them.

And the day following arose and went vwith them: and certaine of the brethren of Ioppé accompanied him. And on the morrow he entered into Cesarea. And Cornelius expected them, hauing called together his kinne, and special frendes.
frendes. ¶ And it came to passe, When Peter was come in, Corneliæus came to meete him, and falling at his feete adored.

But Peter lifted him vp saying, Arise, my self also am a man. ¶ And talking with him, he went in, and findeth many that vvere assembled, ¶ and he said to them, You know how abominable it is for a man that is a levve, to ioyne, or to approche vnto a stranger: but God hath heaved to me, to call no man cómon or vnclene. ¶ For the vvhich cause, making no doubt, I came vvhile I was sent for. I demand therfore, for vvhat cause you have sent for me? ¶ And Corneliæus said, Four dayes since, until this hour, I was praying the ninth hour in my house, and behold a man stoode before me in vwhite apparel. ¶ and said: Corneliæus, thy praiser is heard, and thy almes-deedes are in memorie in the sight of God. ¶ Send therefore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. ¶ Immediately therefore I sent to thee: and thou haft done vvel in comming. Novv therefore al vve are present in thy sight, to heare al things vvhatssoever are commanded thee of the Lord.

¶ And Peter opening his mouth, said, In very deede I per ceive that God is not an accepter of persons. ¶ but in every nation, he that feareth him, and worketh justice, is acceptable to him. ¶ The word did God send to the children of Israel, preaching peace by Iesus Christ (this is Lord of al.) ¶ You know the word that hath beene made through all levvrie, for beginning from Galilee, after the baptisme vvhich John preached. ¶ Iesus of Nazareth howv God anointed him vvhile the holy Ghost and vvhile power, vvhoo vvent through out doing good and healing al that were oppressed of the Deuil, becaus God was with him. ¶ And vve are wvitnesses of all things that he did in the countrie of the levves and in Hierusalem, vvhom they killed hanging him vpon a tree. ¶ Him God raised vp the third day and gave him to be made manifest, ¶ nor to al the people, but to vs, vwho did eate and drinke with him after he rose againe from the dead. ¶ And he commanded vs to preach to the people, and to testify that it is he that of God was appointed judge of the liuing and of the dead. ¶ To him al the pro phers giue testimonie, that al receive remission of sinnes by his name, vvhich beleue in him. ¶

¶ As
† As Peter vvas yet speaking these vvordes, the holy Ghost fel vpon al that heard the wvord. † And the faithful of the Circumcision that came with Peter, vvere asontioned, for that the grace of the holy Ghost vvas poured out vpon the Gentiles also. † For they heard them speaking with tongues, and magnifying God. Then Peter answered, † Can any man vforbid vwater, that these should not be baptized, vvhich have received the holy Ghost as vvel as vveth. † And he com. mauded them to be baptized in the name of our Lord Jesus Christ. † Then they desired him that he vwould tarie with them certaine daies.

ANNOTATIONS

**The Actes**

1. Good worke before faith are preparatories to the same, not properly commitatious.

2. Doing many alms dodes.) He knew the Creator of al, but that his omnipotence Sumer was increasate, he knew not: and that faith he made prayers and gave almes which pleased God. And by vvright he by discerpowr to know God perfectly, to believe the mysterie of the Incarnation, and to come to the Samantha of Baptisme. So faith Venerable Bide out of S. Gregorne. And S. Augustine thus, li. de Bapt. v. 5 and in him De Ostro De Ostro, Dom. am.

3. The Canonical houres.

4. To praye about the sixth hour.) The houre is specified, for that vhere were certaine appointed times of prayer vved in the Law, which devout persons, according to the publike teruce in the Temple, observed also pravously: and vvhich the Apostiles and holy Churche afterward both kept and increased. Vhereof thus vvedeth S. Cyprian very notably. In celebrating these prayers, the same finds that the three children with Daniel offered the third, first, and second hour, as in Sacrament (or myysterie) of the holy Trinitie, &c. And a little aftereth, Which hours of hours the vcre were houre of God (especially of mystically) determining long times, observed it times to pray: and afterward in the same manner vvelle, that it was for Sacrament (or myysterie) that the s鸳 to prave. For at the third houre the holy Ghost defended vpon the Apostiles, fulfilling the grace of our Lords promess, and at the same prouer Peter going up to the highest room of the house, and being both by voice and signe from God instruert, that as Nations should be admitted to the grace of Saluatiun, vnderstanding of the Gentiles he doubted before, and our Lord being annointed at the first houre, as the ninth vwater hold vvery our sinnes vwith our vlood. But to us (neatly beleued) besides the sinnes vnderstood of old, both the times and Sacraments of praying were increased, for we must prave in the morning early, that the Reuivestant of our Lord may be celebrated by morning prayers: me of old the holy Ghost designed in the Psalmes, fleeing, in the morning early vv7. I stand vve to thee, early in the morning vvrite when hear my voice. Toward the evening also vven when the sun departed, and the day endeth, we must of necesse prave againa.

5. Hierom also vvriting of Daniels praying three times in a day, faith: There are three times, Dom. 6. vwherewith we must beare our know to God. The third, the first, and the ninth hours the Ecclesiastical tradition doth vwell understand. Moreover as the third houre the Holy Ghost defended vpon the Apostiles. At the 1. Peter vuelve into a higher chamber to prave, at the 2. Peter and John vente to the Temple. Alleg. 1. Againe vvriting to Eutychochos a virgin and Nonne ep. 25 c. 10. Though the Apostiles bid us pray alvways, and to be perpetually in a prayer, yet we must have distinct houres of prayer, that if perhaps we be otherwise occupiend, the very time may admoistis us of our office or duty. The third, fifth, ninth hours, morning early, and the evening, no man can be ignorant of. And to Demetrias ep. 28 c. 8. that in the Psalmes and prayer the multake altrose the third, first, ninth houre, evening, midnight, and morning. He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he teles he how Paul the holy Apostle wvith
Adoration of creatures.

They that are justified before must not omit the sacraments

And when Peter was come up to Hierusalem, they that were of the circumcision reasoned against him saying, Why didst thou enter into men uncircumcised, and didst eat with them? But Peter began and declared to them the order saying: I was in the citie of Ioppé praying, & I saw in an excelle of minde a vision, a certaine vessel descending as it were a great sheete with foure corners let downe from heauen, and it came euene vnlo to me. Into which I looking considet, and saw foure footed beastes of the earth, and cattel, and such as crepe, and
foulèles of the aíre. † And I heard also a voice, saying to me, 7
Arise Peter, kil and eare. † And I said, Not to Lord: for 8
common or vnclene thing neuer entred into my mouth.
† And a voice answered the second time from heaven: That 9
which God hath made clane, doe not thou call common.
† And this was done thrife: and al were taken vp againe 10
into heaven. † And behold, three men immediatly were 11
come to the house vvhreein I was, sent to me from Casaréa.
† And the spirit said to me, that I should goe vwith them, 12
doubting nothing. And there came vwith me these sixe bre-
thren alfo: and we went 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 call hither Simon, that is
surnamed Peter, † which shal speake to thee vwordes vvhere- 14
in thou shalt be saued and al thy house. † And vhen I 15
had begonne to speake, the holy Ghoft fel vp on them, as vs 16
also in the beginning. † And I remembered the vword of 17
our Lord, according as he said, loke in deedes baptiszed vvith 
vwater, 18
but you shalt be baptiszed vvith the holy Ghoft. † If therefor God hath 19
given them the same grace, as to vs also that beleue in our
Lord Jesus Christ: vwho vvas I that might prohibite 20
God? † Haung heard these things, they ²² held their peace: 21
and glorified God, saying, God then to the Gentiles also hath 22
given repentance vvnto life.

† * And they truely that had been dispersed by the tribu-
lation that was made vnder Streuen, vwalked through out 23
vn to Phœnic and Cypres & Antioche, speaking the vword 24
to none, but to the Ieuvves onely. † But certaine of them were 25
men of Cypres and Cyréne, vwho vhen they vvere entred 26
into Antioche, speake to the Greekes, preaching our Lord 27
Jesus Chrift. † And the hand of our Lord was with them: and 28
a great number of beleueers was converted to our Lord.
† And the report came to the eares of the Church that was 29
at Hierufalem, touching these things: and they sent * Barna-
bas as farre as Antioche. † Vho vhen he vvas come, and 30
saw the grace of God, rejoyced: and he exhorted al vvith 31
purpose of hart to continue in our Lord: † because he was a good man, and ful of the holy Ghoft and faith. And a great multitude was added to our Lord. † And he vvent, 32
forth to * Tarfus, to secke Saul: † vvhom vwhen he had 33
found, he brought him to Antioche. And they couered there

in the church a whole yere: and they taught a great multitude, so that the disciples were at Antioch first named Christians.

27 And in these daies there came Prophets from Hierusalem to Antioch, and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the whole world, which fell vnder Claudius. And the disciples according as eche man had, purposed every one to send, for to sere the brethren that dwelt in levriere: which also they did, sending to the auncients by the handes of Barnabas and Saul.

ANNOTATIONS

CHAP. XI.

14. Multitude added.) As before (c. 10). Several very great numbers of Gentiles are added, also to the visible Church, consisting but only of the Ieues. Which Church hath beene ever since Christ's Ascension, notoriously seen and known to their preaching open, their Sacraments visible, their discipline visible, their Heads and Gouvernours visible, the provision for their maintenance visible, the perfection visible, their discipline visible: the Heretikes that went out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after pericaptures, visible: their Gouvernours in prison, visible: the Church praiing for them visibly, their Counsels visible, their gifts and graces visible, their name (Christians) known to all the world: of the Protestant invisible Church we hear not one word.

16. Christians.) This name, Christian, ought to be common to all the Faithful, and other new names of Schismakes and Schetaries must be abhorred. If these hear (8aas Hierome) any where, Hierare, unus unusque, all the Lutherans, Calvinists, Protestant, know they know that they belong not to the Church of Christ, but to the Synagogue of Antichrist, Lacanuus also (l. 7 Diuin. in loc. c. 30) lieth thus, When Chrysius, or Xeranes, or Valensius, or Marcianus, or Anabaptismus, or Arisian, or any other be named, they seem to be Christians, while having left the name of Christ, have done on the names of men. Neither can our new Schetaries discharge them suelues, for that they take not to them selves these names, but are forced to bease them as given by their Aduerteres. For, to were the names of Arians and the rest of old, imposed by others, and not chosen commonly of them suelues: Which norwithstanding were calling that proued them to be Heretikes. And as for the name of Protestant, our men hold them with content therevnto. But concerning the Heretikes turning of the argument, the peculiar callings of our Religious, as Dominicans, Franciscans, Jesuites, Thoundes, or Iuch like, it is nothing, except they could prove that the ordres & personas so named, were of diuener faithes & sectes, or differed in any necessarie point of religion, or were not all of one Christian name and Communion: and it is as ridiculous as if were obiedied, that some be Ciceronians, some Plinius, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (which is moost like; some) Rechabites, some Nazarities.

Neither doth their objection, that we be called Papistes, help or excuse them in their new names. For, besides that it is by them scoorfully invented (as the name Honniouius was of the Arians) this name is not of any one man B. of Rome or els where, known to be the author of any suchisme or sect, as their callings be: but it is of a whole state and order of gouvourners, and that of the chief Governours, to whom we are bound to cleaue in religion and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subject to Christ's Vicear, and therefore against such impudent Schetaries as compare the faithful for following the Pope, to the diuerse order of Heretikes bearing the names of new Masters, let us exercise in readiness this showing of: S. Hierome to Pope Damasus, Ursula i knovest not, Melium i refute. i knovest not Pamienus, againe, if any man sayes vs. lest Peter Claver, be we mere, Not to be with the Pope, is to be with Antichrist.
THE ACTS

CH. XII.

The name of Christians.

Vte must here further obserue that this name, Christian, given to all beleevers and to the whole Church, was specially taken to distinguish them from the lewes and Heathens which believed not at all in Christ, and the same now receaveth and maketh knowne all Christian men from Tures and others that hold not of Christ at all. But when Heretikes began to rise from among the Christians, who professed Christ's name and sundry Articles of faith as true beleeuers doe, the name Christian was to common to freue the Heretikes from true faithful men: and thereupon the Apostles by the holy Ghost impiozed this name Catholike upon the Beleeuers which in all points were obedient to the Churches doctrine. Wherefore (se sunt in filis S. Pacificus et ad S. episcoporum et de diversis) names to turne the face of God and Glasse, and to rest them on power, the spiritual people required their surname, whereby the incorruptible people might be distinguished: and to that end befrue the called Christians, are now named also Catholikes. Christian is my surname. And this vword, Catholike, is the proper note wherby the holy Apostles in their Creue taught vs to discern the true Church from the false heretical congregation of vwhom fort ever. And not only the meaning of the vword, which signifieth universality of times, places, and persons, but the very name and vword itself, by God's pruidentia, alwayes and only appropriated to the true beleeuers, and (though sometimes at the beginning of Stedes changed) yet never obtained by Heretics, quære to please a marke and evidence, that S. Augustine said, In the lappe of the Church the true name of Catholike keepeth me, cont. ep. s. fund. c. i. And againe trad. 31 in loev receve the Holy Ghost, if true lave the Church, si vive ibidem uterque casus, etc. vrenses on the Catholike name and faith. And againe de ver. rel. 6. 17. to. 1. We must hold the communio of that Church which is named Catholike, not onely of her owne, but also of all her enemies. For, vntill they alier, the Heretikes also and Schismatizes them, when they shew their owne followers, but vs the strangers, vs the Catholike Church nothing els but the Catholike Church: for they could not be trauersed by vse of these names. The Heretikes when they see them fleues prevented on this name Catholike, then they plainly reect it, and denie the name, as the Donatistes did, calling it an humana spero et falsa, vhibi S. Augustine calleth vwords of blasphemia, s. 5. 4. cont. Gaudeo, and some Heretikes of this time call them scornfully catechumenes, and cacaletes. An other call them, the Jews vaine terme Catholique, Theologiae, etc. in conf. no. Teyl. an. 165. An other terme of the Catholike religion, a Catholike Apostolae or apostolaxis. Humphrey in vno. tur. pag. 815. Yes and some have taken the vword out of the Creue, putting Christian for it. But against these good fellows let vs tolowe that vhibi S. Augustine de vto. crea. c. 10. 6. Signet Carevulis as a right to direct a man the right and faire way from the duelluser & doubtfullnes of all error: laying, mess of if after thei robber trouble made them seme to the selfe justiciary toiled and vored, vs vhs have an end of thei Lom-estations, vias the way of Catholike discipline, which from Christ him selfe by the Apostles hath therans, preceded in many vs in, and such proceed from hence to the povererie. See the Annotation I Tim. i. 111.

C H A P. XII.

Herod the first king that persecuated the Church, having at Jerusalem (as xewon in Barabien and Sami were there where the excommunication of the Antichristian) killed James the Apostle, and to punye the Levites, imposed vpon Peter vche of them to kill him also, but fruistered by an Angel sent of God at the continual prayers of the Church made for her chiefes Peter, so being put vp with such power that at Caesarea he refrueved not to be numomed as God: so miraculousl set forth of Gods Angel. 20 And, after the persecution death the Churches prayer many far exceeding.

N D at the same time Herod the king set his hate, to affracte certaine of the Church. And he killed James the brother of John vwith the sword. And seing that he pleased the Levites, he added to apprehend Peter alio. And it was the dais of the Azymes. Vhwhom when he had apprehended, he caust into prision, delivering him to foure quaterni of souldiers to be kept, meaning after the Pasche to bring him forth to the people. And Peter in deede vwas kept in prision. But praiser was made of the Church vwithout intersection.
mission unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peter's side, he raised him, saying, Arise quickly. And the chains fell from his hands. 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, & follow me. And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. And passing through the first & the second watch, they came to the siren gate that leadeth to the city, which of itself opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. And Peter returning to him said, Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herod's hand, & from all the expectation of the people of the Levites.

And considering, he came to the house of Marie the mother of John, who was surnamed Mark, where many were gathered and praying. And when he knocked at the door of the gate, there came forth a woman to see, named Rhodé. And as she knew Peter's voice, for joy she opened not the gate, but running in she told that Peter stood before the gate. But they said to her, Thou art mad. But she affirmed that it was so. But they said, It is his Angel. And Peter continued knocking. And when they had opened, they saw him, & were astonied. And beckoning with his hand to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said, "Tell these things to James & to the brethren. And going forth he went into another place. And when day was come, there was no little a doe between the soldiars, what was become of Peter. And Herod, when he had sought him, and had not found, making inquisition of the keepers, comained them to be led away: & going down he led them into Caesarea, there he abode. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blasius that was chief of the kings chamber, they desired peace, for that their countries were nourished by him.
And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgement seat, and made an oration to them. And the people made acclamation, The voices of a God, & not of a man. And forthwith an Angel of our Lord stroke him, because he had not given the honour to God: and being consumed with vormes, he gave up the ghost. But the vword of our Lord increased and multiplied. And Barnabas and Saul returned from Hierusalem, having accom plished their ministerie, taking with them Iohn that was surnamed Marke.

Annotations

1. Pray'ry voice made.] The Church praised incessantly for her chiefest Pastor, and was heard of God: and all Christian people are warned thereby to pray for their Bishopes and Pastors in prison.

2. Two chains.] These chains are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Empresse, wife to Theodosius the young, where they were matched & placed with an other chain that the same Apostle was tied with by Nero, & a Church founded thereupon, named Peri ad vinerula, where they are religiously kept and reverenceuntil this day, and there is a feast in the whole Church for the same, the 15th of August, which we call, Lamman day.

11. His Angel.] If proper Angels (Sith S. Chrysostom) be sent by our Lord to shew an holy charge of their vorme life, (as one of the inists said,) The Angel which hath delivered me from my youth upw ard) much more are supernaturall Spirits at hand to help them whome the charge and burden of the world we committed. Chrys. in laud. PaulL. h. 7, to. 9.

17. Tis lamen.] He villeth 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, & give God thanks. For S. James no doubt published common prayers for S. Peter.

The part.

The taking of the Gospel away from the obstinate Jews, and genuing of it to the Gentiles, by the ministerie of Paul and Barnabas.

Chap. XIII.

The preachers of the Church of Antioch preparing the fleet, the Holy Ghost sent out of them al, shuneth Saul and Barnabas. They being first consecrated Bishops, one (as they appointed nine seats) with the Land of Cyprus, the Proconsul whereabouts was also concerteth. seeing the miraculous execution of a lev by Paul. 11 Thence into Pamphalia: 12 and Pisidia, where in Antioch Saul preacheth to the Levites, proving that the 12th of Christ, 16 and that in him a salvation, and not in their Law of Moses: 16 warming them to beware of the reproach foretold by the Prophecy. But the next Sabbath, they blasphemy, he is in plain terms for sake them, and turneth to the Gentiles. Whereas the Gentiles be as glad on the converse side. Finally the Levites raising persecution, they forsake them, pronouncing them to be obstinate consummers.
ND there were in the Church which was at Antioch, Prophets and Doctors, among whom was Barnabas, & Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul.

† And as they were ministering to our Lord, and fasting, the holy Ghost said: 'Separate me Saul and Barnabas into the work, where to I have taken them.

† Then they fasting and praying, and imposing hands upon them, dimissed them.

† And they being sent of the holy Ghost, went to Seleucia, and thence sailed to Cyprus. † And when they were come to Salamina, they preached the word of God in the synagogues of the Levites. And they had John also in their ministration. † And when they had walked through out the whole island as farre as Paphos, they found a certaine man that was a magician, a false prophet, a Levite, whose name was Bar-Ielou, † who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas & Saul, desired to heare the word of God. † But Elymas the magician (for so is his name interpreted) resistent them, seeking to avert the Proconsul from the faith. † But Saul, otherwise Paul, replenished with 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 subuer the right vtaies of our Lord. † And now behold the hand of our Lord vpon thee, and thou shalt be blind, not seing the sunne vntil a time. And forthvwith there fel dimnesse and darkenesse vpon him, and going about he sought some bode that would giue him his hand. † Then the Proconsul, when he had seen that which was done, beleued, marueling at the doctrine of our Lord.

† And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Hierusalem. † But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the day of the Sabboths, they sat down. † And after the lesson of the Law and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

And
And Paul rising up, and vwith his hand beckoning for silence, said, Ye men of Israël, and you that feare God, harken: The God of the people of Israël chose our fathers, and enslaved the people when they were sojourners in the land of Egypt, and in a mightie arm brought them out thereof, and for the space of fourtie yeres tolerated their maner in the desert. And destroying seuen nations in the land of Chanaan, by lot he deuided their land among them, as it were after foure hundred and fiftie yeres: and after these things he gaue Judges, vntil Samuël the prophet. And thenceforth they deised a king: and he gaue them Saul the sonne of Cis, a man of the tribe of Beniamin, fourtie yeres, and removing him, he raised them vp * David to be king: to whom giving testimonie, he said, I have found Dauid the sonne of Jesse, a man according to my hart, vho shall doe al my volites.

Of his leede God according to his promise hath brought forth to Israël a Saviour Iesus, & Iohn preacheing before the face of his comming, baptism of penance to all the people of Israël. And when Iohn fulfilled his course, he saide, Vvhom doe you thinke me to be: I am not he, but behold there commeth after me, vwho seeth the feet of his feete I am not yevorthise to vnloose.

Men brethren, children of the stocke of Abraham, & among you that feare God, to you the vword of this salvation vwas sent. For they that inhabited Hierusalem, and the princes thereof, not knowynge him, nor the voices of the prophets that are read euery Sabboth, judging have fulfilled them, and finding no cause of death in him, desired of Pilate that they might kil him. And vvhence they had cõsumed all things that vvere vvrisset of him, taking him downe from the tree, they put him in a monument. But God raised him vp from the dead the third day: vvhoo vwas 31 * seen for many daies of them that came vp together vwith him from Galilee into Hierusalem, vho vntil this present are his vvnitlles to the people. And vve preach vnto you that promise which was made to our fathers: that God hath fulfilled this same to our children, raising vp Iesus, as in the second Psalm also it is vvritten: My sonne art thou, this day hence I begotten thee. And that he raised him vp from the dead, not to returne ouer any more into corruption, thus he said, That I vvil give you the holy things of Dauid faithful. And therefor

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The Epistle vnto the churches of Galatians.
fore in another place also he faith, *Then shall not give thy holy one
to see corruption. * For David in his generation when he had
serued, according to the law of God slept: and he was laid
to his fathers & law corruption. * But he whom God hath
raised up, law no corruption.

* Be it known therefore to you, men brethren, that
through him, forgiueneſſe of ſinnes is preached to you,
from all the things from which you could not be iufti-
ified by the law of Moyses. * In him every one that
beleeueth, is iuftified. * Take heed therefore lest that come
upon you which is spoken in the prophets, * See ye co vemers,
and wondres, and perseu: because I works a worke in your daies, a worke
which you vniuely believe, if any man fo belieueth you.

* And they going forth, * they deſired that the Sab-
both following they would speake vnto them these worde.
* And when the synagogue was diſmissed, many of the leu-
estes, and of the strangers feruing God, follovved Paul & Barnabas: who speaking exhorted them to continue in the
grace of God. * But the next Sabbath the whole citie al-
most assembléd to heare the word of God. * And the leu-
estes being the multitude, were replenished with envy, &
contradicted those things which were said of Paul, blasphu-
ming. * Then Paul and Barnabas constantly said, To you
it behaued vs first to speake the word of God: but because
you repell it, and judge your selues vnworthie of eternal
life: behold we turne to the Gentils. * For to our Lord
commanded vs: * I have put thee to be the light of the Gentils: that
thou mayest be salvation unto the vnoſt of the earth. * And the Gen-
tils hearing it, were glad, and glorified the word of our
Lord: and there beleued as many as were preordinate to
life euerlaſt. And the word of our Lord was spread
through out the whole citie. * But the leuves stirred vp
religious and honest women, and the cheefe of the citie,
and raised perſecution against Paul and Barnabas: and they
did cast them forth out of their coasts. * But they *shaking
of the dust of their feete against them, came to Iconium.
* The disciples also were replenished with joy and with
the holy Ghost:

Tt ANNOT.
A N N O T A T I O N S  
C H A P .  X I I I .

The Apostles liturgic or Maffe. 
Paul & Barnabas are consecrated by men. 
Imber dailes. 
Precept times of saintes. 
Imposition of hands. 
Holy orders. 
Spiritual officers of our soules.

Chap. XIII.

Next in Innocene they preach, where many being converted of both sexes, the obfinate leavet raies perswasion. 6 They in the counse of Lyconia, Where the Heathen first being that Paul had heased one borne name, are hardly perjudiced but they are Gods. 18 but afterword, by the instigation of the maifafon tromes, they stone Paul, leaing him for dead. 16 And in his being done their counse, they returne the fame and confumaing the 7 Christians, madt makings profets for every Church, 18 And being came home to Antioch in Syria, they report it to the Church there.

AND
ND it came to passe at Iconium that they entered together into the synagogue of the Ievves, and so spake, that a very great multitude of Ievves and of the Greekes did beleue. But the Ievves that vvere incredulous, stirred vp and incensed the hartes of the Gentils to anger against the brethren. A long time therefore they abode, dealing confidently in our Lord, who gave testimonie to the word of his grace, graunting signes and vvonders to be done by their handes. And the multitude of the citie was deuided: and certaine of them in deede vvere with the Ievves, but certaine vwith the Apostles. And vwhen the Gentils and the Ievves vwith their princes had made an assault, to vste them contumeliously, and to stone them, understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the vwhole countrie about, and there vvere euangelizing.

And a certaine man at Lystra impotent of his feete fared there, lame from his mothers vombe, that never had vvalked. This same heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be saued, he said vwith a loud voice, Stand vp right on thy feete. And he leaped & vvalked. And the multitudes vwhen they had seen what Paul had done, lifted vp their voice in the lycaonian tongue, saying, Gods made like to men, are descended to vs. And they called Barnabas, Jupiter: but Paul, Mercury, because he vwas the cheefe speaker. The Priest also of Jupiter that vvas before the citie, bringing oxen & garlands before the gates, vwould vwith the people sacrifice.

Vvhich thing vwhen the Apostles Barnabas & Paul heard, renting their coates, they leaped forth into the multitudes, crying & saying, Ye men, vwhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to convert from these vaine things, to the liuing God that made the heaven, and the earth, and the sea, and all things that are in them: vwho in the generations past suffred at the Gentils to goe their owne vvaiies. Hovvbeit he left not him self without testimonie, being beneficial from heauen, giving raines, and fruitful seasons, filling our hartes vwith food & gladnes.

And speaking these things, they scarce appeased
the multitudes from sacrificing to them. ↑ But there came 18 in certaine Ievves from Antioche and Iconium: and perceiving the multitudes, α* stoning Paul, they drew him out of the citie, thinking him to be dead. ↑ But the disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth vwith Barnabas vnto Derbe. ↑ And vwhen they had euangelized to that citie, and had taught many, they returned to Lystra and Iconium, and to Antioche: ↑ confirming the hartes of the disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the kingdom of God. ↑ And 22 vvhen they had ordained to them "Priests in euery Church, and had prayed vvith fastings, they commended them to our Lord in vvhom they beleued:" ↑ And passing through Pisidia, they came into Pamphylia, ↑ and speaking the vvord 24 of our Lord in Pergæ, they went downe into Attalia: ↑ and from thence they failed to Antioche, * vvhere they had been delivered to the grace of God vnto the vvorke vvhich they accomplished. ↑ And vvhen they were come, and had assembled 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 little time vvvith the 27 disciples.

ANNOTATIONS

CHAP. XIII.

18. They would sacrifice.) This lie is the divine vvorship, consisting in external sacrifice, and acknowledging the parties vworshipped to be gods: which * may be done to no man nor creature, and therefore the Apollines refuse it vworth all possible diligence, and all the Angels and Saints in heaven refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other to vworship any Saint in heaven or earth. She hath but one external sacrifice, which is in the holy Mass, of Christ's body and blood: that she offereth to God alone, and neither to Peter nor to Paul (saith S. Augustin) though the Priest that sacrificeth, shall both over their bodies, and offereth in their memoriales. But other kindes of honours and duties, inferior without all comparison (hoy great so ever they be) to this, we do, as the Scriptures and Nature teach us, to all superiors in heaven and earth, according to the degrees of grace, honour, and blessedness that God hath called them vnto, from our B. Lady Christ's own mother, to the left surreant he hath in the vworlde, for which the Heretikes would never accuse Christian people of Idolatry, if they had either grace, learning, taint, or natural affection.

39. Had ordained.) The Heretikes, to make the vworlde beleue that all Priests ought to be chosen by the voices of the people, and that they neede no oother Ordering or Confraternition by Bishops, preluding the proper use of the *Greeke vworde more then the vnor, natural signification of which requireth and Ecclesiastical vbeareth, translate thus, Ordained by election. Whereas in deed this vworde in Scripture signifieth, Ordering by imposition of hands, as is plaine by other vwordees equivalent, as * Impostion of hands not of the people, but of the Apollines. And this to be the Ecclesiastical use of υποτελείσαντες.
Hiero. 2. Etc.

CH. XV.

OF THE APOSTLES.

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of the word, appeared by S. Hieron (saying as is before alleged) that Epistles are the Ordering of Clerks or Clergy men by prayer of: oeces and imposition of hands.

2. Pref. Even to here also, as before, being from the proper, apt, known, word & which is most precisely correspondent to the very Greek in our tongue and all nations, they translate for Pref. Elder, that is, for a calling of Office, a word of age: for a term of art & by content of all the Church and Apolololike authority and Fathers, appropriated to holy Order, vulgar, common, and profane terms: With as little grace as if they should translate Pontifex, a bridge-maker, the mean of London, the bigger of London. And thus you see within three words compose they see gently from the Law to the Greek, and again gently from the Greek to the vulgar English. Such corruption of Scriptures their hatred of Priesthood drew them unto. It they had translated it to when the Scriptures were first written, (as which time the word was but newly receiv'd into the special and ecclesiastical figuration, and when it was yet taken sometimes in common prolation, as; 1 Tim. 1, or there only where our ancient Latin version turneth Prebyter into Scander, because the word was not yet whole and only appropriated to holy Orders, as afterward by use of many hundreds years it was and is), their dealing might have had some colour of honestie and plainness, which now can not be but of plain falshood and corruptions, and that of further purpose then the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament such as the Apostles often, and the priest in manner altogether call Priests, Prebyters. Which word both so certainly imply the authority of sacrificing, that it is by use made also the only English of Saucers, the Adventurers them selves as well, as very translating it in all the old and new Testament: though they can not be ignorant that Priest commeth of Priests, and not of Saucers; and that antiquity for no other cause applied the significance of Prebyter to Saucers, but to shew that Prebyter is in the new Law, that which Saucers was in the old: the Apostles abasing from this and other like old names at the first, and rather vying the words, Bishops, Pastors, and Priests, because they might be distinguish'd from the Gourners and sacrificed of Aaron's order, who as yet in the Apostles time did their old functions still in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Hierarchs them selves calling Saucers always a Priest; well being as it were, confess. Although their folly is therein notorious, to apply vingly the word Priest to Saucers, and to take it from Prebyter vntelected it is properly deni'd, not only in English, but in other languages both French and Italian. Which is to take away the name that the Apostles and fathers gave to the Priests of the Church, & to give it wholly & solely to the order of Aaron, which never had it before our Priesthood began. Neuer did there Hierarchs stand so much upon doubtful discernments and decent of words as their Protectors do, and yet neuer men behaved them selves more fondly in the same: as vvnloscuer market the distinction of their Elders, Ministers, Deacons, and such like, that percewe.

CHAP. XV.

Some of the Jews also that were Christians, do fall, and are authors of the Heresies of Judaising. 2. They referre the matter to Counsel: 3. Wherein after great dissension, Peter stricking conscience, 4. And other confirming in former words with miracle, 5. And against Scriptures. 6. The Apostles and Priests do worse and remain'd in the name of the Holy Ghost, which we have done. 10. And the faithful thereupon are fragmented quass'd in mundus. 16. After which, Saul and Barnabas thinking to goe against them above said circums, together, are by occasion of Mark parted, to the greater increase of the Church.

And certaine commingdowne from Ievvrie, taught the brethren: That vnles you be circumcised according to the manner of Mysies, you can not be saued. 1. No little sedition therefore being tis'en to Paul and Barnabas against them, they appointed that Paul and Barnabas shoulde goe vp, & certaine others of the rest, to the Apostles and Priests into Hierusalem, upon this question. 1. 1. They
Then they therefore being brought on their way by the Church, passed through Phoenice and Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren.

† And when they were come to Hierusalem, they received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. † And there arose certaine of the heresi of the Pharisees that believed, saying, That they must be circumcised, commanded also to keep the law of Moses. † And the Apostles and Ancients assembled to consider of this word.

† And when there was made a great disputation, "Peter rising up said to them, Men brethren, you know that of old dias God among vs chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe. † And God which knoweth the harts, gaue testimonie, giving versus the holy Ghost as vvel as to vs, † and hath put no difference between vs and them: by faith purifying their harts. † Novv therefore whyn tempt you God, to put a yoke upon the neckes of the discipiles, which neither our fathers nor vve have been able to beare? † but by the grace of our Lord I say vs Christ vs beleue to be saued, in like manner as they also.

† And at the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them.

† And after they held their peace, " James answered, saying, Men brethren, heare me. † Simon hath told how God first visited to take of the Gentiles a people to his name. † And to this accord the vwords of the prophets, as it is written: † After these things I will return, and will restore the 10-16 barren of David, which was fallen, and the ruines thereof I will reddisse, and set is vp: † that the residue of men may seek after the Lord, and almanations upon whome my name is insinuated, faith the Lord that destroy thefe things.

† To our Lord was his owne worke knovven from the 18 beginning of the vworld. † For the which cause "I judge, 19 that they which of the Gentiles are converted to God, are not to be disquieted, † but to vvere vnto them that they 20 refraine them fleues from the contaminations of Idols, and fornication, and strangled things, and bloud. † For Moses of old times hath in every citee them that preach him in the synagogs, wher he is read every Sabbath.
Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioche with Paul and Barnabas, Iudas, who were named Barlabas, & Silas, chiefest men among the brethren, writing by their handes.

The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia,
greeting. Because we have heard that certaine going forth from vs, have troubled you with vwords, suverture your foules, to whom we gave no commandement: It hath pleased vs being gathered in one, to chose out men and to send them vnto you with our deere Barnabas and Paul,

men that have given their lines for the name of our Lord. Iesus Christ: We have sent therefore Iudas & Silas, who them selues also with in vwords report vnto you the same things. For it hath seemed good to the holy Ghost & to vs, to lay no further burden vpon you then these necessarie things: that you abstaine from the things immolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your selues, you shal doe well. Fare ye well.

They therefore being dismissed went downe to Antioche: and gathering the multitude, delivered the epistle. Which when they had read, they rejoiced upon the consolation: but Iudas and Silas, them Selues also being prophets, with many vwords comforted the brethren, and confirmed them. And having spent some time there, they were with peace dismissed of the brethren vnto them that had sent them. But it seemed good vnto Silas to remaine there: and Iudas departed alone: and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the vword of our Lord.

And after certaine daies, Paul said to Barnabas, Let vs returne and visit our brethren in all cities wherein we have preached the vword of our Lord, howv they doe. And Barnabas would have taken with them Iohn also that was surnamed Marke. But Paul desired that he (as who * had departed from them out of Pamphylia, and had not gone vwith them to the vworke) might not be receiued. And there rofe a disention, so that they departed one from another, & that Barnabas in deede taking Marke sailed to Cyprus. But Paul
Paul choosing Silas departed, being disquieted of the brethren to the grace of God.

And he walked through Syria and Cilicia, confirming the Churches: commending them to keep the precepts of the Apostles and the Ancients.

1. 

The way to end diffension in religion, is to commit it to a Council.

2. 

Appointed: We learn by this example, what is to be done when any controversy arises in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of scriptures or other proofs seeming to make for either part: for so or contentious part taking there should be no end, but the more wrangling, wrangling, flinging there were, every one for his own sake, cloaking it with the title of God's word and Scripture, the more Schismas, Sects, and dissensions would fall: as we see specially in the refills Hereticks of our time. Whose authors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Counsellors, Bishops, Synods, but every man to his own phaenomenal spirit, his own fancy of Scripture, and his own wilful obdurate rebellion against God's Church and his superiors in the same. But here we see Paul and Barnabas, men that were Apostles and ful of the Spirit of God, and the other parties, though never so much partial to the ceremonies of their Law by their former long wis and education therein, yet not to stand stillly to their own opinion on either side, but to condescend to refer the whole controversy and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is to say, to commit the matters to be tried by the heads and Bishops and their determination in Counsel. This is God's holy and wise providence among other judgements in his Church, to keep the Christian people in truth and vanity, and to condemn fables and foolish teachers and troublest of the Church, by which judgements and order, whosoever will not or dare not be tried in all their doctrine and doings, they shew them false to mischiefs their own cause, and to flee from the light, and ordinance of God. Without which order of appeasing all differences in faith and confessions of the Scriptures, the Church had been more dissensional and insufficient, then any Commonwealth or Society of men in the world: none of which ever vanished good means to decide all discords and diffension arising among the subjects and citizens of the same.

3. 

Apostles and Ancients: The Hereticks of our Protesstant which would have all men to judge, or not to be present in Councils, and of others that should have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles & Priests or Ancients assembled to dispute of the matter, though many devout people were in the city the same time. Neither did ever any other in the Ancient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be ever present. Secular men or women, be their gifts never so great, can not be judges in causes of faith and religion. If any thing, faith God be hard and doubtful, then shall come to the Priests of the Lamenial flocke, and they shall give them sentences. Against, The lippes of the Priest shall keep knowledge, and the Laws shall judge, Mat. 16, 19. month. Again, As the Laws of the Priest. Much more must we refer all to our Bishops and Sa. Pastors, whosom God hath placed in the regiment of the Church with much larger prudience, then ever he did the old Priests over the Synagogue. To whom it is said, He that despiseth you despiseth me, Luke 10, 15. And it is to be noted that the Bishops so gathered in Counsel, represent the whole Church, have the authority of the whole Church, and the Spirit of God to protect them from error, as the whole Church: SS. Paul and Barnabas came hither for the definition of the whole Church. The feast and to a general Counsel (with the Synod of the whole Church) de hop. And so it must be in the Church, because the Magistrates, Senate, Council or deputies of the commonwealth, represent the whole body and, to have it otherwise (as the Churches Rebecks with) were to bring al to hell and huror, and them selves to be pernicious, by the fudicious and popular persons, vpon the themes of the whole Church, and religion, in their wickedness.

4. 

Assembled: A Counsel was called to decide: the matter, which Counsel was the more easily gathered, because the Christian Bishops and councils were not yet so many, but that the principal Churches of the Church being not far disperst, and as many learned men as were necessarie, might be in Hierusalem, or easily called thither. And it was not a Provincial Council or Synode only, but a general Council, consisting of the chief Apostles and Bishops that then were, though.
though the number was nothing so great as afterward yfed to assemble, when the Church was spread into all nations.

7. Peter rising up.] S. Peter as the head of the Church spake first, as his Successors have ever had, not only in their personal presence, but in their absence by their legates and substitutes, the chief voice in all Councils general, none ever resuming into authority and credit in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretics, where they were so great, vanishing the Popes absent, assistance, or Confirmation, did chaunufully exist, as Animosities in the Arians, and Ephemeral Scandals for the Neo-zealists, and such like condemned Affirmatives.

8. For that by my mouth.] Though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was S. Peter's special privilege by God's own choice, that the first Gentile should be called by his mouth, and that he fust should vexe to the Church that truth of the admission of the Gentiles him self, for that he was Christus Vexus, being now thirsting (as his Maister vexe) in the Chriestian-City, that is, Apostle of the Levites, Christ deterring al preeminence of the Gentiles.

9. James and the rest.] S. James because he was an Apostle and also Bishop of Hierusalem, gave his sentence next, for the speech interposed of S. Paul and Barnabas, vws but for their better information in the decision of the matter, and for confirmation of S. Peter's sentence, though they being Apostles, and Bishop, had voices in the Counsel also; as many me had, though their sentences be not here reported. And whereas S. James in his speech faith, it make, it is not meant that he gave the principal definitive sentence and resolution as is at the right sentence of S. Peter, as it is plain in the text, the whole assembly for reverence of his person and approbation of his sentence, holding their peace. All the multitude (S. Hierom) hold their peace, and into his sentence James the Apostle is the Prince did pass together. For though S. James did particularize certain points incidental to the question debated, as of eating strangled meates &c. yet the proper controversy for which the Counsel assembled, vws, whether the Gentiles conversed vvere bound to observe the Law of Moses, and it was concluded, that they were not bound, nor ought not to be charged with Moses Laws or the Sacraments and ceremonies of the Law: this is the substance and principal purpose of this Councils decree, which doth bind for ever: and Peter (S. Hierom in the same place) vws Prince or author of the decree, the matter of fornication and Idololatry being but incidental to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward vwas abrogated, the Church of God having the true sense of difference of times, places, &c. persons, vws, and how far such things are to be observed, and vws not. And in such things as these, and in other like which according to circumstance require alternation, it is, that S. Augustine faith, li. 2. de bapt. c. 3. to. 7. The former general or plenary Counsels may be amended by the latter.

10. Fornication.] Fornication an contamination with Idols, are of them felons mortal sins, and therefore can never be lawful: yet because the Gentiles by custom were prone to both, and of fornication made very strict account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and fuddled meates, there were things of their own nature indifferent, in which for some the Levives were to be borne vivials, and the Gentiles to be a little exercised to obedience. By which we may see the great love and care of the Church and Counsels, which may command for ever, or for a time, such things as be for the state of times and nations, without any express Scripures al, and so by commandement makes thing necessities that were before indifferent.

11. Going forth from us.] A proper discription or note of Heretics, Schismatikes, and deditious teachers, to go out from their spiritual Princes and Goverours, and to reach without their communion and approbation, to disquiet the Catholike people with multitude of vordes and forrve seaches, and finally to overthrow their foules.

12. To the Holy Ghost and to us.] By this first vwe note, that it is not such a fault as the Heretikes, God & our Law would make it in the light of the simple, or any incongruisitie at all, to ifowe God and his creatures. God, and the like, as the principal cause and the secondary, in one speache, and to attribute that to both, which though dudrily, yet procedeth of both. God and you, say good people commonly: God and our Lord, Christ and S. John: We confess to God and to Peter and Paul, &c. God and his Angel, To our Lord and God, the Father of our Lord and of God, Our Lord and S. John, Christ and our Angel, Our Lord and Sir S. Paul and our Lord. The text is.


14. Vm 24. &g. & &he.

15. Vn 12. 2. &c. &s. &s. &s.
The holy oblate assistent in all lawful, costable, to the world's end, and that by Christ pro -
mita.

S. Gregoire re-urence of General Councils.

The Protes-ant found diffidid becrvene the first & the last Councils.

Beza blasphemic against the first general Councils.

Vvhat the Fa-thers attribute to Councils, & namely S. Au- gulfine.

Provincial Councils.

Norwichlant in the Holy Ghosts assistence, yet humane means must be vied to search the truth.

Though the See of Apostolit be to expect the Councils determination, if the Popes or see Apostolit be insalvable and the assistance of God also, as the Catholikes affirm. Vve anviter, that for the Catholic and peaceable obedient children of the Church it is a comfort to have such various means of determination, trial, and declaration of the truth, and that it is necessarie for the recovery of the poor, and for the concentration of the vveaker, who not always going over to one man de-
termination, yet vvil eitly yeld to the judgement of al the learned men and Bishops of al Nations, or elys remain derogare and condemned before God and man for ever. And as it laid before, the assistance of the Holy Ghost promised to Peter See, pretapoieth humane means of searching out the truth, which the Pope alvways hath vield, & vvil & must vie in matters of great impor.tance, by calling Councils, even as here you see 55. Peter and Paul them rules and all the Apostles, though bound with the Holy Ghost, yet thought it necessarie being fustime, & clearing of truth and maintenance of vuiace, to keep a Council.

Lazily it is to be noted, that as Christ and the Holy Ghost be present by his promises, to such assemblies as gather in obedience & vuiace of the Church, with full mind to obey whatever be determined, whereby the assembled though of divers judgements before do most peaceably yield to truth, and agree in one uniform determination of the same so al such
as gather out of the Church, without humility or intention to yield one to another, or to any Superior, man or Council, or what else so ever, but challenge to them false learning, ipoit, and we can not tell what such, how many meetings so ever they make, being deluders of the Holy Ghost the author of truth and concord, are further of and further out, then ever before: as God hath threatened by the oracles of all Heretical Colloquies, Synodes, and Assemblies in Germany, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promises of Christ, that he vsould be in the midst of two or three gathered in his name, pertained not so them that assemble out of the Church.

11. Received upon the consolidation. Straight upon the intelligence of the Counsellors determination, not only the Gentiles, but even the Masters of the former troubles and dissension, were at rest; and so was a great comfort that the controversy was so ended. And so it should al Chnstians men do, when they see the frases of our time condemned by the like authority, and most grave judgment of the holy Council of Trent. Against which the Heretikes of our time make the like frivolous exceptions and false caulations, as did the old Heretikes heretofore against those Counsels that specially condemned their errors. The Pope and Bisbopes (say they) are a partie, and they ought not to be our judges: they are partial and come with pretenditure minde to condemn vs, and we accuse them al of Idolatrie and other crimes, and we vthur be tried by Gods vtority only, and we vthur capitulate according to an other rule, that is to say, as we vthur. So say they against this Counsell, and the like laid the Arians against the Rift Nicene Counsell, and al such like against those Counsels namely that condemned their heretikes. And so al of them are against their correctors and punishers, and would both say and do more against temporal tribunals, Judges, Justices, and Luries, if they had as much licencie and libertie in those matters, as men have now in religion.

12. Diffusion. Such occasions of differences fall out even among the perfect men often, without any great offence. And this their departure fell out to the great use of Chnstians. And therefore it is very neccessarily applied to excute the disprofiting of the Heretikes among them times in the principal points of religion, namely the Sacrament.

CHAP. XVI.

Paul having for one part visited the Churches of Syria, Cilicia, and Lycaonia, deliering unto them their duty to keep the Deore of the Council: and begynning a new journey, over Phrygia, Galatia, Asia: 10 Ent into Europe also he passteth, administering by a vision, and communing into Macedonia, 12 and there he begynning the Church of the Philippians, working miracles, and suffering persecution.

And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothee, the sonne of a vvidowv, a vwoman that beleued, of a father a Gentile.

To this man the brethren that were in Lystra and Iconium, gave a good testimonie. Him Paul would have to goe forth with him: and taking him he circumcised him because of the levves that were in those places. For they al knew that his father was a Gentile.

And when they passed through the cities, they delivered unto them to keepe the 10 decrees that were decreed of the Apostles and Auncients which were at Hierusalem. And the Churches were confirmed in faith, and did abound in number daily.

Vij

† And

§ Here again they take order that the decrees and articles of faith agreed upon in the Council of Ternuall, should be executed & observed, whereby we see both the great authority of Counsels, & the diligence that al Prelates ought to have to see the decrees & Canons of the Counseels set in execution.
† And passing through Phrygia and the country of Galatia, they were forbidden by the holy Ghost to preach the word in Asia. † And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus permitted them not.

† And when they had passed through Mysia, they went down to Troas: † and a vision by night was shewed to Paul: There was a certain man of Macedonia standing and beseeching him, and saying, Pass into Macedonia, and help vs. † And as soon as he had seen the vision, forthwith he was desired of God that he should not go down into Macedonia, but God had called vs to euangelize to them. † And sailing from Troas, vs came with a straight course to Samothrace, and the day following to Neapolis: † and from thence to Philippi, which is the first city of the part of Macedonia, a Colossi. And vs were in this city certain days abiding. † And vpon the day of the Sabbath, vs went forth without the gate beside a river, where it seemed that there was prayer: & fitting vs spake to the vs women that vs were assembled. † And a certain woman named Lydia, a seller of purple of the city of Thyatirion, one that vvoreshipped God, did heare: who having our Lord opened to attend to those things which were said of Paul. † And when he vs was baptized, and her house, she besought vs saying: If thou hast judged me to be faithful to our Lord, enter in into my house, and tarie. And she constrained vs. † And it came to passe as vs went to Troas, a certaine woman having a Pythonical spirit, meete vs, that brought great gaine to her masters by divining. † This same following Paul and vs, cried saying, These men are the servants of the high God, which preach vs to you the way of salvation. † And this she did many daies. And Paul, being forie, and turning, said to the spirit, I commaund thee in the name of Jesus Christ to goe out from her. And he went out of the same house. † But her masters seeing that the hope of their gaine vs was gone, apprehending Paul and Silas, brought them into the market place to the Princes: † and presenting them to the magistrates, they said, These men trouble our city, being Levites: † and they preach a fashion vs which it is not lawfull for vs to receiue, nor doe, being Romans. † And the people ranne against them: and the magistrates tearing their coates, commaunded them
them to be beaten with roddes. † And when they had laid many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently. † Which when he had received such commandement, cast them into the inner prison, and made their feet fast in the stocks. † And at midnight, Paul and Silas praying, did praise God. And they that were in prison, heard them. † But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened; and the bands of all were loosened. † And the keeper of the prison waked out of his sleepe, and seeing the doors of the prison opened, drawing out his sword, would have killed him self, supposing that the prisoners had been fled. † But Paul cried with a loud voice, saying, Doe thy self no harme, for we are al here. † And calling for light, he went in, and trembling fell downe to Paul and Silas at their feete: † and bringing them forth, he said, Masters, what must I doe that I may be saved? † But they said, Beleeue in our Lord Iesus: and thou shalt be saved and thy house. † And they preached the vword of our Lord to him withal that were in his house. † And he taking them in the same house of the night, washed their wounds: and him self was baptized and all his house incontinent. † And when he had brought them into his owne house, he laid the table for them, and rejoiced with all his house, believing God. † And when day was come, the magistrates sent the sergents, saying, Let those men goe. † And the keeper of the prison told these words to Paul, That the magistrates have sent that you should be let goe. Now therefore departing, goe ye in peace. † But Paul said to them: Being whipped openly, were delivered, men that are Romans, they have cast vs into prison: & now do they send vs out secretly? Not so, but let them come, & let vs out them selves. † And the sergeants reported these words to the magistrates. And they were afraid hearing that they were Romans: † and coming they besought them, & bringing them forth they desired them to depart out of the citie. † And going out of the prison, they entered into vnto Lydia: and having seen the brethren, they comforted them and departed.

VIII AND
CHAP. XVII.

And when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul according to his custom went in unto them, and three Sabbaths he discoursed to them out of the Scriptures, declaring and intimating that it behooved Christ to suffer and to rise again from the dead: and that this is Jesus Christ, whom I preach to you. And certain of them believed, and were joined to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few.

But the Jews: envyng, and taking vnto them of the rascall sort certaine naughtie men, and making a tumult, stirred the citie: and besetting Iasones house, sought to bring them forth vnto the people. And not finding them, they drew Iason, and certaine brethren to the princes of the citie, crying, That these are they that stirre vp the vworld, and are come hither, vnto whom Iason hath receiued, and al these doe against the 7 decrees of Cæsar, saying that there is another king, Jesus Christ. And they moved the people, and the princes of the citie hearing these things. And taking a satisfaction of Iason, and of the rest, they dimisshed them. But the brethren forthwith by night sent away Paul and Silas vnto Berea.

Who when they were come, entred into the synagogue of the Jews. (And these were more noble then they that are at Thessalonica, who received the word with al greedines, daily searching the Scriptures, if these things were so. And many surely of them beleewed, and of honest men Gentiles, and men not a few.) And when the Jews 13 in Thessalonica understood, that at Berea also the word of God was preached by Paul, they came thither also, mowing and troubling the multitude. And then immediately the brethren
brethren sent away Paul, to go into the sea: but Silas and
Timothy remained there. † And they that conducted Paul,
brought him as far as Athens, and receiving commandement
of him to Silas and Timothy, that they should come
to him very speedily, they departed.

† And when Paul expected them at Athens, his spirit was
incensed within him, seeing the citie given to Idolatry. † He
disputed therefor in the synagogue with the Levites, & them
that served God, and in the market-place, every day with
them that were there. † And certaine Philosophers of the
Epicures and the Stoikes disputed with him, and certaine
said, Vvhat is it that this b vword-sower vwould say? But
others, He seemed to be a preacher of newv e gods. because
he preached to them l s s v v and the resurrection. † And ap-
prehending him, they led him to Areopagus, saying, May vve
know what this new doctrine is that thou speakest of? † for
thou bringest in certaine newv things to our eares. Vve vvil
know therefore vvhat these things may meane. († And al
the Athenians, and the strangers sojourning there, employed
them selues to nothing els but either to speake, or to heare
some newvses.) † But Paul standing in the middes of Areopa-
gus, said:

Ye men of Athens, in all things I perceive you as it were
superstitious. † For passing by and seeing your c Idols, I
found an altar also vvhich upon vvass vvritten, To the vnknovven
God. That therefore vvhich you vvorshippe, not knowing it,
the same do I preach to you. † The God that made the vworld
and all things that are in it, he being Lord of heauen & earth,
dvvelleth: † not in vtemples made vvith hand, † neither is
he serued vvith mens hands, needing any thing, vvhereas he
self giueth life vnto all, and breathing, and all things: † and he
made of one al makinde, to inhabite vpon the vwhole face of
the earth, aligning fet times, and the limits of their habita-
tion, † for to seeke God, if happily they may seele or finde
him, although he be not farre from every one of vs. † For in
him vve liue and moue and be, as certaine also of your owne
poetes said, For of his kinde also vve are. † Being therefor of Gods
kinde, vve may not supposle, " the Diuinitie to be like vnto
gold or siluer, or stone, the grauing of art and deuice of man.
‡ And the tmes trulye of this ignorance vwhereas God disp-
pised, novv he denounceth vnto men that al euer
vwhere doe penance, † for that he hath appointed a day 31
wherein he vvil judge the world in equitie, by a man vvhom he hath appointed, giuing al men faith, raying him vp from the dead.

† And vvhen they had heard the resurrection of the dead, 32
certaine in deede mocked, but certaine sald, Vve vvil heare thee againe concerning this point. † So Paul vvent forth our 33
of the middes of them. But certaine men ioyning vnto him, 34
did beleue: among vvhom vvas also "Dionysius Areopaga,
A
&auml;
, and a vvoman named Damaris, and others vvith them. ⚓

ANNOTATIONS

CHAP. XVII.

The people may not judge of the sense of Scriptures.

The comfort of Christian men by hearing or reading the Scriptures.

The Prophets call devotion, Superstition.

The Apostles speech of the Heathens Superstition.

The Catholike Church allowes no Superstition.

††. Searching the Scripture.) The Heretikes vie this place to prove that the hearers mu[t] trie
and judge by the Scriptures, whether their teachers and preachers doctrine be true, and to state
that they find not in the Scriptures, as though here the shephe[r]s were made judges of these Pas-
tors, the people of the Priests, and men and women of al forces, even of S. Paulus doctrine itself.
Which were the most foolish disorder in the world. And they did not therefore read the Scriptures
of the old Testament (for none of the new vvere in extent commonly) to dispute with the Apo-
stle, or to trie and judge of his doctrine, or whether they should beleue him or no; for they were
bound to beleue him and obey his vword, whether he alleged Scripture or no, and whether they
could read or understand the Scriptures or no. But it was a great comfort and confirmation for
the lerus that had the Scriptures, to finde even as S. Paul God, that Christ was God, crucified,
risen, and ascended to heaven; which by his preaching and expounding they understood, and neuer
before, though they read them, and heard them read every Sabboth. As it is a great comfort to a
Catholike man, to heare the Scriptures declared & alleged most evidently for the Churches truth
against Heretikes, in Sermons or otherwise. And it doth the Catholikes good & much confirmeth
them, to vew diligently the places alleged by the Catholikes preachers. Yet they must not be
judges for al that, utter their owne Pastors, whom Christ commanded them to heare and obey,
and by vvhom they heare the true sense of Scriptures.

Superstition.) S. Paul calleth not them superstitious for adoring the true and only God
with much devotion or many ceremonials or in comely prescribed order, or for doing due reuence
to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the
prescribed laws, dyes, and fables of the Church, or for fulfilling verses made to God, or for
blesting vvith the signe of the Crosse, or for capping and knelling at the name of I a v v, or for
religiously vishing creatures sanctified in the same name, or any other Christian obseruation, for
which our newe Maistres cōdemne the Catholike people of Superstition: them calleth vvhooly wise
of that vice by al vvire mens judgement, because they have in maner taken away al religion, and
are become Epicureans and Atheists: vvho are not troubled vvith superstition, because it is a vice
consisting in excelle of vvothip or religion, whereas they are void, but the Apostle calleth them
superstitious for vvothipping the Idols and goddess of the Heathen, and * for the farray that they
had, left they should leave out any God that was vknowen to them: for thus their Altar vvas
inscribed: Dy of Asia, Europe, & Lybia, to the gods of Asia, Europe, and
Lybia, to the vknowen and rtange God. This superstition (Sair S. Augustine) is vvholly taken
away from the Church by Chrius incarnation, and by the Apostles preaching, and by Martyrs holy
life and death. Neither doth the Catholike Church allowe tis or any other kind of superstitious
observation. Only vve must take breede that vve beleue not her Adulatories definition of super-
stition, for they would imply therein al true religion.

The Disinntae to be like.) Nothing can be made by man's hand of what forme or formes are,
that is like to Gods elligence, or to the forme or shape of his Godhead or Disinntae, therefore hove-
nower the Heathens did paint or grave their Idols, they were nothing like to God. And this also
is impertinently alleged by Heretikes against the Churches images: Which are not made, either

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CHAP. XVIII.

OF THE APOSTLES.

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to be adored with godly honour, or to be any resembalce of the Diuminst or any of the three persons in Godhead, but only of Christ as he was in form of man, who in that respect may be truly exprest, as other men by their purpusers: and of the Holy Ghost, nor as he is in himself, but as he appeared in fiery tongues or in the timelude of a dove, or such like. And to paint or grace any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndecet for them to appeare in such forms. And therefore to paint or portraze the Father also being the third person, as he hath hevened him selfe in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that vrelling with Jacob base our Lords Perim, no such thing is anywhere forbidden, but is very agreeable to the peoples infruction. In which sort the Angels were commonly poureded (and namely the Cherubins ouer the Propuratori) as they are now in the Church, not in their natural forme, but with corporall vjnges (as the Seraphims appeared to Elyay the Prophete) to expresse their qualitie and office of being Gods Angels, that is, Mediator: and God the Father with the world in his hand, to signifie his creation and government of the same, and such like. Vvhcrefore the people were yet instructed may take much good, and no harme in the world, being now through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therefore St. Gregorius laith of the Churches Images, That which scripture or vising due to the readers, the same deth the picture so the simple that looke thereupon, for it is the ignorant for what they ought to follow, in it is they do read, that know no letters. Vvhcre he calleth it a matter of antiquitie and very commoditie, in that in holy places images were painted to the peoples infruction, to be taught that they may not be adored with divine honore, and he in the same place sharply rebukes Serenus the Bishop of Maculita, that of indiscrite zeale he would take away images, rather then teach the people how to vse them.

10. Dionysius Areopagitas.) This is that famous Deny that first converted France, and vprose those notable and divine workes de Ecclesiah & califi hierarchia, de dominio nominum, and others, in which he confirmeth and prooveth plainly almost all things that the Church now vith in the ministration of the holy Sacraments, and affirmeth that he learned them of the Apostles, giveng also testimonie for the Catholique faith in most things now controverted, so plainly, that our Adveraries have no shift but to deny this Deny to have been the author of them, feeing that they be an others of later age. Vvhich is an old flight of Heresikes, but most proper to these of all others. Vvhoo seeing the antiquitie against them, are forced to be more bold or rather impatient then others in that point.

CHAP. XVIII.

As Corinath in Achaia, he vprooketh with his owne hands, preaching ITAVS to be CHrist, once the levvs upon their Sabbathes, but they being obstinat and blaspheming, he in plaine termes forsecketh them, and turnseth to the Gentiles, among them according to a vision that he had to embolden him, he planteth the Church in great numures, he the obstinat levvs in vnchise fossilizing the powerful against him. 19. From thence as length departing he returneth 19 by Epheus (where he promiseth the levvs to return to them) 21 and so to Antioch in Syria (from thence he began his journei Act. 11) 21 but not resting, by and by he goeth againe to visit the new Churches that he planted Act. 16 in Galatia and Asia, and Apollon in his absence mightily confounding the levvs at Ephesus, 27 and afterward at Corinth.

PERthese things, departing from Athens, he came to Corinth. And finding a certaine levv, named Aquila, borne in Pontus, who of late was come out of Italie, and Prifilla his wiffe (because Claudius had commandned al levvs to depart from Rome,) he came to them. And because he was of the same craft, he remained with them, and vrought, (and they were tentmakrers by their craft.) And
he disputed in the synagogue every Sabbath, interposing the name of our Lord Jesus, and he exhorted the Levites and the Greeks. 

† And when Silas and Timothy were come from Macedonia, Paul was instant in preaching, testifying to the Levites that Jesus is Christ. 

† But they contradicting and blaspheming, he having his garments laid to them, your blood upon your own head; I being clean, from hence forth will go to the Gentiles. 

† And departing thence, he entered into the house of a certain man, named Titus Justus, one that served God, whose house was adjoining to the synagogue. 

† And Crispus the prince of the synagogue believed our Lord, with all his house: and many of the Corinthians hearing believed, and were baptized. 

† And our Lord said in the night by a vision to Paul, Do not fear, but speak, and hold not thy peace; for because I am with thee: and no man shall slay thee to hurt thee: for I have much people in this city: 

† And he said there a year & six months, teaching among them the word of God. 

† But Gallio being Proconsul of Achaia, the Levites with one accord rose vp against Paul, and brought him to the judgment seat; saying, That this man contrarie to the Law persuaded men to vvwolf Hippo God. 

† And Paul beginning to open his mouth, Gallio said to the Levites, If it were some vnjust thing, or an heinous fact, O you men Levites, I should by reason bear you. 

† But if they be questions of vvwolf & names, and of your law, your xelues looke vnto it: I will not be judge of these things. 

† And he drove them from the judgment seat. 

† And apprehending Sosthenes the prince of the synagogue, trooche him before the judging seat: and Gallio cared for none of those things. 

† But Paul vvhvhen he had slaine yet many daies, taking his leave of the brethren, sailed to Syria (and vwith him Priscilla and Aquila,) vwho had thorne his head in Cenchris, for he had a vow. 

† And he came vnto Ephesus, and them he left there. But him self enring into the synagogue, disputed vwith the Levites. 

† And vwhhen they desired him, that he vwould abide a longertyme, he consented nor, vbut taking his leave, and saying, I vwill returne to you againe God willing, he departed from Ephesus. 

† And going downe to Caesarea, he vvent vp, and saluted the Church, and came downe to Antioche. 

† And
And having tarried there a certain time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming the discipels.

And a certaine lewy named Apollo, borne at Alexandrie, an eloquent man, came to Ephesus, mighty in the scriptures. This man was taught the vway of our Lord; and being fervent in spirit he spake, and taught diligently those things that pertain to Jesus, knowing only the baptisme of John. This man therefore began to deale confidently in the synagogue. Vvhom when Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vway of our Lord more diligently. And whereas he was desirous to goe to Achaia, the brethren exhorting vvere vroth to the discipels to receiue him. Vvhoo, when he vvas come, profited them much that had beleueed. For he vvhith vvehemencte convinced the lewves openly, heevving by the scriptures, that Jesus is Christ.

Chap. XIX.

Now Paul began the Church of Ephesus, first in that vwere baptized with John's baptism, and then preaching three moneths in the Synagoge of the lewves, vvas for their obstinancy and blasphemying he forsoke them, disputing afterward in a certaine school for two years vpon the marvellous increase of the Church, specially through his great miracles also, in healing sicke vveith the number of his devils, and expelling devils, vwhoo vvas commended the Ephesians of the lewves.

The Epistle to the Ephesians.

It came to passe vhen Apollo vvas at Corinth, that Paul having gone through the higher partes came to Ephesus, and found certaine discipels: and he said to them, Have you received the holy Ghost, beleueing? But they said to him, Nav, neither have we heard whether there be a holy Ghost. But he said, In what then vvere you baptized? Vvhoo said, "In John's baptism." And Paul said: * John baptized the people with the baptisme of penance, saying: That they should beleue in him that vvas to come after him, that is to say, in Jesus. * Hearing these things, they vvere baptized in the name of our Lord Jesus.
And when Paul had laid his hands on them, the holy Ghost came upon them, and they spake with tongues, and prophesied. And all the men were about twelve.

And entering in to the synagogue, he spake confidently for three months, disputing and exhorting of the kingdom of God. But when certaine were indurate, and believed not, he speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the school of one Tyrannus. And this was done for the space of two yeeres, so that all which dwelt in Asia, heard the word of our Lord Jesus and Gentiles.

And God wrought by the hand of Paul miracles not common. So that there were also brought from his body "nappins or handkercheifs upon the sick, and the diseases departed from them, and the wicked spirits went out. And certaine alfo of the judaical exorcists that went about, affraid to inoculate upon them that had evil spirits, the name of our Lord Jesus, saying, I adjure you by Jesus vvhom Paul preacheth. And there were certaine women of Scena a Levve, cheefe priest, seven, that did this. But the wicked spirit answering, said to them, Jesus I know, and "Paul I know: but you, yvhon are ye? And the man in vvhom the vvicked spirit was, leaping upon them, and mastring both, prevailed against them, so that they fled out of that house naked and wounded. And this was made notorious to all the levves and the Gentiles that dwelt at Ephesus: and fear fell upon all them, and the name of our Lord Jesus was magnified. And many of them that beleued, came confessing and declaring their deedes. And many of them that had folowed curious things, brought together their bookes, and burnt them before all: and counting the prices of them, they found the money to be fiftie thoundred pence. So mightely increased the vword of God and was confirmed.

And when these things were ended, Paul purposed in the Spirit, vvhich he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall have been there, I must see also Rome. And sending into Macedonia two of them that ministred unto him, Timothee and Erasus, him self remained for a time in Asia.

And at that time there was made no little trouble about the head citie of the Gentiles.
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14 the way of our Lord. * For one named Demetrius, a silversmith, that made silure temples of Diana, procured to the artificers no small gaine: * whom calling together and them that were the same kind of workmen, he said, Sirs, you know that our gaine is of this occupation: * and you see and hear that this name Paul by persuasion hath assered a great multitude not only of Ephesus, but almost of al Asia, laying, That they are not gods which be made by hands.

17 * And not only vnto vs is this part in danger to be reprob'd, but also the temple of great Diana shal be reputed for nothing, yea & her maiestie shal begin to be desroy'd, vvhom al Asia & the vworld vvorshippeth. * Hearing these things, they vvere replenished vwith anger, and cried out saying,

19 Great is Diana of the Ephesians. * And the whole citie vvas filled vwith confusion, & they ranne vviolently vwith one accord into the theatre, catching Gaius and Aristarchus Macedonians, Paules companions. * And vvhvn Paul vwould have entred in to the people, the discipiles did not permit him.

21 * And certaine also of the Princes of Asia that vvere his frendes, sent vnto him, desyng that he vwould not aduerture him self into the theatre: * and others cried an other thing. For the assemblie vvas confuse, & the more part knew not for what cause they vvere assembled. * And of the multitude they drav forth Alexander, the levves thrusting him forward. But Alexander vvtih his hand desyng silentce,

23 vvhould have gien the people satisfaction. * Vvhom as loone as they perceived to be a lewve, there vvas made one voice of al, almost for the space of twvo houres crying our,

25 Great is Diana of the Ephesians. * And vvhvn the Scribe had appeased the multitudes, he faith, Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a vsorshipper of great Diana, & Jupiters childe?

29 * Forasmuch therefore as these things can not be gnsaid, you must be quieted, and doe nothing rashly. * For you have brought these men, being neither factilegious, nor blaspheming your Goddesse. * But if Demetrius and the artificers that are vwith him, have matter to say against any man, there are Courtes kept in the common place, & there are Proconsuls, let them accuse one an other. * And if you aske any other matter: it may be resolued in a lawfull assemblie. * For vve are in danger also to be accused for this daies sedition:

X x iij vvhereas

Here the Heretikes addde to the text this word, image, more then is in the greekes, to put a scruple into to the peoples mindes concerning holy image.
whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

ANNOTATIONS

CHAP. XIX.

11. napkins. The napkins that had touched S. Paul's body, wrought miracles, and it was no superstition to attribute that virtue to them which God gave to them in deed: not to touch them for health, was any dishonour to God, but much proued Christ's religion to be true, and him to be the only God, whose servants, even whose servants, 'faders and napkins could do such wonders,' as S. Chrysostom (to 1. 2. Gestes, quod Christus fuit Deum. in vit. Babyl.). 'For every in a whole book to that purpose,' against the Pagans, proving hereby and by the like virtue of other Saints and their Relics, that Christ their Lord and Master is God. For it is at one concurrence, binding the bodies of Saints, relics, garments, statues, books, or any thing that belonged to them, all which may have done and yet done, when it is necessarie to our edification, the like wonders to God's great honour: not only in their lifetime, but after their death much more, for S. Paul's napkins had as great force when he was dead, as when he lived, and so much more, as his grace and dignity with God is greater then before. Whereby S. Chrysostom in the place alluded proach at large by the thraun of S. Babylas the Martyr, to shew the contrariety, is the Heretic of Vigilantius, condemned so long since at S. Hieronymus time, and by him refuted abundantly.

16. Paul (knovst.) Both the said napkins taken from S. Paul's body, and his name also, were dreadful and able to expel diuels. Whereby we learn that not only Christ's name, which is the principal, but his saints names also invoecrow upon the possessed, have power over diuels: which is a marvelous honour to Saint, and nothing dimisheth the glory of Christ, but exceedingly increaseth the same, not only humly, but his saints also being able to do such things, and to be stronger then any Diiu in Hel. So we read in S. Hieronym that many did invoecrow the name of S. Hilarius upon the possessed, and the diues at that time departed. So did the Diuel know S. Babylas and other Saints, even after they were dead, when they could not speak for the presence of their Relics, and when they were tormented and expelled by them: whereverof al antiquitie is ful of testimonies. But our Heretiques Luther and Calvin and their Scholers attempting to cast out Diuels, sped much like as the good fellows we did.

15. Curious things. Curious and valiantful sciences, as Witchcraft, Necromancy, and other memores of divination by foretelling, figure-casting, interpretation of dreams, or any way not heretical, and al allowed by God and his Church, must much more be abhorred of old Chriiffians, when these so burreul books lately entendt were so zelous and diligent to base them. And by this example al that are newly reconciled to the Church, are taught, the saft thing they do, so burreul their heretical and naughtie books.

Bookes. A Christian man is bound to burreul or deface al wicked books of vvhath are cut, specially, heretical books. Which though they infect not him al vways thekept them, yet being frome coming, they may be noisome and pernicious to other that shall have them and read them after his death, or afterwards. Therefore hath the Church taken otes for commanding such books and against the reading of them, where danger may ensue: and the Christian Emperors, Constantines Magnos, Valentinian, Theodosius, Martian, lubiansin, made penal laves for the burning or defacing of them. See, Euseb. li. c. 50. li. c. 17. Const. Chiric. 2. in max. cap. Ama. in maximosa Const. c. 1. in max. cap. Const. antropf. : const. f. cap. Debaris. & al. cap. i. & cap. Reb. See Euseb. li. c. 50. Const. c. 1. 5. 6. 8. 6. The danger of reading them, as it is manifest, so it is signified by Euseb. li. c. 5. 8. Augustinii li. de bapt. c. 3. Greg. li. sp. 66.

CHAP. XX.

When the Church of Macedonia and Achaia, (as he purposed Acts 15,) and was about to sail from Corinth toward Hierosolyma, because of the storm lying in vuvre for him, he was constrained to return into Macedonia. And so at Philippas taking boat, commeth to Troas, wyster upon the Sunday, with a serpent, and a miracle, be greately confirmed that Church. 13 Then calling upon the Millenium, he bender to Ephesus for the Consig of that preste to vvhom he made a pastoral sermon, desiring unto them charge the Books begynne by him there, and more to be seen of them no more, considering the troubles that by revelation he looketh for at Hierosolyma.
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ND after that the tumult was ceased, Paul calling the disciples, and exhorting them, took his leave, and set forva'vard to goe into Macedonia. ¶ And when he had walked through those partes, & had exhorted them with much speach, he came to Greece: ¶ where vve when he had spent three moneths, the levves laid vvait for him as he was about to faile into Syria: and he had councel to retorne through Macedonia. ¶ And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. ¶ These going before, staid for vs at Troas: ¶ but vvve failed after the daies of Azymes from Philippi, and came to them vnto Troas in five daies, vvere vvhere abode seuen daies.

¶ And in the first of the Sabbath vvhen vvve vvvere assembl'd to break breake bread, Paul disputed vvith them, being to depart on the morow, and he continued the sermon vntil midnight. ¶ And there vvere a great number of lampes in the vpper chamber vvere vvvere assembl'd. ¶ And a certaine yong man named Eu'tychus, sitting upon the vwin-dow, vvhereas he was oppre'ssed vvith heavy sleepe (Paul disputing longe) drue by sleepe, fel from the third loft downe, and vvve was taken vp dead. ¶ To whom vve when Paul vvve went downe, helauy vpon him: and embracing him he said, Be not troubled, for his soule is in him. ¶ And going vp and breaking bread and tasing, and hauing talked sufficiently to them vntil day light, so he departed. ¶ And they brought the lad alive, and vvve were not a little comforted.

¶ But vvve going vp into the ship, failed to Asson, from thence meaning to receive Paul. for so he had or'dained, him self purposing to journey by land. ¶ And when he had found vs in Asson, taking him vvith vs vvve came to Miry-line. ¶ And failing thence, the day folowing vvve came over against Chios: and the other day vvve arrived at Samos: and the day folowing vvve came to Milé'tumi. ¶ for Paul had purposed to faile leauing Ephesus, lest any stay should be made him in Asia. For he fastened, if it vvve were possible for him, to keepe the day of Pentecost at Hierusalem.

¶ And sending from Milé'tumi to Ephesus, he called the Auncients of the Church. ¶ Who being come to him, and assembled...
assembled together, he said to them, You knowv from the first day that I entered into Asia, in what manner I have been with you at the time, & seruing our Lord with al humilitie and tears, and tentations that did chauce to me by the conspiracies of the levves: Hovv I have vwithdraven no thing that was profitable, but that I preached it to you, & taught you openly and from house to house, vwith testifying to 21 levves and Gentils: penance to vward God and faith in our Lord Iesus Christ. And nowv behold, being bound 22 by the spirit, I go to Hierusalem: not knovving vvhat things shall 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 of these things, neither doe I make my life more precious than my self, so that I may consume my course & ministerie vwhich I received of our Lord Iesus, to testify the Gospel of the grace of God. And nowv behold, I doe knovv, that you shall no more see my face al you, through whom I have passed preaching the kingdom of God. Wherefore I take you to witnesse this present day that I am cleere from the bloud of al. For I have not spared to declare vnto you al the counsel of God. Take heed to your selues and to the whole flocke 25 wherein the Holy Ghost hath placed you bishops, to rule the Church of God vwhich he hath purchased with his owne bloud. I knovv that after my departure there shall ravening 29 vvolues enter in among you, not sparing the flocke, and out of your owne selues shall arise men speaking peruerse things, to draw away disciples after them selues. For the vwhich cause be vigilant, keeping in memorie that for three yeres night and day I ceased not with tears to admonish euery one of you. And nowv I commend you to God and to the vword of his grace, vwho is able to edifie, and to giue inheritance in all the sanctified. No mans siluer and gold or garment haue I coueted. Your selues knovv that for such things as were needful for me and them that are vvith me, these hands haue ministered. I haue chevved you al things, that so labouring, you must receive the vveake, and remember the vword of our Lord Iesus, because he said, 'It is a more blessed thing to giue rather then to take. And when he had said these things, falling on his knees 36 he praised vvith al them. And there vwas great vweeping. 37

He/She: 1/2
Practically: 1/1

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**Notes:**
- **Acts 21:1-10:** The apostle Paul recounts his travels and ministry in Asia Minor, emphasizing the Holy Spirit's guidance throughout his journey and the trials he faced. He commends the believers in Hierusalem and warns them of upcoming trials, urging them to remain steadfast in their faith.
- **Acts 21:11-26:** Paul's departure from Hierusalem is marked by a solemn gathering of the believers, who grieve his departure. He promises to visit them again. The church encourages him, assuring him of their love and support.

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**Demographics:**
- **Primary Language:** Latin
- **Primary Genre:** Historical
- **Primary Author:** Paul

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**Key Themes:**
- Apostolic Ministry
- Trial and Testimony
- Love and Support of the Church
made of al, and falling vpon the necke of Paul, they kissed him, \(\text{t}\) being forie most of al for the vword vvhich he had said, that they shoule see his face no more. And they brought him going vnto the shippie.

**Annotations**

16. Pentecost. That the Apostles might desire to come to the lewes Festeituries, by reason of the general concourse of people to the same, the better to deal for their salvation and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or vhitsonide, for memorie of the Holy Ghost, and that St. Paul vwent to that Feast of the Christians rather than the other of the lewes. And Ven. Bede saith here, The Apostle maiorke best to kepe the fifteth day, that u, of remission and of the Holy Ghost. For, that the Christians already kept the eighde 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. v. Apostle, 16, 20. 1 Thess. Apostle, 16. and auctor.)

19. Reasoning vvolues. The governors of the Church are foretold of the great danger that should fall to the people by vvolues, that is to say, by Heretikes, whose cruelty toward the Catholicis is noted by this terme. They be knowe by the forkiaking the vainte of the Church whereof they were before, by going out and draving many disciples after them, and by their pernicius doctrine. Such vvolues came afterward in deede in dueres ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great bloudvucking vvolues, and vvaters of the flocke of Christ.

15. More blessed to give. Among many other infinite goodly things and speccies which Christ spake and be not written in the Gospels, this sentence is one: vvolues which St. Paul heard of some of the Apostles daily conversant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that vvolues, vveras the vworld commonly counteth them happy that receauethe any benefite, as aiiems either temporeal or spiritoal, yet in deede he that giveth or beleuoveth, is more happier. Which if the vworld did vverel consider, men would give aiiems safer then they do, if it vwere but for their owne benefite.

**Chap. XXI.**

From Milidum going on his journey, he can not be dissuaded neither at Tyre, nor at Capharnaun, in both vvhich places the Holy Ghost mocked towre he shoule be handled in Hierusalem, in the Prophet Agabas expressى foretelling that the lewes there shoule deliver him to the Gentiles; but to Hierusalem be cometh where being vvolues to the Christians, and namely to James the Bis boy, and to the Priest, while he goeth about to satisfy the Christian vvexes, thone, who had been majnformed of him as if he had taught it to be unlaueful for the Jews to kepe Moses Laws; \(17\) he was sanitzed by the vspiritual lewes, and ready to be murdered by them, vntill the Romane judaues did releue him.

AND when it came to passe that theye vve failed, being carried from them, vvith a straith course vve came to Coos, and the day folovving to Rhodes, and from thence to Pataras. \(\text{t}\) And when vve had found a ship that passed ouer to Phoenice, going vp into it vve failed. \(\text{t}\) And vve vvere in the sight of Cypres, leaving it on the left hand, vve failed Yv. into
into Syria, and came to Tyre: for there the ship was to discharge her lode. 

† And finding disciples, vve taried there se- 
uen daies: vwho said to Paul by the Spirit, that he should not 4 
goe vp to Hierusalem. † And the daies being expired, de- 
parting vve vvent fowrward, al bringing vs on the vvay, vvith 
their vviiues and children, til vvve vvvere out of the citie: and 
falling vpon our knees on the Shore, vvve praised. † And 6 
vvhen vvve had bid one an other farevvel, vvve vvent vp in- 
to the Ship: and they returned vnto their ovvne. † But vvse 7 
haung ended the navigatton, from Tyre came dower too 
Ptolomais: and saluting the brethren, vvve taried one day 8 
vvith them. † And the next day departing, vve came to Ce-
farea. And entring into the house of Philip the Evangelist, 
vwho vvvas one of the seuen, vvve taried vvith him. † And he 9 
had fooure daughters' virgins, that did prophesie. 

† And as vvse abode there for certaine daies, there came a 10 
certaine prophet from Ievvrie, named Agabus. † He, vvhe he 11 
vvas come to vs, tooke Paules girdle: and binding his ovvne 
handes & feete, he said, Thus faith the holy Ghost: The man 
vwho girdle this is, so shal the Ieuees binde in Hierusalem, 
& shal deliuer him into the handes of the Gentiles. † Vvvhich 12 
vvhen vvve had heard, vvve & they that vvvere of the same place, 
desired him that he would not goe vp to Hierusalem. † Then 13 
Paul ansvvered, and said, Vvhat doe you, vveeping and aflig-
ing my hart? for I am ready not only to be bound, but to 14 
die also in Hierusalem for the name of our Lord I J S v s. 
† And vvhen vvve could not perswade him, we ceased, saying, 
The vvil of our Lord be done.

† And after these daies, being prepared, vvve vvent vp to 15 
Hierusalem. † And there came also of the disciples from 16 
Cesaréa vvith vs, bringing vvith them one Iasone a Cyp- 
rian ( vvith vvhom vvve shou’d lodge ) an old disciple. 
† And vvhen vvve were come to Hierusalem, the brethren 17 
reueiued vs gladly. † And the day followynng Paul vvent in 18 
vvith vs to Iames, and al the Auncients vvvere assembled. 
† Vvhom vvhen he had saluted, he tolde particularly vvhat 19 
God had done among the Gentiles by his ministerie. † But 20 
they hearing it, magnified God, and said to him: Thou feest 
(brother) how many thousands there are among the Ieuees 
that have beleene: and al are zelotours of the Lavy. † But 21 
they have heard of thee that thou docet teach those Ieuees 
that
that are among the Gentiles, to depart from Moses: saying that they ought not to circumcise their children, nor vsatke according to the custome. t Vhat is it then? needes must the multitude assemble: for they will heare that thou art come. t Doe this therefor which vve tel thee. There are vvith vs four men, that haue a vovve on them. t Taking these vnto thee, sanctifie thy self vvith them: and bestovy on them, that they may * shaue their heads: and al shal know that the things vvitch they heard of thee, are false: but that thy self also vvalkest* keeping the Lavy. t But concerning them that beleue of the Gentils, vve haue written, decreeing that they shoould refraine them selues from the immolation to Idols, and bloud, and suffocated, and fornication.

* Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, chevving the accomplishment of the * daies of the purifcation, vntil an oblation vvas offered for every one of them.

* But vvhiles the seuen daies vvere a finishing, those Ievves that vvere of Asia, vwhen they had seen him in the temple, stirred vp al the people, and laid handes vpon him,

* crying, Ye men of Israel, help: this is the man that against the people & the Lavy and this place teaching al men evry vvhree, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. ( t For they had seen Trophimus the Epehian in the citie vvith him, vwhom they supposed that Paul had brought into the temple.) t And the vwhole citie vvas in an vproare: and there vvas made a concourse of the people. And apprehending Paul, they drevv him forth of the temple: and immediately the doores vvere shut. t And as they sought to kill him, it vvas told the Tribunal of the band, That al Hierusalem is in a confusion.

* t Vwho forthwith vvith taking vnto him souldiers & Centurions, ranne downne to them. who, vvhie they had seen the Tribunal and the souldiers, ceas’d to strike Paul. t Then the Tribunal comming neere apprehended him, and commanded him to be bound vvith two chaines: and he demanded vwho he vvas, and vvhie he had done. t And some cried one thing, some another, in the multitude. And vvhie he could not knowe the certaintie for the tumult, he commanded him to be led into the caltel. t And vwhen he vvas come to the gaeres, it chaunce that he vvas caried of the souldiers because

Y ij of the
of the violence of the people. † For the multitude of the 36 people followed, crying, Avvay vvth him. † And vvhen 37 Paul began to be brought into the castel, he faith to the Tribune, Is it lawfull for me to speake some thing to thee? Vvho said,Cان’t thou speake Greeke? † Art not thou the Εγυπτιαν that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that vvere murtherers? † And Paul said to him,* I am a man truly a levve of 39 Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. † And vvhen he 40 had permitted him, Paul standing on the itaiers, beckened with his hand to the people, and great silence being made, he spake vnto them in the Hebrewv tongue, saying.

ANNOTATIONS

CHAP. XXI.

Virgins.

9. Virgins.] S. Luke noteoth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity. Not only that they were young maides unmarried; and that they were the rather for that, endowed with the gift of prophecy, as S. Hierom faith li. i. ad loc. Ioenn. c. 30. See Oecumen. c. 32 in hom. leccion.

t. Keeping the Law.] At the observations of the Law they now in them (sues dead and unprofitable, yet till further propagation of the Gospel, they were not damnable to the keepers, nor offensive to God, but might be obserued even of the Christian leeyes, and for fear of scandalizing the weake of that nation, newly converted or prone to receive the faith, the Apostles by Gods suggestion did think it good to obserue them a occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he (though then that he was once so earnest on that side as now he is) and though strange and miraculous his commision was. 17 They hear him quietly, until he began to make mention of a vision that sent him away from them to the Gentiles. 18 Then they rose up upon him, 19 as that for their crying the Tribune comanded them to be removed. 20 Which yet by his wisdom he refused.

MEN brethren and fathers, here vwhat I account I doe render now vnto you. † (And vvhen they had heard 2 that he spake to them in the Hebrewv tongue, they did the more kepe silence. † And he faith,)* I am a man a levve, 3 borne at Tarsus in Cicilia, but brought vp in this citie, at the feete of Gamaliel instructed according to the veritie of the law of the fathers,
an emulatour of the Lavn as also al you are this day: † which 
persecuted this vvyay vnto death, binding & deliuering into 
cultodies men & vvoome, † as the high Priest doth give me te-
stimonie, and al the auncients. † of vvhom * receiving let-
ters also to the brethren, Iuent to Damascus, that I might 
bring them thence bound to Hierusalem, to be punished. 
And it came to passe as I vvas going, and drauing nigh to 
Damascus at midday, sodēly from heauen there shone round 
about me much light: † and falling on the ground, I heard a 
voice saying to me, Saul, Saul, vyyhy persecutest thou me? 
† And I anivvered, Vvho art thou Lord? And he said to me, 
I am les vs of Nazareth, vvhom thou persecutest. † And 
they that vvere with me, favv the light in deque, but the 
voice they heard not of him that spake vvyth me. † And I 
said, vVhat shal I doe Lord? And our Lord said to me, Arise 
and goe to Damascus: and there it shal be told thee of al 
things that thou must doe. † And vvhareas I did not see for 
the brightnese of that light, being led of my companions by 
the hand, I came to Damascus. † And one Ananias, a man 
according to the Lavn hauing testimonie of al the levves in-
habitants, † comming to me, and standing by me, saied to me, 
Brother Saul, looke vp. And I the self same houre looked vp 
on him. † But he said, The God of our fathers hath preordi-
daed thee, that thou shouldest knowv his vvil, and see the 
Isft one, and heare a voice from his mouth: † because thou 
shalt be his vvitnes to al men, of those things vvhich thou 
haft seen and heard. † And novv vwhat tarieth thou? Riue vp, 
and be baptized, & " vvash avvay thy finnes inuocating his 
name. † And it befel me returning into Hierusalem, and 
praying in the temple, that I vvas in a traunce, † and favv 
him saying vnto me, Make haft, and depa.† quickly out of 
Hierusalem: because they vvil not receive thy testimonie of 
me. † And I saied,Lord, they knowv that I did cast into pri-
son and beate in euerie synaglogue them that beleued in thee. 
† And vwhen the bloud of Steuen thy vvitnes vvas shed, 
" I stooode by and consented, and kept the garments of them 
that killed him. † And he saied to me, Goe, for into the Gen-
tiles a farre vvil I send thee. 
† And they heard him vntil this vword, and they lysted vp 
their voice, saying, Avvay vvyth such ane one from the earth: 
for it is not meete he should lye. † And vwhen they cried 
Yy iii j out,
out, and threuv of their garments, and cast dust into the aire, 14 the Tribune commanded him to be caried into the castel, and to be beaten vwith vwhippes, and that he should be tormented; to know for what cause they did so cry at him. 15 And when they had bound him very straight vwith thongs, 25 Paul saith to the Centurion standing by him: Is it lawful for you to vwhippe a man that is a Romane and vncondemned? 16 Vvhich the Centurion hearing, vwent to the Tribune, and told him, saying, Vwhat vwhippe thou desire? for this man is a citizen of Rome. 17 Tel me, art thou a Romane? But he said, Yea. 18 And the Tribune answered, I obtained this citie vwith great summe. And Paul said, But I was also borne to it. 19 Immediately therefore they departed from him that were to torment him. The Tribune also feared after he understood that he was a citize of Rome, and because he had bound him. 20 But the next day meaning to know more diligently for what cause he was accused of the Ieuvves, he looke him, and commanded the Priests to come together and at the Counsell: & bringing forth Paul, he set him among them.

CHAP. XXII.

As the people in the remoule, so also the very abewe of the Ieuvves in their Counsell shew them some obfoune, and vvhilful perusers of the truth in S. Pauls person. Whose behaviour toward them was full of constance, modestie, and vtrisblam. 11 (Christ also by a vrimon encouraging him, and foretelling that he shal in Rome.) 12 Ye they conspire treach a men to kill him treacherously. 13 But the master being desirous, the Romane Tribune constrained him strongly to Cesarea.

ND Paul looking upon the Counsell, said, Men bretheren, I vwhippe with good consience haue consuered before God, vntil this present day. 14 And the high Priest Ananias commanded them that stoode by him, to smite him on the mouth. 15 Then Paul said to him, 16 God shal strike thee, thou vwhippe vwall. And thou sitting judgest me according to the lavy, and contrarie to lavy doest thou command me to be smitten? 17 And they that stoode by, said, 18 Doest thou reuile the high Priest of God? 19 And Paul said, 20 I knovye not, bretheren, that he is the high Priest. For it is written: The prince of shyn people shal not misspake. 21 And Paul 6 knovving
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 re-
surrection of the dead am I judged. † And wven he had
said these things, there rose division between the Pharisees
and Sadducees, and the multitude was divided. † For the
Sadducees say there is no resurrection, nor Angel, nor spi-
rit: but the Pharisees confesse both. † And there was made
a great cry. And certaine of the Pharisees rising vp, strue
saying, Vve finde no euil in this man. Vvhat if a spirit hath
spoken to him, or an Angel? † And when there was risen
great division, the Tribune fearing lest Paul should be torne
in peeces by them, commaund the souldiars to goe downe,
and to take him out of the middles of them, and to bring him
into the castel. † And the night following our Lord stand-
ing by him, saide, Be constant: for thou hast testified of me
in Hierusalem, so thou must thou testify at Rome also.
† And when day was come, certayne of the lewves gath-
ered them selues together, & voowed them selues, saying,
that they would neither eate nor drinke till they killed Paul.
† And they were more than fourtie men that had made this
conspiracy: † who came to the cheefe priests and the aun-
cients, and said, By execution vve have voowed our selues,
that vve vvill eate nothing, till vve kill Paul. † Novv therefore
give you knowledge to the Tribune vwith the Council, that
he bring him forth to you, as if you meant to know some
more certaine touching him. But we, before he come neere,
are ready for to kille him. † Vvhen Paulus listes,
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,
brught him to the Tribune, and said, The prisonner Paul de-
sired me to bring this yong man vn to thee, having some
thing to say to thee. † And the Tribune taking him by the
hand, vvent aside vvith him apart, and asked him, Vvhat is
it that thou haist to tel me? † And he said, The lewves have
agreed to desire thee, that to morow thou vvilt bring forth
Paul into the Council, as though they meant to inquirie some
more certaine touching him. † But doe not thou credite
them, for there lie in vvaite for him more then fourtie men
of..."
of them, vvhcich have vovvred neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promisse. † The Tribune therefore dismisses the yong man, 21 commanding that he should speake to no man that he had notified these things vnto him. † And calling vvvo Centurions, he said to them, Make ready vvvo hundred soouldiers, to goe as farre as Cesarea, and seveniee soouldiers, and launces vvvo hundred, from the third houre of the night: † and 24 prepare beasts. that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the levves 25 might take him away, and kil him, and him self aftervard should sustaine reproche, as though he vwould have taken money) † wvriting a letter containing this much.

Cladusio Lysias to the most excellent President Felix, greeting. † This 27 man being apprehended of the levves, and ready to be killed of them, I comming in vvith the band deliered him, understanding that he is a Romane; † and meaning to knowv 28 the cause that they objectted vnto me, I brought him downe into their Counsel. † Vvhom I found to be accused concer- ning questions of their lavy but havving no crime vvorthie of death or of bandes. † And vvhen it vvvas told me of embus h- 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 soouldiers according as it vvvas comma- 31 undes them, taking Paul, brought him by night to Antipatris. † And the next day sending away the horsemens to goe 32 vvith him, they returned to the castel. † Vvho vvhen they 33 vvere come to Cesarea, and had deliered the letter to the President, they did set Paul also before him. † And vvhen 34 he had read, and had asked of vvhat prouince he vvvas: and understanding that of Cicilia; † I vvil heare the, said he, 35 vvhen thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS
CHA. XXIII.

31. I know not.) Our Lord (Caith S. Cyprian) in the Gospel, when it was said to him. Answerest thou this high Priest then, teaching that the honour of Priestshood must be kept, said nothing to the high Priest, but only say: Ovpt. 49. going by innocenc, and, if I have spoken evil, have Wines of evil: but if I W, W by some, is said also: Acts. 6. 1. some blamed Apostles: wheremt it was said to him. "Dasst thou assaile the high Priest so With it words: I speak not any.

braving unanimously against the Priest, whereas he might have put forth him sufficiently against them which had.
CHA. XXIII.

OF THE APOSTLES.

had both crucified our Lord, and whIch had wear y also left their God and Christ, Temple rifed Priests, but though in flesh and fainted Priests, yet considering the very bare shadow of the name of Priests, he said, I know not brethren that be true Priests. By whIch bishops of the House, either it may be thought he knew not in deed that he was in that function, because he had not been of long time in those parts: or else that he so said in respect of the abrogation of the high Priesthood of the Levites, where-by he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Levi of Moses, but by the Roman Empersors favour, as is said before, though (as it is lawful in such a case) the lefe to inveigate them, he starteth his speach as so as they might not take occasion of further accusation against him.

8. The Sadducees. This was the verse Heresie among the Jews, denying that there be any Angels, or spirits, the Resturee of the soul of the bodies: & consequently, as it may very well be gathered by the books of the Machabees, they denied prayers for the dead: for to offer or pray for the dead, & to think rightly & religiously of the Resturee, is made there sequels of an other. Of this sect of Sadducees was Euæ of the Apocalypse, &c., &c., &c. This Anania the High Priest, that caused Paul to be smitten, for their Priesthood had now no more the protection of God, but to sustain it in truth and right judgement, the Christian Priesthood being then established.

12. Let them be smitten. Such vows, other, or executions as this, bindeth no man before God, yes they must, no wile be observed. It is a great offence either to vow voluntarily, or to take any such thing upon a man, for fear or by commandement. For example, if thou hast rashly by promises vow, vow, or other, appointed to be revenge upon any man, thou bindest not thyself thereby, neither must thou keep thy promises. If thou be put to an oath to accuse Catholikes for feuding God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful othes: but if thou hast not conscience and courage so to do, yet know thou that such others bindeth no effect, but a Law of God, but may and must be broken under paine of damnation. For to make of or take such vows or others, it is one sinne, and to keep them, in another far greater, as when Herode, to keep his oath, killed John Baptist. And such vows and othes to God as these, are unlawful & must be broken and not the vows of Chastity and Religion, as our new Ministers teach by their words and vowe.

CHAP. XXIII.

They prosecute him to Cesarea, bringing within them an accomer, who before the President Felix accused him. 10. He answereth, defending him self from the enimy they charged him with, but confessing his religion plainly. 11. The judge presiuing his religion to be irreprovable, youthful was to condemn him as he pleased, 12. Yet he oftimese profeth his word heareth his preaching, 13. but yet doth not his design to deliver him out of prison.

AND after five daies the high priest Anania descended, with certaine ancients and one Tertullus an orator, who went to the President against Paul. A And Paul being cited, Tertullus began to accuse, saying.

Vvhereas vve live in much peace by thee, & many things are corrected by thy providence: vve doe alwayes in and places receive it, most excellent Felix, vwith al thanks-giving. 4 But lest I hinder thee any longer, I desire thee of thy clemency breifely to heare vs. 5 Vve have found this man pestiferous, and raising sedition to al the Levites in the whole world, and author of the sedition of the secte of the Nazarenes, vwho also hath attempted to violate the temple.
vvhom also being apprehended vve vvould have judged according to our law. † But Lyfias the Tribune comming in, vvhich with great force tocke him away out of our handes, † com- 8 maunding his accusers to come to thee, of vvhom thou mai- eft thy selfe judging, vnderstand of al these things, vwhereof vve accuse him. † And the Ievves also added, laying that 9 these things were fo.

† But Paul answrved,( the President making a signe vnto him for to speake.)

Knovving that of many yeres thou art judge over this nation, I vvil vvhich with good courage answever for my self. † For 11 thou maiest vnderstand that it is not aboue vvhich value dasies to me, since I vvent vp to ador in Hierusalem, † and neither 12 in the temple did they finde me disputing vvhich with any man, or causing concourse of the multitude, neither in the synagoges, nor in the citie: † neither can they proue vnto thee the things vvhereof they novv accuse me. † But this I confesse to thee, 14 that according to the slete, vvhich they call herecie, I doe so serue the father my God, beleeuing al things that are written in the Law & the Prophets: † hauing hope in God, 15 the vvhich these also them felues expext, that there shal be a resurreciō of just and vniust. † In this my selfe also doe studie 16 to have a conscience vvhich without offence toward God & toward 17 men alwaies. † And after many yeres * I came to bestovv almes vpon my nation, & oblations, and vovvves. † In the 18 vvhich they fould me * purified in the tēple: not vwhich multitude nor vvhich with tumult. † But certaine Ievves of Asia, vwhio 19 ought to be present before thee and to accuse, if they had any thing against me: † or let these men the felues say, if they haue 20 found in me any iniquitie, forasmuch as I stād in the Counsell, 21 † but of this one voice only that I cried stād among them, That of the resurreccion of the dead am I judged this day of you. † And Felix differred them, knovving moost certainly of 22 this vvhile, saying, Βvhen Lyfias the Tribune is come dowe vne, I vvil heare you. † And he commanded the Centurion to 23 keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

† And after some daies, Felix comming vvith Drusilla 24 his vvhife, vvhich vvas a Ievve, called Paul, and heard of him the faith that is in Christ 1 s s v s. † And he disputing of 25 s.justice and chastitie, and of the judgement to come, Felix being
being terrified, answered, for this time, go thy way: but in
time convenient I will tend for thee. 

For the time that money would be given him of Paul, for the which cause
also oftentimes seeking for him, he spake vvth him. 

But when these years were ended, Felix had a successor, Porcius
Festus. And Felix being willing to shew the Jews a pleasure, left Paul in prison.

ESTVS therefore when he was come into the province, after three days went
up to Hierusalem from Cesarea. And the chief priests, & principal men of the
levves went vnto him against Paul: and they desired him, requesting favour
against him, that he would command him to be brought to Hierusalem, laying
vvaie for to kil him in the way. 

But Festus answered, that Paul is in Cesarea: and that he would very shortly goe
thither. They therefore, saith he, that are of ability among
you, going downe with me, if there be any crime in the man, let them accuse him.

And having taried among them not above eight or ten
daies, he went downe to Cesarea, and the next day he sat in the
judgement sate: and he commanded Paul to be
brought. Who being brought, there stoode about him
the levves that were come downe from Hierusalem, ob-
jecting many and greevous causes which they could not
prove. Paul making answer, That neither against the law
of the levves, nor against the temple, nor against Cesar haue
I any thing offended. But Festus vailing to shew the
levves a pleasure, answering Paul, said, Wilt thou goe vp to
Hierusalem, and there be judged of these things before me?
And Paul said, At Cesar I ought to be judged: the levves I haue not hurt, as thou very

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vel known. \* For if I have hurt them, or done anything to worthy of death, I refuse not to die, but if none of those things be, whereof these accuse me, no man can give me to them. I appeal to Caesar. Then Festus having conferred with the Council, answered, Hast thou appealed to Caesar? Caesar shall thou go.

And when certain days were passed, king Agrippa and Bernice came down to Caesarea to salute Festus. And as they tarried there a good many days, Festus sent the king, of Paul, saying, A certain person was left prisoner by Felix, concerning whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him. To whom I answered, That it is not for the Romans custom to yield vp any man before that he which is accused have his accusers present and take place to make his answer for to declare him self of the crimes. When they therefore were assembled higher, without any delay, the day following, sitting in the judgement seat, I commanded the man to be brought. Of whom, when the accusers stood up, they brought no cause. Which I thought it of: but certain questions of their own superstition they had against him, and of one Jesus deceased, whom Paul affirmed to live. Doubting therefore of this kind of question, I said, whether he would go to Jerusalem, and there be judged of these things. But Paul appealing to be kept unto the knowledg of Augustus, I commanded him to be kept, till I send him to Caesar. And Agrippa said to Festus, My self also would hear the man. To morrow, said he, thou shalt hear him.

And the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience with the Tribunes and principal men of the city, at Festus commandment Paul was brought. And Festus saith, King Agrippa, and ye men that are present together with vs, you see this man, concerning whom at the multitude of the Jews called upon me at Jerusalem, requesting and crying out that he ought not to live any longer. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he him self appealed to Augustus, I have determined to send him. Of whom what to vrrite for certaintie to my lord, I have not. For the which cause I have
Chap. XXVI.

In that honorable audience being permitt to speake, s be declared to the king what he first spake, is and how miraculously he was converted, is and that he bare preached five, as he was commanded from heaven, and as the prophet had foretold of Christ. So which strange tale Profeth the heathen president hearing faith than he so mad. 27 But be anfwertothe, and anfwerto them a to be Christiannes as he w. 10. They finally pronounced that he might be set at libertie, but only for his appeals.

VT Agrippa laid to Paul, Thou art permitted to speake for thy self: Then Paul stretching forth his hand, began to make his anfwver.

† Touching al things whereof I am accused of the levvess, king Agrippa, I account my self happy for that I am to defend my self this day before thee, † especially whereas thou knowvest al things that are among the levvess, customs and questions: for the vvhich cause I beseeche thee, hear me patiently. † And my life truly from my youth, vvhich vvvas from the beginning in my nation in Hierusalem, al the levvess doth know: † knowings me before from the beginning (if they vvil giue testimonie) that according to the most sure secte of our religion I liued a Pharissee. † And now for the hope of the promise that vvvas made of God to our fathers, doe I stand subject to judgement. † the vvhich, our twelve tribes serving night and day, hope to come vnto. Of the vvhich hope, king, I am accused of the levvess.

† VVhat incredible thing is it judged vvith you, if God raise the dead? † And my self truly had thought that I ought to doe against the name of I s vs of Nazareth many contrarie things. † VVhich also I did at Hierusalem, and many of the fainthe did I shute vp in prions, haung received authoritie of the cheefe priefs: and vvhen they wvere put to death, † I brought the sentence. † And through out al the synagogues often times punishing them, I cespelled them to blaspheeme:
and yet more mad against them, I persecuted them even unto foraine cities.† Among which things vvhilest I vvent to Da- 12 mascus vvth authoritie and permission of the cheefe priests, † at midday, in the vway, I sauv (o king) from heauen a light 13 to have shined round about me and them that vvere in companie vvth me, about the brightness of the sunne.† And 14 when al vve vvere fallen downe on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, vwhy persecutest thou me? It is hard for thee to kicke against the pricke. † And I said, Vwho art thou Lord? And our Lord 15 answered, I am 1 ss vss vvhom thou doest persecute. † But 16 rise vp and stand vpon thy feete: for to this end have I appeared to thee, that I may ordaine thee a minister and vvtnes of those things vvwhich thou haft seen; and of those things wherein I vvil appeare to thee, † deliuering thee out of the 17 peoples & nationes vvnto the vvwhich novv I send thee, † to opé 18 their cies, that they may be converted from darkenes to light, and from the powver of Satan to God, that they may receive remission of sinnes and lot among the saintes by the faith that is in me. † Vvhereupon, king Agrippa, I was not in- 19 cedulous to the heavenly vision: † but to them first that are 20 at Damascu, and at Hierusalem, and vvnto al the countrye of levrrie, and to the Gentiles † did I preach that they should doe penâce, and turne to God, doing vvorke vvtherie of penance. † For this cause the levrres, vvhen I vvvas in the 21 temple, † apprehending me, attemped meaning to kill me. † But 22 aided by the help of God, I stand vntil this day, testifying to small and to great, laying nothing besides those things vvwhich the Prophets did speake I shoulde come to passe, & Moyles, † if 23 Christ vvere possible, if the first of the resurrection from the dead, he vvere to slewe in light to the people and to the Gentiles.

† As he spake these things and made his answyer, Festus 24 vvth a loud voice said, Thou art mad, Paul: much learning turneth thee to madness. † And Paul said, I am not mad, 25 most excellent Festus: but I speake vordes of veritie and sobrietie. † for the king knowveth of these things, to vvhom al- 26 so I speake constantly. for I thinke none of these things to be vnknovven to him. For neither 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 little
A little thou persuadest me to become a Christian. And Paul said, I vviish of God, both in little, and in much, not only these, but also at that hearst this day, to become such as I am also, except these bandes. And the king rose vp, and the President, and Bernice, and they that sate by them. And going a side, they spake among them selues, saying, That this man hath done nothing worthy of death or bandes. And Agrippa said to Festus, This man might be released, if he had not appealed to Cesar.

Chap. XXVII.

ND after it vvas decreed that he should saile into Italie, and that Paul with other prisoners should be deliered to a Centurion named Iulius, of the band Augusta, vve going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing vvitw vs. And the day folowving vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. And when vve had loosed thare, vve saile under Captys because the vvitwes vvere cortariit. And sailing the sea of Cilicia and Pamphilia, vve came to Lystra, vwhich is in Lycia: And there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. And whereas many daies vve sailed slowly, vve vvere scarce come ouer against Nidus, the vvinde hindering vs, vve sailed neere Crete by Salmoene: And with much a doe sailing by it, vve came into a certaine place that is called Good-hauen, nigh to the vwhich vvas a citie Thalassia.

And when much time vvas spent, and whereas novv it vvas not saile sailing, because the fast novv vvas past, Paul comforted them, saying to them, Ye men, I see that the sailing beginneth to be vvitw hurt and much damage not only of the lading and the ship, but also of our liues. But the Centurion
Centurion beseeched the governor and master of the ship, more than those things which were said of Paul. And whereas it was not a commodious haven to winter in, very many taking counsel appointed to sail hence, if by any means they might comming to Phœnix, a haven of Crete looking toward the East and the Chorne. And the southwinde blowing, they thinking that they had obtained their purpose, when they had parted from Alson, sailed along by Crete. But not long after, a tempestuous winde that is called Euro-aquilo, drove against it. And when the shippe was caught and could not make way against the wind, giving vp the ship to the windes, were driven. And running upon a certaine island, that is called Cauda, could scarce get the cock-boate. Which being taken vp, they were helped, girding the ship, and fearing lest they should fall into the Syrte, letting downe the vessel, so were they carried. And when vve were mightily tossed with the tempest, the next day they cast forth, and the third day with their own hands they threw forth the tackleings of the ship. And neither sunne, nor stars, appearing for many daies, and no small storme being to vaward, all hope was now taken away of our sauing.

And when there had beene long fastinge, then Paul standing in the middle of them, said, You should in deed, O ye men, have heard me, and not have parted from Crete, and have gained this hurt and losse. And now I exhort you to be good cheere, for there shall be no losse of any soule among you, but of the ship. For an Angel of the God vwhofe I 23 am, and vwho fome, floode by me this night, saying, Feare not Paul, thou must appeare before Cesare, and behold God hath given thee al that faile vwith thee. For the vvhich cause be of good cheere ye men: for I beleue God, that it shal so be, as it hath beene said to me. And vve must come unto a certaine island. But after the fourteenth night, vve vvas come on vs, as vve were falling in Adria about midnight, the shipman deemed that there appeared some countries to them. Vwho also sauing, found xxv tenties fadomes: and being parted a little from thence, they found fiftene fadomes. And fearing lest vve should fall into rough places, casting out of the ferne foure ankers, they vvhiled that
that day were come. But as the shipmen sought to flee out of the ship, having let downe the cock-boate into the sea, pretending as if they were about to cast out ankers out of the fore part of the ship, Paul said to the Centurion and to the soldiars, "Vnles these tarie in the ship, you can not be saved. Then the soldiars cut of the ropes of the cock-boate: and suffered it to fall away. And when it began to be light, Paul desired all to take meate, saying, This day is the fourtenth day that you expect and remaine fasting, taking nothing. For the which cause I desire you to take meate for your health sake: for there shal not an heare of the head perish of any of you. And when he had said these things, taking bread, he gave thankes to God in the sight of them all: and when he had broken it, he began to eate. And being made of better cheere, they also rooke meate. And vve vvere in ali the ship, soules two hundred seuentie five. And being filled vwith meate, they lighted the ship, calling the which into the sea. And when day was come, they knew not the land: but they spied a certaine creake 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, losinge vwithal the rudder bands: and hoising vp the maine fiale according as the vvinde blew, they went on toward the shore. And when vve vvere fallen into a place betvvene two seas, they graueled the ship: and the fore-part truly sticken fast remained vnmoveable: but the hinder part vwas broken by the violence of the sea. And the counsel of the soldiars vwas, that they should kil the prisoners: left any swimming out, might runne awaye. But the Centurion willing to saue Paul, forbade it to be done: & he commanded them that could swimming, to cast out them 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 all the soules escaped to land.
THE ACTES

CH. XXVIII.

Gods prouidencē to the see of Rome.

Gods predestination and appointment taketh not away mens free will and endemours.

When Gods providence and predestination and appointment taketh not away mens free will and endemours.

CHAP. XXVIII.

After their shipwrecke having vvnterred in the land (nowe named Malta) vnfortunatly many miracles were wrought by Paul, they take ship agayne, and so by Sponde they came to Puteoli in Italy, the Christian Romani comming a great way to meete him, so hee soone say. 16. Finally being come to Rome, in his indegning he declared to the Iewes his messe. 23. and on a day appointed preached I & v. unto them. 25. And seeing their incredible, hee then vowe it was foretold by Esai. 36. but that the Gentiles must not be incredulous. 40. To whome he then preached over vvnto them without prohibition.

This island (nowe Malta) was the resort of the knihtes of the Rhodos, the inhabittants vnder the law of Retha a specialy deduced to S. Paul: to whom both the chiefes Church (being the Bishops Seats) is dedicated, and the whole Iland (as they saie) consisteth thereof. Where the people there yett vve not fishes, his prison and other memorials of his miracles.

ND vve had escaped, then vve knew that the island was called Mitylene. But the Barbarous heevvd vs no small courtesie. 1. For, kindling a fire they refreshed vs al, because of the imminent raine and the cold. And when Paul had gathered together some number of stickes, and had laide them on the fire, a viper iniuing out of the sea, consumed his hand. 1. But as the Barbarous savy the beast hanging on his hand, they said one to an other, undoubtedly this man is a murderer, vve who escaped out of the seas vengeance doth not suffer him to live. 1. And he in deed shaking of the beast into the fire, suffred no harme. But they supposed that he should be turned into a swelling, and that he would ofdely fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. 1. And in those places vve were lands of the prince of the ile, named Publius, vwho receiuing
receiving vs, for three days intreated vs courteously. t And it chanced that the father of Publius lay vexed vvithe fevers and the bloody fluxe. Vato vwhom Paul entred: and vvhen he had prayed, and imposed hands on him, he healed him.

‡ Vvhich being done, al in the ile also that had infirmities, came, and vvere cured: t vwho also honoured vs vvith many honours, and vvhen vve vvere falling away, laded vs vvith necessaries.

† And after three moneths, vve failed in a ship of Alexandria, that had vvintered in the iland, vwho signe vwas the Captors. † And vvhen vve vvere come to Syracusa, vve ta- ried there three days. † Thence compassing by the shore, vve came to Rhegium: and after one day the Southvvinde blowyng, vve came the second day to Puteoli, † vwhere finding brethren, vve vvere desirde to tarie vvith them seven daies: and so vve came to Rome. † And from thence, vvhen the brethren had heard, they came to meete vs vnto Apis Formae, and the Three-tauerns. Vwhom vvhen Paul had seen, giving thanks to God, he tooke courage. † And vvhen vve vvere come to Rome, Paul vvas permitted to remaine to him self vvith a souldier that kept him. † And after the third day he called together the cheefe of the Levves. And vvhen they vvere assembled, he saide to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, vvas deliuered prifoner from Hier- usalem into the hands of the Romanes, † vwho vvhen they had examinad me, vwould haue released me, for that there vvas no cause of death in me. † But the Levves contradicting it, I vvas compellad to appeale vnto Caesar, not as having any thing to accuse my nation. † For this cause therefore I desirde to see you and to speake to you. for, because of the hope of Israel, am I compassed vvith this chaine.

† But they saide to him, Vve neither receiued letters concerning thee from Levvrie, neither did any of the brethren that came hither, report or speake any euil of thee. † But vve desirde of thee to heare vvhat thou thinkest: for concerning this secte, it is knowne to vs that it is gainsaid every vvhere.

† And vvhen they had appointed him a day, they came to him vnto his lodging very many: to vwhom he expounded, testifying the kingdom of God, and vsing persuation to them.
of Israel out of the law of Moses and the Prophets, from morning until evening. And certain believed those things, and were baptized. And those which believed were of壮士, men, women, and children. And as many as had been baptized received, that day about five thousand souls. And they continuing in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers, were ordained.
Of the Apostles.

As concerning this matter, the Heretics of all sorts confound them falsely much, when they find here or else where the Christian faith called of the Jews or incredulous persons, a sect or an Heresy, & sometimes in contempt of Christ's person the Master of the same, the Secte of the Nazar. The name of sens: as though the Church of God might as well err in naming their doctrine Heresie, as the sect is well giv: Ieves and Pagans might and did misuse in condemning Christian religion for an Heresie: or as seems to al Heres: though the Protestant's doctrine were as well proved and tried to be no Heresie, by the Prophets &c., though the and other Scriptures, miracles, and conquest of all Nations and ages, as Christ's blessed doctrine is, Christian reli: Whereas in deed the Protestant's doctrine is evidently convinced to be heretical, by the same argu: gion at the first means that Christ's religion is proved to be the only true doctrine of salvation, and not an heresie, was falsely so. And whosoever can deduce the Christian faith from Adam to this day, through out al the Fathers, called, Patriarchs, Prophets, Priests, Apostles, and Bishops, by descent and succession of all laws and facts of true worshipers and believers (which is the only or special way to prove that the Christian faith is no heresie), he shall by the same means at once prove the Protestant's doctrine to be an heresie and a false sect. That the Jews therefore and all men in all places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other than God himself, they were deceived: and the Church of God nevertheless calling the Protestant's doctrine Heresie in the worse part that can be, and in the worse part that ever were, both right and most justly.


Vhereunto we joyn for the readers behalfe, two Tables of the two cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

Aaa iiij THE
THE 3'M ME OF THE ACTES OF THE APOSTLES, CONTAINING
SPECIALY THE GESTES OF THE TVO PRINCIPAL
Apostles, SS. Peter and Paul, in such order of time and verses of the Emperours, and from Christ.
Romana, and Atenison, as they were done: so far as by holy Scriptures or Ezechiel and old writers
may be gathered. Wherein though it be not possible to set down the precise and understood time or
verse of every thing, because matter. S. Luke nor other do note particularly and orderly the moments
of every action of the said Apostles: yet I write for the most probable and plainest place that this
found in holy Scripture and ancient writers. Whereby the studious reader may easily discern the
fable of the Protocols, that can finds no time. Why Peter might possibly come to Rome, be Bifray,
and die there: divers things in S. Paulus actor being no left hard to reconcile to the unsure of S. Lance
miration, than any thing reaching the history of S. Peter, namely he* three years preaching in
Arabia: al though must needs be true, whether he vs the very in{st time or no, he be ver
more answers differ about the same.

A TABLE OF S. PETER.

<table>
<thead>
<tr>
<th>18</th>
<th>34</th>
<th>1</th>
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</thead>
<tbody>
<tr>
<td>Peter</td>
<td>canfeeth the Disciples to procede to the election of another Apostle in ludas roome.</td>
<td>Ad. 1.</td>
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<tr>
<td>Recieving with the rest the gifts of the Holy Ghost on Vvhit-funday, he made the first Sermon, and conversed 1500.</td>
<td>Ad. 2.</td>
<td></td>
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<tr>
<td>He casteth one born lame, preacheth Christ and penance to the leuevs: so that 1000 beleeued.</td>
<td>Ad. 3.</td>
<td></td>
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<tr>
<td>He is imprisoned, releasted again, threatened and commanded to preach no more: but he with loth andvertheir, that they must obey, God more then man.</td>
<td>Ad. 4.</td>
<td></td>
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<tr>
<td>He striketh to death with a sword, Ananias and Saphira, for scorile.</td>
<td>Ad. 5.</td>
<td></td>
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<tr>
<td>He is sent with loth to Samaria, to confer newely bapized, whare he reprooch Simon</td>
<td>Ad. 6.</td>
<td></td>
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<tr>
<td>He healeth Ananias at Lydda, and raeth Tabitha from death at Jopp.</td>
<td>Ad. 7.</td>
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<tr>
<td>He is warned and taught by a vision, to preach to Cornelius a Gentil.</td>
<td>Ad. 8.</td>
<td></td>
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<tr>
<td>He defended his receiving of the Gentiles, and recorded (Ad. 9.) that God called the first Gentiles by his</td>
<td>Ad. 9.</td>
<td></td>
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<tr>
<td>ministrie: so that Paulus first preaching to them, and his going to Arabia, must be after this. See S. Chryf, in</td>
<td>Ad. 10.</td>
<td></td>
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<tr>
<td>He continueth preaching in divers parts of lune and the provincies adjoyning. About two year</td>
<td>Ad. 11.</td>
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<tr>
<td>After this, S. Paul visiteeth him at Hierusalem.</td>
<td>Ad. 12.</td>
<td></td>
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<tr>
<td>He preacheth in Syria and the Provinces of Asia minor, Bythynia, Pontus, Galatia, Cappodocia,</td>
<td>Ad. 13.</td>
<td></td>
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<tr>
<td>He goeth to Antioche, preaching there, and making that his Scate, yet not remaining there conti</td>
<td>Ad. 15.</td>
<td></td>
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<tr>
<td>nually, but for the affairs of the Church, departing thence, sometime to Hierusalem, sometime</td>
<td>Ad. 16.</td>
<td></td>
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<tr>
<td>for other places. Hier. in Catalog. Ignas. ad Magnesianas.</td>
<td>Ad. 17.</td>
<td></td>
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<tr>
<td>At Hierusalem he is cast into prison after the putting of S. James to death, by the commandment</td>
<td>Ad. 18.</td>
<td></td>
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<tr>
<td>of Herod. He is prected by the vvhile Church, &amp; delivered out of prison by an Angel.</td>
<td>Ad. 19.</td>
<td></td>
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<tr>
<td>Assuming the fugue of Herod, he teacheth lurne againes. He appointeth Euodius Bishopp in Antioche.</td>
<td>Ad. 20.</td>
<td></td>
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<tr>
<td>He approueth &amp; declareth the Gospel of S. Mark to be Canonical. Hier. in Catalog. Euseb. li. 2. 3. 4.</td>
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<tr>
<td>Having founded the Church at Rome, and planted his Apostolical Seate there, afterward be</td>
<td>Ad. 22.</td>
<td></td>
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<tr>
<td>came to Hierusalem againe, ving both in his absince and presence, Linus and Clemes for his</td>
<td>Ad. 23.</td>
<td></td>
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<tr>
<td>He holdeth the first Council. Ad. 11. He is reprehenched at Antioche by S. Paul. Galat. 1. except</td>
<td>Ad. 24.</td>
<td></td>
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<tr>
<td>that difference fell before the Council, as time thinke. Augui. ep. 19.</td>
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<td></td>
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<tr>
<td>He returneth to Rome againe, the Romane faith by his diligence nowe made famous through the</td>
<td>Ad. 25.</td>
<td></td>
</tr>
<tr>
<td>He sendeth S. Markes to Alexandria, and others to plant the faith in diuers partes of the world.</td>
<td>Ad. 27.</td>
<td></td>
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<tr>
<td>He wrieth his second epistle a little before his death, which Christ revealed to him to be at hand.</td>
<td>Ad. 28.</td>
<td></td>
</tr>
<tr>
<td>He was finally crucified at Rome. See the left Annot. Iam. c. 21.</td>
<td>Ad. 29.</td>
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</tbody>
</table>
A Table of S. Paul.

EVEN Deacons are elected and ordered by imposition of hands. **Acts** 6.

Paul recurred to Damascus and preached there. **Galatians** 1.

He returned from Damascus, where he was in danger, that he might be saved. **Acts** 19.

At Antioch and there about he remained (**Acts** 13) until the controversy touching the observance of the Mosaic law. He and Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Council to Antioch. And from thence passing through Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Anchorites. **Acts** 15.

Doing the same in the cities of Lycaonia and others adjoining, by a vision he is warned to pass over the sea, and to commit himself into Macedonia, where he planeth the Gospel. **Acts** 16.

From Antioch he commenceth to Corinth, where he remaineth 18 months. **Acts** 16. and having visited the Churches of Asia he commeth back to Corinth, **Acts** 18. Where he writeth his Epistle to the Romans. **Romans** 1.

From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Euonymus from death, preaching till midnight. From Troas he commeth to Miletum by sea, and there tendeth for the Bishops and Anchorets of Ephesus, and exhorteth them. **Acts** 19.


At Rome he remaineth in free prison two yeares, **Acts** 28, and then is delivered, 1 Tim. 4. and after his deliverie he spake in sundrie countries of the v职业技术, namely in Spaine. Hierosol. Catalog. Epist. Hier. 1. Him feld wrytheth that he purposed to die to doe. Ro. 11.

In his Epistle to the Philippians (x. 3) he minded to visit the Churches of Asia, which also he did. Gombran, in Chron.

We writeth lafe of all, his second Epistle to Timothy a little before his death. 1 Tim. 4. being now the second time apprehended and in bands at Rome. Theodoret.

He was beheaded at Rome, the same day that Peter was crucified. S. Ambros. ap. 11. 11. 5. Maximus.
Of the Other Apostles.

The Acts of the rest of the twelue Apostles be not much written of in this booke: but as other Ecclesiastical writers do witness, they preached specially in these nations, as followeth. Andrew in Arabia, John in Asia, Philip in Phrygia, James in Iveron, Bartholomew in Scythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other James in Spaine, Matthias in Palestine. So distributing them fellese through out the world, to gather one Catholike Church of al Nations, according as Christ gave them commission Matt. 28, 19: and as it was prophesied of them before Psal. 18. Their sound is gone forth into every countrey, and their words into the ends of the whole world. But before they departed one from another (the time whereof is not certainly known) *al Twelue assembling together, & ful of the Holy Ghost, eche laying downe his sentence, agreed upon Twelue principal articles of the Christian faith, and appointed them for a rule to all beleeuers: Which is thercfore called and is The Apostles CREDE: Not written in paper, as the Scripture, but from the Apostles delivered by tradition. Ruf & Hieroc. locis citatis. Which, as old (Hier. cons. Lucifer) so at this day at solemnly profess in their Baptisme, either by them selves or by others: and that all that be of age and capacity, are bound to know and beleeue every article of the same. Which are these that follow.

THE APPOSTLES CREDE.
SYMBOLUM APOTOLORVM.

1 Beleeue in God the father, almighty, creator of heaven and earth.
2 And in Jesus Christ, his only Sonne, our Lord.
3 Who was conceiued by the Holy Ghost, borne of the Virgin Mary.
4 Suffered under Pontius Pilate, was crucified, dead, and buried: Descended into hell.
5 The third day he rose againne: from death.
6 Ascered into heaven: Sitteth at the right hand of God the father almighty.
7 From thence he shall come to judge the quick and the dead.
8 Beleeue in the Holy Ghost.
9 The holy Catholike Church: the communion of Saints.
10 Forgiveness of sinnes.
11 Resurrection of the dead.
12 Life everlasting. Amen.
THE ARGUMENT OF THE EPISTLES IN GENERAL.

After the Gospels, which is a story of Christ himself, and after the Acts of the Apostles, which is a story of Christ's Church: nay follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them; yea, from the beginning into this day, have written Epistles and Books against heresies, ever as they arose, and of all other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing, the Apostles first gave here the example: as also S. Luke in the Acts of the Apostles, led the way to all the writers of the Ecclesiastical History after him. For all things there be no comparison between them for antiquity; for a much as these are Canonical Scripture, so are not any writings of their successors: yet the occasions and matters (as I have said) are like.

Most of these Epistles are S. Paul's Epistles: the rest are called Catholic. Ep. Euseb. ii. 1. Eccl. Epistol. Se, the Epistles Catholic. For S. Paul writings not any Epistle to any bishop, c. 11.

(Proviso: every one of them is for all the Church: but some to particular Churches of the Gentiles, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians; some to particular persons, as to Timothy, to Titus (who were Bishops among the Gentiles, as unto, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrews, who were the Jews of Hierusalem and Israel. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. John, and S. Jude, are not so instituted to any one Church or person (except S. John two later short Epistles, which yet might not be separated from his first) because they were all of one Author, and therefore are termed Catholic, that is, universal. For so writes S. James. To the twelve tribes that are in dispersion, greeting, and S. Peter in his first Epistle, ibid. To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, in his second, ibid. To them that have obtained equal faith with us, likewise S. Jude. To them that are in God the Father beloved, and in Jesus Christ preferred, and called. S. John's first is without title.

Now, for the occasions of their writing, thereby we shall perceive the matters or arguments that they handle: it must be remembred (as the Story of that time in the Acts of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Jews, but also in the Gentiles; yea, and specially in the Gentiles. Y ecause some offended the Jews many ways. For, they could not abide to see, so much as their own Country to receive him for Christ, whom they had received and crucified: much lesse, to see them preach him to the Gentiles also, that offended even the Jews also, that

Bbb
beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obisines, were satisfi'd when they understood by the Apostles that it was God's pleasure, as Acts 11. were read. But others of the same heretikes, or as preached to the Christian Gentiles, that it was necessary for them to receive also the Israelitish religion. Of such were read Acts 15. 'Ye must be circumcised, ye can not be saved. And as they did so preach against the truth, so did the unchristened Gentiles not only themselves persecute, but also stirre up the Idolatrous Gentiles every where to persecute the Christians: by such obstinacie provoking God to reprove the Heathen Nation, which yet they thought impossible to be done, because they were the seed of Abraham, and were circumcised, and had receiv'd the Law by Moses, for such carnal respect as they trusted in themselves, as though God and Christ were unseparably bound unto them: attributing also so much to their own works, (which they thought they did of them selves, being bold with the knowledge of their Law,) that they would not acknowledge the death of Christ to be necessary for their salvation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.

Hereupon did S. Paul write his Epistle, to brev'y both the vocation of the Gentiles, and the reprobation of the Jews. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of the Law, in no wise, and the Jews also, not to put their trust in the same, but rather to understand, that now Christ being come, they must change. Again, to brev'y the necessity of Christ's coming and of his death: that without him neither the Gentiles could be saved: nor nor the Jews, by no works that they could doe of themselves, although they were also holpen by the Law, telling them what was good and what was bad: for so much as all were sinners, and therefore also impotent or infrim; and the Law could not take away sinne, and inimicitie, and giv'n strength to fulfill which is the same knowledge of: but this was God only able to doe, and for Christ's sake only would be done. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporat into his Body which is his Catholic Church. For so (although they never yet did good works, but all) they shall have remission of their sinnes, and new strength in the Law, to make them able to fulfill the commandements of God, yet: for the new man after this life shall be rejoicing in God's sight, that for them he will give them life everlasting. This is the necessity; this is also the fruit of Christian Religion, And therefore he exhorted all, both Gentiles and Jews, to receive it immediately, so as to persevere in it constantly unto the end, against all seduction of heretikes, and against all terror of persecution, and to work all their time in good works, as now God hath made them able to doe.

The same doctrine doth the Catholic Church teach unto this day most exactly: to yse, that no work of the unbelieving or unbaptized, whether they be Jews or Gentiles, can save them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ: yet more than that, no work of any that is not a lively member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no work can thereof doth, is meritorious or able to save him.

This very same is S. Paul's doctrine: be demur'd to the workes of such as base not the Spirit of Christ, all virtue to injustice, or sinne: neither required be a man to have bad knowledge of the Law, or to base kept it a sotime, as though otherwise he might not be saved by Christ: but yet yse be a christened, be required of necessity, that he keep Gods commandements, by avoiding of all sinne, and doing good workes: and to such a man good workes be attributed as much virtue as any
any Catholike of this time. 
Neeberthelesse there were certaine as that time (as also all the Heretikes of this our time) vmbn S. Peter. sorneb vunlearned and vnstable, vnto reading 5. 1. Pet. 5. Pauls Epistles did mostemehr his meaning, as though be required were good workes no more after Baptisme, then before Baptisme: but held that onely Faith did suffisit and save a man. Thereforee the other Apostles wrote these Epistles, as S. Augustines notes in tis:st workes: Therfore because this opinione (Ad salutem ostiinatndam sissetere Solam fides, that onely faith is sufficient to obtaine salvation) was then ridden: the other Apostolical Epistles, of Peter, John, James, Jude, do against it specially direct theire intention: to suouch vehemently, sissetere sine operibus nibil prodesse, that faith without workes proficeth nothing. As allo Paul him selfe did define it to be necessit ibere sissetere, quia in Denim credidit, whatsoever manner of faith, wherevve with vve beneleeue in God, but that holesome & expresslie Evangelical faith, wherevve workes procede from loue, and the faith (quoth he) that worketh by Gal. 5. loose, wherevve upon that faith, which some thinke to be sufficient to salvation, he so affirme to profite nothing, that he faith. If plhooth, Cor. y. I am at faste so that I could remove mountaines, and have not charitie, I am nothing.

He therefore that will not err in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must sticke fast to the doctrine of the Catholike Church, which Church S. Paul senteth the pillar and ground of the truth: assuring himself that if any thing there found to him as contrary berevoure, he faileth of the right sense: and bearing downe in his mind the admonsition of S. Peter. saying: As also our most deere brother Paul accor-
ding to the vsed dom gven to him, hath written to vou: as also in all his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vunlearned and vnstable deprave, as also the rest of the Scriptures, to theire owne perdition. You therefor brethren, foreknowing, take heedle left ye be led amisse by the error of the vnwise, and fall away from your owne stedfastnes.

THE TIME WHEN THE EPISTLE
TO THE ROMANS WAS WRITTEN,
and the Argument thereof.

HE historie of S. Paul, vntil he came to Rome, S. Luke in the Afters of the Apostles wrote excactly: and though vvisious any mention of his Epistles, yet certaine it is, that some of them be wrote before he came there, to vvis, the two vnto the Corinthians, and this to the Romans; &c (as is formerb before them all the Epistle to the Galatians.) Whereas yet because he maketh mention of the fourteenth verry after his conuersion, it appeareth, that he preached so long vvisious any vvisiting.

And this order may the more briefly be gathered. First be preached to the Galatians Acts. 16: and passinge through Phrygia and the countrey of Galatia. Whereof he maketh mention himself also, Gal. 1: Vve euangelized to you. and Gal. 4: I euangelized to you heretofore. After vvhich the selle Apostile came and perswaded them to receve Circumcision. Whereupon he saith 1:1 marvel that thus so soone you are trasferred from him that called you to the grace of Christ, vnto an other Gospel. and vvhile breththere
Gal. 4, saying: And I woulde I were with you now. And according by be come vnto them afterwaerde, as vve rede A. 18. Vwalking in order through the countrie of Galatia and phrygia, confirming al the Disciples. As which time also is it saith, that he took order vnto them about those contribu-
tions to helpe the needes of the Christians in Hierusalem, vberof be speake of 1. Cor. 16: And concerning the collections that are made for the saintes, as I haue ordeigned to the Churches of Galatia, so doe you also. By vvhich vwords also is it evident, that the Corintheians had not at then made their gath-
erng. But when he wrotte the Second to them (vvhich in the 11 chapter be made to men- tion of 14. yeres, not onely after his Conversion, but also after his Captiue, which seemeth to haue bene vvhich he vve as Hierusalem A. 9. four yeares after his Conversion, in a trauanc, as be calleth it A. 12, 17.) then vvere vve vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere vvere 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may, and gaining no offence to them that are weak. 

Now, in these points of faith, and in all others (as also in example of life) the commendation that be giuen to the Church of Rome, is much to be noted. Your faith is renowned in the whole world, and your obedience is published into every place. I rejoice therefore in you. And again, you have obeyed from the heart unto that forme of doctrine, which hath been delivered to you. And thereupon again: I desire you brethren, to beare them that make dissensions and scandals contrarie to the doctrine whiche you have learned, and auoide them. For such doth not serve Christ our Lord, but their owne belly: and by suche speeches ad benedictiones seduce the harts of innocents. Therefore to shewe Luther and Calvin, and all their crewes, we have just reason and good warrant. They make dissensions and scandals against the doctrine of the Roman Church. Let no man therefore be seduced by their sugred wordes.
THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANES.

CHAPTER I.

The foundation of his Apostleship being laid, be greatly commendeth the Romans, and protesteth his affection towards them, and so coming to the matter, saith, "Our Christian Catholic doctrine (that teacheth them to believe) to be true, even in salutary: 1:18 because the Gentile flesh of all could not be saved by their philosophy, whereby they knew God, so much as they did not serve him, but idols, be therefore freely persuading them to fall into all kind of most damnable snares.

PAVL the servant of IESVS CHRIST, called to be an Apostle, separated into the Gospel of God, & before he had promised by his Prophets in the holy Scriptures, of his sonne, (who was made to him of the seede of Dauid according to the flesh, & who was predestinate the sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, & by whom we have received grace and Apostleship for obedience to the faith, in all Nations for the name of him, among whom are you also the called of 6 IESVS CHRIST: ) & to all that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our father, and our Lord IESVS CHRIST.

First I give thanks to my God through IESVS CHRIST for all you, because your faith is renowned in the whole world. For God is my witness, whom I serve, in my spirit in the Gospel of his Sonne, that without intermission I make a memorie of you alwayes in my prayers, beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come vnto you.

† For
Ch. 1. To the Romans. 383

For I desire to see you, that I may impart some spiritual grace, to confirm you: that is to say, to be comforted together in you by that which is common to us both, your faith and mine. And I will not have you ignorant (brethren) that I have often purposed to come unto you (and have been stayed hitherto) that I may have some fruit in you, as also in the other Gentiles. To the Greeks and the Barbarous, to the wise and the unwise I am better. So (as much as is in me) I am ready to evangelize to you also that are at Rome.

For I am not ashamed of the Gospel. For it is the power of God, unto salvation to every one that believeth, to the Jew first and to the Greek. For the unrighteousness of God is revealed hereby: for faith is by the hearing of the word. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth from men.

For this cause God gave them up unto filthy passion and base lusts. And they pass the time of this world in rioting and drunkenness, carousing and amorous concupiscence, worshiping the creature rather than the Creator, who is blessed for ever. Amen.

Therefore God hath delivered them into the power of their unclean spirit, into the contemnation of their own vain imaginations. For they that will not have that which is good, shall be turned unto that which is evil. For the unfruitful works of darkness, they did even go on in darkness; deeds of unlightness; deeds of darkness; deeds of immorality; deeds of licentiousness; deeds of avarice; deeds of all uncleanness, and of covetous desires which debauch. But the things that are done by them are manifest: and to be loathed of all men. For this cause they that do such things shall receive the recompence of their own delusion.
they liked not to have God in knowledge: God delivered them up into a reprobate sense: to do those things that are not conuenient: t replenished vwith al iniquitie, malice, 29 fornication, avarice, vickednes, ful of enuiue, murder, contentious, guiile, malignitie, vwhisperers, t detractours, odible 30 to God, contunelious, proude, hautie, inventours of evil things, disobedient to parents, t folish, dissolute, vwithout 31 affection, vwithout fidellitie, vwithout mercie. t Who vwhereas 32 they knew the ightice of God, did not understand that they vwhich did such things, are vworthie of death: not only they that do them, but they also that consent to the doers.

ANNOTATIONS

CHA. I.

Apostolical salutation or blesning.
The same vfe of heretikevs.

The Romane faith highly censurvd.

It can not faile, nor be corrupt.

The Romane statio, a token of greater faith and devotion.

The Catholike and Romane faith al ono.

How God is gesed in spiritt.

Prayer for conversion of soules.
The Gospel is not only the written word.

7. Grace to you and peace. It is a kind of blesning rather then a prophane salutation, propt to the Apostles, of greater vverse then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to ablide from for their retecrence to the Apostles, *the Mani Epiph. ha- chevs (August. cent. ap. funda. c. s. 6.) and other Heretikes (as also these of our time) because they ref. 64. would be counted Apostles, often by us.

1. Your faith extolled. The holy Doct ors vpon these vwords of the Apostle, and specially by our Mailts promis made to Peter, that his faith should not faile, gve great testimonie for the prudence of God in the preferration of the Romane faith. S. Cyprian thus ex 55. wu. 6. They are fo hoild to their letteres from prophetsh fiscanc. sects. the churche of Peter, and the principal Church vbechus Priefly vnitie rote not considering the Romanes to be them vbrues faiths (the Apostle being the commender) was prouised, to vvhom misbelovd can not have access. So S. Hierom Apolog. adu. Ruff. li. 3. 4. 10. 2. Apovtovs, that the Romane faith commendcd by the Apostles mouth, vniue no uch deceives, nor can be poally changed, though an Angel taught otherwise, being fount by S. Pamies authentics. Against ep. 65. ad Pammach. & Occenum. c. 4. ro. 5. Whossoever thou be, that anon hough me vho so faile, I pray thee hame that the mechancie by the Apostles was vouched by the Apostles in this place. Provas. h. Wli gest knovtr to Paulus and Eustothiunm, how the Apostle had noted every person in their particular, the faith of the people of Rome is prouised. Where is there so great concusser to Churches and Martyrs spalestere? Where standare like thunder from heaven, or where are the temples (said of Idols) a slakon as as about it. Not that the Romane have an other faith then the rest of the Christian Churches, but that there is in them more devotion and simplitie of faith. In another place the same holy Doct or signified that it is as one to say, the Romane faith, and, the Catholike. Apolog. adu. Ruff. c. r. So doth S. Cyprian ep. 59. wu. 1. and Anastasin: and S. Ambros. de obs. Frauw. and Vherspor. his vword, Romana, is added to, Catholica, in many countries wherse Sedes do abound, for the better difinition of true beelueers from Heretikes: vwhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their ludes and correctors.

3. Servus in spirit. Diuiner Hereq. vhen they heare that God is a spirit, and must be serued and adored in spiritt, imagine, that he must be honed only inwardly, vwithout ceremonies and external wotkers; vwhich you fee is otherwisse, for that the Apostle uestioned God in spiritt, by preaching the Gospel. To serue God then in spiritt, is to serue him vwith faith, hope, and charitie, and vwith al wotkers proceeding of them: se to serue him carnally, vwith woters external, vwithout the said internal veruces.

9. A memorie of you. A great example of charitie for al men, specially for Prates and Pfators, not only to preach, but to pray continually for the conversion of people to Christes faith: vwhich the Apostle did for them whom he never knew, in respect of Gods honour only and the sale of injuries.

10. To evangelists. The Gospel is not only the life of our Saueour written by the foure Evangelists, nor only that which is written in the new Testament; but their whole course of preaching and teaching the faith. Vvhich faith commeth ordinarily of preaching and hearing, and not of writing or reading. And therefore S. Paul thought not hime self dischard by writing to the Romanes, but his diuere was to preach vnto them: for that was the proper commission given to the Apostles.
Ch. II.

TO THE ROMANES.

Mat. 11.16. Apollines, to preach to all nations. The writing of the books of the Testament, is an other part. The Apollines of God's providence, necessary for the Church in general; but not necessary for every man in particular writing, and cular: as to be taught and preached unto, is for every one of age and understanding. And therefore preaching. St. Peter (who was the chief of the Commination) wrote little: many of them wrote nothing at whether more al: and St. Paul that wrote most, wrote but little in comparison of his preaching: nor to any but necessitate, and such as were conversed to the faith by preaching before.

17. See thou by faith. In the ro. to the Hebrews, be ye saved by this place of the Prophets (Ahaziah) that the ush though he be like here in regeneration, and feel not pretend nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophets words further to this sense. That it is our faith and that is to say, the Catholic faith (faith St. Augustine l. const. op. Pelag.) Which maketh a just man, and distinguisheth between the just and unjust, and that by the law of faith, and not by the law of works. Whereof it followeth, that the Lev., the Hethen Philosopher, and the Hestheke, though they excelled in all works of mortal virtues, could not yet be just: and a Catholic Christian man living but an ordinarie honest life, either not fining greatly, or supplying his faults by penance, is just. And this difference meth, not that faith can save any man without works, For it is not a pyrrhonic faith that vieweth not (as the holy Doctor faith) but that which worketh by charitie, and therefore remiteth sinnes, and maketh one just. See St. Augustines place.

18. Is remeande. By all the passage following you may see, that the Gospel and Christ's law consiteth not only in preaching faith, (though that be the ground, and is first advanced to be done:) but to teach venemous life and good works, and to denounce damnation to all them that commit deadly sinnes and repent not. And again you see that not only lacke of faith is a sinne, but all other acts diseste Desmond's commendaements.

20. As ye delivered them vp.] As he faith here, God delivered them vp, so to the Ephesians (c. 4. 19) he faith of the fames persons and things. They delivered them froes vp au lycleanesst. So that it is not meanest here that God doth drive, force, or cause any man to sinne, as divers blasphemous heretikes do hold: but only that by his just judgement, for their own delusion, and for due punishment of their former greuous offenses, he withholds his grace from them, and to suffereth them to fall further into other sinnes. As for their crime of Idolatry, to suffereth them to fall into vernatural abominations: as now for heretie, he taketh his grace and mercie from many, and so they fall headlong into all kind of turpitute: as contrariwise, for ill life, he suffereth many to fall into heretie. And for Christ's sake let every one that is entangled with the Idolatry of this time, that is to say, with these new sutes, 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 heth.

21. Dearly of death.] Here you see why the Church taketh some sinnes to be deadly, and calleth them mortal: to vve, because al that doe them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthy of damnation.

Ch. II.

NEE also he sheweth that neither the Lavor, of the which they did so much bragge against the Gentiles, being they did nor vseth their fames like the Gentiles did. 10. And therefore that the true Lavor in the Christian (though he be a Gentile) vowe by grace in but he doe do the good vwerke that the Lavor comandeth.

Or the which cause thou art inexusable o man vwhosouer thou be that judgest. For wherein thou judgest an other, thou condemnest thy self. for thou dost thee same thing which thou judgest. 1. For vve know that the judgement of God is according to veritie vpun them that doe such things. And doest thou suppose this o man that judgest them which doe such things, and dost thee the same, that thou shalt escape the judgement of God? 2. Or "dost Ccc thou
thou contemne the riches of his goodnes, and patience, and longanimity, not knowynge that the benignity of God bringeth thee to penance? 

But according to thy hardness and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the revelation of the iust judgement of God, vwho vvil * render to every man* according to his vворke.

6 

to them truly that according to patience in good vворке, seek ye glorie and honour and incorruption, life eternal. 

† but 8 to them that are of contention, and that obey not the truth, but give credite to iniquitie, vvrath and indignation. 

† Tribulation and anguish upon every soul of man that vворketh evil, of the levve first and of the c Greke: [c] but glorie and 10 honour and peace to every one that vворketh good, to the levve first and to the Greeke. 

† for *there is no acception of persons vв th with God. † For vв hosoeuer haue sinned vв without 12 the levve, vв hithout the levve vв hal perih; and vв hosoeuer haue sinned in the levve, by the levve vв hal be judged. † For 13 *not the hearers of the levve are iust vв with God: but the doers of the levve vв hal be iustified. † For vв when the Gentiles 14 vв hich haue not the levve, naturally doe those things that are of the levve: the same not haung the levve, them felues are a levve to them felues: † vв ho levve the vворке of the levve 15 vвritten in their hartes, their conscience guing testimonie to them, and among them felues mutually their thoughtes accus- 

† ing, or also defendin, † in the day vв when God vв hal judge 16 the secretes of men, according to my Gospel, by I E S V S

CHRIST. 

† But if thou be surnamed a levve, and resellest in the levve, 17 and doest glorie in God, † and knowest his vvil, and 18 approuest the more profitable things, instructed by the levve, † presumest that thy self art a leader of the blinde, a light of 19 them that are in darknes, a teacher of the foolish, a master of 20 infants, haung the forme of science & of veritie in the levve. 

† Thou therefore: [c] that teachest an other, teachest not thy 21 self: that teachest, men ought not to steale, thou stealest: 

† that stealest men should not commit aduotrie, thou com- 22 mistest aduotrie: that abhorrest idols, thou dost sacrilege; 

† that doest glorie in the levve, thou by preuaricacion of the 23 Levve doest dishonour God. († For *the name of God through you is 24 blasphemed among the Gentiles, as it is vвritten.*) † Circumcision in 25 deede profireth, if thou obserue the levve: but if thou be a preuaricatour
prevaricatorium of the Law, thy circumcision is become prepuce. If then the prepuce keepest the justices of the Law: not his prepuce be reputed for circumcision? and that which is of nature is prepuce, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricatorium of the Law: For not he that is in open flesh, is a levii, nor that which is in open flesh, in the flesh, is circumcision: but he that is in secret, is a levii: and the circumcision of the hart, in spirit, not in the letter: whose praise is not of men, but of God.

ANNOTATIONS

1. Such as by publick authority or spiritual or temporal cause to punish offenders, be not forbidden to judge or condemn any for their offences, though such offences be sometimes guilty in the conscience of the same or greater: yet may it be matter of aggravating sinners before God, when they will not repent of such offences that they commit, but if they be open offenders they shall, in the same sort for which they judge, they give scandal, and thereby aggravate their own sin very much. Properly here he condemneth to charge an other falsely or truely with their crimes whereof he is as faire guilty or more then the other, as the Levites specially did the Gentiles, to whom he speaketh here.

2. This prooueth that God offereth his grace and mercy to many, and by constancy and patience expecteth their repentance, differing their punishment of purpose that they may amend, and that he is not delighted in their petition, nor is the cause of their sins: but contrariwise that they harden their own hearts, and of their own free will reach his grace and constemate his benigne.

3. Though the holy Apostle special purpose be in this Epistle, to commend unto the Gentiles that trusted much in their moral works, the faith in Christ: yet left any man should or gather varietly of his works, that Christian men works were not mentionous or the cause of Salvation, he expressly writeth, that God giveth us not a new estimation of life and glory to men, for and according to their good works, as he giveth damnation for their contrary works. And how so, when the Scripture saith every man according to his works.

4. This same sentence agreable also to Christ's words (Matt. vi. 15.) is the very ground of S. James disputation, that not alone alone, but good works also do sufficeth. Therefore S. Paul (howsoever some perverely confound his works in other places) meaneth the same that S. James. And here he speakeoth not properly of the first justification, when an indige or indigent man is made guile, who had not acceptable works before to be justified by (or which kind he specially meaneth in other places of this Epistle, but he speakeoth of the second justification or increas of former justices, which he saith is in God's grace, daily proceedeth in, by doing all kind of good works, which be justices, and for doing of which, he is made just in dueede before God, and of this kinde doth S. James namely mean: which is directly against the Heretikes of this time, who not only attributeth nothing to the works done in faith and indigence, but eterneth nothing of all of a Christian mens works toward justification and salvation, condemning them as vnchristian, sinsfull, his perdition, Pharisializ. which is directly against these & other Scriptures, and plainly blameworthy of Christ and his grace, by whose spirit and cooperation we doe them.

5. Of all other Articles decently handled by Heretikes, they use most guile in this of justification, and specially by the quoculation of certaine works, which is proper to al contentious wranglers, and specially in this word, justification, which because they finde sometime to signifie the acquitting of a guilty man of some crime whereto he is in deede guilty, & for which he ought to be condemned, as (by mans judgement either of ignorance or of purpose) often a very molefactor is deemed or declared and pronounced innocent, they falsely make it to signifie in this place and the like, whereas none man did to be justified of God for his works or otherwise; as though it were laid, that God sufficeth man, that is to say, imputeth to him the justice of Christ, though
though, he be not in deed iust: or of favour repute him as iust, when in deed he is wicked, impious, and vnjust. Which is a most blasphemous doctrine against God, making him either open, or a just judge, or not good. And so to err in his judgement, or not good, that he may lose and lose him whom he knoweth to be evil. And a marvellous pitifull blindness it is in the Churches Adversaries, that they should think it more to God's glory, and more to the commendation of Christ's justice, mercy, and grace, to call and count an man so continuing, for iust: then by his grace and mercy to make him not an iust, iust in deed, and so truly to iustifie him, or as the word doth here signify, to extermine and approue for iust in deed, him that by his grace keepeth his law, and commandments. For, that the keepers of laws or doers of the commandments be iust and so reputed, it is plain by the correspondence to the former woordes, Non, the bowers are iust, but the doers. Whereupon S. Augustin de Sp. & lit. s. 16. 10. 3. hath these woordes, When it is said, The doers of the Law shall be iustified, which other thing was said, then, The iust shall be iustified: for the doers of the Law verily are iust.

To keep the iustice.) If a Gentile either now since Christ, by his grace and faith, or any other before Christ, heard of the flocks of Abraham, through the Spirit of God, and kept the iustice of the Law, he is iust. No lethe then if he had been outwardly circumsized, and thal condemn the circumscribed Jews not keeping the Law, without which, his outward Sacrament can not ferue him, but shal be much to his condemnation, that having the Law and peculiar Sacraments of God, he did not keep the Law, nor inwardly exercize that in his heart which the outward signe did import. And all this is no more but to intimate that true iustice is not in iustice only or knowledge of the Law, or in the name either of iust or Christelike, but in doing good woorkes and keeping the Law by God's grace.

The outward ceremonies, Sacraments, oaths, and commandments of God in the Law, are called the letters: the inward working of God in mens heart, and ending him with faith, hope, and charity, and with love, liking, will, and abilitty to keep the commandments by the grace, and merits of Christ, are called the Spirit. In which sense, the carnall lew was a lew according to the letter, and he was circumsized after the letter: but the true believing Gentile, obtaining by God's grace in hart, and in God's sight, which that was meant by that carnall signe, is a lew according to the Spirit, and iustified by God. Of the Spirit and letter S. Augustin de Sp. & lit. 16. 10. 3. made a famous woorkes, very necessarie for the understanding of this Epistle.

CHAP. III.

He certifieth that the Law did passe the Matthew Gentils, in God's benefit, but not in their owne woorkes, concluding, that he hath showed, both iust and Gentil to be sinnes: And therefore (inferring) there must be some other way to Salvation, indifferent to both, which he doth believe in Jesus Christ, that for his sake their sinnes may be forgiven them.

What preeminence then hath the iust, or what is the profit of circumcision? Much by al means. First surely because the woordes of God were committed to them. For what if certaine of them have not beleueed? Hath their incredulity made the faith of God frustrate? God forbid. But * God is true: & God in iust, and every man a lyer, as it is written: That thou mayest be iustified in thy woordes, and overcome them when thou art judged. But if our iniquity, which commend the justice of God, which I shall vve say? Is God vnjust that executeth vvrath? (I speake according to man) God forbid, otherwise how shal God judge this world? For if the veritie of God hath abounded in my lie, vs. 7. shal God vve say? His glorie, vve why am I also yet judged as a sinner, & not as vve are blaphemede, and as some report vs. to say.)
doe euil, that there may come good? vvhose damnation is iusf.

9  † Vwhat then do vve excel them? No, not so. For * vve have argued the leves and the Greekes, al to be vnder sinne:

t as it is vwritten: That "there is not any man inist, † there is not that vnder
standeth, there is not that seeketh after God. † Al have declined, they are be-
come unprofitable together: there is not that deareth good, there is not so much as
one. † Their throte is an open sequelebre, vvhith their tongues they deale
decessfully. The venim of aspre vnder their lippes. † Vvhome mouth is ful of
sordidum. A
of maladiction and bitterness: † Their seere whyssi to bede bloud. † De-
kinde of little
serpents. A

10 11 12 13 14 15 16 17 18 19
Ps. 15, 1. 52, 5. Ps. 5, 11. Ps. 35, 4. Ps. 9. 7. Es. 19, 7. Pro. 1, 16. 

10 11 12 13 14 15 16 17 18 19

20 21 22 23 24 25 26 27 28 29 30 31

20 21 22 23 24 25 26 27 28 29 30 31

to the Romanes.

10 11 12 13 14 15 16 17 18 19

Gal. 2, 16.

10 11 12 13 14 15 16 17 18 19

Galat. i, 6.

20 21 22 23 24 25 26 27 28 29 30 31

C To beleue in him, here com-
peith not only
the act of faith,
but of hope &
charitie, as the
Apostle explica-
teth him "feit:

"No man at-
rein his first
lifition by
the merit of
either of his
or workes, but
merely by Chri-
tes grace and
mercie: though
his faith & wor-
kes procedi of
grace be dispo-
sions & prepara-
tions there-
vnd.

A N N O T A T I O N S

1. (If true iniquitie.) No maruell that many novv a dases deduce false and detestable conclu-
sions out of this Apostles high and hard wvritings, seening that S. Peter noted it in his dases, and sim-
fill here contelsteth that his preaching and speaches vvere then falsely misconstrued: as though ne

S. Paules spea-
ches mutaken
of the wicked

ccc iij

had
had taught that the levies and Gentiles in life and in credulity had been directly the cause of God's more mercies, and that therefore sinne commeth of God to the advancement of his glory, and consequently that men might or should do so, that good might ensue thereof. Which blasphemies constructions they tooke of thee, and the like words: "vexeth some, vexed, some are vexed, some are vexed with thee, vexed with thee, vexed with thee, vexed with thee, vexed with thee, vexed with thee." As though he meant that men did sin, to the end that God may be in all circumstances. And as in the first and the like places of the Apostle though forewarned by S. Peter, and by the Apostle's own defense and Profezation, that he uttereth meaneth such horrid things, yet the vexed also of this time do rumble and fall. But the true meaning is an al such places, that God can and doth when it pleaseth him, consent those sinnes which man committeth against him and his commandments, to his glory: though the sinnes them selves stand not with his will, intention, nor honour, but be directly against the fame, and therefore may not be committted that any good may fall. For, what good that ever accidentally fall, it proceedeth not of the sinne, but of God's mercy that can pardon, and of his omnipotence that can turn it to go. And therefore against those carnal interpretations, S. Paul very carefully & diligently giveth reason also in this place v. 6, that it is impossible: because God could not lustily punnish any man, nor in judgement at the later day for sinne without place inures, if either him self would have sinned committed, or man might do t so his glory. Therefore let all givers readers of the Scripture, and specially of S. Paul's writings, hold this for a certaine, as the Apostle owne doth (wholsowever he be one to lay hineafter founding in their sense, that sinne commeth of God, or may therefore be committted that he may vexer good thereof) that the Apostle him self commeth that sense as laudiouser and blaphemous.

No vvoerces a-naike without faith and grace.

The Heretikes phanatical or imputation of their "vovroces.

True inherent implicition. v

What vvoerces are excluded from implicitation.

Howy it is said, none inf. "Vowes are without faith and grace."

Ch. xiii.
CHAP. 111.

What shall we say then? That Abraham was justified by works, that he might be accounted righteous, and that his faith was imputed to him? But to him that worketh shall be reckoned the reward of righteousness, but not of grace. For we conclude well, that a man is justified by works, and not by faith only. As the Scripture saith, The just shall live by faith. — Gal. 3:6-11.

Hence we learn, that justification is not by works, but by faith alone. For if we should conclude, that this reward was given to him, who had not faith, and who worked works, since the Scripture saith, The just shall live by faith, we should at the same time destroy the faith of Abraham. For God said unto him, I will reward thee exceedingly; and he believed in the promise of God, and it was reckoned to him for righteousness. Wherefore, if we conclude, that he was justified by works, we destroy the faith of Abraham; and it is said, I will reward thee exceedingly. For it is not he that worketh, but he that believeth, who shall be accounted righteous. — Gen. 15:6.

For if Abraham was justified by works, the promise would have been made to him, who was righteous, and not to him, who believed. For what saith the Scripture? A man is justified by faith, and not by works. — Rom. 4:5.

Moreover, if Abraham was justified by works, grace would have been given to him according to the law; and Christ would have been made of no effect. For if righteousness came by the law, then Christ died for nothing. But now hereby is manifest, that it is not by the law, but by faith, that righteousness is imparted, that we might receive the promise of eternal life. — Gal. 2:21; 3:11, 22.
THE EPISTLE OF S. PAUL

Cha. IIII.

the father of all, (as it is written: For, a father of many nations 17
have I appointed thee) before God, whom thou didst believe,
vwho quickeneth the dead: and calleth those things that are
not, as those things that are. ¶ Verh who contrarie to hope be-
leeued in hope: that he might be made the father of many
nations, according to that which was said to him: so
shall thy seed be, as the stars of heaven, and the sand of the
sea. ¶ And he was not weakened in faith: neither did he
consider his own body now quite dead, whereas he was al-
moved an hundred yeres old, and the dead matece of Sara. ¶ In
the promise also of God he staggered not by distrust: but
was strengthened in faith, giving glory to God: ¶ most ful-
ly knowing that whatever he promised, he is able also to
do. ¶ Therefore was it also reputed him to justice.

And it is not written only for him, that it was reputed 23
him to justice: ¶ but also "for vs, to vvhom it shall be re-
ted believing in him, that raised vp IESVS CHRIST our
Lord from the dead, ¶ vvhich was delivered vp for our sinnes, 25
and rose againe for our justification.

ANNOTATIONS

CHA. IIII.

Abraham's Works before faith.

1. Abraham. The Apostle disputing in this chapter, as before, against them that thought they
might be justified by their works done without the grace of Christ and faith in him, proponte
Abraham for an example, and prooueth that he had no justice or remission of justice before God
by any workes done before he had faith, or that proceeded not of faith and God's grace.

2. By works. If Abraham did any commendable workes before he beleued Christ, as many
Philoophers did, men might count him just therefore, but in God's fight (vvhich accepteth nothing
without faith in him, or that proceeded not from his grace,) he should never haue had the
vemission of a just man. Wherefore God in the Scriptures reputing him as a just man, guideth the cause
thereof, saying, Abraham believed God, and it was reigned to him for justice.

To him that travaileth. That is to say, He that presumes of his owne workes as done of
himself without faith, God's help, and grace: and saying, that grace or justification were given to
him for his workes: this man doth challenge his justification as due, and not as of favour and
grace.

Heretical translation.

Vvhat is, Sinners conserved by not imposed.

7. Conserved. If not imposed. You may not gather (as the Heretikes do) of these terms, conserved,
and not imposed, that the sinnes of men be never truely forgiven, but hidden only, for that dere-
gandeth much to the force of Christ's blood and to the grace of God, by which our offences be
truely
CHAP. V. TO THE ROMANES.

10. 29. truly remitted. He is the Lamb that taketh away the sins of the world, that was set forth, and coveth our sins, therefore to cover them, or, not to impute them, is, not to charge vs with our sin, because by remission they be cleared away: otherwise it were but a tamed forgiveness. See S. Aug. de Psal. xvi. cap. xii. 

11. A fable.] The Heretikes would prove hereby, that the Sacraments of the Church give not grace or justice of faith, but that they be notes, marks, and badges only of our remission of sins had by faith before: because Abraham was suff before, and soke this Sacrament for a scale thereof only. To which must be answereth, that it followeth not that it is so in all, because it was so in the Patriarch, who was suff before, and was therefore sitting before the founder of Circumcision, or he in whom God would suff establish the same, and therefore is no more true, than the Hystory of the Holy Sacrament of the Altar remitted not sins to Christ, nor suffed him thereby, but of the suffication of the death of the Lord Jesus, which you shall see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament event before, and sufficeth followeth.

22. For vs, ye vs whom it shall be repeated.) By this it is most plain against our Adversaries, that the Faith which was reputed for sufficence to Abraham, was his believe of an Article revealed to him by God, that thus to say, his assent and credit given to God spake: as in vs his possession according to the Epistles, it is here plainly said, that sufficence shall be reputed to vs by believing the Articles of Christ's death and Resurrection, and not by any fide (special faith), fidelity or confidence of the man that sufficeth, but so begins, or is to be sufficent, that by the suffication, which makes no account of the faith Catholike, that is, wherein vs believe the Articles of the faith, which only sufficeth, but call it by contempt, an historical faith: so as they may term the sufficent faith, and our Lord's faith, of which it was said, Beatae quae credidissi, BLESS ARE THEY THAT HAVE BELIEVED. And so in truth they deny as well the suffication by faith, as by Brevetes.

CHAP. V.

Being justified therefore by faith, let vs have peace toward God by our Lord Jesus Christ: by whom also we have access through faith into this grace wherein we stand, and glorie, in the hope of the glory of the sons of God. And not only this: but also vve glorie in tribulations, knowing that tribulation worketh patience: and patience, hope: and hope confirmeth not: because the charitie of God is poured forth in our heartes, by the holy Ghost which is giuen vs. 

For vvhile did Christ, when vve as yet vvere vveake, according to the time die for the impious: for scarce for a just man doth any die: but perhaps for a good man vveake some man die. But God commendeth his charitie in vs because, when as yet vve were sinners, Christ died for vs. Much more therefore now being justified in his bloud, shal vve be saued from vvrath by
by him. † For if, when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, shal we be saued in the life of him. † And not only this: but also we glorie in God through our Lord Jesus Christ, by whom nova we have receiued reconciliation.

† Therefore, as "by one man sinne entered into this world, 12 and by sinne death; and so unto all men death did passe, in which he sinned. † For euen unto the Law sinne was in the 13 world: but sinne was not imputed, when the Law was not.† But death reigns from Adam unto Moses, euen on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. † But not as the of 15 fence, so also the gift; for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man Jesus Christ, hath abounded vpon many. † And not as 16 by one sinne, so also the gift: for judgment in deede is of one, to condemnation: but grace is of many offences, to iustification.

† For if in the office of one, death reigned by one: much more 17 they that receiue the abundanc of grace and of donation & of iustice, shal reign in life by one, Jesus Christ. † Therefore as 18 by the offence of one, unto all men to condemnation: so also by the iustice of one, unto all men to iustification of life.

† For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many: shall be made iust. But the Law entred in, that sinne might abound. 20 And where sinne abounded, grace did more abound. † that as sinne reigned to death: so also grace may reigne by iustice to life euerlasting, through Jesus Christ our Lord.

Annotations

1. Let vs haue peace, as diverse also of the Greek Doctors (Chrysostom, Origines, Theodorus, Oecumenus, Theophylact) doe, or, We haue peace: it makes nothing for the iustue discourse and infallible certaune which our Austeritans lay, every man ought to haue upon his priuiee iustification by faith, that him self is in Gods favor, an A sure to be tased: peace comes from God, being here nothing els, but the sincer state, tranquilliue and comfort of minde and conscience, vpon the hope he hath, that he is iuncile to God. Sure it is that the Catholike faith, by which, and none other, men be iustified, neither teacheth nor breedeth any such iustification. And therefore they haue made so them iulues an other faith vvhich they call Fidiusum, quite without the compasse of theCreede and Scriptures.

Inficiation attri 2. Aceinc through faith.) Iustification, impliceth al grace and vertue received by Christes merites, but the entrance and access to this grace and happy state is by faith, because faith is the ground and
CHA. VI. TO THE ROMANES.

and first foundation to build on, and port to enter into the rest. Which is the cause that our justification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

1. Prohabit. 1. This reciteth the error also of the Protestant, that we would have our hope to hold only on God's promises, and not a vifir on our doings. Where we see that it flanders (and is strengthened also) upon patience and constancy, and good probation and trial of our selves in aduerities: and that so grounded upon God's promises and our own doings, it neuer confoundeth.

2. Charitie is powerd. Charitie also is given us in our first justification, and not only imputed unto us, but in deed invadually powerd into our hearts by the Holy Ghost, who vivifh and in his gift grace is bestowed upon vs. for this Charitie of God is not that which is in God, but that which he giveth us, as S. Augiuine expresseth it: ii. de Sp. et liis. c. 15. Vb o referret this place also to the grace of God given in the Sacrament of Confirmation, de hopp. ad 8. Domata. ii. c. 10.

3. By one man sinee enured. By this place specially the Church of God defendeth and proveth against the old Heretikes the Pelagians, that denied children to have any original sinne, or to be baptized for the remission thereof: that in and by Adam all be conceived, born, and confirmed in sinne. Which no life makerth against the Cauinifits also, that affirmeth, Christiit mens children to be holy from their mothers wombbe. And the same reason whereof S. Augiuine deduceth: ii. c. 10. de pro. mori. c. out of this text, to proue against the said Pelagians, that the Aposlu menseth nor of the general imputation of Adam in actual innes, but referre against Erasmus and others, inclining rather to that new exphanson, then to the Churches and fathers graue judgement hereon. Come. Medial. iun. c. 8.

4. unto Mohf. Even in the time of the Law of nature, when men knew not sinne, and therefore it could not by mans judgement be imputed: and in the time of Moyses Law, when the commandement taught them to know it, but gave them no strength nor grace to avoid it, sinne did reign, and thereupon death and damnation, euin till Moyses in Cloze, that is to say, even till the end of his Law. And that not in them only which actually sinned, as Adam did, but in infants which never did actually offend; but only were borne and conceived in sinne, that is to say, having their natures deblated, distell of justice, and assuered from God in Adam, and by their descent from him: Christ onely excepted, being conceived without mans seed, and his mother for his honour and his special protection (as many godly devout men judge) prementioned from the same.

5. That sinne might abound. That here hath not the signification of causality, as though the Law were given for that cause to make sin abound: but it noteth the sequell, because that followed thereof, and so it came to palle, that by the prohibition of sinne, sinne increased; by occasion whereof, the force of Chriftes grace is more amply and abundantly bestowed in the new Testament.

CHAP. VI.

The Epistle vs. 26 the 6. Day after Pentecost.

1. What shall we say then? Shall we continue in sinne that grace may abound? † God forbid. For if vs. that are dead to sinne, how shall vs. yet live therein? † Are you ignorant that all vs. which are baptized in Christ vs. vs. his death vs. are baptized?

2. For vs. are buried together with him by Baptisme into death: that as Christ is risen from the dead by the glory of the father, so vs. also may vvalke in newnesse of life. † For if vs. become complaunted to the similitude of his death,

D d d
THE EPISTLE OF S. PAUL

VERE shall be also of his resurrection. 
† Knowing this, that 6 our old man is crucified with him, that the body of sinne may be destroied, to the end that vve may serue sinne no longer. † For he that is dead, is justisfied from sinne. † And 7 if vve be dead vvitth Christ, vve beleue that vve shall liue 8 also together vvitth Christ. 
† Knowing that Christ rising againe from the dead, now dieit no more, death shall no more haue dominion over him. † For that he died, "to sinne he 10 died once: but that he liueth, he liueth to God. † So thinke ye also, that ye are dead to sinne, but aliue to God in Christ Iesus our Lord. †

† Let not sinne therefore reigne in your mortal body, that 12 you obey the concupiscences thereof. † But neither doe ye 13 exhibite your members instruments of iniquitie vnto sinne, but exhibite your selues to God as of dead men, aliue: and your members instruments of justisfie to God. † For sinne 14 shall not have dominion over you, for you are not vnder the Law, but vnder grace.

† What then? shall vve sinne, because vve are not vnder 15 the Law, but vnder grace? God forbid. † * Know ye not 16 that to whom ye exhibite your selues servants to obey, you are the servants of him vs whom ye obey, vvhether it be of sinne, to death, or of obedience, to justisfie. † But thanks be to God, that ye were the servants of sinne, but 17 haue obeyed from the hart, vnto that forme of doctrine, into the vvhich you have been deliuered. † And being made free from sinne, 18 you vvere made servants to justisfie. † I speake an humane 19 thing, because of the infirmittie of your flesh, for as you have exhibited your members to serue vnceaneffe and iniquitie, vnto iniquitie: so now exhibite your members to serue justisfie, vnto sanctification. † For when you vvere servants of sinne, 20 you were free to justisfie. † What fruite thesfore had ye then in 21 those things, for vvhich novv you are ashamed? for the end of them is death. † But novv being made free from sinne, 22 and become servants to God, you haue your fruite vnto sanctification, but vvhe end, life euerlafting. † For the stipends 23 of sinne, death. but the grace of God, life euerlafting in Christ Iesus our Lord.†

ANNOT.
A N N O T A T I O N S

C H A P . VI.

1. We that are baptized. That which before he challenged from the Law of Moses, to faith, is now attributed to baptism, which is the first sacrament of our faith and the entrance to Christian religion. Whereby it is plain that he meaneth not only faith to induce, but the sacraments also, and Christian religion, which he calleth the Law of spirit, grace, and faith.

2. Old man, body of sinne. Our corrupt nature subject to sin and concupiscence, coming to vs from Adam, is called the Old man: as our person reformed in & by Christ, is named the New man. And the lump and mass of sinnes which then ruled is called the corps or body of sinne.

3. The old man, dying to sinne. Christ died to sinne, when by his death he destroued sinne: we die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soule and body: as concupiscence we live to God, when his graceruleth and wrought in vs, as the soule doth rule our mortal bodies.

4. Sinne reignes. Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it were a disease or infirmitie in vs, inclining vs to it, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commandement, till it reign in vs, and we obey and follow the desires thereof. Auguff. 1. de ius. de orig. concupiscent. &. 10. Const. a. epift. Pater. ch. 15. Comm. Trinitas. Sept. 1. decrees. de pat. orig.

5. Forth of our time. At the first conversion of every nation to the Catholicke faith, there is a forme & rule of behaw for downe, varo which when the people is once put by their Apostles, our first Apostles must never by any persuasion of men alter the same, nor take of man or Angel, any newe doyles. 

6. Grace or Analogie of faith, as the Protestantis call it. The doctrine of grace and life everlasting. The sequel of speach required, that as he said, death or damnation is the suspension of sinne, so life everlasting is the suspension of justice, and so it is, and in the same sense he saith in the last chapter: that as sinne reigneth to death, so grace reigneth to life everlasting, but here he changed the sentence somewhat, calling life everlasting grace, rather then the contrary: because the merities by which we attaine unto life, be all of Gods gift and grace. Auguff. Ep. 107 ad Siscum.

C H A P . VII.

Our former hus band (sinn) though his lawe, is dead in Baptisme: and many vs are married to another hus band (to Christ) to bring forth children to God, thus vs, good workes. And how the Lawe being good, was yet to vs the lawe of sinne and death, because concupiscence reignes in vs. Thus marry by Baptisme grace reigneth in vs, though also concupiscence death remaineth and tempts vs still.

RE you ignorant brethren (for I speake to them that knowv the Law) that the Law hath dominion over a man as long as he lieth? for the woman that is vnder a hus band: her hus band liuing is bound to the lawe, but if her hus band be dead, she is loosed from the lawe of her hus band. Therfore her hus band liuing, she shall be called an adouternere if she be vwith another man: but if her hus band be dead, she is deliverd from the lawe of her hus band: so that she is not an adouternere if she be D d i i vwith

11 Nothing but death dissoluth the bond between man & wife: though for fornication one may depart from others companye, therfore to many a woman in aduertirie, during the life of the husband.
vwith an other man. † Therefore my brethren: you also are made dead to the Law by the body of Christ: that you may be an other mans who is risen againe from the dead,that vve may fructifie to God. † For vvene vve vvere in the flesh, the passions of sinnes, that vvere by the Law, did wworke in our members, to fructifie vnto death. † but novv vve are 6 loosed from the Law of death, vwherein vve vvere deteneid: in so much vve serue in nevynesse of spirit, and not in the oldnes of the letter.

† What shal vve say then? is the Law sinne? God for- bid. But sinne 1 did not knovv, but by the Law, for concu- piscece I knovv not, vnlesse the Law did say: Thou shalt not covet. † But 11 occasion being taken, sinne by the commandement 8 vrought in me al concupiscence. For vnwithout the Law sinne was dead. † And I liued vnwithout the Law sometime. But 9 when the commandement was come, sinne rewioied. † And 10 I was dead: and the commandement, that was vn to life, the same to me was found to be vn to death. † For sinne 11 taking occasion by the commandement, seduced me, and by it killed me. † Therefore* the Law in deed is holy, and the 12 commandement holy, and just, and good.

† That the vwhich is good, to me was it made death? God 13 forbid, but sinne, that it may appeare sinne, by the good thing vrought me death: that sinne might become sinning abowe measure by the comamandemt. † For vve knovv that the Law is spiritual, but I am carnal, fold vnder sinne. † For that vwhich 15 I wworke, I understand not. For *not that vwhich I vvil, the same do I: but vwhich I hate, that I doe. † And if that vwhich 16 I vvil not, the same I doe: I consent to the Law, that it is good.

† But novv, not I wworke it any more, but the sinne that 17 dwelleth in me. † For I know that there dwelleth not in me, 18 that is to say, in my flesh, good. For to vvil, is prefet vwith me, but to accomplish that vwhich is good, I finde not. † For 19 *not the good vwhich I vvil, that doe I: but the euil vwhich I vvil not, that I doe. † And if that vwhich I vvil not, the 20 same I doe: novv not I wworke it, but the sinne that dwel- leth in me. † I finde therefore, the Law, to me having a vvil to doe good, that euil is present vwith me. † For I am de- 22 lighted vwith the law of God according to the inward man: † but I see an other law in my members, repugning to the 23 law of my minde, and captivating me in the law of sinne that

The Epistle in a Voucical Malle for sinnes.
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14 is in my members. † Unhappy man that I am, vwhom shall deliver me from the body of this death? † The grace of God by lēs vs Christ our Lord. † Therfore I my self " vs with the mind execute the law of God, but vs with the flesh, the law of sinne.

ANNOTATIONS

CHA. VII.

7. Thou shalt not стан. It is not the habitual concupiscence or inordinacy of our nature or sensual desire or inclination to evil, courting against the spirit, that is forbidden properly in this precept: but the consent of our reason and mind into it, to obey and follow the lust thereof, that is a sinne and prohibited.

11. Not that vwhom to spill.) This being understood of S. Paul him self or any other lust person, the sense is, that the flesh and inferior part thereof vs divers disordered motions and passions or perturbations against the minde, and upon such a sordid sometimes inaudibly the same, that before it at death, or reason can gather it to deliberation, is in a fort (though not unwillingly) entangled, which as soon as it is perceived, being of the lust condemned, resisted, and resiteth, never maketh him a sinner.

15. Not that vwhom to spill.) He meaneth not, that he can do no good that he willeth or desireth, or that he is ever forced to do that wherein his will agreeeth not vno: but that by reason of the forcibleness of concupiscence, whereof he can not rid him self during life, he can not accomplish all the desires of his spirit and minde, according as he faileth to the Galatians, The flesh is concemeth against the spirit, and the spirit against the flesh, that vs vwhosoever you spill, you can do.

19. Not the good vwhom to spill.) So may the soul also be forced by the rage of concupiscence or sensual appetites, to do or suffer many things in his inferior part or external members, which his will contends not vsco. And so long it is to spare from sinne, that (as 5. Augustine faileth) he needs neuer lay to God, forgive us vs our sinnes, for the sake, for, sinne is voluntarie, and to be neuer

Concupiscence takeseth not away free will.

Sinn is volontarie, and other wise it is no sinne.

CHA. VIII.

That now after Baptisme vs are no more in state of damnation, because by the grace which vs have receiv'd, vs are able to fulfill the Lawe: unless vs do wilfully give the damnation against concupiscence. † Then (because of the performance that then were) be comforteth and rehearsed them vsco many reasons.

THE
Here is now therefore no damnation to them that are in Christ us vs: that walk not according to the flesh. For the law of the spirit of life in Christ us vs, hath delivered me from the law of sin and of death. For that vvhich was impossible to the law, in that it was vveakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, even of sinne dammed sinne in the flesh, that the justification of the law might be fulfilled in vs, vvhoo walk not according to the flesh, but according to the spirit. For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit. For the vwisdom of the flesh, is death: but the vwisdom of the spirit, life and peace. Because the vwisdom of the flesh, is an enemy to God: for to the law of God it is not subject, neither can it be. And they that are in the flesh, can not please God. But if you are not in the flesh, but in the spirit, yet if the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, the same is not his. But if Christ be in you: the body in deed is dead because of sinne, but the spirit liueth because of justification. And if the Spirit of him that raised vp us vs from the dead, dwelleth in you, he that raised vp us vs Christ from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. Therefore brethren, we are deniers: not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit, you mortifie the deeds of the flesh, you shall live. For whosoever are led by the spirit of God, they are the sons of God. For you have not received the spirit of servitude againe in fear: but you have received the spirit of adoption of sons, wherein vve cry: Abba, (father). For the Spirit him self, giveth testimonic to our spirit, that we are the sons of God. And if sons, heirs also: heirs truly of God, and coheires of Christ: ye yet if vve suffer with him, that vve may be also glorified with him. For I thinke that the passions of this time are not con-
digne to the glorie to come that shall be revealed in vs. For the expectation of the creature, expecteth the revelation of the

condig- na ad

gloriam

The Epistle vs the 4 Sunday after Pentecost, and for many Martyrs,
the fountains of God. For the creature is made subject to vanity, not willingly, but for him that made it subject in hope:
because the creature also it self shall be delivered from the seruitude of corruption, into the libertie of the glory of the children of God. For we know that every creature groaneth, and travaileth even til now. And not only it, but we also our selues having the first fruities of the Spirit, we also groane within our selues, expecting the adoption of the fountains of God, the redemption of our body. For by hope we are saved. But hope that is seen, is not hope. For that which a man seeth, wherfore doth he hope it? But if we hope for that which we see not; we expect by patience. And in like maner also the Spirit helpeth our incontinie. For, what we should pray as we ought, we know not; but the Spirit himselfeth for vs with groanings unspakeable. And he that searcheth the harts, knoweth vs what the Spirit desireth; because according to God he requesteth for the saintes. And we know that to them that love God, all things cooperate unto good, to such as according to purpose are called to be saintes. For whom he hath forknown, he hath also predestinate to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. And whom he hath predestinate: them also he hath called. And whom he hath called: them also he hath justified. And whom he hath justified: them also he hath glorified. What shall we then say to these things? If God be for us, whom can be against vs? He that spared not his owne sonne, but for vs al deliuerted him: how much more vs that died, yea that is risen alfo againe, vs who is on the right hand of God, vs who also maketh intercelson for vs. Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakedne? or danger? or persecution? or the sword? (as it is written, For we are killed for thy sake at the day: we are esteemed as sheep of slaughter.) But in all these things we overcome because of him that hath loved vs. For I am sure that neither death, nor life, nor Angells, nor Principalities, nor Poverys, neither things present, nor things to come, neither might, nor height, nor depth, nor other creature, shal b: able to separate
16. The Spirit gives testimony.) This place maketh not for the Heretics special faith, or their presumptuous certainty that every one of them is in grace: the testimony of the Spirit being nothing else, but the inward good motions, content, and consentment, which the children of God do daily feel more and more in their hearts by testifying them: by which they have as it were an affiancing of their favour towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

17. If they suffer.) Chastises pains or passions have not so satisfied for all, that Christian men be discharged of their particular suffering or tainting for any man's own part: neither be our pains nothing with respect to the attainment of heaven, because Christ hath done enough, but quite contrary: he was by his passion exalted to the glory of heaven: therefore were by compulsion or taking in the like passions, hail martyrs to be fellowes with him in his kingdom.

18. Conclude.) Our Adversaries ground hereon, that the works or sufferances of this life be not meritorious or worthy of life eternity, whereas the Apostle saith no such thing: no more then he saith that Christ's Passion be not meritorious of his glory, which I think they dare not much auouch in our Savious actions. He exprestly one, that the very afflictions of their own nature, which they suffer them or for them, be our short, momentane & of no account in comparison of the recompence which we (that have in heaven, no more in Jesus were Christ's paining or their own nature, compared to his glory, any work comparable: yet they were meritorious or worthy of heaven, & to be ours. And therefore to express true compation, here be faith, They are not condemned to the glory. He saith not, of the glory, as the Heretics falsely translate: though the Scripture speaketh not so also, when it tigrineth only a compation, as Pateri. in the greeke, Omne propter eum est * sa dixit. 3. Auguslbuli, id sequens. H. Hierom, non visiis habeas comparare. that is, No previous thing is virowne of vices, or to be compared with it. See the like Eze. 16, 20. Tob. 9, 8. But when the Apostle viw exprestly that they are condignae, worthy, or meritorious of the glory, he saith plainly, That our translation which properly is momentane and light, worketh also means exceeding an eternal weight of glory in it. The value of Christ's actions viw not of the length or greatness of them in itselfs, though so also they paid all mens doing out of the vices of the person. And to the value of ours alls viw of the grace of our adopcion, which maketh these actions that of their natures be not meritorious nor answerable to the joyes of heaven in them isles, to be worthy of heaven. And they might as viw prove that the works of time do not demote damnation; for, if not in the manner of the nature of the works, so also in the manner of the nature of the name of Hell: but because it hath a departiny or an aversion from God, be it neuer to a short, it determyn damnation, because it alwaies proceedeth from the enemy of God, as good works that be meritorious, procede from the childe of God.

26. By hope is said.) That which in other places be attributeth to faith, is here attributed to hope. For whensoever there be many causes of one thing, the holy viwrietas (as matter is ministered and occasion giveth by the doctrine then handled) sometime recite to it one of the causes, sometime to another not by naming one alone, to exclude the other, as our Adversaries expatiouy and ignorantly do argue: but as divers times and in divers places to express that, which in every discourse could not, nor needed not to be votered. In some discouerie, faith is to be recommenda in others, chariote in an other, hope sometimes, almes, mercies, els viwets, other vertues. One viw, Every one that believeth, is borne of God. 1. Jn. 5. 1. An other viw, Every one that believeth, is borne of God. 1. Jn. 5. 7. Sometimes, faith puniteth mans hart. 1. Pet. 1. 9. And an other time, Chariote remitteth sinnes. 1. Pet. 3. 8. Of faith it is said, The faithlieth by faith. Ro. 1, 17. Of chariote, We know not that we are tranfterred from death to life, because weasse time. 1. 1. 1, 18.

27. By thee is saved.) The Spirit deherveth.) And because the Text saith, against the Churchs tenen, as our new Maitiers nowe saue. They liued this text to prove the Holy Ghost not to be God, because he needed not to pray or ask, but he might command if he were God. Therefore S. Augustine expoundeth it thus, The Spirit prays, that is saueing and searcheth us to pray, and useth to pray of us. Augusl. de anima & eus orig. li. 46. 9. & ep. 111. c. 15.

28. Predestination.) Gods eternal foresight, looue, purpoot, predelition, and the doctrine of election of his deere children, and in time their calling, justifying, glorifying by Christ, as all other predestinations, here and intentions of his divine will and providence towards their salvation, ought to be reuerenced of al men with dreadfull humility, and not to be sought out or disputed on with presumption.
CHA. IX.

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utous boldnes and sardastie, for it is the guiltie that manye proud persons, both in this age and all ages, have by God's just judgment perished in, founding thereon most horrible blasphemies against God's mercy, nature, and goodness, and divers damnable errors against man's free will, and against all good life and religion. This high conclusion is here set downe for vs, that we may learn to know of vs without our salvation, by vs whose pride and presumption at our graces, graces, and workers do stand: by what an everlasting gracious determination, our redemption, which is in Christ, is vs, vs was designed: & to give God's inestimable thanks for our vocation and prerogative to the state we be in, before the leaves, vs who drowned no better then they, before the light of her mercy turning upon vs accepted vs, and fixed them. But this said eminent truth of God's eternal predestination hangeth (as vs are bound to believe under pains of damnation, whether vs understand how or no) & (as S. Augustine in his divine vortices writtern of the same: 'De gratia et lib. act. De aequo. & gratia. Ad sanctos. & fidei: simplicem.' definedeth, declareth, proveth, and concludeth, that it doth stand (as it) with man free will and the true libertie of his actions, and for that no man to be either ill or good, to sinne or vertue, to salvation or damnation, nor take away the meanes or nature of merites, and cooperation with God to our owne and other men's salvation.

11. I am sure.) This speech is common in S. Paul according to the latin translation, when he had no other assured knowledge but by hope: as Rom. 10.13. Tim. 1.15. Heb. 6.5. Where the Greek vord signifies only a probable persuasion. And therefore except he meant of him self by special revelation, or of the predestination in general, (as which two cases it may stand for the certitude of faith or infallible knowledge) otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also newer to sinne, or to have the gift of perseverance, and certain knowledge of his predestination; that is a most damnable false fiction and presumption, condemned by the Fathers of the holy Council of Trent. Suf. 8. 24. 13. 14.

No man ordinarily is sure of his salvation, but only in hope.

CHAP. IX.

With a predestination of his forefa runners is (left they should think him to rejoice in their pardon) he inundates the leaves to be reproved, although they come of Abrahams rathe, so saying to be the sons of God, good not by that, but by God's grace: and considering that all were one damned waffe, so by which grace the Gentiles to be made his people: and (as the prophets to have forsook them both. And she shall hence to be, that the Gentiles submiss them selve to the faith of Christ, which the leaves of the tree.

SPEAKE THE verity in Christ. I lie not, my conscience bearing me vvinthe in the holy Ghost, that I have great gladness & continual foroyv in my hart. For I visheth my selfe to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the lavy giving, and the sertuice, and the promisses: who are the fathers, & of whome Christ is according to the flesh, who is above all things God blessed for ever. Amen.

But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites: nor they that are the seed of Abrahamsal be children: but in fact that the seed be called were the.

The skin that is to say, nor they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seed. For the word of the.
promis'd on in this, according to this time of evil I come: and Sara shall have a son. 

† And not only she, but Rebecca also conceiving 10 of one copulation, of Isaac our father. † For when they 11 vvere nor yet borne, nor had done any good or evil (that the purpose of God according to election might stand) 

† nor of vvorke, but of the caller it was said to her: That 12 the elder shall serve the younger, as it is written: Jacob I loved, but Esau I hated.

† Vvhat shal vve say then? Is there iniquitie vvith God? 14 God forbid. † For to Moses he faith, I will have mercy on whom I will have mercy. 15 I will have mercy: and I will have mercy on whom I will have mercy. †Ther- 16 fore it is not of the vviiler, nor of the richer, but of God that hevveheth mercy. † For the Scripture faith to Pharaoh: That 17 so the very purpose have I raifed thee, that in thee I may shew my power, and that my name may be re- 18 nomed in the vvotele earth. † Therefore on 18 whom he vvill, he hath mercy: and whom he vvill, he doth

indurate.

† Thou salfest therefore vnto me: Why doth he yet com- 19 plaine? for who reffeth his vvill? † O man, who art 20 thou that dost anfwer God? Dost the vvorke lay to him that vvorought it: Why hast thou made me thus? † Or hath 21 not the potter of clay, pover, of the same maifie to make one vessele vvnto honour, and another vnto commonetie? † And 22 if God vvilling to shew vvrah, and to make his might 23 knewen, suffed in much patience the vveses of vvrah 'apte' to destrucc'sion, † that he might shew the riches of 23 his glorie upon the vveses of mercie vvhich he prepared vn- 

to glorie.

† Whom also he hath called, vs, not only of the Ieueves, 24 but also of the Gentiles, † as in Olee he faith, I vvill call that 25 which is not my people, my people: and her that was not beloved, beloved: and her that baith not obtained mercy, having obtained mercy. † And is it balbe, in 26 the place where it was said to them, you are not my people:there they shall be called the soames of the living God. † And Elaie crieeth for Israel, if the 27 number of the children of Israel be as the sand of the sea, the remains shall be sained. † For consuming a word, and abridging it in equitie: because a 28 word abridged is hal on our Lord make upon the earies. † And as Elay fore- 29 told, 'vnes the Lord of Sabauah had left vseede: we had been made like So- 30 dom, and we had been like as Goomorrah.

† Whath shal vve say then? That the Gentiles which pur-

sued not after justice, have apprehended justice, but the justice that is of faith. † But Israel in pursiung the lavy of ju- 31 stice, is not come vnto the lavy of justice. † Whvhy for Re: 32
cause not of faith, but as it were of works: for they have stumbled at the stone of stumbling; as it is written, Be bold and enter the gates of the King of glory; for he is the Avenger of them that feared him, and avenger of their cause. 

ANOTATIONS

CHAP. IX.

[Verse numbers and references have been added for context]

1. Anathema.] Anathema, by vice of Scripture is either that which by separation from the name of the Lord, and that which by death and condemnation of God. In this latter sense (according as St. Paul taketh it in I Cor. 16. If any man love not our Lord Jesus Christ, be he Anathema, that is to say, Avoid with him, Accursed be he, be ye not of him.) the Church and holy Councils use the word for a curse and execration against Heretics and other notorious offenders and blasphemers. Now how the Apostle, vth hing him feit to be Anathema from Christ to issue his Countrymen oule, did take this yvord, it is not a very thing to determine, I do thynke, i.e. desird onely to die for the salvation of others, that being very lot he might be kept from the fruition of Christ, yet he could be content to be so filled for to issue their foules. Others, that he wth hed what malediction or separation from Christ to sure that did not imply the distraction of God towards him, nor take away his loue toward God. This ony is certain that it is a point of unbreakable charitie in the Apostile breake, and a pattern to all Iesuons and Priestes, how to loue the saluation of the foule. As the yvord was vstered by Moyies when he said, Either for sinne is simple, or blue one of thy books.

2. Nat. of I. Thoughe the people of the Iews were many vayes honoured and privileged, and namely by Christes taking of them: yet the promis of grace and saluation was onely made to them, not to all them that carnally came of them or their fathers: Gods election and merces depending upon their oune purpose, vth, and determination, and not tied to any nation, familie, or person.

3. But in I. Thoughe the promis made to Abraham wth was not in Ismael, who wth was a sonne borne one by nature; but in Iacrof, who wth was a sonne obtained by promisse, faith, and miracle; and was a figure of the Churches children borne to God in Ismael. And Esaus the elder of the two, which according to carnal count should have had the preemience, that God in givyn grace to Iacob wth was not the temporal or carnal prerogatives of men or families.

4. But yet borne. By the same example of the two Ievvines, it is evident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods favour before others, or their owne merces: because God, when he made choise, and first loved Iacob, and refused Esaus, reproved them both, and the one no lisse then the other guilty of damnation for original sinne, which was alike in them both. And therefore wheresoever he might have repobated both, he fauour of mercie one, which one therfore, being as ill and as void of good as the other, must hold of Gods eternal purpose, merce, and election, that he was preferred before his brother which was elder then him self, and no vprobe them heif. And his brother Esaus the other side hath no cause to complain, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deterre, for although God elect eternally & giue his first grace without al merces, yet he deth not repobrate or hate any man but for sinne, or the fore-sight thereof.

5. Is there iniquity? Vpon the former discourse that of two persons equal, God calleth That God is not the one to merce, and leaueth the other in his sinne, one might interre that God vvere vniust, or an actiust, and an acceptor of persons. To which the Apostle answereth, that God were not septr of persons, nor indifferent in deede, but to vvie the matter where grace or saluation were due. As ions, is declared if two men be Christened with beneme wyn, & liue wyn, & God should giue beacon. By familiar ex- to the one, & the should damn the other, then were he vniust, partial, & forgetful of his pro- amplies. mist; but respecting or taking two, who both be worthy of damnation, or are before they be first called to merce; then the matter slangeth on mercie, and of the givers vniust and libertines, in which case partialistic hath no place. As for example.
5. fenced exampl5. es is of x two (2) debtors: the one forgiven all, and the other put to pay all, by the same creditor.

6. Preface. / and reprehend take not avsway free vswi, neither must any man be rechasted & deterre.

7. Our election or eduction is not of our selues, but of gods grace & mercy.

8. So likewise, God being al mankind and every one of the same in a general condemnation, and male of from, as by Adam, delivered from, and not other from.

9. And that he be delivered out of that common damnation, be delivered by grace and pardon, through the means and merits of Christ.

10. Such as be left in the common cause of damnation, can not complain, because they have these desiring for since.

11. VV e may not say that such be damned, because God did not pardon them, but because they had sin, and therefore deserved it.

12. That some should be damned, and not all pardoned, and other some pardoned rather then all condemned, it agreeable to God's justice & mercy: both which verses in God's providence towards us are recommended.

13. That Saul should be rather pardoned then Cain.

14. If we be further demanded why John rather then Thomas was executed: or Thomas rather then John pardoned: and that (the parties being otherwise equal) it hangs merely and vvholy upon the Princes vssl and pleasure.

15. In all this mercy of God towards some, and justice towards other some, both the pardoned vvorke by their owne free vswi, and thereby declare their salvation: and the other no lesse by their owne free vswi, without any necessitie, vvorke vvhickednes, and then selues and onely of them selues procure their owne damnation. Therefore no man may without blaspheme say, or can truly say, that he hath nothing to doe towards his own salvation, but vvholy liue, and think that he may liue without care or consideration of his end: be one way or the other, saying, I will be appointed to be fann'd, be it so: if I be one designd to damnation, I can not help the matter: come what come may. At these speachses and cogitations are sinfull & come of the enemie, and be rather ignes or reprobation, then election.

16. What of the vuiders? If our election, calling, or first comming to God, lay vwholy or principally upon our owne vswi, or vworke, or our vviling or endeavouring to be good, would servour without the help & grace of God, as the pelagians taught, then our election were wholly in our selues, vvhich the Apostle denieth, and then might all have, in example, if a husband man should say, If God vswi, I will be some young, if not, I can not make it, and so neglect to till his ground: he may be sure that he shall have none, because he wrought not with his own. An other man with his diligence in tilling and ploughing, and committeth the rest to God, he sendeth the fruite of his labours.

17. For what purpuse home I raised. He doth not say, that he hath of purpose raised, or once up to sinned, or that he was the cause of the same in his heart, or that he intended his damnation directly or absolutely, or any other wise but in respect of his desimer: but rather (as the Apostle saith after in this chapter of such hardened & obstinate offenders) that he with long patience & toleration expected his correction, and as S. Chrysostome interpretest.
interpreth this word, Enaianu) preferred him alio to repent, whome he might iustly have condemned before. In the 9 of Exodus, whences this allegacion is, verse readeth, Pharaoh, I have put or set thee up, as here, I have raiseth thee, that is to say, I have purposely advanced thee to be so great a king, and chosen thee out to be a notorious example both of the odious obstinacie that is in such whom I have for so great sines forfaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can induceth me to doe any thing therein that not fall to my glorie. Which is no more to say, but that God often for the punishment of nations, and to shew his justice and glorie, giveth wicked Princes vnto them, and induceth them with power and al prosperitie, and taketh his grace from them vpon their defects, hardeneth their hartes so, as they withstand and contemne God, and afflieth his people, in whose end and falleth her temporall or eternal, as the length God wil ever be glorified. Neither vould be either raisie or suffer any such, or giveth them power and prosperitie in this life, whereupon he knoweth they vll be vsor, but that he can worketh all that to his honour and glorie mary, that he afflieth not such rigorous justice on al that deserue it, that is his great grace and mercie. And that he exerciseth his justic upon some certain persons, rather then vpon other some of equal defects.that lieth wholly vpon his vvl, in whose judgement there be many things secreete, but no hing vniuist.

10. Whose shall they?

Here the Apostell sheweth the rashnes and presumptione of such poure wormes, as take them to question vnto God of their election or reprobation: as certaine impious Heretikes of our time have done, setting out: books farred with most blasphemous and erroinneous doctrine concerning this high and hidden mysterie, and have givene occasion to the ignorant which alwaies be curious, to sandle, and persiously to erre in these things, that are impossible to be understanded of any, or well thought of, but of the obedient and humble.

11. The potter.

This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his maker, why he giueth not one so great grace, as an other, or why he pardoneth not one as wel as another: no more than the cumber pot may challenge the potter why he was not made a drinking pot, as wel as an other. And therefore the Heretikes that extend this similitude to prove that man hath no free will, more then a piece of clay, doe vniustely and deceitfully apply the example. Especially when we may see expressly in the booke of Exozius, that Pharaoh notwithstanding his inordinate hart, had free will: where both it is said, He would not disuse the people: and, He inordained us vnto our hart self. Ex. 8.17, and (in the Hebrew) v. 11. & v. 21, & 25. & 28. And this Aposelle also verieth, that a man may deeme him self from the nithe, and so become a vntel of hounour in the house of God.

CHAP. X.

The Law was not (as the teares ignorant seale supposeth) for them to ingulde those foules by it considering that they could not fulfill it: but to bring them to Christ to believe in him, and so for his sake to be ingulde in the grace of God: as according to Moses saying, and the Apostell pronouncing: that so the Gentiles also (according to the Prophets) hearing and believing might come to ingulde the teares in the same time (though uncertainly) remaining unceremonious.

1. REITHREN, the vvl of my hart surely and prayere to God, is for them vnto saluation. ¶ For I give them testimonie that they haue zeale of God, but not according to knowledge. ¶ For, not knowing, the iustice of God, & seeking to establishe their owne, they haue not been sufficent to the iustice of God. ¶ For the end of the Law is Christ vnto iustice to euery one that beleueth.
The Epistle of S. Paul

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The justice of the Law. Moses wrote, that, which is of the Law, he that hath done is shall live in it. But the justice, which is of faith, faith thus, says not in thy bart, but he that believeth shall be saved, that is to bring Christ down. Or whoever believeth in the depth that is to call Christ againe from the dead. But 8 what faith the Scripture? The word is nigh, in thy mouth, and in thy bart, this is the word of faith which we preach. For if thou confesse with thy mouth our Lord Jesus, and in thy bart believeth that God hath raised him vp from the dead, thou shalt be saved. For with the heart believeth into justice; but with the mouth confession is made to salvation. For the Scripture faith: Verboener believeth in him, shall not be confound. For there is no distinction of the Law and the Greek: for one is Lord of all, riche tovard all that inuocate him. For every one Verboener shall inuocate the name of our Lord, shall be saved. How then shall they inuocate in whom have not believed? Or howv shall they believeth him they have not heard? And howv shall they heare without a preacher? But howv shall they preache unless they 15 be fent as it is written: Howv beautiful are the feet of them that evangelize good things? But all do not obey the Gospel. For Edow faith, Lord, who hath believeth the hearing of vs? Faith then, is by hearing: and hearing is by the word of Christ. But I say, have they not heard? And certes into al the earth hath the sound of them gone forth: and into the ends of the world the wordes of them. 17

But I say, hath not Israel known. Moses first faith, 19 I will bring you to a nation in that which is not a nation: in a solemn nation, I will drive you into anger. But Edow is bold, and faith, 20 found of them that did seek me: openly I appeared to them: that aside not of me. But to Israel he faith, At the day he spied my bands to a people 21 that believeth not, and contradicted me.

Annotations

Chap. X.

Gods justice, & the levev owne justice. Inuicte of faith.

s. The injustice of God. The justice of God is, that which God giueth vs through Christ, the levev owne or proper justice, is that which they did or challenge to have of them selues and by their owne strength, holpen onely by the knowledge of the Law without the helpe or grace of Christ.

6. The injustice of faith. The injustice which is of faith, reacheth to the life to come, making man afflied of the truth of such Articles as concern the same, as, of Christs Assencion to be vnesenes, of his Descending to Hel. of his comming downe to be incarnate, and his Resurrection and returne againe to be glorified: by which his actions we be pardoned, justified, and saued, as by the Law we could never be.
CHAP. XI.

TO THE ROMANS.

1. The word of faith. The word of faith is the whole Law of Christ, concerning both
life and doctrine, grounded upon this, that Christ is our Saviour, and that he is risen again.
Now this faith must be believed in the heart, and also confessed by the mouth:
for though a man be justified inwardly when he hath the vertue of faith, hope, and char-
ity from God; yet, if occasion be given, he is also bound to confess with his mouth, and
by all his external actions, without shame or fear of the world, that which he inwardly
believeth; or else he can not be saved. Yea, which is against certain old Heretikes that
taught, a man might say or do what he would, for fear or danger, so that he kept his
faith in heart.

2. Hever (had they innocent?) This maketh not (as Heretikes pretend) against inocu-
atation of Saints: the Apostle saying nothing else, but that they can not innocate Christ as their
Lord and Master, in whom they do not believe, and whom they never heard of. For
he speaketh of Gentils or Pagans, who could not innocate him, unless they did first be-
lieve in him. To the due innocation of Christ, we must know him and our duties to him.
And so it is true also that we can not pray to our B. Lady nor any Sainct in heauen, til we
belieue and know their persons, dignitie, and grace, and that they can helpe vs. But
if our adueraries thinke that we can not innocate them, because we can not believe in
them: let them understand that the Scripture withal also this speech, to believe in men:
and it is the very Hebrew phrase, which they should not be ignorant of that brage thereof so
much. Exod. 16. 18. They believed on God, and in Moses, and in the Prophet, and in the Hebreue.
Exod. 14. And the ancient fathers did read in the Creed indifferently, I believe in the Catholicke
Church, and, I believe the Catholicke Church. Can. Nic. and Epiphan. in fine Apostol. Hieron. const.

Consulter des Eglises. de France.

11. vnaise they be (et.) This place of the Apostle incondemneth all the preac-
chings, writings, ordinances, innocations, superstitions, and heresies of Church, pulpit, and
whatsouere new Evangelists have intruded them selves and entred into by the window.
For the apostles rebuke one from the heighest to the lowest, and say, prophane man, be
and vniure, being never lawfully called. Which is so evident in the Heretikes of our daies
that the Calumny professe it in them selves, and say that there is an exception to be
made in them, because they found the flate of the Church interrupted.

20. That of keeued. That Christ was found of those that never asked after him, it pro-
oueth that the first grace and our first justification was without merits. That God called us
continually and earnestly by his prophets and by other his signes and wonders, upon the
Jewes, and they were good: free will is proved, and that God would have men saved,
and that they be the cause of their owne damnation them selves.

1. Say them: Hath God reected his peo-
pel? God forbid. For I alfo am an Israelite,
of the seede of Abraham, of the tribe of
Benjamin. God hath not reected his
people which he foreknewe. Or knovv
you not in Elias why the Scripture saith:
hovv he requesteth God against Israel?

3. Lord, they have slaine thy
Prophets, they have digged downe thine altars:

4. I am left alone, and they seek my life. But which faith the dinine
answer.
THE EPISTLE OF S. PAUL  
Ch. XL.

I have left me seven thousand men, that have not bowed their knees to Cæsars. So therefore at this time also, there is remaisne fauied according to the election of grace. And if by grace: "not now of works: otherwise grace is not grace."  

That which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded. As it is written: "God hath given them the spirits of compunction to be their crying: and for a trappe and for a scandal and for a retribution vnto them." And David saith: "Be their table made for a snare: and for a trappe and for a scandal and for a retribution vnto them."  

I say then, have they stumbled, that they should fall? God forbid, but by their oﬀence, salvation is vnto the Gentiles, that they may emulate them. And if the oﬀence of them be the riches of the vworld, and the diminution of them: the riches of the Gentiles: how much more the fulnesse of them?  

For to you Gentiles I say, as long verely as I am the Apostle of the Gentiles, I will honour my ministerie. If by any means I may prouoke my flesh to emulation, and may see of them. For if the losse of them be the recompence of the vworld: what shall the receuieu be, but life from the dead? And if the first fruite be holy, the masse also: and if the roote be holy, the boughs also.  

And if some of the boughs be broken, and thou whereas thou vaist a vvilde olie, art graﬀed in them, and are made partakers of the roote and of the fulnesse of the olie, glorie not against the boughs. And if thou glorie: not thou bearest the roote, but the roote thee. Thou saiest then: The boughs were broken, that I might be graﬀed in. Vvell: "because of incredulitie they were broken, but thou by faith dost stand: be not to highly vvile, but see of them. For if God hath not spared the natural boughs: lest perhaps he will not spare thee neither. See then the goodnes and the seueritie of God: vpó them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnesse, otherwise thou also shalt be cut of. But they also, if they do not abide in incredulitie, shalt be graﬀed in. For God is able to graﬀe them in againe. For if thou vaist cut out of the natural vvilde olie, and contrarie to nature vaist graﬀed into the good olie: howv much more they that are according to nature,
nature, shall be grafted into their owne olive? † For I vvil not have you ignorant, brethren, of this mysticke (that you be not vvile in your selues) that blindnes in part hath chaunced in Israel, vntil the fulnesse of the Gentiles might enter: † and so al Israel might be sauned, as it is vvritten: There shall come out of Sion he that shall deliver, and shall anuer impuicte from Jacob. † And this to them the testament from me: vvhen I shall haue taken away their finnes. † * According to the Gospel in deede enemies for you: but according to the election, most deere for the fathers. † for vvithout repentance are the gifts and the vocation of God. † for * as you also sometime did not beleue God, but now have obtained mercie because of their incredulitie: † so these also now have not beleued, for your mercie, that they also may obtiene mercie. † For God hath cloccluded al into incredulitie, that he may haue mercie on al. † * O depth of the riches of the vvisdom and of the knowledge of God: how incomprehensible are his judgements, and his vvaiies vnsearchable? † for * who haue knowven the minde of our Lord, or who haue been his counseler? † Or who hath first giuen to him, and retribution vshal be made him? † For of him, and by him, and in him are al things: to him be glory for euer. Amen. —

ANNOTATIONS

1. Senex thousand! The Heretikes alledge this place and example very imperinently to prove that the Church may be wholly secrete, hid, or unknonwen, for though the faithful were forced to keepe close in that perfection of Achab and Jezabel, which was onely in the kingdom of the ten tribes, that is, of Israel: yet at the very same time, in Hierusalem and all the kingdom of Juda, the external vvorship and profession of faith was open to all the world, and weel knonwen to Elias & the sai biful, so many, that * the very soildiers only were numbered above ten hundred thousand. Besides that there is a great difference betweene the Christian Church and the Levites, ours resting upon the better promises then theirs. And we will not put the Protestant to prove that there were 7000 of their sect, when their new Elias Lutheran: but let them prove that there were few, or any one, either then or in all ages before him, that was in all points of his beleefe. Heretikes there were before him, as Lomian, Vigilantius, Helvidius, Vvidae &c: and with him, Zwinglius, Caluin, &c. Vwho beleued as he did in some things, but not in al.

2. Nat now of worke. If salvation be attributed to good worke done of nature without faith & Gods helpe, the same can not be of grace. For such worke doth exclude grace, favours, and mercie: one challenge only of deme, and not of grace. † Therefore take heed here of the Heretikes expostion: but wearewell exclude Christian mens worke from necessitie or mercie of salvation, which are done vvith and by Gods grace, and therefore easilie consist vvith the same, and be joyed vvith Gods grace as causes of our salvation. Our Adversaries are like to Patercaries, ever taking quid pro quo, either of ignorance, or of intent to decease the simple.
God is not author off aine.

Apostrophical explication of the text, concerning the Jews and Gentiles, their standing, falling, rising again, &c.

How far to deal and to know, in the doctrine of predestination.

The Heretics writings of predestination.

The second part of this Epistle, moral.

The Epistle vp to the Sunday after the Epiphania.

None must presume to meddle about the measure of God's gift, or out of the compass of his state and vocation.

BESCH YOUTH THEREFORE BRETHREN BY THE MERCE OF GOD, THAT YOU EXHIBITE YOUR BODIES, a living host, holy, pleasing God, your reasonable seruice. And be not conformed to this world: but be reformed in the newness of your minde, that you may prove what the good, and acceptable, and perfect vil of God is. For I say by the grace that is given me, that all that are among you, not to be more

CHAP. XII.

He exhorteth them to mortification of the body, 1 to remonstration of the minde, 2 to keeping of vsinnes by humiliation, 3 to the right using of their gifts and sallutions, 4 to many other good actions, 5 and specially to loving of those enemies.
more will then be behooved to be will, but to be will vnto sobriety, * to every one as God hath deuised the measure of faith. † For as in one body we have many members, but all the members have not one action: † to we being many, are one body in Christ, & each one an others members. † † And having gifts, according to the grace that is given vs, differeth, either † prophecy according to the rule of faith, † or ministerie in ministring, or he that teacheth in doctrine, † he that exhorte thin exhorting, he that giueth in simplicity, he that ruleth in carefullness, he that sheweth mercy in cheerefulness. † † Love without simulacrum. Hating evil, cleansing to good. † Lusting the charitate of the brotherhood one toward another. † with honour preventing one another. † In carefullness not slothful. In spirifuerent. Servanning our Lord. † Rejoycing in hope. Patient in tribulation. Inflant in prayer. † Communicating to the necessities of the saintes. Pursuing hospitalitie. † † Bleisse them that persecute you: bleisse, and † curse not. † To rejoyce with them that rejoyce, to weep with them that weep. † Being of one minde one toward another. Not minding high things, but conspiring to the humble. † † Be not will in your own conceite. † To no man rendeing euil for euil. Praiding good things not only before God, but also before al men. † If it may be, as much as is in you, having peace with al men. † Not reuenging your selues my decrees, but giue place vnto euirth, for it is written: Revenge to me: I will revvard, faith our Lord. † but if thine enemy hunger, giue him meat: if he be thirsty, giue him drinke: for doing this, thou shalt beasopes. les of fire vpon his head. † Be not overcome of euil, but overcome in good the euil. †

Annotat ions

Cha. XII.

The body charified by praacre is a graceful sacrifice.

The Apostolical rule or analogy of faith.
before the faith was preached among the Gentiles: by which not only every other inferior teachers doctrine was tried, but at the Apostles, and Evangelists preaching, writing, interpreting (which is here called prophesying) were of Gods Church approved and admitted, or disapproved and rejected. This form, by mouth and not by Scripture, every Apostle delivered to the countrie by them convened. For keeping of this forme, the Apostle before passest the Romans, and afterward earnestly warneth them by no means pleasant preaching to be drawn from the same. This he commended to Titus, calling it his Preceptum. For not holding this fast and sure, he blasphemeth Titus, 1 Tim. 4, the Galatians, further also denouncing to him self or an Angel that should write, teach, or expound against which they first received, Anathema, and commanding always to beware of them that taught otherwise. For fear of relating this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labours, he went to conferre with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councils, and their faceoff by their example. For the holding of this Rule, and by the meaasure thereof, were all the holy Scripture written, for and by the same, all the glorious doctors have made their sermons, commentaries, and interpretations of Gods word: al writings and interpellations no otherwise admitted nor deemed to be of God, but as they are agreeable to this Rule.

And this is the true Analogue and measure of faith, set downe and committed to vs every where for the Apostles tradition: and not the phaistakale rule, or rather rules of faith, many and divers one from another.

The Heretikes phaistaka rule, or rather rules of faith, many and divers one from another.

Chap. XIII.

To yield obedience and all other doyters unto Gods laws: 1. to love their neibour which is the fulfilling of the Law: 1. and specially to consider, that were being the time of grace, vse not, doe nothing that may not be done by day light.

E T every soule be subjicet to higher powers, 1 for there is no power but of God. And those that are of God are ordained. 1 Therfore be that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to them selves damnation. 1 For princes are not feare to the good worke, but to the evil. But wilt thou not feare the power? Doe good: and thou shalt have praise of the same. 1 For he is gods minister vnto thee for good. 4 But if thou doe evil, feare, for he beareth not the sword without cause. For he is Gods minister: a retiger vnto vvrath, to him that doeth evil. 1 Therfore be subjicet of necessitie, not only for vvrath, but also for conscience sake. 1 For therfore you giue tributes also, for they are the ministers of God, feruing vnto this purpsoe. 1 Render therefore to al men their 7 devy: * to vwhom tribute, tribute: to vwhom custome, custome: to whom yeare, yeare: to vwhome honoure, honoure. 1 Ovve 8
no man any thing: but, that you love one another. For he that
loveth his neighbour, hath fulfilled the law. ¶ For, Thou
shalt not kill, neither shalt thou commit adultery, neither shalt
thou steal, neither shalt thou bear false witness, neither shalt
thou do any evil, and if there be any other commandment: it is
comprised in this word, Thou shalt
love thy neighbour as thy self. ¶ The love of thy neighbour,
yeareth no evil. Love therefore is the fulness of the law. ¶

And that knowing the season, that it is now the houre
for vs to rise from sleepe. For now our salvation is nearer
then when we beleue. ¶ The night is passed, and the day
is at hand. Let vs therefore cast of the yvorke of darkness,
and doe on the armour of light. ¶ As in the day let vs vvalke
honestly: not in banketings and drunkenesse, nor in chamber-
ings and impudicities, nor in contention and emulation:

but doe ye on our Lord Iesus Christ, and make not
provison for the flesh in concupiscences.

ANNOTATIONS
CHAP. XIII.

1. Every soule be subject. ¶ Because the Apostles preached libertarian by Christ from the yoke
of the law and servitude of sinne, and gave al the faithful both example and command-
ment to obey God more then men, and withal ever charged them expressly to be obedient
and subject to their Prelates as to them which had care of their souls and were by the
Holy Ghost placed over the Church of God: there were many in those daies newly con-
verted, that thought them selues free from all temporal Potestats, carnal Lodes, and hu-
manc creatures or powers: Whereupon the bondman took him selfe to be loose from his
servitude, the subject from his suzerain, were he Emperour, King, Duke, and all suche
were our absolute free men. And therefore God to traverse for ever, specially the Princes of those daies being Heathens and per-
secutors of the Apostles, and of Christifes religion. For which cause and for that the
Apostles were unlawly charged of their Adversaries, that they withdrew men from order
and obedience to Civil lawes and Officers: ¶ Paul here (as Peter doth) Chap. 2: eleuthet himselfe, and expressly chargeth every man to be subject to his temporal Prince
and Superiour: Not every man to all that he in Office or Superiourity, but every one to him
whom God hath put in authoritie over him, by that he is his Master, Lord, king, or such
like. Neither to them in matters of religion or regiment of their soules (for most parte were
pragans, whom the Apostles could not will men to obey in matters of faith) but to them in
such things only as concern the publique peace & Policie, and what other causes so ever
consist with Gods holy will and ordinance. For against God no power may be obeyed.

2. No power but of God. ¶ Chrysostome here noteth, that power, rule, & Superiourite,
is Gods ordinance, but not enfores Al Princes: because many may usurpe, who reign by
his permission only, and by his appointment; and actions that every one doeth in and
by his souveraine power, as Iulians apostasie and affliction of Catholikes, I have sopra-
mical oppression of the Israelites, Achabs perccution of the Prophets, Xeross executing
of the Apostles, Herods and Pilats condemning of Christ: also which Gods permitted
them, by the Abuse of their power to accomplish, but they were out of the compass of his
cauing and ordinance.

3. They that refuge. ¶ Who whatsoever refugeth or obeyeth not his lawfull Superiour in those
cauet where he is subject whereon, with the rest of Gods appointment, & innocent deadly,
and in the owne land. As it was both in this world by his superiour, and by God's law
in the next life, for in temporal government and causes, the Christians were bound to confe-
cience to obey their Heathen Emperours: though on the other side, they were bound vnder
paine of damnation to obey their Apostles and Prelates, and not to obey their kings or
Emperours

In what successsual power is of
God.
Emperors, in matters of religion. Whereby it is clear that when we be commanded to obey our superiors, it is meant alwayes, and only in such things as they may lawfully command, and in respect of such matters wherein they be our superiors.

The Apostle speaketh of temporal powers.

The obedience of Catholics both to Spiritual and Temporal Superiors.

The Clergy exempted from tribute.

5. Augustines conversion.

ND him that is vveake in faith, take vn-1 to you: not in disputations of cogitationis.

† For one beleeveth that he may "eate al 2 things: but he that is vveake, let him eate hervbes. † Let not him that eateh, despise him that eateh not: and he that eateh not: let him not judge him that eateh. for God hath taken him to him. † Vho art thou 4 that judgest an other mans servaunt? To his owne Lord he standeth or falleth, and he shal stand: for God is able to make him stand. † For one judgest "betrveene day and day: and an other judgest every day. let every one abound: in his owne sense. † He that respecteth the day, respesteth to our 6 Lord.
Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. * For none of vs liueth to him self: & no man dieth to him self. * For whether vs liue, we liueto our Lord: or whether we die, we die to our Lord. Therefore whether vs liue, or whether vs die, vs are our Lords. * For to this end Christ died and rose againe: that he may have dominion both of the dead and of the living.

* But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother: For * vs shall all stand before the judgement seate of Christ. * For it is vs written, * Line, faith our Lord, that every knee shall bow to me, and every tongue shall confess to God. * Therefore every one of vs for himself shall render account to God. * Let vs therefore no more judge one another. but this judge we rather, that you put not a stumbling blocke or a scandal to your brother. * I knowv and am persuaded in our Lord Iesus Christ, that nothing is common of itself, but to him that supplieth, anything to be common, to him it is common. * For if because of meate thy brother be grieved: now thou vvalkest not according to charitie.

* Do not vvhith thy meate destroy him for vs Christ died. * Let not then our good be blasphemed. * For the kingdom of God is not meate and drinke: but justice, and peace, and joy in the holy Ghost. * for he that in this serueth Christ, pleaseth God, and is acceptable to men. * Therefore the things that are of peace let vs pursuie: and the things that are of edifying one toward an other let vs keepe. * Destroy not the worke of God for meate. * All things in deed are cleane: but it is ill for the man that eateth by giving offence.

* It is good not to eate flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakened. * Hast thou faith? haue it vs with thy self before God. Blessed is he that judgeth not him self in that vs which he approveth. * But "he that discerneth, if he eat, is damned: because not of faith: for * all that is not of faith, is sinne.

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**Annotations**

1. *Eternal things.* ) By similitude of vworke the simple are sone deceived, and Heretike make their vauntage of anything to reduce the vunlearned. There were divers meates for forbidden in the Lavy of Muyters, and for signification made and counted vuncleane, whereof
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The Apostles meaning about not eating or not eating some meats.

The Heretics fondly abuse this place against the faiths of the Church.

Polish Heretics see not the difference of things.

Definition of diets.

The text explicated concerning every mass offence in judicial meats and drinks.

Not eating, but disobedience damnable.

To doe against our conscience, is sinne.

What actions of infidels are sinne, and what are not.

Chap.
Chap. XV.

He proceedeth to make pasas betweene the Christian Gentiles and Jews. 1. With this resolu- tion, that the Jewes should not of proomise in deed, but the Gentiles also of mercie, and for such by the Scriptures. 2. Then drawing to an end, he exorcisth him self to the Romanes for vtrusting them unto them; 3. hoping more at length to see them, after that he had been at Hierusalem, 4. wherewith also he requites their praises.

1. And vve that are the strog, must sustaine the inifmitie of the vveake, &c not please our selues. 5. Let every one of you please his neighbour vnto good, to edification. 6. For Christ did not please himself, but as it is written, The reproches of them that reproached thee, fell upon me. 7. For whatsoever things wereuer have been written to our learning they are written, that by the patience and consolation of the Scriptures, vve may have hope. 8. And the God of patience and of comfort give you to be of one minde one towad an other according to IEsVs Christ:

2. That of one minde, with one mouth you may glorifie God and the Father of our Lord IEsVs Christ. 9. For the which cause receive one an other: as Christ also hath receiued you vnto the honour of God. 10. For I say Christ IEsVs to have been minister of the circumcision for the veritie of God to conforme the promises of the father. 11. But the Gentiles to honour God for his mercie, as it is written: Therefor, vve should conforme to thee in the Gentiles & Lord, and vve should sing to thy name. 12. And againe he faith, Rejoyce ye Gentils with his people. 13. And againe, Praise ye Gentils our Lord: and magnifie him al ye peoples. 14. And againe Elsie faith, There shall be the name of Ieffe: and he that shall vpe to rule the Gentils, in him the Gentils shall hope. 15. And the God of hope replenish you with al joy and peace in beleewing: that you may abound in hope, and in the vertue of the holy Ghost.

16. And I my selfe also, my brother, am assured of you, that you also are ful of loue, replenished with al knowledge, so that you are able to admonish one an other. 17. But I have vritten to you brethren more boldly in part, as it were putting you in remembrance: for the grace which is given me of God, 18. to be the minister of Christ IEsVs in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy Ghost.
THE EPISTLE OF S. PAUL

CHA. XV.

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Ghoft. † I haue theryfore glorie in Chrift lësvs towvard 17 God. † For I dare not speake any of thos things vwhich 18 Chrift wورketh not by me for the obedience of the Gentils, by vword and deeds, † in the verture of signes and vnowleders, 19 in the verture of the holy Ghoft: so that from Hierusalem round about vnto Illyricum I haue replenished the Gospel of Chrift. † And I haue so preached this Gospel, not vwhere 20 Chrift wwas named, lest I shoule build vpon an other mans foundations: † but as it is vvritten, They to whom it hath not been 21 preached of him, shall see: and they, that haue not heard; shal understand.

† For the vvhich cause also I vvys hindered very much from 22 comming vnto you. † But now haue no longer place in 23 these countries, and having a desire to come vnto you these many yeres now passed: † vvhen I shal begin to take my 24 journey into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enjoyed you. † Now therefore I vvil goe vnto Hierusalem to ministre to the † saintes. † For Macedonia and Achaia haue liked 26 vvto make some contribution vpon the poore saintes that are in Hierusalem. † For it hath pleased them: and they are 27 their demters. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to ministre vnto them. † This therefor vvhen I shal haue accopiied, 28 and signe them this fruit, I vvil goe by you into Spaine.

† And I know that comming to you, I shal come in a 29 boundance of the blessing of Chrift. † I beseeche you thersore brethren by our Lord lësvs Chrift, and by the churitie of the holy Ghoft, that you † helpe me in your praiers for 30 me to God, † that I may be deluiered from the infidels that are in Ievvrie, and the oblation of my seruice may become acceptable in Hierusalem to the saintes, † that I may come to 32 you in ioy by the vvil of God, that I may be refreshed vvth you. † And the God of peace be vvth you all. Amen.

CHAP. XVI.

He commendeth the baver Phobi to the Romans, 2 and him self to many there by name.

† he declareth the doctrine vwhich the Romans had learned, to be the same 30 to knowe Sedarea. 31 he doth vnspeak the commendations of all the Churches and of certayne persons by name: 33 and concluded.
TO THE ROMANES.

Ch. XVI.

N D I commend to you Phœbè our sister, who is in the ministersie of the Church that is in Cenchris: that you receive her in our Lord as it is vworthie for saincts: and that you assist her in whatsoever busines she hal neede you, for she also hath assisted many and my self.

† Salute Prisca and Aquila my helpers in Christ I s s v s.

(† who for my life have laid downe their neckes: to who not I only giue thankes, but also al the Churches of the Gentiles) † and their 😘扛 domestical Church Salute Epænetus my beloved: who is the first fruit of Asia in Christ. † Salute Marie who hath laboured much about vs. † Salute Andronicus and Iulia my cosins and fellov captives: who are noble among the Apostles, who also before me vvere in Christ. † Salute Ampliatus my best beloved in our Lord.

† Salute Vrbanus our helper in Christ I s s v s, and Stachys my beloved. † Salute Apelles approved in Christ. Salute them that are of Aristobulus house. † Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. † Salute Tryphæna and Tryphosa: who laboured in our Lord. Salute Persis the beloved, who hath much laboured in our Lord. † Salute Rufus the elect in our Lord and his mother and mine. † Salute Alyncrius, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are with them. † Salute Philologus and Iulia, Nereus, and his sister and Olympias: and all the saincts that are with them.

† Salute one an other in a holy kisse. All the churches of Christ salute you.

† And I desire you brethren, to marke them that make diffusions and scandals contrarie to the doctrine which you haue learned, and avoid them. † For such doe not serve Christ our Lord, but their owne belly: and by suche speaches and benedictions reduce the hartes of innocents.

† For your obedience is published into every place. I rejoice therefor in you. But I would have you to be wise in good, and simple in euil. † And the God of peace crush Satan under your feete quickly. The grace of our Lord I s s v s Christ be vwith you.

† Timothee my coadiutor salureth you, and Lucius, and Iason, and Sosipater, my kinsmen. † I Tertius salute you, that wrote the epistle, in our Lord. † Caius mine host, and
the whole Churches, gluteth you. Erastus the Cofferer of the citie, saluteth you, and Quartus, a brother. The grace of our Lord Jesus Christ be with you all, Amen.

And to him that is able to confirm you according to my Gospel and preaching of Jesus Christ, according to the revelation of the mystery from eternal times kept secret, which now is opened by the Scriptures of the prophets 26 according to the precept of the eternal God, to the obedience of faith known in all Gentiles, to God the only wise 27 through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

**Annotations**

16. *Sed neque uno alterius.* Neuer Seemall others made more foule or hard fault to prove or defend falshood, then the Protestants: but in two points about S. Peter specially, they passe even them patibules in impudencie. The first is, that they hold he was not preferred before the other Apostles, which is against all Scriptures most easily. The second is, that he was never at Rome, which is against all the Ecclesiastical histories, at the Fathers Greeke and Latine, against the very sense and sight of the monuments of his Sainct, Sepulcher, doctrine, life, and death there. Greater evidence certes there is thereof, and more weighty slemome, then of Romulus, Numa, Caesars, or Ceasars, being there; yet were he a very brutish man, that would deny this to the diuiderect of so many writers and the whole world. Much more monstruous it is, to have any deny the other. Theodoret faith he was there, writting upon this chapier. Prosper also *caurumia de magistrat in primopius.*

That S. Peter was at Rome.


See the Anno-

Babylon i. c. 1. Euseb. li. s. c. 10, 12. Enul. Some of their ret the time and cause of his first going thither; some, how long he lived there; some, the manner of his death there: some, the place of his burial: and al, that he was the first Bishop there. How could so many of such vieted and spirit, soreece the Apostles time deceive or be deceived? how could Calvin and his, after fifteen hundred yeares know that which none of them could see?

Some great argument must they needs haue to confute the credite of the vnnoie world.

The Protestants This of truth is here their argument, neither have they a better in any place, to wit, If S. Peter were at Rome, he had bene at Rome. S. Paul would have saluteth him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disprove an antiquity by? Any man of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Ciue, either for persecution or business, when this epistle was written, (for he was often out as S. Epiphanius declareth) & so the omitting to salute him, can prove no more, but that then he was not in Rome. But it proves not so much neither, because the Apostle might for respect of his dignite and other the Churches affaires, write vnto him special letters, & so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclined to S. Peter, to be delivered by his messengers to the whole Church of the Romanes in some of the members? It is very possible it was recommended to some one principal man or other that it is not here named: and twenty sences there may be unknown to vs. Why he saluted him not, but so cause vs why our Adherents upon shuch frudulous reasons should reproue an approveth truthe. For even as well might they say that S. John was never at Ephefas, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romanes ease and faith of Peter, which they (as all herebefore)
CHA. XVI. TO THE ROMANESE.

The Hesa-
tikes hatred
of the Ro-
mane See.

13. The Hes-
tikes hatred
of the Ro-
mane See.


Hereof, and by the common voice of the first Christians, who had special

Orig. in regard of justice and peace among them selves, and for signe and protestation thereof, kissed one

16. ad Rei. an other, came our holy ceremonial of giving the Pas, or killing one an other in the Sacrifice

of the blessed Masse.

17. To mark them.

He carefully warneth them to take heed of seditious howlers of sectes and dissension in religion, and this ever to be their mark, if they should teach or move them to anything which was not agreeable to that which they had learned at the communion: not to examine our bidding them to examine the case by the Scriptures, but by their first forme of faith and religion delivered to them before they had or did read any booke of the new Testament.

18. That their owne bloody.

How, vnder Heretikes pretend in vwords and external show of their owne core, in deed they seake but after their owne proffite and pleasure, & by the Apoilles to voluptuous owne testimonie, we be warranted so to judge of them as of men that in deed have no religion nor confidence.

10. Your obedience.

Against Heretikes and their illusions, there is no better way then in simplicitie to cleare vnto that which hath been taught before: for the which the Romanes obedience is much commended. See Amos. upon the first chap. verf. 5.
THE ARGUMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

O V V S. Paul planted the church at Corinth, continuing there a year and an half together, ver. 18. After that, when he was at Ephesus, ver. 19, about the end of the three years that he abode there, he wrote this first Epistle to the Corinthians. For even as S. Luke saith ver. 19, when these things were ended, Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to go to Hierusalem: so likewise doth S. Paul; himselfe ver. 20, I will come to you in Achaia when I shall have gone over Macedonia, for I will go over Macedonia but I will tarry at Ephesus until Pentecost.

The matter that he writeth of, is not one, as in the Epistle to the Romans, but divers, partly such faults of theirs, as were signified unto him by them that were of Chloe; ver. 11, partly such questions, as they sent unto him of. And concerning the things that you writeth to me, ver. 7, I do as it seemeth, divide the Epistle into these two parts. Or, to put all together, he writeth of eight things: 1 Of certaine schismes beginning among them, by occasion of certaine preachers, ver. 5. 2 Of an incestuous fornicator, and some that went to law before infidel judges, ver. 5. 3 Of Matrimonie and Concupiscence, ver. 7. 4 Of matters sacrificed to idols, ver. 9. 10. 5 Of his Traditions, ver. 11. 6 Of the Gifts of the Holy Ghost, ver. 12-13. 14. 7 Of the Resurrection, ver. 15. 8 Of the Contributions that are gathered of the Gentiles, to succour the Christian Servants at Hierusalem, ver. 16.
THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After salutation, a kneeing acknowledged the grace of their Churchs, to be debarred from their solemnical washing against one an other in their baptisses (saying that those must be put out in Christ for their baptisme) &c. and in these preachers, who in the word of ordinances and in the preaching of the Cross, and hereby God gave them the sword of the spirit, and therefore one Christian found the same: so being God of purpose chose these contemplications, that he himself might have the glory.

A V L called to be an Apostle of Iesus Christ, by the vviil of God, and Sathenes a brother, to the Church of God that is at Corinth, to the sanctified in Christ Iesus, called to be saints, vviil that inuocate the name of our Lord Iesus Christ in euery place of theirs and ours.

† Grace to you and peace from God our father and our Lord Iesus Christ.

† I giue thanks to my God alwaies for you for the grace of God that is giuen you in Christ Iesus, † that in all things you be made rich in him, in al vterance, and in al knowledge, († as the testimonie of Christ is confirmed in you,)

† so that nothing is wanting to you in any grace, expecting the revelation of our Lord Iesus Christ, † vviil who also vviil conforme you vnto the end vviil without crime, in the day of the comming of our Lord Iesus Christ. † God is faithful: by whom you are called into the soviete of his sonne Iesus Christ our Lord.

† And I beseeche you brethren by the name of our Lord Iesus Christ, that you al ways one thing, and that there be no schisimes among you: but that you be perfect in one sense,
in one knowrldge. † For it is signified vno to me (my bre-
thren) of you, by them that are of Chloe, that there be con-
tentions among you. † And I meanethis, for that every one 12
of you faith, =I certes am Paul, & 1 Apollos, but 1 Cephas,
and 1 Christ. † Is Christ deaded: Why, was Paul crucified 13
for you? or in the name of Paul were you baptised? † I gue 14
God thankes, that I baptized none of you, but * Crispus and
Caius: † left any man say that in my name you were bapti-
15zed. † And I baptized also the house of Stephanas. But I know 16
not if I have baptized any other.

† For Christ sent me not to baptize, but to euangelize: 17
not in vvisedom of speache, that the croile of Christ be not
made void. † For the vword of the croile, to them in deede 18
that perish, is solish nes: but to them that are saved, that is, 19
to ye, it is the pover of God. † For it is witten, [w] writ,
[19] vvisedom of the wishe: and the prudence of the prudent. 20
where is the wishe? where is the Scribe? where is the dispus of this vvworld? Hath 21
not God made the vvisedom of this vvorld solish? † For becawse in the vvisedom of God the vvorld did not by vvised-
22om know God: it pleased God by the solishnes of the
preching to saue them that beleue. † For both the leeves 23
alke signes, and the Greekes seeke vvisedom: † but ye 24
preach Christ crucified, to the leeves certes a scandal, and to
the Gentiles, solishnes: † butto the called leeves & Greekes.
25 Christ the pover of God and the vvisedom of God. † For
that vwhich is the solish of God, is vviser then men: and
that vwhich is the infirme of God, is stronger then men. † For 26
see your vocatwn brethren, that not many vwise according
to the flesh, not many mightic, not many noble: † but the sol-
lish things of the vvorld hath God chosen, that he may con-
found the vwise: and the vweake things of the vvorld hath
God chosen, that he may confound the strong: † and the base things of the vvorld and the contemplrble hath God
chosen, and those things vwhich are not, that he might de-
stroy those things vwhich are: † that no flesh may glorie in 29
his right. † And of him you are in Christ les vvs, *vwho is so
made vno vs vvisedom from God, & iustice, & sanctificatio,
and redemption: † that as it is vvritten, He that doth glorie, 31
may glorie in our Lord.

ANNOT.
Annocations

Chap. 1.

...in all knowledge. Observe that the Apostles never wrote their letters but such as were converted to Christ’s faith before. Men can not lightly learn the Christian religion by reading scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of every article, as diversly & briefly by letters they could not doe. Neither doth none any man learn his faith itself, but by hearing of his parents and sisters. For if we should when we come to yeers of discretion, feso to pluck out our faith out of the scriptures, there would be a madde worke and many faiths among vs.

...Who u made. He meaneth not, as our Adversaries captiously take it, that we have no suffise, sapience, nor sanctity of our owne, other then Christus imputed to vs: but the sense is, that he is made the author, Gouer, and meritorious cause of all these vertues in vs. For so the Apostle interpreteth him self plainlyly in the 6 Chapter followyng, when he vvriteth thus, Ybe vvu lked, yeu be iustified, yeu be sanctified in the name of our Lord Jesus Christ and in the Spirit of our God.

Chap. 2.

...That he owne preaching among them, wau in humble manner in the sight of man. He resume the more profound vwsedom (as they should and would persomme, if they were not normal) which wau taught in the Church of Christ.

1. ND I (brethren) when I came to you, I came not in ostentatious of speache or of vwsedom, preaching to you the testimonie of Christ. For I judged not my self to know any thing among you but Iesus Christ, and him crucified. And 1 wau with you in infirmite, and feare and much trembling: and my speache and my preaching wau not in the persuasible vworlds of humane vwsedom, but in the euiring of spirit and povery: that your faith might not be in the vwsedom of men, but in the povery of God.

But vve speake vwsedom among the perfect. But the vwsedom not of this vworld, neither of the princes of this vworld, that come to naught: but vve speake the vwsedom of God in a mystere, which is hid, which God did predestinate before the vworlds, into our glory: which none of the princes of this vworld did knowe: for if they had knovven, they vvould not have crucified the Lord of glory. But as it is wvritten, That vvhich ye hab hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, vvhat things God hath prepared for them that loo the him. But to vs God hath revealed by his Spirit. For the...
The First Epistle of S. Paul

Chapter II.

Spirit searcheth all things, yea the profoundities of God.

And we have received not the spirit of this world, but the spirit that is of God: that we may know the things that of God are given to us. Which also we speak not in learned words of humane wisdom, but in the doctrine of the Spirit, comparing spiritual things to the spiritual. But the sensual man perceiveareth not those things that are of the spirit of God, for it is foolishness to him, and he cannot understand: because he is spiritually examined. But the spiritual man judgeth all things: and him self is judged of no man. For who hath known the sense of our Lord that may instructe him? But we have the sense of Christ.

Annotations

Chapter I.

11. But the spirit of man, one can not know another's cogitations naturally: but God giveth to prophets and others, in this world oftimes, extraordinary grace to know men's secrets. As he did to S. Peter, to know the fraud of Ananias and Sapphira, and to Elisha, his servant's bribery in his absence. And what was done in the king of Syria's chamber, and as he giveth to all angels and saints (so far as is convenient to our necessary and their heavenly glory) to understand not only our vocal prayers, but our inward repentance and desires.

13. That we may know: the Protestants that challenge a particular spirit revealing to one his own predetermination, justification, and salvation, would draw this text to that purpose. Which importeth nothing else (as is plain by the Apostles discourse) but that the holy Ghost hath given to the Apostles, & by them to other Christian men, to know those inestimable gifts bestowed upon the believers in this time of grace: that it is, Christ's Incarnation, passion, presence in the sacrament, & the incomprehensible joyes of heaven, which agas, leves, and heretikes despise.

16. To be sensual: the sensual man is he, specially, that measureth the heavenly mysteries by natural reason, humane prudence, external sense, and worldly ascension, as the letters, fagans, and heretikes doe: and sometime both here and else, w, the more inurer and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affairs, and given to sensual joy and worldliness, have no such faith nor feeing of these great gifts of God, as the perfecter sort of the faithful have. W, who try these high points of religion, not by reason and sense, but by grace, faith, and spirit, be therefore called spiritual. The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal can not attain unto: that doth by the spirit of the Church, whereas he is partaker in the unity of the same, not only see the errors of the carnal, but condemn them and judgeth every power disputing God's spirit and word: the carnal letters, heathens, or heretikes, having no means nor right to judge of the said spiritual man: or when the spiritual is said to be judged of none, the meaning is not that he should not be subject or obedient to his pastors and spiritual powers and to the whole Church, specially for the trial or examination of all his life, doctrine, and faith: but that a Catholic man, and namely a teacher of catholike doctrine in the Church, should not be any spiritual subject to the judgement of the heathen or the heretike, nor care what of ignorance or infidelity they say against him. For such carnal men have no judgements in such things, nor can attain to the Churches' wisdom, in any ceremony, mystery, or matter which they condemn.

Therefore
CHA. III.

TO THE CORINTHIANS.

For therefore S. Irenæus excellently declaring that the Church and every spiritual childe thereof, judgeth and condemnceth all false teachers and heretikes of what sort so euer, at length he concludes with these notable words: The fœtual fœtus swageth al so that many fraxmes, which be cruel, not hating the name of God, and requiring their owne private, more than the soule of the Church; mangie, demise, and, as much as in them lieth, kill for small cause. the great and glorious body is under no of Christ, speaking peace, and seeking battois. He judgeth also them that be oue of the truth, that is to say, manes judge out of the Church; whosch Church shall be under no man's judgement, for is the Church are at things ment, known to a perfect face of the Fater, and of all the dispensation of Christ, and from knowledgement of the Holy Ghost that teacheth all truth.

CHA. III.

If they will not be carnal, they must not be in God only, or noe in their procreaters, which are bad men ministers, to and neede to seeke vnder vnder they preache: so because not at preache, though he be Catholique, in matters nowe: but rather it buildeth: matters to be purged by fire, when he is wise and unfruitfull (as astreus notion of other Catholiques) must if he be bereved, destroying the temple of God, then is vnder to damnation. But The reade us, to esume them from, and referre us to God.

ND 1, brethren, could not speake to you as to spiritual, but as to carnal. As it vvere to little ones in Christ, I gave you milk to drinke, not meate: for you could not as yet, but neither can you now verely, for yet you are carnal. For whereas there is among you emulation and contention, are you not carnal, and vvalke according to man? For vvhence faith, I certes am Paules, & an other, I Apollos: are you not men? What is Apollo then, and what is Paul? The ministers of him vvhom you have beleuved, & to every one as our Lord hath giuen. I planted, Apollo vwatered: but God gave the increase. Therefore neither he that planteth is any thing, nor he that vwatereth: but he that giueth the increase, God. And he that planteth and he that vwatereth are one. And euer one shal receiue his owne reward according to his owne labour. For we are Gods coadutors: you are Gods husbandrie, you are Gods building. According to the grace that is giuen me, as a wife vworkemaster have I laid the foundation, and another buildeth thereupon. But euer one looke hovv he buildeth thereon. For other foundation no man can lay, beside that vvhich is laid: vvhich is Christ I s s v s. And if any man build a vpon this foundation, gold, silver, precious stones, vwood, hay, stubble, the vworke of every one shal be manisted: for the day of our Lord vvill declare, because it shal be revealed in fire: and the vworke of every one of vwhat H h i j kinde

A marneous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadutors in the vworke of our salvation.
The First Epistle of S. Paul

Chapter III.

Kinde it is, the fire shall trie. If any man's work abide, which he builds thereupon: he shall receive reward. If any man's work burn, he shall suffer detriment: but him self shall be saved: yet so as by fire.

Know ye not that ye are the temple of God: and the Spirit of God dwelleth in you? But if any man violate the temple of God, God will destroy him. For the temple of God is holy, which ye are.

Let no man therefore judge himself unrighteously; if any man seem to be wise among you, let him become a fool, that he may be wise. But if any man seem to be wise in the world, let him become a fool, that he may be wise. And again, our Lord knoweth the cogitations of the wise that they be not wise.

And let no man glory in men. For all things are yours: whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours: and ye are Christ's, and Christ is God's.

Annotations

Chap. III.

Every man's work shall receive according to that man by his labour, and by the diversities thereof, shall be dexterously rewarded in heaven: and therefore that by their vvoerke proceeding of grace, they do deserve or merite heaven, and the more or lesse joy in the same. For though the holy Scripture commonly vit, not this vvoerke merite, yet in places innumerable of the old and new Testament, the very true figure of merite is containe, and oftener as the vvoerke, merite, and the like be vued, they be ever understood as correlatives or correspondent words. For if the joy of heaven be retribution, reparation, hire, wages for vvoerke (as in infinite places of holy Scripture,) then the vvoerke can be none other but the value of the joy, of the vvoerke, reparation, wages for vvoerke. But in our English tongue may signify a voluntary or bountiful gift, doth not so well express the nature of the Latin vvoerke, or the Greek, which are rather the very slippery that the hired vvoerker man or journerman commoneth to have of him whose vvoerke he doth, and is a thing equally and unjustly anowing to the time and weight of his travales and vvoerke (in which figure the scripture saith, 'Dixit aper operarium mercede sua,' the vvoerker man is worthy of his hire) rather then a free gift, though, because faithful man must acknowledge that their merites be the gifts and graces of God, they rather vit the vvoerke reward, then hire, slipper, or reparation. Though in deed it be al one, as you may fee by divers places of holy vvoerke.

My mercy (reward) is with me to vender to every one according to his vvoerke. And our Lord will render unto me according to my suffering. Ps. 14. And the very vvoerke is self merite (equivalent to the Greek) is vied thus, 'Mercer shall make a place for every one according to the merit of works.' Eccl. 16, 15. And if you cast your sufferings before men, you shall have reward in heaven. Matt. 6, 1.

Whereby you see that the reward of heaven is recompense of suffering. And the estate of the Hereafter is infinite and evidently false, as the former and like vvoerke do conucne, for they lay heaven is our merite or reward, not because it is due to our vvoerke, but to the promes of God: where the vvoerke be plaine, according to every man's vvoerke or labour. Upon which vvoerke, and for which vvoerke conditionally, the promes of heaven was made.

Upon the foundation. The foundation is Christ, and faith in him vvoerking by charitate.

Building of. The upper building may be either pure and perfect matter of gold, silver, and precious stone, which gold, or stub. (according to the most authentical and probable exposition) be good vvoerkes of charitate and Christian labour done by God's grace; or else, vvoerke, hay, stubble, which denote the meaner sorts of works, informe and bawld of vvoerke. Which more or lesse mixt medled with the better vvoerke aforesaid, require more or lesse punition here or purgation at the day of our death. At which
day, if by penance or other means in the Church, the said venial sinnes be forced and cleansed, there is not neede no purging at all, but they shall straight accesse the reward due to them. 15. Shall be many. Whether our life and works be pure and neede no cleansing, nor in this world is hard to judge: but the day of our Lord, which is at our death, will make it plain. Venite terras. This world is towards God, for then Purgatorio fire will reeale and proue it, for, whatsoever hath no impute of venial sinnes or such other deterres, to Gods judicis painible and purgable, must into this fire, and after due payment and cleansing, be shared through the same. Venite the works of the perfect men and such as died with al dettes paied, cleansed, or forgiven, are quitted from the fire, and never incurre damage, paine, or loike thereby. The places of sinners expounding this for Purgatorio, be very many most evident, which are cited in the Lit Annotation following.

16. The day of our Lord shall declare. That this purgation rather signifile the place of Gods justice after our death, then any affliction in this life, the Apostilles precise specifying of the declaration, and of reueling the difference of mens vorkes by the same; which is not done evidently ever in this literate and name of the world, which commonly and properly signifie in Scripture and namely in this Apostle (1 Cor. 3, 1. 2 Cor. 11, 19. Philip. 1, 9. 16. 1 Thes. 2, 11. 2 Thes. 2, 3.) exer the particular, or the general judgement: and therefore that the triall spoken of, is not properly not literally meant any affliction or adequate of this life, as Calvin also cosphate, cowning a folish new constraction of his owne. Whereby you may note also in that many Commentaries, that this vord, per Demoni, was in preudicial against him al other expostulations of the trial to be made in this world, that he would gladly hate(Demoni) out, reading thus, A day shall come when that open ere. Whereunderland, that if it were only Dias (as in the Greeke) yet thereby also the Scripures woule to signifie the littest things: as, 2 Tim. 1, 12. 26. and 2 Tim. 4, 8. 1 Tim. 6, 10. 12. the day, as in this place, with the greeces article only, which is al one with Dias illa, or Dias Demoni.

17. As by fire. S. Augustin upon these words of the Psalm 35. Lord rebuke me not in thine indignation, nor amend me in thine wrath. For it shall come to passe (lath he) that some be amended in the wrath of God, and be rebuked in his indignation. And no al perhapse that are rebuked, shall be amended, but yet some there shall be fined by amending. It is halfe for true, because amending is named; yet so as by fire. But some there shall be fined that shall be rebuked, and not amended, to vndone he shall say, Go ye into everlasting fire, wherefore these more grievous penalties, he declaris that he may neither be rebuked in indignation by external fire, nor amended in wrath, that is to sy, Purge me in the lyfe, and make me into an one as I shall not need! a amending fire, being for them which shall be saved, yet so as by fire. WithEvents! but because here they stand upon the foundations, sound, by, stabile! for if they did build with gold, and silver, and precious stones, they did build upon fire of the world, not only from that eternal vehicle; but termes the impious eternally: but also from that vehicle shall amend them. If I shall be saved by fire, for it is said, I shall be saved, yet so as by fire. And because it is saved, I shall be saved, that fire is circummed. They satisfy though saved by fire, yet there fire is not more grievous. If we have reason a man can suffer in this life. And you know how some until the stained have suffered, and more suffer yet. They were suffered fust; as it is said also misc: I suffer, for whateveth man may suffer under the law, which is a Murrer hath not suffered in the confusion of Christ? To ease minstrels therefore as are here, be much more cape, and yet you hear men, not to suffer them, den vor us suffer; so much suffer under the law. How much better do they at which God commandeth. so as they may not suffer the greater penances? Thus far S. Augustin. See S. Ambr. upon this place: 1 Cor. 1. 1 Tim. 4, 8. 1 Tim. 6, 12. Juda. 1, 7. 1 Thes. 1, 5. 1 Thes. 5, 13. 1 Tim. 6, 9. 1 Tim. 6, 10. in Eph. 3, 18. 1 Thes. 5. 1 Thes. 6. 1 Thes. 7. 1 Thes. 8. 1 Thes. 9. 1 Thes. 10. Thus.

Our vorkes that be manifeest by fire, for, whosoever hath no impute of venial sinnes or such other deterres, to Gods judicis painible and purgable, must into this fire, and after due payment and cleansing, be shared through the same. Venite the works of the perfect men and such as died with al dettes paied, cleansed, or forgiven, are quitted from the fire, and never incurre damage, paine, or loike thereby. The places of sinners expounding this for Purgatorio, be very many most evident, which are cited in the Lit Annotation following.

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THE FIRST EPISTLE OF S. PAUL

CHA. III.

O let a man esteem vs as the ministers of Christ, and the dispensers of the mysteries of God. 

† Here novv is required among the dispensers that a man be found faithful. But to me it is a thing of least account, to be judged of you,or of mans day : but I judge not my self neither. † For I am not guilty in conscience of any thing: but I am not justified herein: but he that judgeth me, is our Lord. † Therefore judge not before the time: vntil our Lord do come, vwho also will lighten the hideous things of darkenes, and vvil manifest the counsels of the hartes: & then the praisethal be to every man of God. -I

† But these things, brethren, I have transfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp against an other, above that is written. † For vwho discerneth thee? Or vwho hast thou that thou hast not receiued? And if thou hast receiued, what dost thou glorie as though thou hast not receiued? Now you are filled, 8 now are you become rich: without vs you reign: & I would to God you did reign, that vs also might reign vwith you. † a For I thinke that God hath sheved vs Apostles the last, as it were deputed to death: because vve are made a spectacle to the world, and to Angels and men. † Vve are foole for Christ: but you vvife in Christ. vve vveake: but you strong, you noble, but vve base. † Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten vwith buffer, and are vanderers, & and labour vworking, vth our owne handes. vve are curfed: and do bleffe. vve are persecuted: and sustaine it. † vve are blasphemed: & and vve beleeche. vve are made the refuse of this vworld, the drosse of al euenn vntil novv. † Not to confound you, do I write these things: but as my dearest children I admonish you. -I For if you haue ten thousand pedagoges in Christ: yet not so many fathers. For in Christ was vs by the Gospel I begat you. -I † I beleeche you therefore be folownvers of me. 16 † Therefore haue I sent to you Timothee, vwho is my dearest sonne and faithful in our Lord: vwho vvil put you in minde of my vvailies that are in Christ I say's, as every vvhere in every Church I teach. † As though I vwould not come to you, so certaine are puffed vp. † But I vvil come to you quickly,if our Lord vvil: and vvil knowv not the vvordes of
Annev 5.

To the Corinthians.

10 of them that be puffed vp, but the power. For the kingdom of God is not in words, but in power. What will you? in roddeth that I come to you: or in charitie, and the spirit of mildnes?

Annotations

chap. iii.

1. But not justified.) The Heretikes are certaine that they be in Gods grace, but S. Paul though guilty of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to be judge of his owne hart and cogitations, whether they were pure or no: but the trial thereof he left onely to Gods judging day.

2. In roddeth.) The Apostles have power of discipline and censures against offenders, and power of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

chap. v.

Sharply rebuking their Clergy negligentnes, him self abstain excommunication that publicke inconstious persone commanding that hencefore no Christian be joyned in any open crime, but excommunicated.

Here is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers wifes. And you are puffed vp: and have not mourned rather, that he might be taken away from among you, that hath done this deed, in deed absent in body, but present in spirit, have already judged, as present, him that hath so done, in the name of our Lord Iesus Christ, you being gathered together with me, with the virtue of our Lord Iesus, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be fauad in the day of our Lord Iesus Christ. Your glorying is not good. Knovv you not that a little leaue corrupsteth the whole paste? Purge the old leaue, that you may eat new paste, as you are, asymes. For our Pasche, Christ, is immolated. Therefore let vs feast, not in the old leaue, nor in the leaue of malice and wickednes, but in the asymes of sinceritie and veritie.

1. Either this Epistle in the vworld before, or some other.
THE FIRST EPistle OF S. PAuL

CH. V.

vworld: or the courteous, or the extortioners, or服役s of
Idols: otherwise you should have gone out of this vworld.

1. But now I write to you, not to keep company, if he 11
that is called a brother, be a fornicator, or a courteous per-
on, or a服役 of Idols, or a railler, or a drunkarde, or an ex-
tortioner: with such an one not so much as to take meate.

12. For what is it to me to judge of them that are vwithout? 12
Do not you judge of them that are vwithin? 1 for them that 13
are vwithout, God will judge. Take away "the euil-one from
among your felues.

ANNOTATIONS

CHAP. V.

1. Advers.] S. Paul here vprerh his Apo"elike power, of binding this in"cetuous person, excommuni"dating him by his letters and Mandates, though absente.

4. You being gathered.] Though he commandeth the 3. Should be done in the face of the
Church, as such sentences and censure be at this day executed also, yet the judgment and autho-
rity of giving sentence vs was in him self, and not in the vwhole multitude, as the Protestant and the
popular Sectaries affirm. for the power of binding and loosing was not given to the vwhole
Church, but as in the persons of the Prelats, &c to them for the benefit of the vwhole. Vheerupon
S. Chrysodome vpon those vwords, Die Ecclesia, Tel oel the Church. 7a. 18. Complainte to the Church,
that 3. But he, to the Prelate and Prelates thereof.

5. With the vwords.] Al such great powers over the nation, is bolden and exercised in the name and
verite of CHRISt IESVS. And without further light by it, despight our Lords name and
power.

To SENECA.] To assure vs that al excommunicate persons be in the power and posision of
the Diuel, and quite out of Christes protection as soone as they be separehed by the Churches sen-
tence, from her body and the Sacraments and felowship of Christians Catholique men: it pleased
God to giue power to the Apostles and Prelats in the primitive Church, to cause the Diuel straight
vpon that sentence of excommunication, to make the body of the excommunicate, and to tor-
ment him corporally. So Christ excommunicated Judas, and the Diuel entered into him, and he
gught forth of the happy felowship of the Apostles. Is 11. 9. in this Apo"el Communicat
Alexander and Hymenæus, and Satan straight took them: Tim. 1. Yes it is thought that S. Petre
excommunicat Ananias and Sapphira, and for signe of his power and terror of the sentence,
strucke them both blanke dead. De mirabil. S. Scrupula ii. 2. 15 and 4. Anqyll. Veben mirac-
ulous power though it be not Ioyned now to that sentence, yet as far as concerneth the punish-
ment spirituall, veben so speci"ally appertaineth vnto it, as it is before, and is by the judgement of the
boly Doctors (Cyp. op. 63., cyry. in Tim. 1. 10. Ams. in Tim. 1. Hier. op. ad Heliod. c.
Anqyll. de cor. & gra. c. 1.) the triblest and greatest punishment in the vworld, yes far pulling al
earthly paine and torment of this life, and being a very remembrance of damnation, and so often
called by the Fathers, namely by S. Augustine. And by the spiri"tual sword (faith S. Cyprian) al mayt be simi-
dar in their danger, that obey not the Priest of Christ in the vworld, as they shew more distinction to the ev-
judges of the old lawe, even shew how much the corporeal sword. Would God the vworld knew what a
mamolous punishment Christ hath appointed the Priest and executors vs the offenders of his
lawes, and specially vs the disobe"dientes, as Heretics namely.

12. Let vs know.] The Pa"chal lamb, veben vwas the most expresst figure of Christ every vwas,
vs was first sacrificed and afterward eaten vwith aymes or vleauence to bread. To Christ our Pa"chal,
being then newly sacrificed on the Cross, is recommended to them as to be eaten vwith al pi"etie and
saintie, in the holy Sacrament. Veben vchristen the holy Church is: these vwords commence-
den the fiathful eve"ry feast of Easter.

13. Not to take meate.] It is not meanes that vs should separate our felues corporally from al
sinners, or that vs might refuse to live in one Church or felowship of Sacraments vwith them,
vwho was the error and occasion of the Donatists great schisme: nor that every man is straight
after he hath committed any deadly sinne, excommunicate, as some Lutherans hold: but that vs
should
CHAP. VI.

To the Corinthians.

Should avoid them when the Church hath excommunicated them for such, though in mind, and condemnation of their faults, every one ought to be alwayes far from them. As for the Heathen and Pagan, which be not under the Churches discipline, and at that time in external worldly affairs dealt with Christians and lived amongst them, unless they would or no, the Apostle did not forbid Christians to companie.

10. The same. He concludes that though they can not, nor him self neither, cut of the Heathen that be publicke offencers, yet the person by him excommunicated being one of their owne body, they may cut off as is aforesaid, and avoid his company. Upon which commandement of the Apostle, we see that we are bound by Gods word to avoid all companie and conversation with the excommunicate, except in cases of necessity, and the spiritual profit of the person excommunicated.

CHAP. VI.

Are any of you having a matter against an other, to be judged before the vnique, and not before the faictors? Or know you not that the faictors shall judge of the vworld? And if the vworld shall be judged by you, are you vnworthy to judge of the left things? Know you not that ye shall judge Angels? How much more secular things?

If therefore you have secular judgements: the contemptible that are in the Church, set them to judge. I speak to your shame. So is there not among you any wise man, that can judge betwene his brother? But brother with brother, contendeth in judgement: and that before infidels?

Novv certes there is plainly a fault in you, that you have judgements among you. Why do you not rather take vrong? Why do you not rather suffer fraude? But your selues doe vrong and defraude: and that to the brethren. Know you not that the vunique shall not possesse the kingdom of God? Do not err. Neither fornicatours, nor foruerets of idols, nor aduouterers, nor the esemmat, nor the liers with mankinde, nor thebeues, nor the courtes, nor drunkards, nor railers, nor extortioners shall possesse the kingdom of God.

And these things certes you vvere: but you are vvashed, but you are sanctified, but you are justifie in the name of our Lord Jesus Christ, and in the Spirit of our God.

All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but I vil be brought vnder the power of none. The meate to the belly, and
the belly to the mauts: 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 Lord, and vvil raise vp vs also by his power. † Know you vs not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlot? God forbid. † Or know you not, that he 16 which cleauneth to an harlot, is made one body? For they fal be, faith he, vro in one flesh. † But he that cleauneth to our Lord, is one spirit. † Flee fornication. Every sinne vvhatsoeuer a man dooth, is vwithout the body: but he that doth fornicate, sinneth against his own body. † Or know you vs not that your members are the temple of the holy Ghost vvhich is in you, vvhom you have of God, and you are not your owne? † For you are bought vwith a great price. Glorifie and beare 20 God in your body.

**ANOTATIONS**

**CHA. VI.**

4. Contendeth in judgement. † To be given much to brailing and litigiousness for every triste, to spend a pound rather then lose a peni, the Apostle much reprehended in Christian men. † For a Christian man to draw an other to the judgements after and courses of Heathen Princes (which then onely reigned) and not to suffer their controversie and quarrels to be taken vp among them selves brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere tristes, before secular or heretical Officers, is a very vrackitian part.

7. A fault. † He forbade not al judgements of controversie, but onely significed that is was a fault, and that it proceed of some injuris done one to an other, and impertemperies, that they so molested one an other: and that it had been more agreable to Christian perfection and charite, rather to tolerate and suffer a small injurie, then to draw his fellow to judgement feates.

**CHA. VII.**

That married folk may ask their debt, and must pay it, though is be better for them to continue, it be also for the unmarried and widower to continue single, though they may marry. 10 That the marriage may not appear from one an other (nor in any case marrie an other, during the life of the former.) 13: unless it be from one than 13 unhuspusted, which yet be difficult: 12: amending also every one to be content, to be also as a firstrate to be Christendom. 19. Virginism is not commended, but censured as the better and more meritorious then Marriage, 19 as also [vulgarized].

**AND**

Circumcision is nothing, and prepuce is nothing: but the
obseruation of the commandements of God. 
Every one in the vocation that he was called, in it let him abide. 
Vvast thou called being a bondman: care not for it: but and if thou
canst be make free, vse it rather. 
For he that in our Lord is called, being a bondman, is the 
franchised of our Lord. like-wise he that is called, being free, is the bondman of Christ.

You were bought with price, be not made the 
bódmen of men. 
Every brother wherein he was called, in that let him abide before God.

And as concerning virgins, a commandement of our Lord I have not: but counsel I give, as having obtained mercie of our Lord to be faithful. 
I think therefore that this is good for the present necessitie, because it is good for a man so to be. 
Art thou tied to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 
But if thou take a wife, thou hast not sinned. And if a virgin marie, she hath not sinned. 
neuertheless, the tribulation of the flesh that such haue, but I spare you. 
This therefore I say brethren, the time is short, it remaineth, that they also which haue vvives, be as though they had not: and they that vveepe, as though they vvept not: and they that reioyce, as though they reioyced not: and they that bye, as though they possesed not: and they that vse this vvorld, as though they vfid it not, for the figure of this vvorld passeth away. 
But I would have you to be vwithout carefullnes. He that is without a wife, is careful for the things that pertaine to our Lord, how he may please God. 
But he that is with a wife, is careful for the things that pertaine to the vvorld, how he may please his wife: and he is deuided. 
And the woman vnmarried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. 
But she that is married, thinketh on the things that pertaine to the vvorld, how she may please her husband. 
And this I speake to thy profit: not to call a snare vpon you, but to that which is honest, & that may give you power without impediment to attend vpon our Lord. 
But if any man thinketh that he seemeth dis honoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he will. He sinneth not if she Marie. 
For he that hath deceiued in his hart being settled, not having necessitie, but
CHA. VII.

TO THE CORINTHIANS.

having power of his owne vili, and hath judged this in his hart, to keepe his virgin, doeth vvel. Therfore both he that ioyneth his virgin in matrimony, doeth vvel: & he that ioyneth not, doeth better.

† * A woman is bound to the law for so long time as her husband liuethe: but if her husband sleepe, she is at libertie; let her marie to whom she vlieth: only in our Lord. † But more blessed shall she be if she so remaine, according to my counsel and I think that I also have the Spirit of God.

ANNOTATIONS

CHA. VII.

1. His own wife. He faith not, as the Protestants here pretend to excuse the unlawful conjunction of Votaries, Let every one marry: but let every one have, keepe, or vse his owne wife to whom he was married before his conjunction. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound upon their conjunction, to abstinence from the company of their wives married before in their indeclinibleness, as some did persuade them that they ought to doe. Hans. 11. 1 vss. 1. 2. 3. Chrysf. in Hebr. leam. 1. 1. 7.

3. Let the husband vnder. These wordes open the Apostoles intention and talke to one of such as are already married, and to subiect them of the bond and obligation that is becommeth the married couple for rendering of the durt of carnal copulation one to another: declaring that the married persons have yielded their bodies to one to another, that they can not without mutual consent, neither perpetually, nor for a time, defeaue one the other.

5. Give yeur self to prayer. This time, & the Hereina, doctrine, and high ephedite of matrimonial acts, are far from the purpos of the Apostolike and Primitie Church, when the Chritians to make their prayers and fasting more acceptable to God, abstinence by mutual consent even from their lawful wives, our new Maisters not much abstinence (as it may be thought) from their wives for any such matter. And yet S. Augusftine faith, the Prelate should passe other in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christes roomes, offer, baptize, and pray for the people. So faith he li. i. q. 6. vss. 6. In fine. See S. Hier. li. 1. c. 15. adser. vss. 16. S. Ambro. li. 1. Offic. c. 16. But alas for the people, whose married Pastors are in this point far worse then the vulgar folke, neither teaching continence, nor giving good example.

4. By indulgence, not commandement. Left some might misconstrue his former wordes, as though he had presciously commanded married persons not to abstaine perpetually from carnal copulation, or not to give their consent one to another of continence but for a time onely: he declared plainly that he gave no rule or precept absolutely therein, but that he spake at the foresaid, condidencing to their infirmities onev, intimating that continence from carnal copulation is much better, and that him left keep it continually. Aug. de bom. nasc. c. 2. Eucherid. 1. 17.

5. A proper gift. To such as may lawfully marry, or be already married, God giveth not alwaies that more high and spacial gift or grace of continence, though every one of them al that duly ake and labour for it, might hauie it; but such are not bound to endeavour or secke for it alwaies, and therefore can not be commanded to abstaine further then they like, but whensoever a man is bound to abstaine, either by vow or any other necessarie occasion (as if one of the partes be in prison, vvarre, banishment, lienes, or absent perpetually by lawfull diuorce) the other must needs in paine of damnation abstaine, and can not excuse the want of the gift of chastitie, for that God giueth it, and he is bound to ake it and to secke for it of God by fasting, praying and chastling his body, and use this gift so labouring duly for it, God giveth the grace of chastitie. And S. Paul it, and so had al the to al that it be men that ever liued chaste. Therefore detest the doctrine of the Protestants in this point, that it, when they liet not fast not pray for it, say they have not the gift. And it were a great maruel why they so sever of the newe Stetes or rather none now a dasies hauie that gift, but that we see it is obtained by those means which our forefathers vied, & they vse not at all. To live in marryage continually without

Continence in married folkes for prayr fake.

Perpetual continence, even in married folkes, better then carnal copulation.

Who are boud to live continmente: and see S. Augusftine Augusfini me li. a. 8. de adult. Caming to 5.

* See S. Augusftine Augusfini me li. a. 8. de adult. Caming to 5.
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THE FIRST EPISTLE OF S. PAUL

CH. VII.

vithout the breach of conuiual diet, lust, is a gift of God also, but men must not break: their faith of 17edlocke for want of it, but must know that God giveth that gift to such as humbly ask it of him. Aug. Aug. de graue. & lib. arbitrio a. De counci. 4. 9. If they continue not. He meaneth of such as be free; for if they marry after they have made vow or promise to God of chastitie, they are vebely damned, such being bound to continew, and no may continu in it. Aug. Aug. de voto vno. & lib. & de lait cont. li. c. 11. & de fide ad

10. Better to marry. It is better to marry for the said persons that be free, than to be overthrown and fallen into fornication. for, if one burn, or, to be burnt, is not to be tempted only (as the Prophets thanne that picke quarrels safely to marry) but it signifieth * to yeild to conci- pence either in mistle or external workes. Vve say als, for such as be free, for concerning others lawfully made Priefgs, and such as otherwise have made vow of chastitie, they can not marry at all, and therefore there is no comparison in them between marriage and fornication or burning, for their marriage is but prescended, and is the voffit sort of continewce and fornicateon or burning.


The Apostles precepts.

11. Nay, not our Lord. By this vve learne, that there were many matters over and above the things that Christ taught or prescrib'd, left to the Apostles order and interpretation: whereina they might, as the case of every wearing or counsel, and we bound to obey accordingly.

When the infidel partie is said to be clean or sanctified by the faithfull, or the children of their marriage to be clean, vve may not think that they be in grace or state of salua- tion thereby, but onely that the marriage is * an occasion of sanctification to the infidel partie and to the children. For S. Augustine (li. de sac. mar. & reform. c. 11) concludes against the Pelagians, as vve may doe against the Calunists, holding Christin men children to be holy from their mother vvee vbornne and not to be Baptized, that what other sanctification fowre it be that is base mean, it can not be enough to salvation vvithout faith, Baptisme, &c.

12. But the ordination. Neither to be leav nor Gentilif, bond or free, married or single, nor the faith it self which is proper to Christin men, vvil serve to salvation, vwhithout good vworkes and keeping the commandments. Hieron. adu. theolog. li. c. 14.

The difference of counsel & precepts.

A professed virgin may not marry.

Virginitie counsell'd more meritorious.

13. Counsel I give. A counsel is one thing, a commandement is another. To doe that which is counseled is not necessarie, because one may be failed notwithstanding, but he that will doe that which hee is counseled vvnto, I haue a higher degree of glorie. He that fulfilleth not a commandement, except he doe penance, can not escape punishment. Aug. Aug. de vng. c. 14. & 10.

14. If a virgin marry. He (speaking not of that virgin which hath dedicated her self to God, for if any such marry, she shall be damned for breaking her first vow) but oneley of yong maides vmaried in the world. Hieron. adu. theolog. li. c. 7. Cyril. bk. 29. Theodoret. Phocas, and the other Greeke Doctors vpon this place apud Oecum. Episc. bar. 62.

15. Tribulation of the flesh. They are manuellously decrees (saith S. Augustine li. de vng. c. 11) that think the Apostles counseled virginitie rather than marriage, onely for that marriage hath many and greateste evils, which by virginitie are avoided, &c. vnder the offer of the greater reward in heauen. For the Apostles prouudenc counseling to virginitie, is for the next life, and he allasseth these troubles of marriage in that sense specially as they be a hindrance from the service of God here, and therefore an impediment to vs toward the next life and the more ample joyes thereof.

16. As though they had not. He exhorteth that such as have vtimes, Should not vvholly bellow them false in the vaine transton of pleasure and voluptuounes of their flesh, but live in such moderation, that their marriage hinder them as little as may be, from spiritual cogitation. Which is best fulfilled of them by mutual consent do vwholly contente. vvhether they have had children or none, commetning carnal issue for the joyes of heauen. And these marriages be more blest then any other, saith S. Augustine de Sor. Do. in hom. li. c. cap. 10.

17. Careful for the things of our Lord. The Prophets might here learn it if they lift, first that virginitie is not only preferred before marriage, for that is a more quiete flate of life in this world, but for that it is more conveninent for the service of God. Secondly that virginitie hath a gratefull vndertaking and sanctith both of body & soule, which marriage hath not. Thirdly, they may learne the cause why the Church of God requeith chastitie in the clerge, and forbindeth not only fornication, but all carnal copulation even in lawfull wedlocke: Which is not onely to the end that God Priefgs be not diuided from him by the clogget of marriage, but also that they be clean and pure from the fleshly acts of copulation.

18. Some carefull caution is required in the clerge.

19. Some carefull caution is required in the clerge.
ND concerning those things that are sacrificed to idols, vve knovv that "vve al haue knovvledge." Knowledge puffeth vp: but charitie edifieth. † And if any man thinke that he knoweth something, he hath not yet knovven, as he ought to knovv. † But if any man love God, the same is knovven of him. † But as for the meates that are immolated to idols, vve knovv that an Idol is nothing in 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 whom al things, and vve vnto him: and one Lord, I e vs Christ, by vvhom al things, and vve by him. † But there is not knovvledge in al. For "some until this present with 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 abouu: not if vve eate not, shal vve lacke. † But take heede leff perhaps this your libertie be an offense to the vveake. † For if a man see him that hath knovvledge, sit at table" in the Idols temple: shal not his conscience, being vveake, be edifieth, to eate things sacrificed to idols? † And through thy knovvledge shal the* vveake brother perish, for whom Christ hath died? † But sinning thus against the brethren, and stricking their vveake conscience: you finne against Christ. † Vvhersfore if* meate scandalize my brother: I vvil neuer eate slee, leff I scandalize my brother.

ANNOTATIONS

CHAP. VIII.

1. Vneal haue knovvledge.] The spiritual and perfectly instructed Christians know no meates, now to be vnleane, neither for signification, as in the Law of Moses: nor always vnleane.
by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eat boldly of such meats as were sacrificed, commending and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginary. Which their faces, for their want of discretion and charity, and for the vice of that their libel to the odious and scandal of the weakers, the Apostles doth here reprehend.

1. Some with a conclusion. The perfect men fault were, that they gave offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise and learned, to eat the meats offered to Idols, conceived that there was some virtue and sanctification in those meats, from the Idol to which they were offered: and thought, such things were or might be eaten with the same conscience and devotion as before their conversion.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being to be as is declared (a thing to evince that it is admitted; no other interpretation is the Protestants apply any of this admonition against our faults in the Church. They be so to ridiculous.

10. In the Idol temple. Like as now, some Catholics have said, they know that Calvinist communion is but as other bread and wine. But yet the ignorant being such go to the communion, thinketh that it is a good act of religion. Yea whatsoeuer they pretend, it must needs deserve an honour to Calvin's Communion, when they are seen in the Idols temple solemnly sitting or communicating as the abominable table.

CHAP. IX.

To shew that so vaunted their liberality about Idolatry, he brings in his own example, to wit, that he also had liberally done by the Gospel, but yet that he used was not, so to avoid scandal of the infirmes, and because it was more more meritorious. So Declaiming against their secresies, and perceiving them by similitudes and examples, so both of them self, and of the firstness, that judgment was no slighter come by: so and so concluded against against eating of Idolatry, because it is also to commit idolatry, as and not only to give an example to the infirmes.

M. I not free? Am I not an Apostle? Have I not seen Christ Jesus our Lord? Are not you my workman 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: Have not we power to eat and drink? Have we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lords brethren, and Cephas? Or I only 6 and Barnabas have not we power to do this? Vwho ever plaeth the fowler at his own charges? Vwho planteth a vine, and eateth not of the fruit thereof? Vwho feedeth a flock, and eateth not of the milke of the flock? Speake these things according to man? Or doth not the 8 Law also say these things? For, it is written in the Law of Moses, Thou shalt not mascle the mouth of the oxen that treadeth out the corn. Why, hast God care of oxen? Or for vs certes doth he say it? For they are vritten for vs, because he that eateth, ought
ought to care in hope: and he that treadeth, in hope to receive fruit. † If we have fooven vnto you spiritual things, is it a great matter if we reape your carnal things? † If other be partakers of your powuer: vhy not we rather? Hovvbeit we have not vfed, this powuer: but we beare al things, left we should give any offence to the Gospel of Christ.

† Knoov you not * that they which vvorke in the holy place, eate the things that are of the holy place: and they that serue the altar, participat with the altar? † So also our Lord ordained for them that preach the Gospel, to live of the Gospel.

† But I have vfed none of these. Neither have I vwritten these things, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. † For and * if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not. † For if I doe this vvillingly, I have reuward: but if against my vvil, a charge is committed to me.

† Vwhat is my reuward then? That preaching the Gospel, I yield the Gospel vvithout cost, that I abuse not my powuer in the Gospel. † For vvherceto I was free of al, I made my selfe the servant of al: that I might gaine the moe. † And I became to the levves as a levv, that I might gaine the levves, † to them that are vnder the Lawe, as though I were vnder the Lawe (vvherceto my selfe vvas not vnder the Lawe) that I might gaine them that were vnder the Lawe, to them that were vvithout the Lawe, as though I were vvithout the Lawe (vvherceto I was not vvithout the lawe of God, but vvas in the lawe of Christ) that I might gaine them that were vvithout the Lawe. † To the vveake I became vvake, that I might gaine the weeke. To al men: * I became al things, that I might faue al. † And I doe al things for the Gospel, * that I may be made partaker thereof.

† Knoov you not that they that runne in the race, al rune in deede, but one receiueth the price? * So runne that you may obtaine. † And every one that striueth for the maistrie, refraineth him self from al things: and they ceres, that they may receiue a corruptible crowne: but we an incorruptible.

† I therefore so runne, not as it were at an uncertaine thing: so I fight, not as it were beating al the aire; † but * I chastifie my body, and bring it into seruitude, * left perhaps vvhen I have preached to others, my selfe become reprobate.

Kk k i j ANNOT.
ANNOTATIONS

CHA. IX.

The Heretics fondly pretend of God's honour.
Heretical translation.

1. My troth. As he called him self before God's coadiutor, so here he boldly also challenge the Corinthians conversion to be his handie workes in our Lord: nothing derogating thereby fro Christ, as the Protestants rudely charge the Farhers & Catholicke men (w’h prentise of God’s honour for saying such phrases or speaches in the Apostles senfe, of the Saints & Sacraments.

2. A woman a fisier. The Heretikes pervertely (as they do al other places for the advantage of their sect) expound this of the Apostles wives, and for, τινὰν, translate, τινὲς, al belles, 1802, founding wroth to them. Where the Apostle meaneth plainly the devout women that after the maner of Levonne did serve the preacher of necessaries, of which sort many followed Christ, Mat. 10, & sustained him and his of their substance. So doth S. Chrysostome, Theodoret, and al the Greckes (Omos. callak, super-braze, &c.) take it. So doth S. Augustine, Dep. Monach. s. s. & S. Hierom li. s. adin. taininum, &c. to both disputing and prouing the by the very wordes of the text. S. Ambrose also upon this place. And the thing is most plaine, for to what end should he take of burdening the Corinthians with finding his wife, when he him self (c. 7, 2.) therely faith that he was single?

3. To please the sensual? He prooueth by the scriptures and natural reason that Preachers and Pastors may challenge their finding of their flockes, though he self for causes had not, nor intended not to vie his right and libertie therein.

Vvorkes of Supererogation.

4. If Enanergize. If I should preach etches of compulsion and servile fear, or mere necessity, not having otherwise to live and sustaine my self in this world, I could not looke for reward in heaven. But now doing it, not onely as enioyed me, but alfo as of loue and chastity, and freely without putting any man to colt, and that voluntarily and of very desire to save my hearers, I shal have my reward of God, yes and a reward of Supererogation, which is givn to them that of abonnaunt charitie do more in the service of God then they be commanded, as S. Augustine expougli the. Dep. Mon. s. s.

5. That I may partake. A singular place to convince the Protestants, that will not have men workes in respect of reward at Gods hand: the Apostle confesiing expressly, that al this that he doth either of duty or of Supererogation above duty (as to preach of freedom, and to work with his owne hands to get his owne meane and his fellowes, and to ablaine from many lawful things) is, thereto to ataine the reward of heaven.

Doing vvel in respect of reward.

6. So runne. If such as runne for a price, to make them selves more servile and to winne the game, ablaine from many meanes and pleasures: what I shoul not vve doe or suffer to winne the crowne of glorie, proposed and promised to none but such as runne, trave, and endeavoure for it.

Running for the game.

7. If shalifie. The grailde of everlafting glorie is not promised nor set forth for onely: faith, men, for such runne at random: but it is the price of them that chaste and chastifie their bodies and chiefly desirous by fasting, watchinge, voluntary pouerie, and other afflictions. Lord, now faire is the carnal doctrine of the Papists and the maners of their days from the Apostles spirit. Vnseen even vve that be Catholickes, though vve do not conveins with the Protestantts their voluntary affittings as superfluos (much lesse as superfitionis or insanioue to Christ’s death,) but much censure them, yet vve vve notinge the scale and diligence of our first Christian augurers herein, and therefore are like to be more subject to Gods temporal chastishments, at the least in the next life then they were.

Penance meritorious.

8. Left perhaps. Here may vve lambes tremble (faith a holy father) when the ramme, the Auguangep guide of the flockes, much do labour and punish him self (besides all his other minues adioyned to Pet. Lamb.) left perhaps he rose the marke. A man might think S. Paul had in humane measure and as confident of Gods grace & salvation as vve poors vrettsched custians: but the Heitikes vnbappy servile, pretextium, and faithles persuation of their salvation is not fides Apostolicus, but fides domonorum, not the faith of the Apostles, but the faith of Devils.

S. Paul had not the Protestant secturite of saluation.

CHA. X.

See the argument of the Chapter, which comprehends the contents of this aye.

FOR
TO THE CORINTHIANS.

OR I will not have you ignorant brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud and in the sea: and all did eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ,) but in the more part of them God was not well pleased. — For they were overthrown in the desert. — And these things were done in a figure of us, that we be not coveting evil things, as they also coveted. — Neither become ye idolaters, as certain of them: as is written: The people sat down to eat and drink, and rose up to play. — Neither let us fornicate, as certain of them did fornication, and the day of the Lord came not as they expected. — Neither let us tempt Christ, as certain of them tempted, and were come to a good end. — Let us not make use of the temptation of the devil. For we are not insensible, but we are able to bear all things: — For the which cause, my brethren, flee from the service of Idols. — I speak as to wise men: your enemies judge what I say. — The chalice of benediction which we do bless: is it not the communication of the blood of Christ, and the bread which we break, is it not the participation of the body of our Lord? — For being many, we are one bread, one body, all that partake of one bread. — Behold Israel according to the flesh: they that eat the hostes, are they not partakers of the altar? — What then? do I say that that which 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 will not have you become fellows of deuils. — You can not drink the chalice of our Lord, and the chalice of deuils:

K k iiij you
you can not be partakers of the table of our Lord, and of the table of devils. Or do we emulate our Lord? Why are we so stronger then he?

Al things are lawful for me, but all things are not expedient. Let no man seek his own, but another man's. Al that is sold in the shambles, eat: asking no question for conscience. The earth is the Lord's, and the fulness thereof. If any invite you of the infidels, and you will go: eat of al that is set before you, asking no question for conscience. But if any man say, This is immolated to Idols: do not eat for his sake that heaved it, and for conscience: for conscience I say not thinke but the others. For why is my liberty judged of another man's conscience? If I participate with thanks: why am I blasphemed for that which I give thanks for? Therefore whether you eat, or drinke, or do any other thing: doe al things vnto the glory of God. Be without or offensive to the leves and to the Gentiles, and to the Church of God: as I also in all things do please all men, not seeing that which is profitable to myself, but which is to many: that they may be sued.

ANNOTATIONS

The old figures of our Sacraments.

Vve receive greater benedictions by our Sacraments the the leves did by theirs.

The Apostle and auctinent fathers speake courtey of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

16. The
CHA. X.

TO THE CORINTHIANS.

16. The participation of the body. The body, sacrament and sacrifice of Christ's body and blood. Our nation to being received of vs. Some vs. in loud and dooby and enacts vs. to Christ himself, making vs. Christ by the partake of the sacrament and of the body and blood. Thy body and blood. Not in power, but in power (such S. Chrysostom) E. Sacrament. But in one as we are nipped in his faith, made one body in his body, numbers. The sacrament and body, Chrys. bo. 45 in Io. ii. 11 in. And S. Cyril, such as a force of mystical commemoration is or are marked Christ corporally by communicating us. In 15 in. in 10. in c. 15.

17. One, one body. As we are both made one with Christ by eating and drinking his blood, so leoncally are we conformed by this one body vs. to his body, and suppose which is his blood, in the perfect union and flesh of his body, or all Christian men, in one Church which is his body mystical. Which name of Body mystical is specially appropriated and appropriated to this one communion and society or fellowship men by reason that the true persons and true members of the same, be manfully knit together by Christines own body, and by the body's blood in this divine sacrament. See S. August. li. 21, e. 23 de moc. Dei. Vss. li. 6 de Trin. circa med.

18. Thy love and the holy. It is plain also by the example of the lewes in their sacrifices, that he that eateth any of the host imolated, is partaker of the sacrifice, and loyed by office and obligation to God, of whom sacrifice be eaten.

19. But he that is an enemy. I conclude then (saith the Apostle) this that as the Christian which eateth and drinketh is not by his eating is participant of Christ's body and body, is loyed in the one body to all Christian people that eat and drink of the same, being the host of the new law: and as all that did eat of the host of the sacrifices of Moses Law, were belonging and associated to that flate and to God from whom the sacrifice was done: even so whatsoever eateth of the mesees offered to idols, be he that profeteth he will self to the communion and society of the same idols.

20. You cannot drink. Upon the premisses he warne them plainly, that they must either forsake idolatries, and fall from idolatries, or else be relish of idols of Christ's body and blood in the Church. In all which discourse we may observe that our bread and chalice, our table and altar, the participation of our host and host iliad in this altar, or in all other saints or ministration of the altar, rather in other sacraments or substance of our religion, is it one not had not a communion with sacrifice and the proper host of God among the Christians, as the other vine were among the sacrifices of Moses, and Hebr. And do all the fathers acknowledge, calling it one, and continually almost, of the lewes and Gentiles. If they have any of other sacrament or ceremony or Christ's religion: The sameness of the body and blood in the table: Con. Nic. the unblemished image of the sacrifice. In Con. Ephes. ep. ad Nello. pag. 60. the sacrifice of sacrifices: Dion. Ev. Hc. 88: the unblemished blood of the sacrifice: the unblemished body and viole: Cyril. Alex. in Con. Ephes. Anath. 11. the propitiatory sacrifice both for the living and the dead: Tertul. de cor. Milit. Chrys. ho. 41 in 1 Cor. Ho. i. ad Philip. Ho. 66 ad September. Chrys. Hs. 66 & de cen. Do. no. 1. August. Ench. 199. Struct. 5. ad Dulsit. to 4. Ser. 14. de vero, Apollo. of the sacrifice of our Mediator: the sacrifice of our price: the sacrifice of the new Testament: the sacrifice of all nations: the sacrifice of the body and blood of Christ: as it is written in the song of the Church: etc. The apostle, as it be said, in his one body be one body there was no religion: Chrysian. de cen. Do. no. 2. Chrys. ho. 17 ad Heb. The pure oblation: the new offering of the new law: the vital and impiuobled host: the honorable and dreadful sacrifice: the sacrifice of the Holy Ghost: all substances: and substance of the sacriflies, which Melechides by his oblation in bread and wine did properly and most singularly prefigure this office of Christ's eternal priesthood and sacrificing him self under the names of bread and wine: which shall consume in the Church through out all Christian Nations in stead of all the offerings of the ancient times. The holy heid, did foretell, as S. Cyril, that Melechides and others the most ancient Doctors and Masters did transport. Chrys. ep. 69, no. 2. Infin. Dial. cum Tropo. pass med. Iren. i. c. 11. And S. August. li. 17, c. 20 de cen. Dei. et li. cont. ad mun. et pro phet. c. 88. De i. 2. de bapt. c. 8. 5. Leo. de hab. et li. de Pasion. and others do expressly avouch that this one sacrifice hath succeeded all other and fulfilled all other differences of sacrifices, that it hath the force and virtue of all other, to be censured for all performances and causes the others, for the living and the dead, its offering and for thanksgiving, and it, as other sacrifice to these of body ortee called this sacrifice of the sacrifice, the sacrifice of the sacrifice, the sacrifice of the sacrifice, the sacrifice of the sacrifice. The fathers, the Apostles and Father doctrine. God grant the Adulcates may find merue to see to evident and inivinable a truth.

21. Paraders of the table. Though the faithful people be many vs. knewe not to be God's pe: The difficultio cular, and be turned both to him and among them selves, and also interred and disburied from other Christians all others that pertaine not to him, as well lewes and Pagans, as Hereites and Schismatics, by Chriti ker Psan very other external signes of Sacraments, substance and geuer万台e the most proude and the ref, is by insidius, unum et difference confestih in the Sacrament and Altar: by which God doth specially not communicate the Church unto him, him self unto his Church, that he acknowledgment none to be ring with this, his
specially in their sacrifices, and at the Communion table.

The heretics Communion is the very table and cup of Dutels. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christ's altar, Priesthood, and Sacrifice, is in deede a very Sacrifice, or (as the Apostle here speakseth) a table and cuppe of Dutels, that it is to say, wherein the Dutel it properly feared, and Christ's honour (no lesee them) by the aethers of leboambo or any prophanous superfluous rites of Geruline) defiled. And therefore all Catholike men, if they locke to have fellowship with Christ, and his members in his body and blood, must demise of it all of Idolatrie or Sarlilegious superfluous, and allsaine from it and from all societie of the same, as good Tobie did from leboamboe calues and the altars in Dan and Bethel; and as the good Tobie did from the Eelcels, and from the temple and sacrificies of Samaria. Now in the Christian times we have no other Idols, but heresies, nor Idololothes, but their false seruices shuffled into our Churches in stead of Gods true and onely vvoles his. Oppo, de wuiis Etr. m. 2. Hieroc, in P. Ofet., &c. Amen. & in E. Hobes, Ang. in Ps. 10. 12. De Catt. Dei ii. 12. e. 51.

As all things are allowable.) Hitherto the Apostles argumentes and examples whereby we would avert them from the meates offered to Idols, seeme plainly to condemne their fact as Idolatrical, or as participant & accessory to Idolatry, & not only as of the same given to the weak brethren: and so no doubt it was in that they went into the very temple of the Idols, and did with the reft that serveth the Idols, eate and drink of the flesh and lihaments directly offered to the Idol, yea, and salted together in the same banket made to the honour of the same Idol: which could not but defile them and entangle them with Idolatry: noe that the meates it selfe was subtly belonging to any other but to God, or could be defiled, made noisome or unlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the Idol, which belonged not to him, but to God alone. Of which Sarlilegious act they ought not to be partakers, as needes they not, entering and eating with them in their solemnitie to this end hatth S. I. sii hi herto admonished the Corinthians. Now he declareth that otherwise in prophanous feafts it is lawful to eate with curious doubting or asking whether this or that were offered meates, and in markettes to buy whatsoever is there sold, without scruple and without taking knowledge whether it be of the Idololothes or no: with this exception, that if one should invite him to eate, or by this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approye the offering of it to the Idol, or to like it the better for the same. Secondly, whilst the weak brethren may take offence by the same. For though it be lawful in it selfe to eate any of these meates without care of the Idol: yet all lawful things be not in euerie time and place expedient to be done.

The 5. part. Of his Traditions.

E. ye folovers of me, as I also of Christ. And I praise you brethren, that in all things you be mindful of me: and as I have delivered vnto you, you keepe my precepts. And I vvi haue you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God.

Ch. XI.
† Every man praying or prophesying with his head covered: dishonestly his head. † But every woman praying or prophesying with her head not covered: dishonestly her head: for it is one as if she were made bald. † For if a woman be not covered, let her be poll'd, but if it be a foule thing for a woman to be poll'd or made bald: let her cover her head. † The man truly ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man. † For the man is not of the woman, but the woman of the man. † For the man was not created for the woman, but the woman for the man.

(† Therefore ought the woman to have power upon her head for the Angels.) † But yet neither the man without the woman: nor the woman without the man, in our Lord.

† For as the woman is of the man, so also the man by the woman: but all things of God. † Your selves judge: doth it become a woman not covered to pray unto God? † Neither doth nature itself teach thee, that a man in deed, if he nourish his heart, is an ignominie for him: † but if a woman nourish her heart, it is a glory for her, because heart is given her for a veil. † But if any man seem to be contentious, we have no such custome, nor the Church of God.

† And this I command: not praising it that you come together not to better, but to vvorle. † First in deed vwhen you come together into the Church, I heare that there are schismes among you, and in part I beleue it. † For there must be heresies also: that they also which are approved, may be made manifest among you. † When you come therefore together in one, is it not novv to eate our Lordes supper. † For every one taketh his owne supper before to eate.

And one certes is an hungred, and another is drunke. † Why haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not. † What shall I say to you? praise I you in this: I do not praise you.

† For I received of our Lord that vwhich also I haue delivered vnto you, † that our Lord I s v some in the night that he was betrayed, more bread: † and giving thankes brake, and said:"Take ye & eate, T R I S S M Y B O D Y V V H C H S H A L B E D E L I V E R E D F O R Y O U : † this doe ye for the
The First Epistle of S. Paul

The commemoration of me. † In like manner also the chalice 25 after he had supped, saying, This chalice is the new testament in my blood: this do ye, as often as ye shall drink, for the commemoration of me. † For 26 as often as ye shall eat this bread, and drink the chalice, "you shall shew the death of our Lord, until he come." † Therefore, who soever shall eat this bread, or drink the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord. † But let a man prove himself: 28 and so let him eat of that bread, and drink of the chalice. † For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, "not discerning the body of our Lord." † Therefore are there among you many weak and sickly, and many asleep. † But if we did judge ourselves, we should not be judged. † But whereas we are judged, of our Lord we are chastised: that with this world we be not damned. † Therefore my brethren, when you come together to eat, 31 except one another. † If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will dispose, when I come.

Annotations

1. My precepts. Our pastors and prelates have authority to command, and we are bound to obey. And the Gouerness of the Church may take order and prescribe what is comely in every state, as time and place require, though the things be not of the substance of our religion.

2. Every woman. What gifts of God so ever women have, though supernatural, as some had in the Primitive Church, yet they may not forget their vileness, shamefastness, but shew them selves subdued and modest, and cover their heads with a veil.

3. Custom. If women or others, to defend their disorder & malapertness, dispute or allenge Scripture and reasons, or require causes of their preachers why & by what authority they should be thus restrained in things indifferent, make them no other answer, but this, This is the custom of the Church, this is our custom. Which is a good rule to repress the fascinate of contentious angels, which being out of all modesty and reason, never wants wordes and replies against the Church. Which Church if it could then by prescripition of twenty or thirty yeres, and by the authority of one or two of their first preachers, stoppe the mouths of the seducers: what should not the custome of fiftene hundred yeres, & the decrees of many hundred pastors, gaine of reasonable, modest, and humble men?

4. There must be herefore. When the Apostle faith, Herefore must be: He sheweth the event, and not that God hath directly so appointed it as necessarie. For, that they be, it commeth of mans malic and free will: but that they be converted to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special workes of providence that workedeth good of evil. And for that there should fall herefore, and schismes, specially concerning the Article and use of the B Sacrament of the Altar, whereof he now beginneth to treat, it may make us auel the leffe, to see to great dispensations, herefies, and schismes of the wicked and veweake in faith concerning the same. Such things then will be, but two to him by whom scandals or sectes do come. Let vs vse Heresiaka, faith S. Augustin, not to shew and to approve their errors, but that by defending the catholic.
Cha. XI.

TO THE CORINTHIANS.

Catholicity derives against their division, may be more successful and vast, because it is must surely prevail. There must be more that the tried and approved may be manifest or discovered from the false things: among you. Let us see the benefits of God's providence, for Heretics be made of such as would serve or be taught, though they were in the Church: but being out, they profit us exceedingly, not by reaching the means which they knew not, but by showing up the formal in the Church to false truth; and the frivolous Catholic, to prove the truth, for there be immovable holy approved men in the Church, but men can be deformed. Other among them, not manifest, so long as he had rather flamed in darkness of ignorance, than behold the lights of truth, wherefore many are raised out of their flames by heresies to see the day of God, and are glad thereof. Aug. c. 2. de vera relig.

20. Our Lord's supper. The Christians at or about the time of the Churches only Sacrifice and their communicating thereon, kept great feasts: which continued long, that the residue of the poor upon the common charges of the richer sort, and the charity and use of all sorts were much preferred thereby, for which cause they were called meridian, that is, Christian, of the ancients Faithists, and kept commonly in Church houses or porches adjoining, or in the body of the church (whereof see Tetralogia, apol. 49. Clemens Alexand. S. Iustus, S. Augustin. cont. Ancyll. li. 29. 30.) after the Sacrifice and Communion was ended, as S. Chrysostom b. 37. in C. Cor. in mitis budgeth. Thrice feasts S. Paul calleth Cere Dominationes, because they were made in the Churches which then were called Dominica, that is, Our Lords benedict. The disorderly were kept among the Christian in thefe Church-feasts of Charite, the Apostle exhorteth her to redress. From the foule abuser expressly here in the text. As if S. Ambrose in hortensiam, and good author now this, this which he calleth Dominationes omnem, is not meant of the praecepta, aurea, as the text do consider, namely, the residing of the poor in the rich mens private defouling of all, not expecting one an other, gluttony and drunkenness in the same, which can not agree to the holy Sacrament. And therefore the Heretikes must sinne reason, vpro a fair place, to name the said holy Sacrament, rather, the Supper of the Lord, then after the manner of the primitive Church, the Eucharist, M. 83. at Launce. But by like they would bring it to the goblet against or Eunice senex, when men be not failing, the rather to take away the old effusion of the holiness thereof.

21. I have delivered. As all other parts of religion were first delivered by preaching and vowed of smooth to every Nation conversed. in this holy order and vice of the B. Sacrament was by S. Paul first given unto the Christian by tradition. Viz. which as received of our Lord he bestowed them by this Epistle, not putting in writing particularly all things pertaining to the order, vice, and institution, as he afterward faileth: but repeating the same in substance therein, and leaving the rest to his return. But his words and narration here written we very particularly profess, because the Heretikes make profession to follow the same in their pretended reformation of the Mass.

In the night. First the Adueraries may be here concluded that all the circumstances of time, person, & place which in Christ's action are noted, need not to be imitated. As that the Sacrament should be ministred at night, to men only, to one ruelle, after or at supper, &c. such like: because (as S. Cyprian ep. 41. mm. & S. Augustin ep. 115. c. 6. note) there were causes of those accidents in Christ that are not now to be allowed for. He instituted this holy act: we do not, he made his Apostles Priests, that is to say, gave them commission to do and minester the same: we do not, he would have this the last act of his life & within the bounds of his Passion: it is not to with us, and would take and make an end of the Paschal to accomplish the old Law: man cannot be in our nation, therefore he must needs do it after supper and at night: we may not do it, he excluded all virgins, at the rest of his Disciples, al lay men: we imitate as faithful, men & virgins. In many circumstances then, neither we may imitate Christ's last action, nor the Heretikes as yet doth, hence they seem to encline by abandoning other names faking this (calling it Supper), to have it at night and after meal, though (as before noted) they have no lust cause to call it so upon Christ's fault, seeing the Evangelists do plainly there "that the Sacrament was instituted after Supper, as the Apostles" himself were recordeth of the latter part in express speech. And so men think, a long sermon and the waiving of the Apostles were the same time, yea and that the supper was quite finished, & grace said. But in all else and such like things, the Catholic Church only, by Christ's Spirit can tell, which things are immutable, which not, in all his actions.

22. Took. Christ took bread into his hands, applying this ceremony, action, and benediction to it, and did blest the very element, vied power and a eulog, vord upon it, as he did over the bread and fishes which he multiplied: and so doth the Church of God: and do not the Protesants, if they follow their forefathers do and doctrine, but they let the bread & cup plass a loud, and compose Christ's words by way of report and narration, applying them to another matter proposed to be occupied: and therefore howsoever the simple people be deluded by the rehersal of the same vord which Christ vied, yet consecration, benediction, or sanctification of bread and wine they profese they make none atall. At the first alteration of religion, there was a figure of the Cross at this word, Hab. 2. 16: and at the word, Hebeske, there was a glosse or

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The Protetians imitate not

Christ in blaspheming the bread and wine.
They imitate him not in unleavened bread, and mingling water with wine.

The words of consecration, to be said over the bread and wine, the which the Protostrians do not.

The Protostrians have taken away the Eucharist altogether.

The power to consecrate given to Priests only.

The Sacrament consists not in the receiving.

Why the Protostrians call it the Communion.

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Communion, which is a part of the
nicate or joyne in perfect fellowship of one body, with all Christian men, what in the world, with all (as we say) that eat it through the whole Church, and not with them only, which eat with us at one time. And this fellowship rich of that, that we be together, every time we receive either alone or with companions, partners of that one body, which is received through all the world: it is called communion (as S. Damascus) or in due use, for it is the communion with Christ, and the partners of his flesh and doctrine, and by it due communication are united one with another, only let us take heed that we do not partake without brethren, and when the Apostle saith, that all be one bread and one body that are partners of one bread, he meaneth not of them only that communicat at one time and place: but that all be one, that communicat in vnite through the whole Church. The name Communion is so properly vnderstood of them, as the name of Supper.

2. You shall receive the Heretikes fondly ground, their false supposition: that such a Sacrament can not right be ministr'd or made without a sermon of the death of Christ, and that this and other Sacraments in the Church be not profitable, when Gehenna is ministr'd in a strange language. As though the grace, force, operation, and actuating, together with the instruction and representation of the things which they signify, were not in the substance, but in the words, and for that purpose every of the sacraments: and as though preaching were not one way to the Chritian's satisfaction, and the Sacraments in other way: namely this Sacrament, concerning in the very kindes of the elements and the action, a most lively representation of Chritius death. As visibly might they say that neither Abel's sacrifice nor the Paschal lamb could signify Chritius death without a sermon.

17. Guilty of the body. First hereupon marke well, that all men receive the body and blood of Chritus; be they indiends oriuers. For in this case they could not be guilty of that which they receive not. Secondly, that it could not be heinous of offfence for any man to receive a piece of bread or a cup of wine, though they were not of the true Sacrament. For it is a deadly sinne to receive any Sacrament by vril & intention to receive it in vaine, or vruitless repentence of former sinnes: but yet by the very worthye receiving of no other Sacrament is man guilty of Chritian body and blood, but here, where the vnovert (as S. Chrysoftom (arcb.), doth viliily to Christioun persons, as the Levites or the Gentiles did, of vnovertly that crucified it. Chrysoft. de non comm. Esch. &c. de ad ad. Ammon. V. which insomuch prouing against the Heretikes, that Chritus is really present. The wicked receive the body & blood of Chritus, and call not Christ: and must conclude he feale of every offence which he knoweth or search to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, viz the continual custom of the Ca. and Church and the other customes, bind him to doc. Cypri. de laosw. no. 1. Aug. Eccl. 1. 11.

18. Not dissolving the body. That is, because he putth no difference nor distinction between this high masse and others, and therefore S. Auguine faith (as 118. 3. that it is not the Sacrament faith, but be examined, that does not by singular generation or adoration make a difference between these immunes and all others. And againe in Plat. 19. Man must consider whether be adorated. And S. Ambrose, in s. 12. de Sp. S. We adore the flesh of Christ in the Mysteries, S. Chrysoftom in Cypri. We adore him on the altar, as Sages did in the manner. S. Niazizmen in Epiphat. Georgiana. My father called on him which in vvo was bleft upon the altar. Theodoret Ds. 1.5. and the Mystical forms are adored. S. Denys, this Apostles scholers, made solemn invocation of the Sacrament after Confirmation. Eclesdata. Hier. 3. 3. 3. and before the receiving, the viuho Church of God crieth upon them, "Domine non sum dignus, Domine propiisve nihilo possis: Lambs of God must spend every thing of the forms of the world, house marriage on vs. And for better dissembling of this divine masse, we are called from common profane houes to Gods Church: for this, we are forbidden to make it in vulgare apparel, and are appointed there to solemn vtiments. Here, in Epiphat. Nepos. 3. 3. a. 9. Pasionum ep. 13. ad S. 1. 1. 1. Diac. in vs. D. Greg. li. 3. 3. 1. For this, it is the halovving of Corporals and Chalices, Ambros. 3. S. 3. of S. Niazizmen. Grat. ad Arisoma. Optat. li. 6. in unitas. For this, those profane tables are removed and altars consecrated. Auguine, Ser de temp. 3. 3. for this, the very Priests them selves are honorable, cast, Sacred, Hiero. ep. ad Heliodorum s. 7. li. 2. adus. Iuv. 19. Ambrose, in s. 1. Tim. 4. For this, the people is forbidden to touch it with common hands. Niazizmen, Grat. ad Arisoma in this, great care is taken that no part of that viue be taken to the ground, Cyril. Hiero. p. 2. in fine. Gr. 15. 15. Eccl. for this, Sacred provision is made that in any hoists or parts of the Sacrament do remain vnreconciled, they be most religiously retayned with solemnity and diligence impossible, and for this, examination of conscience, confession, contrite, &c. (as S. Auguine saith) receiuing it solemnly. Thus do ye Catholikes and the Church of God disconce the holy Body and blood by S. Paulus rule, not once from your profane bread and wine (which not by secret abuie of your Curats or Clerkes, but by the very order of your booke, the Missale, if any remaine after your Communion, may take home with him to his owne viue.)

LIl iii
and therefore is no more holy by your own judgement than the rest of his meates) but from all other either vulgar or fenced meates, as the Caretum bread, and our usual holy bread. If we make this plain, and true, and you have nothing agreeable to the Apostles nor Christians institutions, but at cleare contrarie: then impose upon Deo and confound you for not discerning his holy Body. Eps. I. and.

and for concluding the blood of the new Testament.

ye see here by this it is a fearful case and crime to defile by sinne (as much in vaille) the body of Christ in the Sacrament; seeing God stoopeth many to death for it in the Primus Church, and punished others by grevous thicknes. No man that to many strange di- eases and deaths fall upon vs now in the world.

vve may note here that it is not yonough, only to sinne no more, or to repent lightly of that which is paitibut that vve should punjish our iustes according to the wright of the fouls pair and forsgiue: and also that God vvil punish vs by temporal scourges in this life or the next; if vve do not make our iustes very clean before vve come to receive his holy Sacrament, vvil he abundantly we have may escape by-punishing our iustes by falling and other penances.

retuning now to their former fault and disorder for the which he tookse this occasion to talke of the holy Sacrament, and how great a fault it is to come unwor- thely to it: he exhorts them to keep well their lid flippers orastes in vaimt, peace, and sobriety, the richces expelling the poore &c.

The Mass is agreeable to the Apostles vve and traditione: the Communion is not.

Many particular orders & decrees, more then be here or in any other books of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to the Corinthians, for vve had these tradition, which we whole vve his ministration of the holy eucharist only acceptable, as the substance of the Sacrifice and Sacrament is by the premisses proved to be most comon: Caluins supper and Communion in all points wholly repugnant to the same.

The 6. part.

The Epistle upon the 10 Sunday after Pentecost.

Concerning spiritual things, I vvil not have you ignorat, brethren. You know that when you were heathen, you vvent to dumme Idols according as you vwere leded. Therefore I doe you to vnderstand that no man speaking in the Spirit of God, fait anathema to Iesus: and no man can say, Our Lord Iesus: but in the holy Ghost.

And
And there are diversions of graces, but one Spirit. And there are diversions of ministrations: but one Lord. And there are diversions of operations, but one God, which worketh all in all. And the manifestation of the Spirit is given unto every one to profit. To one creature by the Spirit is given the word of wisdom: and to another, the word of knowledge according to the same Spirit: to one, the gift of prophecy; to another, the working of miracles; to another, the discerning of spirits; to another, the interpretation of tongues; to another, the faith in the same Spirit: to one, the grace of doing works in one Spirit: to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, the interpretation of tongues; to another, the faith in the same Spirit, dividing to every one according as he would. For as the one body is, and hath many members, and all the members of the body, whereas they be many, yet are one body: so also Christ: for in one Spirit were all baptized into one, whether Jews or Gentiles, or bondmen, or free: and in one Spirit were all made to drink. For the body is also not one member, but many. If the foot should say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear should say, Because I am not the eye, I am not of the body: is it therefore not of the body? If the whole body were eie, where is the hearing? If the whole body were the hearing: where is the smelling? But now God hath set the members, every one of them in the body, as it hath pleased. If there be many members in one body, yet one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, You are not necessary for me. But much more those that seem to be the more weak members of the body, are more necessary: and such as we think to be the better members of the body, whereas we put more abundant honour: and those that are our honest parts, have more abundant honesty. And our honest parts needeth nothing: but God hath tempered the body, having respect to that which is wanting, the more abundant honour. That there might be no schisme in the body, but the members together might be careful one for another. And if one member suffer anything, al the members suffer with it, or if one member do glory, al the members rejoice with it. And

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Ch. XII. TO THE CORINTHIANS. 

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† And there are diversions of graces, but one Spirit. † And there are diversions of ministrations: but one Lord. † And there are diversions of operations, but one God, which worketh all in all. † And the manifestation of the Spirit is given unto every one to profit. † To one creature by the Spirit is given the word of wisdom: and to another, the word of knowledge according to the same Spirit: † to another, the gift of prophecy; † to another, the working of miracles; † to another, prophecy; † to another, discerning of spirits; † to another, the interpretation of tongues; † to another, the faith in the same Spirit: † to another, the grace of doing works in one Spirit: † to another, the working of miracles; † to another, prophecy; † to another, prophecy; † to another, the discerning of spirits; † to another, the interpretation of tongues; † to another, the faith in the same Spirit, dividing to every one according as he would. For as the one body is, and hath many members, and all the members of the body, whereas they be many, yet are one body: so also Christ: for in one Spirit were all baptized into one, whether Jews or Gentiles, or bondmen, or free: and in one Spirit were all made to drink. For the body is also not one member, but many. † If the foot should say, Because I am not the hand, I am not of the body: is it therefore not of the body? † And if the ear should say, Because I am not the eye, I am not of the body: is it therefore not of the body? † If the whole body were eie, where is the hearing? † If the whole body were the hearing: where is the smelling? † But now God hath set the members, every one of them in the body, as he would. If there be many members in one body, yet one body. † And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, You are not necessary for me. † But much more those that seem to be the more weak members of the body, are more necessary: and such as we think to be the better members of the body, whereas we put more abundant honour: and those that are our honest parts, have more abundant honesty. † And our honest parts needeth nothing: but God hath tempered the body, having respect to that which is wanting, the more abundant honour. † That there might be no schisme in the body, but the members together might be careful one for another. † And if one member suffer anything, al the members suffer with it, or if one member do glory, al the members rejoice with it. † And
TH E FIRST EPISTLE OF S. PAUL

‡ And you are the body of Christ, and members of mem-
ber.

‡ And * some verily God hath set in the Church first A-
postles, secondly prophets, thirdly doctors, next miracles,
the graces of doing cures, helps, governements, kindes of
rorges. ‡ Are al Apostles? are al prophets? are al doctors? 18
‡ :: are al miracles? haue al the grace of doing cures? do al 19
speake vvith tonges? do al interpret? ‡ But pursue the better 30
gistes. And yet Ihevvy you a more excellent vway.

ANNOTATIONS

CHAP. XII.

Zealous faith.

1. 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 fervor, devotion, zeal, and
confident trueth, specially for doing of miracles.

Vnire.

21, if the same. ‡ The Church is of excelling great distingished of members, gisters, orders,
and offices: yet of great concord, concurrence, mutual commision and participation in
al actions of her members among them selues, and vvith Christ the head of the Body.

Schisme in the body.

3. Schisme in the body. ‡ As Charity and wise of spirit, is the proper bond and vveale
of the common body: so is division or Schisme, which 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 Souveraine.

CHAP. XIII.

This above al other Gisters they should seek after Charity: as that vnwithout vnwhich
nothing profiteth. ‡ and vnwithout vnwhich nothing is to be done, and remaineth also
in hooman.

If I speake vvith the tonges of men and 1
of Angels, and haue" not charitie: I am
become as sounding braffe, or a tinking
cymbal. ‡ And if I shoulde haue prophetic-
cie, and knevv al mysteries, and al know-
ledge, and if I shoulde :: haue al faith
so that I could remoue mountaines, and
have not charitie, I am nothing. ‡ And if I shoulde distribute 3
al my goods to be meare for the poore, and if I shoulde " deliv-
er my body so that I burne, and haue not charitie, it doth
profit me nothing.

‡ Charity is patient, is benigne: Charity enueth not, 4
dealeth not peruersely: is not puffed vp, ‡ is not ambitious, 5
seeketh not her ovmne, is not prouoked to anger, thinketh
not euil: ‡ reioyceth not vpon iniquitie, but reioyceth 6
vvith
Chap. XII.

TO THE CORINTHIANS.

7. Vvith the truth: that suffereth all things, believest all things, hopeth all things. Charitie neuer falleth away: vvether prophecies shall be made voide, or tongues shall cease, or knowledge shall be destroyed. For in part vve know, and in part vve prophesie. But when that shall come that is perfect, that shall be made void, that is in part.

8. When I was a little one, I spake as a little one, I understood as a little one. But when I was made a man, I did away the things that belonged to a little one. Vvse see now by a glass in a darke sort: but then face to face. Now I know like as I also I am knowen.

9. And now there remaineth, faith, hope, charitie, these three. But the greater of these is charitie.

Annotations

Chap. XIII.

1. That charitie. Vvithout charitie, both toward every particular person, and specially toward the common body of the Church, none of all the gifts and graces of God be profitable.

2. Deliver my body. Deo sanctum (faith S. Augustine) afforded and hold for certaine, that no Heretike and Schismatike that vntruth not him self to the Catholike Church againe, have great aims so ever be gaine, yea or I should be blood for Christians name, can possibly be sann'd. For many Heretikes by the change of Christes cause, deceiving the simple, suffer much. But vntruth some faith is not, there is no justice, because the in'stinct lieth by faith. So it is also of Schismatiques, because vvhile charitie is not justifie can there be some? vntruth if they had, they should never place in presence the body of Christ vntruth in the Church. Augustus Fulg. de sc. Pet. c. 19. So faith S. Augustine in divers places, not only of Heretikes that died directly for defence of their heretick, as the Anabaptistis and Cauminitis 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 Chri's religion. Aug. de turk. De. De; 26. 26. 38. in P. 100. 12. prop. comm. Cypri. de utri. Ex. 10. 16.

3. The three. These are the three vertues Theological, each one by nature and definition distinct from another. and faith is by nature the first, and may be and often is before, and vvitout charitie: and truly remaineth in divers after they haue by deadly sinne lost charitie. Beware therefore of the Heretikes opinion, whichas, that by every mortal sinne faith is lost no lesse then charitie.

Chap. XIII.

Against their vse in child/less, that thought it a goodly matter to be able to speak (by miracle) strange languages in the Church, speaking their languages before propounding their opening of Mysteriis: be declared that the Gift of languages is inferior to the Gifts of prophecies. It is given order also how both gifts are to be used, to witte, the Propheste is made foell to other Propheste: and the Speaker of languages not to publish his inspiration, unless there be an interpreter. So, provided at least, that woman speake not as al in the Church. 2 Thess. 11. 1. Much like to some fond Linguists of our time, who think that their opinions better then a Doctor of Diuinitie that is not a Linguist.
OLOVV Charitie, earnestly pursue spiritual things: but rather that you may prophesy. For he that speaketh with tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. For he that prophesieth, speaketh to men vnto edification, and consolation. He that speaketh with tongues, edifieth himself: but he that prophesieth, edifieth the Church.

And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: vnderne he vnlesse he interpret, that the Church may take edification. But now brethren, if I come to you speaking with tongues, vwho shall I profit you, vnderne I speake to you either in revelation, or in knowledge, or in prophecy, or in doctrine? Yet the things without life that give a sound, be it pipe or harpe, vnderne they giue a distinction of sounds, how shall that be knovven which is piped, or which is harped? For if the trumpeter giue an vnscertaine voice, vwho shall prepare himselfe to battell? So you also by a tongue vnderne 9 you vter manifie speach, how shall that be knovven that is said? for you shall be speaking into the aire. There are for example so many kindes of tongues in this world, & none is without voice. If then I know not the vertue of the voice, I shall be to him to whom I speake, barbarous: and he that speaketh, barbarous to me. So you also, because you be emulators of spirtuies: seek to abound vnto the edifying of the Church. And therefore he that speaketh with the tongue, let him pray that he may interpret. For if I pray with the tongue, my spirit prayeth, but my understanding is without fruit.
.struck others also: rather then ten thousand words in a
tongue. † Brethren, be not made children in senfe, but in
malice be children: and in senfe be perfect. † In the Law
it is written, That in other tongues and other lipses I wvll speake to this peo-
ple: and neither so wvll they heare me, saith our Lord. † Therefore lan-
guages are for a signe not to the faithful, but to infidels: but
prophecies, not to infidels, but to the faithful. † If therefore
the whole Church come together in one, and al speake with
tongues, and there enter in vulgar persons or infidels, wvll
they not say that you be madde? † But if al prophecie, and
there enter in any infidel or vulgar person, he is convicted
of al, he is indiged of al. † The secrets of his hart are made
manifest, and so falling on his face he wvll adore God, pro-
nouncing that God is in you in deed.

† What is it then brethren? When you come together,
every one of you hath a psalme, hath a doctrine, hath a re-
velation, hath a tongue, hath an interpretation: let al things
be done to edification. † Whether a man speake with tongue,
by twvo, or at the most by three, and in course, and let
one interpret. † But if there be not an interpreter, let him
hold his peace in the Church, and speake to him self and to
God. † And let prophets speake twvo or three, and let the
rest judge. † But if it be revealed to an other sitting, let the
first hold his peace. † For you may al prophecie one by one:
that al may learne, and al may be exhorted, † and the spirites
of prophets are subiecte to prophets. † For God is not the
God of diffension, but of peace: as also in all the Churches
of the saints I teache.

† Let wvomen hold their peace in the Churches: for
it is not permitted them to speake, but to be subiecte, as also
the Law faith. † But if they learne any thing, let them al ke
their owrne husbands at home. For it is a sole thing for a
wvoman to speake in the Church. † Or did the wvord of
God proceede from you, came it vnto you onely? † If any
man seeme to be a prophet, or spiritual, let him knowv the
things that I wvrite to you, that they are the cómaundements
of our Lord. † But if any man knowv not, he shal not be
knowven. † Therefore, brethren, be earnest to prophecie: and
to speake wvith tongues prohibit not. † But let all things be
done honestly and according to order among you.
A paraphrased exposition of this Chapter concerning unknown tongues.

1. Rather prophetic. The gift of prophecy, that is, of expounding the hard points of our religion, is better than the gift of strange tongues, though both be good.

2. Not to men. To talk in a strange language, unknown even to himself, prophecy not the hearers, though in respect of God who understands all tongues and things, and for the mysteries which he uttereth in his Spirit, and for his own salvation in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understanding of the vvhole assemble, edifies not him self alone but all his hearers.

3. If I come. That is, if I your Apostle and Doctor should preach to you in an unknown tongue, and never use any kinds of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

4. If the trumpet. As the Trumpeter cannot give warning or from the fight, vales he voice a distinct & intelligible sound or stroke known to the foudians: even so the preacher that exhorteth to good life, or doth it in a speech which his hearers understand, can not arise to his purpose, nor do the people any good.

5. Let him pray. He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. For, to exhort or pray in a strange tongue was not valuable or profitable, but glorious to God, so that the speech had been either by him self, or by another, afterward expended.

6. My spirit prayeth. Also when a man praieth in a strange tongue which he himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he prayed. Nevertheless the Apostle forbiddeth not such praying neither, conferring that his spirit, heart, and affection prayeth vvhich towards God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he understood the vvhole. Neither yet doth he appoint such as one to get his strange prayer translated into his vulgar tongue, to obtain thereby the foresaid instruction. See the Declaration following of this Chapter.

7. As a sign. The extraordinary gift of tongues was a miraculous sign in the primitive Church, to be vished specially in the Nations of the Heathen for their conversion.

8. In my part. In the primitive Church, when Inidels dyed white among Christians, and oftentimes came unto their public preaching & exercises of exposition and exposition of Scripture, and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms & the like, one in this language, & another in that, at all once like a blacke-bear, and one often not understood of an other, sometime not to them selves, and to strangers or the simple fanciers by, not at all. Where otherwisse if they had spoken either in known tongues, or had done it in order, having an expositor or interpreter vvhich, the Inidels might have bene confounded.


10. A Psalm. Ye see here that those spiritual exercises consisted specially, first, in singing or giving forth new Psalms or prayers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Revelation of secret things either present or to come: fourthly, in speaking Tonges of Strange Nations: lastly, in translating or Interpreting that which was said, into some common knownen language, as into Greek, Latun, &c. All which gifts they had among them by the holy Ghost.

11. In course. All these things they did without order, of pride and contention they preached, they prophesied, they prayed, they blessed, without any set order and respect of one of another, or observing of turns and encounter of vvhich their Gifts. Ye a wumen without corder or wise, and without regard of persons or of the Angels or Priestes or their owne tongues, taught, or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this vvhole chapter reprehended and sought to redress, by forbidding the women utterly that publick exercise, and teaching men, in vnset order and course as vvhich speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14 Chapter.

That S. Paul place maketh nothing against the service in the last siege.

This then being the scope and direct drift of the Apostle, as is most evident by his whole discourse, and by the record of a sauntique: let the goodly, grave, and discreet Reader take a tull in this one point, of the Protent ans decent dealing, using the familiarities of the popular, by perusick application of Gods holy word, upon some small liminate and elucidation of certaine terms.
against the approved godly use and truth of the precious Church, for the service in the Latin or Greece tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of 3. Paul touching strange tongues. Know therefore, first, that there is no word written or meant of any other tongue but such as men spake in the Primitive Church by miracle. And that nothing is meant of those tongues which were the common languages of the world: or of the Faithful, vulgar, and ignorant; the barbarous: for the Old or New Testament were written, as the Hebrew, Greek, and Latin. For though these also, the Apostles might be given by miracle & without study, yet being known to the fewest Romans, or of Greece both not in every place, they be not counted among the differences of barbarous and strange tongues here: in Latin, Greek, spoken of, which could not be interpreted commonly, but by the miraculous gift of interpretation. And therefore this Apostle (as the Evangelist also and others did their books) wrote his Epistles in Greek to the Romans and to all other Churches. Whereas if he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote contempore in the tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof he spake here: but in a notable knownen and learned speech interpretable of thousands in every country. No more did S. Augustine or our Apostle, speaking in Latin, & bringing in the Scriptures and Service in Latin, preach and pray in Tonges according to the Apostle's meanings here. For the Latin was not, nor is not, in any part of the Vvett, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore S. Bede saith, (ib. i. Epist. c. 1.) that being then scarce diuers vulgar languages in our country, the Latin was made common to them al. And in deede of the two (though in truth neither forbe by forbidden by this passage of S. Paul) the barbarous languages of every general province in respect of the whole Church of Christ, are rather the strange Tonges here spoken of, than the common Latin tongue, which is universally of all the Vvett Church more or less learned, and pertaineth much more to vanity and use, and orderly conjuncion of all Nations in one faith, Service, and vwsip of God, then if it were in the vnsundry barbarous speechers of every Province. Wherein all Christians that trauell about this part of the world or the other, especially if they come, (hal it be in some heathen, Mahometans, and Service, as they be at home.) Where now if we goe to Germanie, or the Germanie Germans come to vs, ech other Service shall be thought strange and barbarous. Yea and the Service of our owne language within a few hundred yeares (or rather every age) shal by holyly become barbarous and unknowne to our inferes, our tongue (as al vulgar) doth ofte change.

And for education, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath gaven al the world a full demonstration whether our forefathers were not as wise, as faithfull, as devout, as fearful to breake Gods lawes, and as likely to be assaied, as we are: in which matters, in which languages, in which schools, in which books, in which Sermons, in which Lectures,

S. Augustine our Apostle he brought in the Service in the Latin tongue.

The Latin service and one of the service and strange to every stranger. Whether the service in vulgar tounge do more edifie,

The virtue of the Sacraments, Sacrifice, and common prayer, dependeth upon the people's understanding, hearing, or knowledge; the meaning of the words of such things as much convincing specially of the very virtue of the vwer, and the publicke office of the Priest, who is appointed in Churche behalfe to dispise these Mysteries to our most good: the infant, innocent, and unlearned, taking no lees fruites of Baptisme and all other divine offices, more for every one's condition, then the learned Clerke in the Realme: and more, if they be more humble, charitable, devout, and obedient, then the other, hauing leste of these qualitie and more learning. 

Whereby we say not, as though it were inconsequent for the people to be vsei instructed in the The people is meaning of the Sacraments and holy ceremonies and sacrifice of the Church (for, that in Tonge of the Church, for their to be taught comfort and necessarie knowledge, both by teaching, Careninzing, and reading of good Catholique books, the meaning like books. Christian people do leare in al Nations much more in those countries where the Service is in Latin, then in our Nation, God knoweth:) But we say that there is other wise to in & ceremonies, strick them, and the same leste subiect to danger and disorder, then to turne it into vulgar and are taught tongues. Yee say, the simple people and manie that think them selues some body, in al Catholique and little of the fene of divers Plaines, Leions, and Orations in the vulgar like countries tongue, as if they were in Latin: ye say often take them in a wrong, peruerse, and perverted, and have not been done in Latin or Vvett. Yee say, that such a thing would leare in education and humiliation, may and must rather with diligence learn the tongue that such a thing would leare in education and humiliation, and may and must rather with diligence learn the tongue that such a thing would leare in education and humiliation.
thing to be done, but admonisheth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more may we do concerning the Service in Latin, which is no strange nor miraculously gotten or understood, but common to the most and chiefest churches of the world, and hath bene, since the Apostles time, daily withal diligence throughout all these parts of Christendom, expounded in every house, school, church, and pulpit: and is so well known for every necessary division of the divine Service, that by the diligence of parents, Mistrers, and Curates, every Catholic of age almost can tell the sense of every ceremony of the Mass, what to answer, what to say. At the Priests Benediction, what to confess, what to adore, what to stand, what to kneel, what to receive, what to receive, what to come, what to depart, and all other duties of praying and serving, sufficient to salvation. And thus it is evident that S. Paul speaketh not of the common tongues of the Church's Service.

Secondly, it is as certain, that he means, in short, nor vvitte hath they word in this place of the Church's public Service, prayer, or ministration of the holy Sacrament, wherein the Office of the Church specially consisteth: but onely of a certain exercise of mutual conference, wherein one did open to an other, and to the assembly, miraculous gifts and graces of the Holy Ghost, and such Canticels, Psalms, secrete Mysteries, forms of Languages, and other Revelations, as it pleased God to give vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning God's gifts to pride and vanity; and, indeed, and at the same time, that gift of tongues which being in those first age, all gifts, were mostly used by the bishops, and now also doth commonly and often pass for such knowledge, according as S. Augustine calleth it there. This exercise and the disorder thereof was not in the Church (for anything we can read in antiquity) these fourteen hundred years: and therefore neither the vfe nor abuse, nor S. Paul's reprehension or redressing thereof, can concern us with the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Against the publice Service had but one language: in this exercise they spake in many tongues. In the publice Service every man had not his owne special tongue, his special interpretation, special Revelation, proper Psalms, but this they had. Against, the publice Service had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumenas and Infidels and Vvhofoxercr vvvulde; in this vve, before S. Paul's order, did speak and prophesie: so did they never in the Ministration of the Sacrament; vvvvth many other plain differences, that by no means the Apostles' words can be rightly and truly applied to the Corinthians' Service then, or ours now. Therefore it is either great ignorance of the Protestant, or great guilfulness, so merciless and perniciously to apply them.

Neither is here anything meant of the private prayers which denote persons of all sorts and sexes have ever vved, especially in Latin, as vved upon their Primers as beads. For, the private prayers here spoken of, were Psalms or hymnals and sonnets newly inspired to them by God, and in this conference or prophesying, vthered to one another comfort, or to them selues and God only. But the prayers, Psalms, and holy voordes of the Christian people vfed privately, are not composed by them, nor diversely inspired to them selues, nor new to be approved or examin'd in the assemblies: but they are such as were viven and vritten by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vve, namely the Pater noster, the Ave Maria, and the Cruce, and the Ave Maria, and the like. Therefore the Apostle prefereth nothing here thereof, commendeth nothing therein, toucheth the name nothing at all. But the devout people in their ancient right may and ought still vve their Latin Primers, beads, and prayers, as ever before. Vvich the wisdom of the Church for greater cause hath better liked and allowed of, then that they should be in vulgar tongues, though it be wholly forbidden not, but sometimes granteth to have them translated, and would gladly have all faithful people in order and humilitie learn them, as they may, the contents of their prayers: and hath comman'ded also in some Councils, that such shall not learn diversly in Latin (especially the Pater noster & the Mouste) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, & available in all necessities, more agreeable to the vfe of all Christian people ever since their conversion, to pray in Latin, then in the vulgar, though every one in particular understand not what he saith: so it is plain that such pray with great comolation of spirit, with all tenderness, with great devotion and affection, and oftentimes more, then the other: and alwayes more then any scholastike or Hierite in his knowned language. Such holy Orationes be in maner conceived.
The Service always in Latin through out the west.

It is not necessary to use our praiers.

Our faith is sufficient for the people to understand.

How the mind or understanding is edified.

A notable rule of S. Augustine.
And I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand, by the which also you are saved, after what manner I preached unto you if you keep it, unless you have believed in vain. For I delivered unto you first of all which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas: and after that of the eleven. Then was he seen of none hundred brethren at once together: of which many remained until this present, and some are asleep. Moreover he was seen of James, then of the twelve: And last of all, as it were of an abstinence, he was seen also of me: For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am, that which I am: and his grace which is given me is not in vain: but I toil more abundantly than they all: yet not I, but the grace of God that is with me. For whether I, or they, of whomsoever I preach, you have believed.

But if Christ be preached that he is risen again from the dead: how do you ascertain among you, that there is no resurrection of the dead? And if there be no resurrection of the dead, neither is Christ risen again. And if Christ be not risen again, then is our preaching, vain also is your faith. And we are found also false witnesses of God: because we have given testimony against God, that he hath raised vp Christ, vhom he hath not raised vp, if the dead rise not again. For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, vaine is your faith, for yet you are in your sins. Then they also that are asleep in Christ are perished. If in this life only we hope in Christ, we are more miserable than al men.

But...
† But now Christ is risen againe from the dead, the dead in their graves and perished. Which (presupposing Christ to be God) were the greatest abfur- 
dition in the world.

1. And as in Adam all die, so also in Christ all shall be made alike. † But every one in his owne order: the first frui tes Christ, then they that are of Christ, that beleeued in his com ming. † Then the end, vvhen he shal haue deliuered the kingdom to God and the Father, vvhen he shal haue abolis hed al principalitie and authoritie and powuer. † And he must reigne, Vntil he put al his enemies under his feete. † And the enemie death shal be destroied last. For he hath subdued al things under his feete. And vvhvereas he faith, † Al things are subdued to him: Vndoubtedly, except him that subdued al things vnto him. † And vvhene al things shal be subdued to him: then the Sonne also him self shal be subieect to him that subdued al things vnto him, that God may be al in al.

† Otherwise what shall they do that are baptized for the dead, if the dead rise not againe at al? † vvhy also are they baptized for them? vvhy also are vve in danger eu ery hour? † I die daily by your glorie brethren, vvwhich I haue in Christ Iesus vs our Lord. † If (according to man)I fought vvith beastes at Ephesus, vvwhat doth it profite me, if the dead rise not againe?

† But some man faith, Howe doe the dead rise againe? and vvith vvhat maner of body shal they come? † Foole, that vvwhich thou sovvest is not quicke ned, vnlesse it die first.

† And that vvwhich thou sovvest, not the body that shal be, doest thou sov: but bare graine, to vviote, of vvheat, or of some of the rest. † And God giueth it a body as he vvi:and to euery seede his proper body. † Not al fleshe, is the same fleshe: but one of men, an other of beastes, an other of birdes, an other of fishes. † And bodi es celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial. † One glorie of the sunne, an other glorie of the moone, and an other glorie of the staires. For

† Staire differeth from staire in glorie: † so also the resurrection of the dead. It is sovven in corruption, it shal rife in incorrump tion. † It is sovven in dishonour, it shal rife in glorie. It is

The glory of the bodies of Saints shal not be alike, but differeth in heaven according to meanes merita.

† It is sovven
fouven in infirmity, it shall rise in power. It is fouven a natural body; it shall rise a spiritual body. If there be a natural body, there is also a spiritual, as it is written, 44

The first man Adam was made into a living soul: the last Adam into a quickening spirit. Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. 46

The first man of earth, earthly: the second man from heaven, heavenly. Such as is the earthly, such also are the earthly. 48

and such as the heavenly, such also are the heavenly. Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. This I say brethren, that no flesh and blood can inherit the kingdom of God: neither shall corruption inherit incorruption.

Behold I tell you a mystery. Vve shall all in due time a gain: but vve shall not all be changed. In a moment, in a twinkling of an eye, in the last trumpet (for the trumpet shall sound) and the dead shall rise again incorruptible, and vve shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath done with mortality, then shall come to pass the saying that is written, death is swallowed up in victory. Death where is thy sting? Death where is thy victory? But thanks be to God, that saith, the trumpet shall sound, and the dead rise incorruptible: and sin and the power of sin is destroyed. Therefor my beloved brethren, be stable and unmoveable: abounding in the work of our Lord alway, knowing that your labour is not vain in the Lord.

ANNOTATIONS

Chap. XV.

1 Vvith me. God: not man as a brute beast or a blocke: but so worketh in him and by him that free will may concurre in every action with his grace, which is alwayes, the principal. The heretics to avoid this concurrence in working & labouring, translate, which worketh in man: where the Apostle rather faith, which worketh with me.

28 Let vs not cast our selves in to fasting, and deny the merite thereof: How can vs be found (faith he) if we refrain not our fasting by fasting, doing the scriptures say, fasting and alms deliver from sinne? Where are those worke masters then that exclude all merite of fasting? u not this the very voice of the heavenly saying, let vs cast our selves into fasting? vs shall die? 44.18.14. 45.15. 46.10. 47.15. 48.15. 49.15.
He prescribeth an order for their contributing to the Christians at Hierusalem, as promising to come unto them. 10 Of Timothee, and of Apollas comming thither, and for worth encouragement, and divers commendations, he enquiris.

As concerning the collections that are made for the saints, as I have ordeyned to the Churches of Galatia, so doe ye also. 1 In the first of the Sabboth let every one of you put a part vwith him self, laying vp vwhat I hal gave like him: that not vwhen I come, then collections be made.

And vwhen I shal be present: vwhom you I hal approy by letters, them vvil I tend to carie your grace into Hierusalem.

And if it be vwoorthy that I also goe, they I hal goe vwith me.

And I vvil come to you, vwhen I shal have passd through Macedonia: for I vvil passe through Macedonia.

And vwith you perhaps I vvill abide, or vvill vvinter also: that you may bring me on my vvay vvithersoever I goe.

For I vvill not now see you by the vvay, for I hope that Ishal abide vwith you some vlittle time, if our Lord vvil permit.

But I vvill tarry at Ephesus vvntill Pentecost. 1 For a great doore and euident is opened vnto me: and many aduersaries.

And if Timothee come, see that he be vvithout feare vwith you, for he vvoorkev the vvorke of our Lord, as also I.

Let no man therefore despise him, but coode ye him in peace: that he may come to me, for I expect him vwith the brethen.

And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vwith the brethen: & at all it was not his minde to come now, but he vvill come vwhen he shal have leisure.

Vvatch ye, and stand in the faith, doe manfully, & be strengthened. Let al your things be done in charitie.

Beseeche you brethen, you know the house of Stephanas, and of Fortunatus, that they are the first fruietes of Achaia, & have ordeyned them felines to the ministerie of the saints:

That you also be subiect to such, and to every one that helpt and labouret with vs.

And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because that which you vvanted, they haue supplied. For they haue refrehed both my spiritt and yours. Know then therefore that are such.
THE FIRST EPISTLE OF S. PAUL CHA. XVI.

† The churches of Alia salute you. Aquila and Priscilla 19
v with their domestical church salute you much in our Lord.
† At the brethren salute you. Salute one an other in a holy 20
kisse. † The salutation vwith mine own hand Paulus. † If 21
any man loue not our Lord I s v s Christ, be he enemys. Ma 22
† The grace of our Lord I s v s Christ be vwith 23
you. † My charitie be vwith you al in Christ I s v s. 24
Amen.

c See Rv 16, 16.
c τὸ γὰρ λαλῆσαι ἡμῖν ἀγαπήν, εἰ ἔχετε ἀγαπήν, ἀνέρ οὖν ἐγνωστέρα τιμήν ἐν τῷ λαλεῖν ἡμῖν.

THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

2 Cor. 11, 2. Gal. 2, 11.

OR the same when this Epistle was written, lookke
the Argument of the epistle to the Romans. xxviii., above
the eye-witness yere after his conversion, of our Lords pas-
son, because in the xxi chapter he maketh mention of 14
yeres, not only after his conversion, as to the Galatians,
but after his rape, which seemeth to have bene when
be was at Hierusalem. Ath. 9, 16. foure yeres after his
conversion (Gal. 1, 18) in a trance or excess of minde,
as he calleth it, Ath. 22, 17. it was written at Troas (is as thoughts) and sent by
Titus, as he readeth chap. 8.

It is for the most part against those false Apostles wbole in the first part of the
first to the Corinthians, be nored, or rather spared, but now is constrained to deale
openly against them, or to defend both his owne person wwhich they sought to bring
into contempt, making very thereby to the correction of the Corinthians, and vwill-
all to maintaine the excellence of the Ministers and ministers of the new Testa-
ment. wwhich they did magnifie the Ministers of the old Testament; bearing
them selves very high because they were leeves.

Against these therefore S. Paul anoweth the preemin ce power of his Mii-
sters, by wwhich power also he giveth a perdun to the incestuous fornicator
whom he excommunicated in the last Epistle seeing now his pence, and against
theates to come excommunicate those that had grevously sinned and remained
immonent. Two chapters also be interposed of the contributions to the church
of Hierusalem, mentioned in his last, exhorsting them to doe liberally, and also to
have all in a readiness against his comming.

THE
THE SECOND
EPISTLE OF PAUL TO THE
CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his adversaries) the false apostles of the church, alleging to them the testimonies of his errors and also of their conscience, of enforcing them that observed lightness against him, for not summoning to Corinth according to his promises.

AVL an Apostle of Jesus Christ
by the vvil of God, and Timothee
our brother: to the Church of God
that is at Corinth, vvith all the saintis
that are in al Achaia. † Grace unto
you and peace from God our father,
and from our Lord Jesus Christ.

† Blessed be the God and father
of our Lord Jesus Christ, the fa-
ther of mercies, and God of al comfort, † vwho comforteth
vs in al our tribulation: that vve also may be able to comfort
them that are in all distresse, † by the exhortation vvhich vvith
vve also are exhorted of God. † For as the "passions of
Christ abound in vs: so also by Christ doth our "comfort
abound. † And vvhether vve be in tribulation, for your
exhortation and salvation: vvhether vve be exhorted, for
your exhortation and salvation, vvhich vvorketh the tolera-
tion of the same passions vvhich vve also doe suffer: † and
our hope is firme for you: knowinge that as you are partakers
of the passions, so shal you be of the consolation also. †

† For vve vvil not haue you ignorant brethren: concern-
ing our tribulation, vvhich happened in Asia, that vve vvere
presseled aboue measure aboue our power, † so that it vvas te-
dious vnto vs euyn to liue. † But vve in our selues had the
answer of death, that vve be not trysting in our selues, but in

Nan iij God
God vwho raiseth vp the dead, t vwho hath deliuered and to
dothis out of so great dangers: in vwhom vve hope that he vvil yet also deliuer vs, t you" helping vvithal in 11
prayer for vs, that" by many mens persons, thankes 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 sinceritie of God, and not in carnal vvisedo,
but in the grace of God vve have conuersted in this vvorld:
and more aboundantly tovwards you. † For vve vvrite no 13
other things to you, then that you have read and knovv.
And I hope that you shall know vnto the ende: † as also you 14
have knowven vs in part, that vve are " your glorie, as you
also ours in the day of our Lord I s v s Chri$t. † And in 15
this confidence I vvould first haue come to you, that you
might have a second grace: † and by you passe into Mace - 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvie.

† Vvhereas then I vvas thus minded, did I vse lightenes t 17
Or the things that I minde, do I minde according to the fleth,
that there be vvith me, It is and It is not: † But God is faithfull, 18
because our preaching vvwhich vvas to you, there is not in it,
" It is, and, It is not. † For the Sonne of God I s v s Chri$t, 19
vvho by vs vvvas preached among you, by me and Syluanus
and Timothee, vvvas not, It is, and, It is not. but, It is, vvvas in him.
† For all the promises of God that are, in him It is: theferefore 20
also by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Chri$t, and that hath anointed
vs, God: † vvho also "liath sealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitnesse vpon 23
my soule, that sparing you, I came not any more to Corinth,
† "not because vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you stand.

ANNOTATIONS
CHAPEL.

Al our affilia-
tions, be
Chri.ts affili-
tions, for the
conunion be-
 tween the
head & body.

†. Passions of Chri$t.] Al the affilia-
tions of the faithful be called Chri.ts owne passions, una
only because they be suffered for him, but for that there is so strait conunion
and communion betwixt him being the head, and every of the lying members of his body, vvhich is the Church,
that vvhatsoever is suffered by any one of the same, is counted as a piece of his owne Passion. As
likewise vvhatsoever good vvorks be done to any of them or by any of them, be accepted as
done to or by Chri$t him self. Vvhich thing if the Prophanes vvil weigh, they vwould not
maruel.
maneu that the Catholike Church attributeth such force of merit and satisfaction to the works of holy men.
1. The comfort aforesaid. Worldly men that see onely the exterior mirifies and afflications that Catholikes douffer being persecuted by the Heathen or Heretikes, see them exceeding mirerable, but if they felt or could conceive the abundance of consolacion which Christ ever giveth according to the measure of their afflications, they would never wonder at the voluntary tolesation of such tormentes in utter for Christes sake, but would with rather their fouer in an dungeon in England with the comfort that such haue from God, then to live out of the Church in all the wealth of the world.

11. You helping in prayer. Paul knew that the helpe of other mens prayers was nothing derogatory to the office of Christs mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Catholikes side herein as a support and succour for himself in the fight of God. With what reason or Scripture then, can the Protestantes say that the prayers of Saints be injurious to Christ, or to stand with the confidence we haue in him? As though it were more dishonour to God that we should give the side of Saints in heaven, then of uncarrs in euere: or as that the intercession of these our fellowes beneath, were more available then the prayers of those that be in the glorious fight of God above.

12. By many mens. He meaneathed that as the prayers of many joyned together for him, that felia be rather beare, then of any alone: so their common thanks giving to God for granting their request, shall be more acceptable and glorious to God, then any one mans thanks alone. Which thing doth much commend the holy Churches publike prayers, procellions, fations, and pilgrimage, where many mens prayers and laudes of them are offered to God.

13. Their glory. The Apostle, teachers, and preachers, that concur countries or particular persons to Crist, and the peoples or parties by them conuerred, shall in the day of judgement have much munual joy and glone of and for eche other, one giong to the other great matter of merit in this life, and of reward in the next. See S. Tho. 2. 20. 19.

14. He didchargeth him. As he didchargeth him fell of all other leutie touching his promis or purpose of comming to them, so much more of all inconstancie in preaching Christs doctrine and faith. Whereof he saith if an other day to deny and so forth with false themsevres in any one yeare or in every epistle the form of his former teaching, to come daily with new devises repugnant to his owne rules, were not agreable to an Apostle and true teacher of Christ, but proper to false provets and Heretikes. Whereof we have notonious examples in the Protestantes who being delinque of the spirit of peace, concord, constancie, vaute, and verite, as they vaie from their owne writings which they retreak, reforme or deforme comunally, so both in their preachings, & forms of Service, which are in refils, changeable, and repugnant to them selves, that if they were not kept in aye with much a do by temporal lawes or the name and rebuke of the world, they would come euery yeere or euery Parliament, new and new commotions, new and new fathiers, and new Christs, as you see by the manifold endeavours of the Patriotes and this to be the proper note of false Apostles and Heretikes, i.e. in S. Irenum li.x. 18. and 19 with profess. S. Baed. op. 12.

21. The learned Diuinse. The learned Diuinse proue this place and by the like in the Foureth to the Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but impruniteth and sealeth the soule of the baptized, with a spiritual signe, marke, badge, or token, which can never be blotted out, neither by fire, water, or other weepe, but remaineth for ever in man for con counted of his Chrestendom, and for diffinition from other which were neuer of Chritis goli, by which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and fubiecd to her lawes and discipline. See S. Hieron. e. 2. Epist. S. Ambrosi li.x. 2. De Sp. sancto cap. 6. S. Cyril Hierospl. Censefis 17. at the end, and S. Dionysius Areopag. e. 3. Excl. Hierarch. The which fathers expresse that spiritual signe by dyuers agreeable names, which the Church and most Diuinse, after S. Augifhine, calle the character of Baptisme, by the truth and force of which spiritual note or mark of the soul, he specially conuinceth the Doministes, that the said Sacrament though gien and ministred by Heretikes et Schismatiques or who els fo euer, can never be reincarnet. See ep. 17. 2. cont. Domus Jiph. cap. 1. 2. i. cont. Parmenian. c. 11. As the like indelele characters giuen also by the Sacraments of Confirmacion and Orders, do make those irrierable and neuer to be receiued but once. Whereas all other Sacraments safest these three, of the self same person. And that holy Orders can not be increated, i.e. S. Augifhine li.x. 2. cont. Parmen. c. 11. li. de bona coming. 1. 2. 3. and S. Gregorie li. 2. Rejif.

See Com. ep. 12. The like of Confirmation is declared in the most auncient Counsell Tarracon, cap. 6. Finally that this character is giuen only by the said three Sacraments, and is the cause that none of them S. Augifhine li.x. 2. cont. Parmen. c. 11. li. de bona coming. 1. 2. 3. and S. Gregorie li. 2. Rejif. Can be in any man separated or reincarnet, see the decrees of the Counsellors Florentins and Trents, which yet is no newl devisse of them, as the Heretikes falsely affime, but agreeable (as you see) both to the Scriptures and also to the auncient fathiers and Counsellors.

24. The bounde of true concorde. Calvin and his fudicious Seriates with otherlike vsed to heap
The Calvinistes will be subject to no tribunal in earth, for trial of their religious domination.

Tyrannical dominion is forbid in Prelates, not Ecclesiastical Sovereignty for examination of faith or armes.

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CHAP. II.  

demission, as S. luke describes it, would by this place deliver them issues from a yoke of spiritual Magistrates and Rulers: namely that they be subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no man that the malefactors and rebels of the Church would come to no tribunal but God, that so they may remain unpunished at least during this life, though the Scriptures plainly condemn their heresies, yet they could wrest them out by false cloaks, confusions, corruptions, and denials of the books to be Canonical, if there were no laws or judicial sentence of men to rule and reprefite them.

Notwithstanding these words of S. Paul, whereby only tyrannical, infidious, and proud behauior and indirect rigor of Prelates or Apolitex towards their flocks is noted, as also in the first of S. Peter's epistle, (the Greek word in their places, and in the Gospel Matt. v. 19., Mark. ii. 21.) signifying lordly and infidel dominion; yet he had and exercised such rule, preeminence, and prerogative over them, not only for their life, but also and principally touching their faith, for he might not be called to account for the same, and excommunicated heretics for forfaking their faith. 1 Cor. ii. 3. 5. 1 Cor. xvi. 24. 1 Thess. v. 11. And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not under that ridiculous pretence of obeying God's word only (which is the loot of all other Hereticks, as Anabaptists, Arians, and the like, as well as the Protestant) disobey God's Church, Councils, and their own Pastors and Bishops, who by the Scriptures have the regiments of their souls, and may examine and punish as well John Calvin as Simon Magnus, for falling from the Catholic faith, for though God alone be the Lord, author and gazer of faith, yet they are his cooperators and coadiuters by whom the faithful do believe and are preferred in the true faith, and be defended from evolutes, which be Hereticks seeking to corrupt them in the faith. And this same Apostle's challenge to be 1 Cor. iv. 11. their father as he that began and formed them by his preaching in Christ.

CHAP. II.

Professing the true cause wherein in the last chapter began of this, not examining, he peremptorily mov'd after some part of penance, him that for infamy be excommunicated in the last apostile, requiring them obediently to confess themselves. 11. Then, of his going from Troas into Macedonia, God every where giving him the triumph.

ND I have determined vwith my self 1 this same thing, not to come to you againe in forovv. 2 For if I make you sozie: and who is it that can make me glad, 3 but he that is made forie by me? 4 And 5 this same I vvrote to you: that I may not, vven when I come, haue forovv vpon forovv, 6 of the vvhich I ought to rejoyce: trusting in you al, that my joy is the joy of you al. 7 For of much tribulation and anguish of hart I vvrote to you by many teares: not that you should be made forie: but that you may know vvhat charitie I have more abundantly rovvard you. 8 And if any man hath made forovvful, not me hath he made forovvful, but in part, that I burden not al you. 9 To him that is such a one, this rebuke sufficeth that is gien of many: 10 so that you and ther wise you should rather pardon and comfort him, left perhaps such an one be svallovved vp vwith ouer great forovv. 11 For the vvhich cause I befeche you that you con 8 firme
9 firme charitie toward him. † For therefore also have I written that I may know the experiment of you, whether in all things you be obedient. † And whom you have pardoned any thing, I also. For, my self also that which I pardoned, if I pardoned anything, for you in the person of Christ, † that we be not circumvented of Satan. For we are not ignorant of his cogitations.

† And when I was come to Troas for the Gospel of Christ, and a doore was opened unto me in our Lord, † I had no rest in my spirit, for that I found not Titus my brother, but bidding them fare well, I went forth into Macedonia. † And thankes be to God, who alwayes triumpheth vs in Christ Jesus vs, and manifesteth the odour of his knowledge by vs in every place. † For we are the good odour of Christ unto God in them that are sauved, and in them that perish. † To some in deed the odour of death unto death, but to others the odour of life unto life. And to these things who is so sufficient? † For we are not as many, adulterating the word of God, but of sincerity, and as of God, before God, in Christ we speake.

ANNOTATIONS

CHAP. II.

6. This rebuke sufficeth.] This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 7. And here order is given for his abolution and pardoning. Wherein first we have a plain example and proofe of the Apostle like power, there of binding, and here of loosing: there of punishing, here of penance: and pardoning: there of retaining ganes, here of remission. Secondly, we may hereby prove that not only amenement, ceasing to sinne, or repentance in hart and before God alone, but also is alwaies enough to obtaine full reconciliation, whereas we see here his seperation also sufficeth from the faithful, and the Sacraments, and from all companye or dealing with other Christian men, besides other bodily afflication: as which called of the Apostle before Intemperiam carnis, the defension of the flesh, and named here, Satana, or (as the Greek word also importeth) mischief, penitence, correction, chastisement, were enioyed by him by the Apostles commandement in the face of the Church, and by the patiente patienty sustaine for long. Thirdly, we see that it lieth in the hands of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weakness of the persons punished, and other respectes of time and place, as to their wisdom and wisdom. And the Pardon or remission of penance enjoyed. Penance and satisfaction evidently proved against the fruitstanes.

The Apostolical power is confirmed in this case of incest, and the power of the Church and Magistrates against the sin of Idolatry. Thenceforth the Church hath no authority to forgive sin, without the Apostolic power, and without the confirmation of the Church and Magistrates. Penance and satisfaction evidently proved against the fruitstanes.
THE SECOND EPISTLE OF S. PAUL.  
CHA. II.

Canons of the holy doctors and Councils prescripting times of penance, commending penance, enjoying penance, and continually vowing the word satisfaction in this case, through all their works, as our Aderisaries them selves can not but confess.

10. The Apostle chalengeth their obedient to his Ecclesiastical Authority.

The authority of indulgences vouchsafed by it is granted.

No. 6. The Hesitiates and others so well founded in the Scriptures and antiquities, maruell at the Popes pardons, counting them either fruitless or unlawful or no older then S. Gregories. But in deed the authority, power, and right of them is of Christes own word and commission, principally given to Peter, and afterwards to all the Apostles, and in their persons to all the chiefest Pastors of the Church, when it was said, Whatsoever ye dole on earth, shall be done in heaven. By which commission the holy Bishops of our church did condemn to offenders, and gave pardon, grace, and remission of guilt, to the very indulgence, before they had accomplisht the measure of their appointed or deferred punishment, and that is to give pardon. And S. Paul here did towards the Corinthian, whom he afflied of mere grace and mercy, as the word done or condone doth signify, when he might long have kept him in penance and temporal affliction for his offence. Verily though he had already before God inwardly repented, yet was he firmly holden under 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 is self and the guilt thereof be forgiven of God, is an indulgence or pardon, which the principal Magistrates of Gods Church by Christes warrant and the Apostles example, have ever done, being no less authorized to pardon then to punish, and by imitation of our Saviour (who forgave the adulterous and divers other offenders, not only their sins, but also often the temporal punishments due for the same) are as much given to mercy as to suffrifice.

11. For you. Theodoret upon this place faith, the Apostle gave this pardon to the Corinthians in the same fashion of the bleded men Timotheus and Titus. And we may read in sundrie places of S. Cyprians namely, that indulgences or remissions were given in the primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie works of one to another, in which they gave their letters to Bishops in the behalf of divers their Christii bretheren, a thing most agreeable to the mutual entrance that is between the members of Christi mystical body, and very answerable to Gods suffrifice, which by supply of the one fort that abounds, standeth entire in respect of the other fort also that wanteth. In which sense the Apostle confesseth that him self by his suffering and tribulations, suppleth the wantes of such poorsions as Christ hath to suffer, nor in his owne person, but in his body, which is his Church. Verely were we inferre most assuredly, that the satisfactorie and penal works of holy Saints suffred in this life, be communicable and applicable to the vse of other faithful men their fellow-members in our Lord, and to be dispensed according to every ones necessitie and deffering, by them whom Christ hath constituted over his famelie, and hath made the dispensers of his treasuries.

12. For the perfit of Christ. For that many might of ignorance or pride reproue the practive of Gods Church and her Officers, or deny the Apostles authoritie to be so great over mens foules as to punish and pardon in this fort, S. Paul doth purposely and precisely tell them that he doth give pardon as Christii Vicar, or as bearing his person in this case, and therefore that no man may muruel of his power herein, except he think that Christ's power, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of their vowords, in the perfit of Christ, and not as the Protestants would have it (the better to avoid the former conclusion of the Apostles giving indulgence) in the one case or of Christ, you may easily understand by the Apostles like intimation of Christes power, when he committed this offender to Satan, affirming that he gave that sentence in the name and with the same power of our Lord Iesus Christ, which cates the Protestants blindness is exceeding great.
CHA. III.
TO THE CORINTHIANS.

who can not see that this is not the way to excel Christ's power, to deny it to his Priest, being the Apostle challengeth it by that Christ hath such power, & that him self doth it in his name, venue, and person. So new in this, and in no other name, give Popes and Bishop's pardons. Which pertaining properly to releasing one of temporal punishment done after the nature and the eternal punishment be forgiven, is not so great a matter as the remission of the same it self:

which yet the Priest's by express commission do also remit.

11. Concerning of Sancion. Vve may see hereby, that the dis pense of such discipline, and the releasing of the same, be put into the power and hands of Gods ministers, to deal more or lesse rigorously, to pardon sooner or later, punishe longer or shorter while, as shall be thought best to their wisdom. For the end of all such correction or pardoning must be the salvation of the parties soul, as the Apostle noted 1 Cor. 1, 7. Which to some, and some certaine times, may be better procured by rigorous discipline their indulgence, to some others, by lenity and humane dealing (as pardoning of penance is called in old Councils) rather then by overmuch chasement. For consideration whereof, in some ages of the Church, much discipline, great penance and satisfaction was both enjoyned and also willingly sustained; and then was the lesse pardoning and severer indulgences, because in that voluntary and accpetation of punishment, and great zeal and fervor of spirit, every man fulfilled his penance, and ferv asked pardon. Now in the fall of devotion and lothommes that men commonly have to do great penance, though the penes be far greater than ever before, yet our holy mother the Church knowing with the Apostle the corruptions of Sathan, howe he would in this delicate time, drive men either to desperation, or to forswake Christ and his Church and all hope of salvation, rather than they would enter into the course of canonsal discipline, enjoyned small penance, and felden with extremity with others: now then orders as the holy Bishops of the primitive Church did, but condescending to the weaknesses of her children, pardoned excelling often and much, not onely enjoyned penance, but also al or great partes of what punishment temporal to ever due or deferred, either in this world or in the yxe.

As for the Heretikes which neither like the Churches lenity and pardoning in these days, nor the old rigour of the law, for they shall be like to the levies that condemned John the Baptist of auterie, and Christ of too much freedom and liberie: not knowing nor liking in deed either Christ's ordinance and commision in binding or loosing, or his presence in the government of the Church.

12. Adulterating. The Greekes word signifieth to make commodite of the word of God, as vulgarlyantes do of their wine. Whereby is expresse the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that do corrupp Scriptures by mixture of their owne phantasties, by fals titulations, glossies, colorable and pleasant commenaries, to decrease the tale of the simple, as lawyers and tasters doe, to make their wines false by manifald artificial deceit. The Apologists contraffir, as all Catholikes, deliver the Scriptures and utter the word of God sincerely and entirely, in the same sense and form as the fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

CHAP. III.

Left the Judaical sly Apostles shoud obstinate unto the test, unless he preffeth him selfe, be fae that the Corinthians are by commendation: and they in their hearts being justified by his ministrie, be therefore inference that the ministrie of the new Testament are more more glorious then they of the old, 10 and our people more lightened them there.

BEGIN we againe to commend our felues? or doe ye neede (as certaine) epistles of commendation to you, or from you? Our epistle you are, written in our harts, vwhich is knownen and read of al men: being manifested that you are the epistle of Christ, ministred by vs, & written not with inke, but with the Spirit.
of the living God: not in tables of stone, but in the tables carnall of the hart. † And such confidence vve haue by Chri$t to God; † not that vve be sufficient to think any thing* of our felowes,as of our felowes but our sufficiency is of God. † Vwho also hath made vs meete ministers of the 6 nevve testament: not in the letter, but in the Spirit. For the letter Killeth: but the Spirit quickeneth. † And if the mini* 7 stration of death with letters figured in stones, vve was in glorie, so that the children of Israel could not behold the face of Moyles, for the glorie of his countenance,that is made vvoide: 8 † how shall not the ministration of the Spirit be more in glorie? † For if the ministratio of Damnation be in glorie: 9 much * more the ministration of Justice aboundeth in glorie. † † For 10 neither vve was it glorified,vvich in this part vve was glorious,by realo of the excelling glorie. † For if that vvich is made void, 11 is by glorie: much more that vvich abideth,is in glorie. † Having therefore such hope, vve vve much confidence: 12 † and not as Moyles put a vele upon his face, that the children of Israel might not behold his face, vwhich is made veide, † but the seances vve were dulled. For untill this present 14 day, † the self same vele in the lecture of the old testament re* maineth vnrevealed (because in Christ it is made vvoide) † but 15 untill this present day, vvhen Moyes is read, a vele is put vpo their hart. † But vvhen he shal be converted to our Lord, 16 the vele shal be taken away. † And*our Lord is a Spirit. And 17 vvhere the Spirit of our Lord is,there is *libertie. † But vve 18 al, beholding the glorie of our Lord vwith face reveale, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

**ANNOTATIONS**

Chap. III.

1. The Epistle of Christ. S. Paul and other holy vvriters of Scriptures did set downe many things in writing, by penne, ink, and paper, vvhicke of the holy Ghost: but the special and proper booke of Christes true hand and Gospel, is not the external writing in those dead creatures, but in the hartes of the faithful, being the proper substance of those truths and graces preached in the new Testament, and the habitation of the saue Ghost. In which booke of faithful mens hartes S. Paul wrote divers things not vster in any Epistle: as sundrie of the Apostles wrote the Christian religion in the hartes of their hearers onely, and in other materia booke not at all. Vvhereof: 1. Irenuus li. i.e. 1. Faith, What and if the Apostles also had left no Scriptures, ought vve not to follow the order of the traditions, which they deliuere unto them so that the Churches were obediently. And : p. erotom., 2. cu. li. history, c. 2. ad Paul, in the Gospels of our faith and hope, vwhich being deliuere by tradition from
CHA. III.

TO THE CORINTHIANS.

...the apostles is not written in paper and ink, but in the tables carnal of the heart. And this is the Church's book, and wherein the keepeth faithfully all truth written in the harrets of them to whom the Apostles did preach, with the like diligence as the keepeth and preferreth the other books which is of holy Scriptures, from all corruption of Heretikes and other infirmities.

3. Of our felion. This maketh first against the Heretikes called Pelagians, that hold God's grace & our meritorious actions or cogitations to be of free will only, and not of God's special grace. Secondly against the Protestants, who on the contrary side referre all to God, and must therefore take away mans freedom and proper motion in his thoughts and doings: the Apostle confessing our good cogitations to be of our owne, but not as comming of our felion, but of God.

4. The letter killeth. The letter of the old Law, not truly understood, nor referred to Christ, commandeth and not giving grace and spirit to fulfill that which was commanded. Did by occasion kill the carnal law; so the letter of the new Testament not truly received and taken nor expounded by the Spirit of Christ, which is only in his Church, killeth the letter. The preeminence of the new Testament and of the priestly or Ministerie thereof, before the old, is that the new by all her Sacraments and Priest is ministers of the immediate grace and remission of sinnes, both in an open and plain way giue the spirit of life and new Testament, charism into the hearts of the faithful, as the old did giue the letter or external acts of Sacraments, the Law, & c.

5. The self same use. At the Jews reading the old Testament, by reason of their Heretikes, which God for the punishment of their incredulitie suffered to remaine as a more blinde in couer upon their eyes and hearts) cannot see Christ in the Scriptures which they daily not seeing the heart read in their Synagogues, but I shall, when they believe in him and have the couer removed, perceive to be most plainly done and spoken of him in their Law & Scriptures: the Jews in answer to Heretikes saying (as S. Augustine notes) a tarr greater couer of blinde, and not seeing incredulitie ouer their hearts in respect of the Catholike Church which they impugne Christ, then the Jews have concerning Christ, can not see, though they read or hear the Scriptures read neuer so much, the marvelous evidence of the Catholike Church and truth in all points: but when they shall returne againe to the obedience of the same Church, they shall finde the Scriptures most cleere for her and her doctrine, and shall wonder at their former blinde.

The Spirit and grace of God in the new Testament dischargeth us of True Christ, the bondage of the Law and stone, but is not a warrant to vs of filthy conscience, as S. Liberti. The Glories of those of the same obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these dates do sediously teach.

CHAP. III.

Thus according as so glorious a ministerie requireth, he lieth and preacheth falsely. And the world is come to this, viz. considering our perfection, because perfection is so God's glory, and to our conumination and hope, and manifestation of care and grace in his life, and of most glorious bodies and souls afterward.

HERFORE hauing this ministation: according as we have obtained mercy, we faile not, but we renounce the secret things of dishonestie, not walking in carnal, nor adultering the word of God, but in manifestation of the truth commendmg our selves to every conscience of men.
before God. † And if our Gospel be also hidde, in them that perish it is hidde, † in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospel of the glorie of Christ who is the image of God, might not shine to them. † For vve preach not our selues, but Iesus Christ our Lord: and vs your servants by Iesus, † because God that commanded light to shine 6 of darkness, he hath shined in our hartes to the illumination of the knowldge of the glorie of God, in the face of Christ Iesus. † But vve have this treasure in earthen 7 vessels, that the excellencie may be of the powre of God, and not of vs. † In al things vve suffer tribulation, but are 8 not in distresse: "vve vant, 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 Iesus, that the life also of Iesus may be manifested in our bodies. † For vve that liue, are alvvaies delivered unto death for Iesus: that the life also of Iesus may be manifested in our mortal flesh. † Death then vveor- 12 keth in vs, but life in you. † And having the same spiritt of faith, as it is written, I believed for the 13 which cause I have spoken, vve also beleue, for the which cause vve speake also: knowing that he which raised vp Iesus, vs, vve raised vp vs alio with Iesus and serv vs with you. † For al things are for you: that the grace abounding by many in giuing of thankes, may abound unto the glorie of God. † For which cause vve 16 faile not: but although that our man which is vivhour, corrup: yet that which is within, is renevved from day to day. † For that our tribulation which presently is moment- 17 tanic & light, "vveorke in more exceeding an eternal weight of glorie in vs,† we not considering the things that 18 are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

ANNOTATIONS
CHA. IIII.

Heretikes corrupters of Gods word: See Jer. i. 1.

The English Bible 1577, doth falsely translate, prepared.
TO THE CORINTHIANS.

Ch. V. To the Corinthians.

For adulterers, and adulterers of the Scriptures. S. Cyprian (de unice, Ec. xiv., 7.) calleth them, corruptors of the Gospel, false interpreters, artificers and craftsmen in corrupting the truth. On the other side, for special reverence and sincerity of dealing in those matters; the fishers and all Catholike preachers or Expositors were of old called 

T. Tim. 1. according to S. Paul’s words: to Timothe, Rufe redacto verum Dei, right handlers of the word of God.

11. Worketh. The temporal and short tribulations which we patiently and willingly suffer for Christ, do winne us everlasting joy and glory. And it is here to be noted against the Heresizes, that tribulations do work or cause the said salvation, which they deny to be given for such things, but for or by faith only. S. Augustine maketh such tribulations for Christ so much the meritorious cause of everlasting life and rest, that he saith it is falsely and bought thereby. And it is written. Sap. 10, God rendeth or repaseth a just man the hire of his labours.

Ch. V.

That after death of the body the soule may to heaven: therefore, although naturally we are of death, by grace we are delivered: 9. in consideration of Christ’s just judgement, living as in the sight of God, to and of their consciences. 11. Which he worketh not to praise himself, but because of his Adversaries, who did glory in carnal things: but he and the other Apostles regard nothing but their commendation to God by Christ, and so reconcile others also, as being his legates for that purpose.

OR vve knowv that if our earthly house of this habitation be dissolved, that vve have a building of God, a house not made with hand, eternal in heaven. 1. For in this also do vve groan, desirous to be overclothed with our habitation that is from heaven: 2. yet so, if vve be found clothed, not naked. 3. For vve also that are in this tabernacle, groan being burdened: because vve would not be spoiled, but overclothed, that that vvhich is mortal, might be valloved vp of life. 4. And he that maketh vs to this same, is God, vvhoo hath given vs the pledge of the Spirit. 5. Being bold therefore alvvaies, and knowing that vvhile vve are in the body, vve are pilgrimes from God, (for vve vwalke by faith and not by light) 6. but vve are bold, and have a good vvil to be pilgrimes rather from the body, & to be present with our Lord. 7. And therefore vve endeour, whether absent or present, to please him. 8. For vve must al be manifested before the judgement of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil.

11. Knowing therefore the feare of our Lord vve vfe persuation to men: but to God vve are manifest. 12. And I hope also that in your consciences vve are manifest. Vve commend
recommend not our selues againe to you, but give you occasion to
glorie for vs: that you may have against them that glorie in
face, and not in hart. † for whether vs exceed in minde, to 13
God: or whether vs be sober, to you. † For the charitie 14
of Christ vrgeth vs: judging this, that if one died for al; then
al vvere dead. † and Christ died for al: that they also vvhich 15
lie, may not now liue to them selues, but to him that died
for them and rose againe. † Therefore vs from hence forth 16
know no man according to the flesh: And if vve have knovv
ken vren Christ according to the flesh: but now vve know
him no more.
† If then any be in Christ a nevv creature: the old are 17
passed, behold * al things are made new. † but al of God, 18
who hath reconciled vs to him self by Christ: and hath gi-
gen ° vs the minifterie of reconciliation. † For God in 19
deede vvas in Christ reconciling the wworld to him self, not
imputing to them their finnes, and hath put in vs the wword
of reconciliation. † For Christ thefore vve are legates,God 20
as it were exhorting by vs. For Christ vve befechee you, be
reconciled to God. † Him that knevv no sinne, for vs he 21
made sinne: that vve might be made the iustice of God
in him.

ANNOTATIONS

CHAP. V.

10. The poffe of things of his body.] S. Augustine (Enchirid. c. 114.) obiegeth this speech of the
Apostle, as in the person of such as deny the priers, almes, and sacrifices of the liuing to be availa-
ble for the dead, and he answered as follows. The profite (faith he) of Gods Church is the com-
mandement of the dead, in nothing repugnent to the sentence of the Apoflie, wherein he faith, that we be
shalt al stand before the judgements faces of Christ, and every one may receive according to his deserts in the
body, either good or evil. For in the life and before death be deformed thus, that true works after his death might
be profitable vve him, for in deeds they be not profitable for al man. and verie sel but because of the diffe-
rence and disport of mens lines vvhile they vvere in flesh. The like he hath in divers other places.
10. Either good or evil.] Heaven is as vve the reward of good wrothes, as hel is the flipen of
wrothes. Neither is faith alone sufficient to procure salvation, nor lack of faith the only cause of
damazion: by good deeds men merit the one, and by ill deeds they defend the other. This
is the Apoflies doctrine here and in other places, hovv to cut the Adueraties of good life and
wrothes teach otherwise.
10. The minifterie of reconciliation.] Christ is the cheefe Minister, according to his minishe of al
our reconcilement to God: and for him, as his ministers, the Apoflies and their successors the
Bishops and Priests of his Church, in whom the wword of reconcilement, as vve by miniftring of the
sacrifice and Sacraments for remisssion of finnes, as by preaching and govtiment of the
world to salvation, is placed. And therefore their preaching must be to us, as if Christ him self did
preache their abfolution and remisssion of finnes, as Christes owne pardon their whole ofiice being
nothing els (as vve see by this pasage) but the Vicarship of Christ.
5. The iustice of God.] Even so (faith S. Augustine) vvhile vve reade, Salvation is our Lard: it is
not meanes that saluation Whereby one Lord is saved, but vvhileby they are saved, vvhile be saved; (vve vwhile)
518.
CHA. VI. TO THE CORINTHIANS.

said, God's justice, that is not to be underfiled vherevvr God is injust, but that vherever men are injust, vwhom by his grace he injusteth. See S. Augustine de Sp. & lit. c. 18, & op. 120 ad Honoratum, and abhorre Caulpine wicked and vunlearned groan on this plate, that teacheth justice no otherwise to v. Nn. 2, 7, be in man, then sinne in Christ. Whereas the Scripture calls man injust, because * he doth injustice; but not so call they Christ unjust, because he doth sinne, but because he taketh away sinne, and is a fa- vourer for sinne, as the Heretikes know very well, that know the very weight and signification of the Hebrew word in all the Old Testament, namely Psal. 18, and in the book of Lament, very often, v. 1, 6, 8, 13, 10, 16, and Amos, v. 7.

CHAP. VI.

Thus he helpful wrris bu exhortations, and in all things behoeth him self as whereby a minister of God. Whicke he spaketh so openly, because he abhorre open vnsense: exhorting them to be longse, open-buret, towards him, so and to avoide these vnseds.

1. ND vve" helping do exhorre, that you receive not the grace of God in vaine.

2. († For he faith, In time accepted have I heard thee: and in the day of salvation have I helped thee. Behold, now is the time acceptable: behold now the day of salvation.) † to no man giuing any offence, that our ministrie be not blamed: † but in all things let vs exhibire our sufetes as the ministers of God, in much patience, in tribulations, in necessities, in distresses, † in stripes, in prifons, in fa- ditions, in labours, * in vwatchings, in fastings, † in chastitie, in knovledge, in lorganimitie, in sweetenes, in hoil Ghost, in charitie not seined, † in the sword of truth, in the vertue of God, by the armoure of justice on the right hand, and on the left, † by honour and dihonor, by infamie and good fame: as seducers, and true: as they that are vnknovven, and knovven: † as dying, and behold vve liue: as chastened, & not killed: † as forovvful, but alvaice recoyinc: as needie, but enriching many: as hauing nothing, and possessing all things. †

† Our mouth is open to you ᵉ Corinthians, our hart is dilated. † You are not straitened in vs: but in your own boyvvels you are straitened. † But hauing the same reward (I speake as to my children) be you also dilated. † Becaue not the yoke vvith vnseds. For vvhat participation hath injustice vvith iniquitie: or vvhat societie is there betwene light and darkness? † And vvhat agreement vvith Christ and Be- lia: or vvhat part hath the faithful vvith the vnsed? † And vvhat agreement hath the temple of God vvith Idols? For 

Ppp you

The Epistle upon the first Sunday of Lent.

The Epistle for many Martys.

S. Augustine (in pl. 113) gathereth here- by, that the Apostles did vovv pover- tie.

It is not lawful for Catholikes to marie vvith Heretikes or vnseds. See S. Hierom, conc. Lominian, lit. Conc. Lond., 16 & 11.
you are the temple of the living God, as God faith, that I wil dwell, and walk in them, and will be their God: and they shall be my people.

† For the which cause, God one of the middle of them, and separate your 17 selues, faith our Lord, and touch not the uncleanse: and I will receive you.
† And I will be a father to you: and you shall be my sonses and daughters, saith 18 our Lord omnipotens.

**ANONATIONS**

**CHAP. VI.**

Gods Ministers are his coadiutors.

Gods grace forceth no man against his will, nor forceth any thing vnwithout his acceptance and consent: and therefore it lieth in mans will to fruitle or to follow the motion of God, as this text plainly prooveth.

1. Grace in vain. The grace of God worketh not in man against his will, nor forceth any thing without his acceptance and consent: and therefore it lieth in man's will to frustrate or to follow the motion of God, as this text plainly prooveth.

2. What遂ies. Generally here is forbidden consideration and dealing with all infidels, and consequently with Heretikes, but specially in prayers, or meetings at their Schimmatical Service, preaching, or other divine office vsulitowers, Vvhich the Apostle here vterseth in more particular and different termes, that Christian folke may take the better heed of it. No遂ies (faith he) nor fellowship, no participation, nor agreement, no cointent betwixt light and darknes, Christ and Baal, the temple of God and the temple of idols: al Service, as pretended worship of God fet vp by Heretikes or Schimmatikes, being nothing els but Service of Baal and plain Idolatry, and their communicles nothing but conspirations against Christ, from uch therefore specially vve must seuer our selues alwayes in hart and mind, and rouching any act of religion in body also, according as the children of Israel vvere commanded by God to separeate them selues from the Schimmatikes, Corê, Dustin, and Abiron, and their tabernacles, by these vwordes: Depart from the tabernacles of these impious men, and soule ye not these things: which pertaine to them, lest you be envelopped in their sinnes.

**CHAP. VII.**

He provideth to encrease them in puritie, and to receive him into their churche, Which left they, though he spake to assuage them, he commendeth them highly, both for their behawaniour toward Tisam, and for their penuence which they had done upon the other epistle.

AVING therefore these promises, my dear vs, let vs cleanse our selues from all inquinatio of the flesh and spirit, perfiting sanctification in the feare of God. † Receive vs. Vve have hurt no man, vve have corrupted no man, vve have circumcuted no man. † I speake not to your cedem-3 nation, for I said before that you are in our harest to die together and to live together. † Much is my confidence with you, much is my glorying for you: I am replenished with consolation.
consoled: I do exceedingly abound in joy in all our tribulation. 
† For all I vwill vwe vve come into Macedonia, 
our flesh had no rest, but we suffered all tribulation: without, 
combats: within, fears. 
† But God that comforteth the 
humble, did comfort you, in the comming of Titus. 
† And not only in his comming, but also in the consolation, 
vwhere vhe was comforted among you, reporting to vs your 
desire, your weeping, your emulation for me, so that I re-
joyced the more. 
† For although I made you vforie in an 
epistle, it repenteth me not: albeit it repenteth me, seeing 
that the same epistle (although but for a time) did make you vforie. 
† Novv I am glad: not because you were made vforie, but 
because you were made vforie to penance. For you were 
made forie according to God, that in nothing you should 
suffer detriment by vs. 
† For the forovv that is according to 
God, vworketh penance unto salvation that is stable: but the 
forovv of the vworld vworketh death. 
† For behold this 
very thing, that you were made forie according to God, 
hovv great carefullnes it vworketh in you: yea defense, yea 
indignation, yea feare, yea desire, yea emulation, yea reuenge. 
in all things you have cheved your fulnes to be vsed in 
the matter. 
† Therefore although I wrote to you, not for him 
that did the injurie, nor for him that suffered: but to manifest 
our carefullnes that vve have for you before God, 
† therefore 
we are comforted. But in our consolation, vve did the more 
abundantly reioyce upon the joy of Titus, because his spir-
rit was refreshed of al you. 
† And if to him I gloried any 
thing of you, I am not confounded: but as vve spake al things 
to you in truth, so also our glorying that vvas to Titus, is 
made a truth, 
† and his bowvels are more abundantly to-
ward you: remembering the obedience of you al, hovv vwith 
feare and trembling you receieued him. 
† I reioyce that in al 
things I haue confidence in you.

ANNOTATIONS

CHAP. VII.

✉ Conscience, or forovvful 

lamenting of 

our offenses, is 

the cause of 

salvation. Not 

only faith 

then faitheth, but the 

Heretikes 

affirme.

p. Serio to penance.) The forovv which a man taketh for vworldly loffe or any temporal ad-
versitie, is not here commended, but that which is and ought to be in al men for their sinnes past, 
which is called here, Sorovv towards God and for penance, otherwise called Conscience, and is a 
thing exceedingly requistie and much praised: the fruiter whereof are those that the Apostle reck-
eth, vworking salvation. Which doctrine is farre distant from Luther, and Calvin, and such 
affirms, viz. wicked libertines, that teach communion to be al together a means to make sinners either hypo-
" a Lomme cite, or to put enim in despaires.

Pp iy  CHAP.
ND vve doe you to understanding, brethren, that grace of God, that is given in the churches of Macedonia, that in much experience of tribulation they had abundance of joy, & their very deepest poverty abounded unto the riches of their simplicity, that for according to their power (I give them testimonie) and above their power they were willing, with much exhortation requesting vs the grace and communication of the ministrie that is done toward the saintes.

And not as we hoped, but their owne selves they gave, first to our Lord, then to vs by the vvil of God: in so much that we desired Titus, that as he began, so also he would perfect you this grace also. But as in all things you abound in faith, and vword, and knowledge, and all carefultnes, moreover also in your charitie toward vs, that in this grace also you may abound. I speake not as communding: but by the carefultnes of others, approuing also the good disposition of your charitie. For you know the grace of our Lord Iesus Christ, that for you he was made poore, whereas he was riche: that by his poverty you might be riche.

And in this point I giue counsel: for this is profitable for you, which haue begone not only to doe, but also to be willing, from the yere past: but nowe performance ye it also in deed: that as your mind is prompt to be willing, so it may be also to perfourme, of that which you haue. For if the vvil be prompt: it is accepted according to that which it hath, not according to that which it hath not. For not that other should haue ease, and you tribulation: but by an equalitie. Let in this present time your abundance supply their wanting: that their abundance also may supply your wanting, that there be an equalitie, as it is written: He that had much, abounded not: and he that had little, wanted not.

And thankes be to God, that hath giuen the self same carefulnes for you in the hart of Titus, for that he admitted in deed exhortation: but being more careful, of his owne vvil.
Cha. IX. to the Corinthians.

18. But let him that is inwardly rich bless thee, that he may be poor in this world, 
19. But let him that is inwardly rich bless thee, that he may be poor in this world, 
20. For the rich man shall be brought down, but the poor shall be exalted; and the poor shall be exalted, but the rich shall be brought down.
21. But let him that is inwardly rich bless thee, that he may be poor in this world, 
22. For the rich man shall be brought down, but the poor shall be exalted; and the poor shall be exalted, but the rich shall be brought down.

Annotations.

5. Abundance supply. He means that such as abound in worldly riches, should communicate for supply of other their brethren necessities, whatever they may; that on the other side they whom they help in temporal, may impart to them some of their spiritual riches, as prayers, and other holy works and graces, which is a happy change and entertainment for the wealthy men, if they could see it. And this place prooveth plainly that the fittings and satisfactions of one man, be available to others, yea and that holy saints or other virtuous persons may in measure and proportion of other mens necessities and deprivations, allot to them, as well the supernations of their spiritual works, as these that abound in worldly goods, may give alms of their superfluities, to them which are in necessitate. Which interchanges and proportion of things the Apostle doth evidently set down.

chap. IX.

He proceeds exhorting them to the foresaid contribution, to verifie his commending of them, and to do it liberally, that so they may receive the more, and God be the more praised.

Or concerning the ministerie that is done toward the saints, it is superfluous for me to write vnto you. But I know your prompt mindest for the which I glory of you to the Macedonians: That Athais also is ready from the yeare past, and your emulation hath prouoked very many. But I haue sent the brethren, that the thing which we haue
The Second Epistle of S. Paul

Chapter IX

486

That is, in the manner of alms.
Chry. Theophyl.

The Epistle for S. Laurence, Aug. 10

The fruit of alms is the encrease of grace in all injustice and good workes to live everlasting: God giving these things for reward & recompense of charitable workes, which therefore be called the seed or meritorious cause of these spiritual fruits.

The Epistle for S. Laurence, Aug. 10

The fruit of alms is the encrease of grace in all injustice and good workes to live everlasting: God giving these things for reward & recompense of charitable workes, which therefore be called the seed or meritorious cause of these spiritual fruits.

Proctor for Catholicke prisoners.

Cheerful giving.

The greater almes, the greater merite and reward.

Eccles. 35. 12.

Psal. 112, 9.

Annotations

Chap. IX.

1. Toward the Saints.] By the Apostles earnest and often calling upon the Corinthians to give almes for relieving the faithful in distressful, the Pastors of God's Church may learn, that it especially pertaineth to their office to be proctors for holy men in prison, pouerious, and all other necessitie, specially when they want comfort for conception of their faith.

2. Not as avarice.] The courteous man that parteth with his peny painefullly and with sorrow as though he lost a limme of his body, is noted, and cheerful, ready, voluntarn, and large contribution is commended.

3. Savorfully.] Almes is compared to seede, for as the seede is sownen into the ground, though it seeme to be call away, yet is not lost, but is laid vp in certaine hope of great encrease: so that which man giveth in almes, though it seeme to be call away, and to perish in respect of the giever, yet in deed it is most fruitful, the beneift thereof manifoldly returning to him againe. Whereupon the Apostles doluation is clear, that according to the mesure of the almes or feeding (which is more or less in respect of the evil and abilitie of the giever) the encrease and abundancy of bountife, that is, of grace and glorie that ensieth. See S. Auguistin in Psal. 119. cens. 14. 10. ad Balsamiun.
CHAP. X.

Against the false Apostles, grudging the informities of his person, he doth meekly shewing that without the power of him, Apostles' labours, is reproaching them also for concerning to them less the praise of other men's labour.

And I Paul myself beseech you by the mildenes and modestie of Christ, who in presence in deed am humble among you, but absent am bold on you. But I beseech you, that being present I need not be bold by that confidence you have in me thought to be bold against some: which thinke vs as though vve walke according to the flesh. For vwalking in the flesh, vve vverte not according to the flesh. For the weapons of our warfare are not carnal: but mightie to God vnto the destruction of munitions, destroying counsels, and all loftinesse extolling it self against the knowledge of God, and bringing into captitious understanding vnto the obedience of Christ, and having in a readinesse to revenge al disobedience, when your obedience hath been fulfilled. See the things that are according to appearance. If any man haue affiance in him self, that he is Christ's: let him thinke this againe with him self, that as he is Christ's, so vve also. For and if I should glory somewhat more of our povery, which our Lord hath giuen vs vnto edification and not to your destruction: I shall not be ashamed. But that I may not be thought as it were to terrifie you by epistles (for his epistles in deed, say they, are sore and vehement: but his bodily presence vveake, and his speach contemptible) let him this thinke that is such a one, that such as vve are in vword by epistles, absent: such also vve are in deed, present. For vve dare not marche or compare our selues with certaine, that commend them selues: but vve measure our selues in our selues, and compare our selues to our selues. But vve vvil not glory above our measure: but according to the measure of the rule, which God hath measured to vs, a measure to reache euuen vnto you.

For
For no t, as though we reached not unto you, do we extend our selves beyond. For we are come as farre as to you in the Gospel of Christ. Neither glorifying aboue measure in 15 other mens labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly. Yet vnto those places that are beyond you, to euante 16 gelize, not in another 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 whom God commendeth.

**Annotations Chapter X.**

Punishing of Heretics. — He meaneth the ample spiritual and Apostolical powre given by Christ for the punishment of false Apostles. Hereticks, and rebelles to Gods Church, who are here noted specially by pride and insolence (which is the proper mark of such followers: to exalt them iuelies above the measure of the scence of God, which comitteth in humble obedience to the faith and the preachers of the same.

4. For we may see hereby, that the spiritual powre of Bishops is not onely in preaching the Gospel, but by persuasions and extortation onely (as some Hereticks hold) to renew or reforme times, but that it hath authority to punishe, iudge, and condemne Hereticks and other like rebelles: whose powre {one of the principal rebelles of this time being comendate by the evidence of the place, acknowledged to be grounded upon Christ's word, that 'hath been taught in heaven: Mat. 16, 17 applying also the words spoken to Herennie (c. 1, 10.)} infold appeares to other Nations, the same being a law, that shall please, and be approved of all the time, and ever after, to confirme and explicate the powre Apostolike here allegered by St. Paul. Many they would gladly draw this powre from the lawfull successors of the Apostles, to them iuelles, their ministres and consellors, which are nothing eis but the choppes and Councils of estimation and at the conspircacies of this time, against the lawfull Princes of the world.

5. Unse edification. — This great powre of the Churches cenfuses, especially of Excommunication, as it was given for the good and safety of the people, to be must not be used against the innocent: no nor yet upon Hereticks or other offenders, but where and when it may, by like kindred benefit either the parties, or the people, uti be executed without the hurt or perturbation of the whole Church, as often times it can not be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that he would not use his vertuous authowe against the false Apostles which disturbed them, till them iuelles were in perfect obedience vnto him, lest by punishing the principal offenders, a greater dissolution and ruin might fall among the people, if they were not before in perfect obedience.

**Chapter XI.**

His maistre the matter with the Corinthians; why they should preserve the false Apostles before them. 18. And because they give them leave to bragge and commend themselves, and to abuse them to miserable, he refuseth they shall also give him the bearing: 18. and it is begun, and first the amiss of the rebellors (excepting one) and all their boasting) to be as they are, he addeth afterward such a long rest of his sufferings for Christ, as incomparable.
Vould God you could beare some little of my folly: but do ye also support me: for I emulat you with the emulation of God.

For I have despoued you to one man, to present you a chaste virgin unto Christ.

But I fear lest, as the serpent seduced Eve by his subtilty, so your senses may be corrupted, and fall from the simplicity that is in Christ. For if he that commeth, preach an other Christ whom we have not preached, or you receive an other spirit whom you have not received: or an other Gospel which you have not received: you might suffer it. For I suppose that I have done nothing sile then the great Apostles.

For although I were rude in speech, yet not in knowledge. But in all things I am made manifest to you. Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospel of God gratis? Other churches I spoiled, taking a stipend, for your ministrie. And when I was with you, and had neede, I was burdenous to none: for that vnhich I vanted, the brethren supplied that came from Macedonia: & in all things I have kept my self without burden to you, and vvil keepe.

The truth of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achaia.

Therefore because I love you not? God doth know. But that which I doe, I vvill also doe, that I may cut away the occasion of them that desire occasion: that in that vvhich they glory, they may be found even like vs. For such false Apostles are craftie workers, trasfiguring them selves into Apostiles of Christ. And no maruel: for Satan him self tranfigheth him self into an Angel of light. It is no great matter therfore if his ministers be trasfighured as the ministers of justice: whose ende shall be according to their vvorkes.

Againe I say, (let no man thinke me to be foolishe: otherwisse take me as foolishe, that I also may glory a little.)

that vvhich I speake, I speake not according to God, but as it were in foolishnes, in this substantie of glorying. Because many glorie according to the flesh, I also vvill glorie. For you do gladly suffer the foolish: whereas your selves are wise. For you suffer if a man bring you into servitude, if a man deoue, if a man take, if a man be extolled, if a man strike you on the face. I speake according
to discharge, as though ye had been vveake in this part. 

Wherein any man dare, (I speake falsely, I dare also.
† They are Hebrews: and I. They are Israelites: and I. 22 They are the seed of Abraham: and I. † They are the mini-
sters of Christ: and I. (I speak as one scape vnise) more 1: in many moe labours, in priotions more abundantly, in stripes above measure, in deaths often. † Of the levves five times, 24 did I receive * fourtie, saving one. † Thrise vvas I beaten 25 * vwith roddes, * once I vvas stoned, thrise I suffred * ship-
vvraeke, night and day have I been in the depth of the sea, 
† in iournyng often, perils of vwater, perils of theue, perils of my nation, perils of Gentiles, perils in the citie, perils in the wildernes, perils in the sea, perils among false brethren, 
† in labour and miserie, in much vvatchings, in hunger and 27 thirst, in fastings often, in colde and nakednes, † beside those 28 things which are outwardly: my daily instance, the careful-
es of al churches. † Vvho is vveake, and I am not vveake? 29 Vvho is scandalized, and I am not burnt? † If I must glorie: 30 Vvil glorie of the things that concerne my infirmite. † The 31 God and Father of our Lord I s vs Christ, vwho is blest 
for ever, knoweth that I lie not. † At Damascus the Gover-
nour of the nation vnder Arestas the king, kept the citie of 
the Damascenes, for to apprehend me: † and through a 33 vvindovv in a basket vvas I let downe by the vvall, and so escaped his handes.

ANNOTATIONS

CHAP. XI.

1. From the simplicitie. | People fall from their first faith, virginitie, and simplicitie in Christ, not by false reasons, but by little & little, in going ease to the vnsual perispomene of the serpents, speaking to the by the fuywwe mouther & illwrumenes of Heresikes, of which kind of seducuion he gueuen Luce for an example, vwho vvas by her greedy desire of knowledge and the Diuine promis of the same, drawn from the nature simplicitie and obedience to God. As at this day, promis and pretenc of knowledge driueth many a poore soule from the sure, true, sincere, and onely beleue of Gods Church.

2. Made in speech. | Hereby ye see that the false and false teachers have often the gift of eloquence whereby the simple be easily begoured. Such were Cato and Dathan, as Iosephus writeth. Antiq. li. o. o. for the same. S. Augustine (li. s Conci. c. x. c. 12.) calleth the Heresikes Fauclus Manichauus, magnum iniquum Diaboli, a great inuare of the Diuine, saying that he passede the glorious Doctor S. Ambrose in the new of vwords, but farre inferio to him (without al companion) in subtance and manneres. In which sorte the Apostile here is glad to comparre himselfe with the false Apostiles, whom the Constathe did follow and extoll farre above him by reason of their eloquence, gravitun to them that gift, but challenging to himselfe to become preemine in knowledge, which al vvwee-men prestiere before vverse vvords. And it is the name of our poore countrie, that the people nowe a daies give credit rather to new orantes and foolish vnderstows, for their false oracles then to the glorious Doctors of Chrustvi Church, for their singular knowledge and more grace eloquence.
F I must glory (it is not expedient in deede) but I vvil come to the" visions and reuelations of our Lord. † I knowv a man in Chri$ above fourene yeeres agoe (vwhether in the body, I knovv not: or out of the body, I knovv not: God doth knowv) such a one 2:2 rapte euene to the third heau. † And I knowv such a man (vwhether in the body, or out of the body, I knovv not: God doth knowv) † that he was rapte into Paradise: & heard secrete vworde, which it is not lawfful for a man to speake. † For such an one I vvil glory: but for my self I vvil glory nothing, sauing in my infirmities. † For and if I vvil glory, I haue not be foolish: for I haue sayd truth: but I sparte, lest any ma shoulde eseme me aboue that vvilch he seeth in me, or heareth any thing of me. † And lest the greatness of the reuelations might extoll me, there was given me a pricke of my Psalme, an angel of Satan, to buffet me. † For the vvilch thing thirle I besought our Lord, that it might depart from me: † and he said to me, My grace sufficithee thee, for pover is perfited in infirmity. Gladly therefore vvil I glory in mine infirmity, that the pover of Chri$t may dvel in me. † † For the vvilch caule I pleasure my self in infirmities, in contumelies, in nece$ilities, in persecutions, in diffetres for Chri$t, for vvhen I am vveake, then am I mightie.

† I am become foolish: you haue compelled me. For I ought to have been commended of you: for I haue been no$thing leffe then they that are aboue me$ure Apostles: although I am nothing. † Yet the signes of my Apostleship haue been done vpon you in al patience, in signes & vvode$ts and mighty deedes. † For what is there that you haue had leffe then the other churche$: but that I my self haue not burdened you? Pardon me this inuirie. † Behold, nowv 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 Qqq f$ yours:
yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the children.† But I most gladly vvil bestovv, & vvil my self moreouer be bestowed for your soules: although loving you more, I am loued lesse.

† But be it so: I haue not burdened you: but being crafftie, I tooke you by guile. † Haue I circumuented you by 17 any of them wvhom I sent to you? † I requested Titus, and 18 I sent with him a brother. Did Titus circumuent you? va-kwed vve not vwh, vthoune vone spirit? not in the self same steppes?

† Of old thinke you that vve excuse our selves to you? 19 Before God, in Christ vve speake: but al things (my decrect) for your edifying. † For I fear lest perhaps vwhen I come, 20 I finde you not such as I vsould: and I be found of you, such an one as you vsould not. lest perhaps contentions, emulation, stomakings, diffusions, detractions, vwhisperings, svvellings, seditions be among you. † lest againe vwhen I come, God 21 humble me among you: & I mourn many of them that finned before, & I haue not done penance for the vnclennes & fornication and incontinence that they haue committed.

ANNOTATIONS

Chap. XII.

Vicifs have no credit with heretikes.

† Dejift.] S. Cyprian (ep. 69. em. 2.) complaineth that the Adueraries of Gods Church and Preffles, give no credit to visionis. but their incredulity is much more in our daies, than condemne al such revelation. yet they be reported and recorded for most certaine, by holy S. Gregorie, S. Bede, or who els so ever. Yea they are so wicked in this caue, that the vision which the holy author of the booke of Machabees callyeth finde dignum, worthy of credit, is one cause why they deny the whole booke to be Canonical: and as vsual might they for this vision deny al S. Pauls Epistles, and for the like, the Acts of the Apostles, Act. 9. 10. 11. 12. 13. 17: and the Gospel itself, Matt. 1. 20. 2. 11. 19.

The Apostles come greater than other.

† Of all matters Apostiles.] Though all were that they were Apostiles, of one and the same order, yet vsual may see that some had manuelous great preeminence and priventure above others in the saime office: especiell S. Peter and S. John, whom S. Paul often calleth great Apostiles, above measure or passing Apostiles, the pilates, &c. 2 Cor. 11. 12. 13. Gal. 2. 9.

† In specifis.] Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therefore let al Catholike men hold fast that faith which was first preached and confirmed by miracles, as in England by S. Augustin, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, newly, and other wise then vsual received at our first conversion, shew their calling and doctrine by miracles, or els let them be taken for false Apostiles as they be.

CHAP. XIII.

He-driven into them the fear of excommunication: to the end that they doing penance beforehand, he may not be compelled vth his autheritas vthen excommunication, and as he haue threatened. † And so vsual a general absolution be issued.
TO THE CORINTHIANS.

This the third time I come unto you: * In the mouth of two or three witnesses shall every word stand. 1 I foretold and do foretell as present, and now absent, to them that sinned before, and at the rest, that if I come again, I will not spare. 2 Seek ye an experiment of him that speaketh in me, Christ: whom in you is not weak, but is mighty in you. 3 For although he was crucified of infirmity: yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you. 4 Try your own selves if ye be in the faith: prove ye your selves: know ye not your own selves that Christ is in you, ye unwise? 5 Perhaps ye be reprobates. 6 But I hope you know, that we are not reprobates. 7 And we pray God, that ye do no evil, that ye may appear approved, but that ye may do that which is good, and we be as reprobates. 8 For we can not do anything against the truth: but for the truth. 9 For we rejoice, that we are weak, and ye are mighty. This also we pray for, your concommitment.

Therefore these things I write, that being present I may not deal hardly according to the power which our Lord hath given me, unto edification and not unto destruction. 10 For the rest brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace shall be with you. 11 Salute one another in a holy kiss. All the saints salute you. 12 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the holy Ghost be with you all. Amen.

ANNOTATIONS

1. Triue your selues. The Heretics argue hereupon, that every man may know him selfe certainly to be in grace: where the Apostle speaketh expressly and solely of faith. But whereas of a man may know and feel to be in him selfe, because it is an act of understanding, though he can not be assured that he hath his sins remitted, and that he is at all points in state of grace and salvation: because every man that is of the Catholike faith, is not always of good life agreeable thereunto, nor the acts of our will so subject to understanding, that we can know certainly whether we be good or evil. See S. Aug. de perf. infus. c. xxvii. L. de Cor. c. xvi. de S. Thomas S. 2. Q. 112. Art. 1.

Vve may know that we have faith, but not that we are in grace.

QQQ iiij THE
THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE GALATIANS.

HAT this Epistle may seem to be the first but: S. Paul wrote, was declared in the Argument of the Epistle to the Romans; notwithstanding that in the second chapter it is evident to have been written 14 years at the least after his Conversion, and (as it is said) from Ephesus, belike at that time of his being there. Which is mentioned Acts 18.

The occasion of it were such false apostles, as we read of, Acts 15. & quidam dependentes, &c. And certaine coming downe from Ierusalem, taught the brethren (that is the Christian Gentiles at Antioche) that unless you be circumcised according to the manner of Moyses, you cannot be saved. Such comers also to the Galatians (whom S. Paul had converted Acts 16, as himself mentioneth in Gal. 1. and 4.) did seduce them, saying, that all the other Apostles to whom they should rather be known, then to Paul (whom they knew not from at Jerusalem) did use Circumcision: yea and that Paul himself, when he came among them, did not do none other. And to winne them more easily, they did not lay on them the burden of the vvhole Law, but of Circumcision only.

Against these pretenders, S. Paul declareth, that he receiveth his Apostleship and learned the Gospel that is preached, of Christ himselfe after his Resurrection: and that the other Apostles (although he learned nothing of them) received him into their societies, and allowed all of his preaching to the Gentiles, though themselves being Jewes, and living among the Jewes, had not yet left the ceremonies of the Law, hovvsoever they did not put in them any hope of justification, but in Christ alone visibem them. He declareth moreover, that the said false apostles belonged him, in saying that he also practised Circumcision sometimes. Against, that they themselves in preaching no more but Circumcision did against the nature of Circumcision, because it was a profession to observe the whole Law: finally, vvhenever they pretended, that in deed they did it only to please the Jewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here leesse exacly and more briefly, because the Galatians were very rude, and the Romans converserwise, repetit usum Jesu Christi (Rom. 15) replenished with al knowledge.

THE
A V L an Apostle not of men, neither by man, but by I s s v s Christ, and God the Father that raised him from the dead, † and all the brethren that are v with me: to the churches of Galatia. † Grace to you and peace from God the Father and our Lord I s s v s Christ, † v who gave him self for our sines, that he might † deliver us from this present v wicked v world, according to the v vil of our God and father: † to v whom is glorie for euer and euer. Amen.

† I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel: † vvhich is not an other, vntles there be some that trouble you, and v vil † overturn the Gospel of Christ. † But although we, or an Angel from heauen, euangelize to you beside that vvhich vve haue euangelized to you, be he anathema. † As vve haue laied before, so novv I say againe, if any euangelize to you, beside that vvhich you haue receiued, be he anathema. † For do I novv vatch perswevion to men, or to God: Or do I seekte to please men? If I yet did please men, I should not be the servant of Christ.

†c For I doe you noo understand, brethren, the Gospel that vvas (un. 12.)
was evangelized of me, that it is not according to man. For neither did I receive it of man, nor learnt it, but by the revelation of Jesus Christ.

For you have heard, my conversation sometime in Judea, that at that place I persecuted the Church of God, and spake against it, and pressed it, and profaned it, and abhorred it in my nation, being more abundantly an emulator of the traditions of my fathers. But when it pleased Him that separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I should evangelize Him among the Gentiles, incontinently I condescended not to flesh and blood, neither came I to Jerusalem to see them who were my successors: but I went into Arabia, and again I returned to Damascus. Then, after three years I came to Jerusalem, and remained with him fifteen days. But other of the Apostles saw I none, save James, the brother of our Lord. And the things that I wrote you: behold before God, that I lie not. After that, I came into the parts of Syria and Cilicia. And I was unknown by the churches of Syria and Cilicia, but they had heard only, that he which persecuted us was now so preaching the faith of which sometime he was principal, and in me they glorified God.
TO THE GALATIANS.

addeth that which was lacking, taketh away that which was, &c. By which we see how frivolously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as Melv by the word evangelizamus (you have received) we may note that the first truth, against which no second Goespelling or doctrine may be admitted, is not that onely which ye wrote to the Galatians, or which is contained either in his or any other of the Apololis or Euangelistics writings, but that which was by word of mouth also preached, taught, or delivered them till, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospel by the Scriptures onely, thinking them fulles not to include S. Paulus curte, except they teach directly against the written word, are falsely beguiled. As wherein also they are wholly errore, when they charge the Catholiques with adding to the Gospel, when they teach any thing that is not in express words written by the Apololises or Euangelistics, not marking that the Apostle in this Chapter, and elsewhere, commonly calleth his & his fellows the same preaching, the Gospel, be it written or unwritten.

Fourthly, by the same words we see condemned all after preaching, laws, doctrines, councils and authoritie of the same: that onely being true, which was first by the Apololises and Apololise men, as the lawfull husbandmen of Christ, &c., and planted in the Church, and that false, which was later and as it were overruled by the enemie. By which rule not onely Tertullian (de prescript. n. 6 & 7) but all other ancient Doctors, and especially S. Irenaeus (li. i. c. c. & c.) tried trueth from falshood, and condemned old Heretikes, proving Marcion, Valentine, Cerdon, Menander, and such like, false Apololises, because they came in with their monstrous long after the Church was settled in former truers.

Sixthly, this curte or execution pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostle time, that preached otherwise, then what they taught, but pertaineth to all times, preachers, and teachers, unto the worldes end, and it concerneth them (as Vincentinus Linenits faith) that preach a new faith, or change that old faith which they received in the antiquity of the Catholike Church. To preach any thing to Christian Catholike men (faith lie) besides that which they have received, namely that is lawfull, nor never shall be lawfull, to so an anathema to such, it hath been, and is, and shall be abhorren beholde. So S. Augustine by this place holdeth al accurated, that draw a christian man from the societie of the whole Church, to make the feueral part of any one sect: that call to the hidden secrectaries of Heretikes, from the open and known Church of Christ: that allure to the private, from the common: nay that draw with charting cunnetly the children of the Catholike Church, by teaching any thing betideth that they found in the Church.

B. Paul doth write to Peter, and then specially urge the example of the Christian scribed, that he may not follow Christ for justification, and that by therefore all of their Law is jett, as also because otherwise Christ death had been needless.

THE GOSPEL is not only in the written word of Scripture, but in the unwritten tradition also. After preaching & overruling of novelties, argue false doctrine.

The Apostles curse upon all that teach a new doctrine, and draw men from the Cath. Church.

CAR

The angels against the Heretikes.

He telleth furth in the story,begun in the last chapter, and layeth before the reader.
HEN after fourteen years I went up to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation and prophecy, committed to them the Gospel which I preach among the Gentiles, but apart from the Jews who trusted in the promise of God to receive the promise, as he said, 'That in every generation he may save those who believe in him.' For neither Titus, who was with me, nor I, as he supposed, was circumcised. But others insisted that I should be circumcised. And the others were Cephas, who was of the circumcision, whose skill I had previously tested in the third mission to the Gentiles. When I saw that even the Gentiles were accepted without circumcision, I and Barnabas, and Cephas, and John, whose grace was given me, agreed to meet the Gentiles, that we might bring to all men the truth of the Gospel. For I, in word and teaching, was approved of God; and we were careful of the poor, which thing I was careful to do.

And when Cephas came to Antioch, I resisted him in face, because he was evidently repugnant. For before, that certain came from James, he did care with the Gentiles; but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. And as to his simulation copied to the rest of the Jews to that Barnabas also was led of them into that simulation. But when I saw that they walked not rightly to the verity of the Gospel, I said to Cephas before all: If thou being a Jew, livest Gentile-like, and not Judaicall: how dost thou compel the Gentiles to Judaize.

I, by nature Ievv, and not of the Gentiles, sinners. But knowing that a man is not justified by the works of law...
v\[orkes of the L \[avv, but by the faith of I \[s \[v \[s \[hrist:w\[e also beleeeue in Christ I \[s \[v \[s \[hrist:we may be justified by the faith of Christ, and not by the \[orkes of the L \[avv: for the \(\[hich cause, by the \[orkes of the \[Law no flesh shall be justified. \(But if seeking to be justified in Christ, our \[elues also be found sinners: is Christ then a \[inister of sinne\(e\)\[God for bide. \(For if I build the same things againe \(v\[hich I have destroied, I make my self a \[reutiaricatour. \(For I by the L \[avv am dead to the Law, \(that I may live to God; \[with Christ \(I am nailed to the crosse. \(And I live, now \(not I: \[but Christ liueth in me. And that \(I which \(live \(now \(in \(the flesh, \(I liueth in the faith of the sone of God, \(who loved me, \& delivered himself for me. \(I \(ca\[ft \(not \(away \(the grace of God. \(For if \(justifie be by the \[Law, then Christ died in vaine.

**Annotations**

1. Confused with them. Though S. Paul were taught his Gospel of God and not of S. Paul concern, and had an extraordinary calling by Christ himself, yet by revelation he was sent forth \(v\[hith \(his elders the ordi- \(nary \(Apostles \& Rulers of the Church, to put both his vocation and doctrine to their test, for trial and approbation, and to sojourn in office, teaching, and society or communion \(v\[hith trials of his do- \(ther: there is no extraordinary or miraculous vocation, that can fewer or separate \(Chi\[ne. The person so called, in doctrine or fellowship of Christian life and religion, from the ordi- \(nary society of Gods people and Priests. Therefore whoever he be (upon the Heretike \(what \(sacrifice \(e\)\(uer) that \(will not have his calling and doctrine tried by the ordinary \(his \(Governors of Gods Church, or disinclined to go up to the principal place of our religion, doctrine to \(v\[hith Peter and other pillars of the Church, is evident that he is a false tea- \(trial of Bish- \(op, a Schismatike, and an Heretike. By which rule you may try all your new teachers \(shops or Cou- \(rses of Luthers or Calvinus schools: who never did nor ever durst put their preaching to such ce- \(lence or trial of holy Counsel or Bishops, as they ought to do, and would do, if \(it \(were of God, as S. Paulus was.

2. In name. Though S. Paul doubted not of the truth of the Gospel \(v\[hich he preached, knowing it to be the holy Ghost \(v\[hithout which men could not, nor would be \(acknowledged so much, till it were allowed by \(such \(as \(were \(without \(exception known \(by \(Apostles \& to have the spirit of truth, to discern whether the vocation, spirit, \& Go- \(spel of S. Paul \(were of God, he knew he should otherwise \(v\[hith \(without conference \(v\[hith them, have lost his labour, both for the time spent and to come. \(He had not had (faith S. Hierom) \(superiority of promising the Gospel, if it had not been approved by Peter \(sister and the rest that \(were \(with him. Hier. ep. t. 2. \(c. 2. \(c. 3. \(co. \(mar. w. s.) Therefore by revelation he \(v\[hence so confere with the Apostles \(at Hierusalem, that \(by them having his apostleship and Gospel \(liked and approved, he might \(v\[hith more fruit. \(Where\(in we see, this holy Gospel did not as the seditious proud Heretikes do now \(a daies, which refuseth all mens approbation or approvall \(v\[hil be approved by Scriptures onely. As also we may learn that it is no such absurdity as the Aduersaries would make it, to have the Scriptures appro- \(ved by the Churches testament. Seeing the Gospel \(v\[hich S. Paul preached (being of such certainty and the same Holy Ghost that the Scriptures be) \(was to be put in consider- \(ence and examination of the Apostles, without derogation to the truth, dignity, or certainty of the same. And the cauing of Heretikes, that \(we make subject God\(s Or- \(acles \(to men\(s censure, and the Scriptures to have no more force then the Church is content to grant unto them, is vaine and false. \(For, to bear \(witness or to give evidence or attes- \(tation that the preaching or \(writing of such, as true and of the Holy Ghost, \(is not to make it No abturbidity that the Scriptures be approved by the Churches testament. The Church maketh not
THE EPISTLE OF S. PAUL.

CH. II.

300

The Scripture & Church compared together for animistic, authoritative, &c.

The Scripture always true in them felices, are so known to be by the Church.

The Apostles committed by Christ to the world, yet peculiar to certain pronounces.

The Church founded at Rome by S. Peter and S. Paul.

it true: no more then the Goldsmith or touchstone that trye and discerne which is true gold, make it good gold, but they give evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authority, is superfluous: either giving testimonie to the other, and both attired by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God and his grace: for which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversies in religion, to punish and condemn persons. Of which judicial power the Scriptures be not capable, as neither the truthers & determinations of the same can be evident to men, nor so agreeable and fit for every particular resolution, as diversities of times and persons requireth. Certain is the truth, and great is the authority of both: but in such divers kinds, as they can not be well compared together. The controversy is much like as if a man touching the ruling a cale in law or giuing sentence in a matter of question, should ask, whether the judge, or the euedict of the parties, be of more authority or credit, which were as frivolous a dispute, as if were a disordered part for any man to say, he would be tried by no other judge but by his owne writings or evidences. Vvivh fuch trivials and feditious persons have vve to do now a days in divinitie, as vvere intolerable in any prophane science or facultie in the world.

6. Added nothing. The Gospel and preaching of S. Paul was wholly of God, and therefore was vve put to the Churches probation, as gold is to the touchstone: yet being found in all partes pure, could not be altered or amended therein by the Apostles. Even so the Scripture was vve put to the Church and by them, being given and written down, found, and rehersed in the world, to be the same not made true, altered, or amended by the same. Vvivhout which attestation of the Church, the holy Scriptures in them felices were always true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustin. Cont. op. fund. iv, which troubled the Heretikes so much, I would not believe the Gospel (faith he) unless the authority of the Church was bound me.

7. To Peter of the circumcision. I vve may not think, as the Heretikes deceitfully teach, that S. Peter was not (as is not commonly thought) at this time, nor this place, nor this event, nor this cale, nor these particular provises, nor by God's appointment or giving the same, but specially designed. For, every Apostle might by Christ's commission (Matt. xxviii, and teach all nations) use all spiritual fundis through the whole world: yet for the more particular regard & care of provises, &c, peace & order sake, some were appointed to one country, & some to another; as the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it isplain by this place & other, that to them as to the two chiefest and most renowned Apostles, the Church of all nations was given, as is plain to all men, & also to the Jews and Gentiles: the first and principal being S. Peter, & so,that herein also he might represent our Saviour, who was sent specially to the Jews of Jerusalem, and was properly the Minister of the Circumcision, the second being S. Paul, whom Christ chose specially to preach to the Gentiles: Not so for all that, either he was limited to the Gentiles only, (vivh the Acts of the Apostles report, in every place, first, who have entered into the Synagogue & preached Christ to the Jews, and as he wrote also to the Hebrew & ever had special regard & honour to the;) or Peter to bound to the Jews only, that he could not meddle with the Gentiles: being he was the man chosen of God, by whom the Gentiles should first believe, (vivh first baptized them, and first gave order concerning them. Therefore the treacherie of Caluin is intolerable, upon which distinction of the Apostles charge, would have the simple suppose, that S. Peter could not be Bishop of Rome (as might S. John from Ephesus also) nor deale among the Gentiles, as a thing against God's ordinance and the appointment between him and S. Paul: & as they be bound to the other, not to preach or meddle within his territories compass. And which is further most seducisive, he exhorteth them to men to keep fast the forefaid compact, and rather have respect to S. Iulius Apostleship, then to S. Peters: & thus the preaching, authoritative, and Apostleship of both were not a like true, and al one holy spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proved, and at length, partly by the daily decay of the Levitical state and their incredulity, and partly for that in Christianity the distinction of Jew & Gentil ceased after a ceas: both Jews to the chrestian state of the Gentiles, and there founded the Church common to the Hebrews and Gentiles: And therefore Turrian (fam, de prescriptio no. 10, O. Baphe Church, & which the Apostles promised unto the disciples with their blood, where Peter suffereth in one L. 1. 34, &c, so that in the Church)
Cha. II. TO THE GALATIANS.

There is and alwais ought to be, a common fellowship and fraternity of all preachers and presbyters of the Church. Into which society no other entereth not. In Schism and separation from Peter and the sheepe Apostolike Pastors, what prentice ever he hath. Or wherefore ever he challengest authority, be he a wulf, and no true Father. Which union and communion together was foned of God, him to be, according to his especial calling of God, yet the Holy Ghost caust him to go vp to his elder Apostles, to be recevred into their fellow shipp or brotherhod. For it is to be noted, that S. Peter, James, and John were not sent to S. Paul, to saye with him or to be tryed for their doctrine and calling, by him; but contrary wise he was sent to them. As to the sheepe and knovven ordinarie Apostles. They therefore gave Paul their hands, that is to say, toke him into their society, and not be themselves. And S. Hieroms rule concerning this, shall be found true to the world end, that the king of S. Peter's succes:tor, is that which gartheth nor truth than foureth. Ep. 2. 11.

The heretikes ridiculous argument against S. Peter's preeminence. The heretikes maliciously derogate from S. Peter.

Paulus reprehension of S. Peter, teacheth the rest of the one and the other to be controlyed by his junior, which of the two they count the greater grace and must to be imitated. For another Peter (S. Cyprian) Whom our Lord dide to the first and upon whom he build the Church, v. 1 Cor. Paul disputeth with him of circumcision, challenged in identity or arrogandy took any thing to himself, saying that he be the Primacie, and is before the later Disputes ought reason to obey him. ep. 7. 14. Quod. no. 2. And S. Augustine ep. 19. C. 1. nine. That (S. Iust. Cypri. whom Peter is done of) have you done of S. Peter taken in good part by holy and honest men of God, and he in his verses professeth a more rare and holy example, if in any case still they had amoun, to be contented of their juniors, then Paul, for to be bold and confident, yie the inferior to refuty their better for defending the truth of the Gospel, bristly and chariti averte previour. By which notable speaches of the Doctors we may also see, how studiously the heretikes argue hereupon, that S. Peter could not be Suprimer to S. Paul, being so reprehended of him: whereas the Fathers make an example to the Supremes, to beare with humilitie the correction or controulment even of their juniors. Namely by this example S. Augustine (a. de bapt. c. 1.) excellently excellencye, that the B. Martyr S. Cyprian, who vucked away touching the rebaptizing of them that were chylent of Heretikes, could not, nor would not have been offended to be admonished and reformed in that point by his fellows or infirmes, much lees by a whole Council. We have learned, faith he, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is preemonct, when he did censure concerning circonmencie then the truth required, was corrected and the later Apostle. And thereupon any reprobates (S. Cyprian) the Bfl hip may be compared to Peter the Apostle, because a thing rather to fear lest I be necessary to Peter, for so censure not that the prescience is not destroyed by censure, nor before the day of S. Peter, nor the day of the Churches or the affur, i.e. the glory of the Martyr's name. And who is so dull that can not see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correction, may reprehend his suprimer. Did euu-... man vounder that a good Prefet or any vertuous person should tell the Pope, or any other great Prelat or greatest Prince in earth, their faults? Popes may be reprehended, and are wilfully admonished of their faults, and ought to takem in good part, and...
CHAP. III.

By their own confession at the first, & by the example of Abraham, and promises made to him, he sheweth that the very to obtain the benediction, is to receive unto God by faith in Christ. 10. Song also that the Law curseth every one that hath not everlasting keeps the Law. 11. And, that the Law was not given to alter God's government, 12. but to continue the terrors of none, 13. and 14, to be their pedagogue and leader unto Christ, 15. and then to cease.

Sensles Galatians, which hath bewitched you, not to obey the truth, but to vvhose cies Christ was proscribed, being crucified among you? This only I would learn of you, by the worke of the Law, did you receive the Spirit, or by the hearing of the faith? Are you foolish, that whereas you began vith the spirit, now you will be commune with the flesh? Have you suffered so great things without cause? If yet without cause? He therefore that gueth you the Spirit, and worketh miracles among you: by the worke of the Law, or by the hearing of the faith doth he it? As, Abraham believed God, and it was reposed to him into infirme.

Know ye therefore that they that are of faith, the same are the children of Abraham. And the Scripture foreseeing that God justified the Gentiles by faith, heaved unto Abraham before, that in them should all nations be blessed. Therefore they that are of faith, shall be blessed with the faithful Abraham. For ywhosheuer are of the worke of the Law, are undercurfe. For it is written: Cursed be every one that abideth not in all things that are written in the book of the Law, to do them. But that in the Law no man is justified with God, it is manifest, because
The Epistle

TO THE GALATIANS.

12 The inference by faith. * But the Law is not by faith: but, He that doth these things, shall live in them. * Christ hath redeemed us from the curse of the Law, being made a curse for us (because it is written, Cursed is every one that hangeth on a tree) * that on the Gentiles the blessing of Abraham might be made in Christ Jesus: * that we may receive the promise of the Spirit by faith.

15 * Brethren (I speak according to man) yet a man testifieth being confirmed no man despiseth, or further dispoited.

16 * To Abraham were the promises said, and to his seed. He faith not, And to seedes, as in many: but as in one, And as thy seed, which is Christ. * And this I say, the testament being confirmed of God, the Law which was made after four hundred and thirtie yeres, maketh not void to frustrate the promise. * For if the inheritance be of the Law, novv not of promise. But God gave it to Abraham by promise. * Why was the Law then? It was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediators. * And a mediators is not of one: but God is one. * Vvvas the Law then against the promises of God? God forbid. For if there had been a Law given that could justifie, undoubtedly justice should be of the Law.

12 * But the Scripture hath concluded all things vnder sinne: that the promise by the faith of Issyvs Christ might be given to them that beleue. * But before the faith came, vnder the Law we were kept but vp, vnto that faith which was to be revealed. * Therefore the Law vvas our Pedagogue in Christ: that vve may be justifie by faith. * But whvle the faith came, novv vve are not vnder a pedagogue. * For you are all the children of God by faith in Christ Issyvs.

27 * For as many of you as are baptizd in Christ, have put on Christ. * There is not leue nor Grecce, there is not bond nor free, there is not male nor femal. For al you are one in Christ Issyvs. * And if you be Cristis, then are you the seed of Abraham, heirs according to promise.

ANNOTATIONS

10: Curfed be.] By this place the Heretikes would prove that no man is infltruly before God, al being guiltie of damnation and Gods curfe, because they kepe not every iote of the Law. Where in deede the Apostile meaneth not such as offend venially (as it is plaine by the place of Deuteronomie 21:22).
are truly useful, and may keep the commandments.

Deuteronomic whence he reciteth this text; but only such as commit great and damnable crimes, and do be grievous and mortal transgressions wholly break God's precepts, and thereby secure the curse of the Law, from which the said Law could not deliver them of itself, nor by any other means, but by the faith and grace of Christ Jesus.

It is neither the Heretics' special presumption and confidence, nor the faith of Duels, nor faith without works which is dead in itself as St. James faith, that can give life to the faith, for that which is dead, can not be the cause of life, but it is the Catholic faith, as Augustine writeth, which worketh by charitie (according to the Apostles' own explication of this whole passage) by which the faith lieth. Li. x. 6, 18, & xvi. 8, 10. See the Annotation upon the same verses. Rom. x. 11.

Here the Adversaries might have seen, if they were not blinded by contentious arguing against God's Church, that when justification is attributed to faith without mention of good works or other Christian virtues & sacraments, it is not meant to exclude any of the same from the working of grace or salvation. For here we learn that by the sacrament of Baptism also we put on Christ, which is to put on faith, hope, charity, and all Christian graces. By the same we prove also that the sacraments of the new Law give grace; for that the receivers thereof put on Christ. And the Adversaries' assertion, that it is faith which worketh in the sacrament, and not the sacrament itself, is plainly false: Baptism giving grace and faith it self to the infant that had none before.

That the Law is fit for the time of bondage; but being now come to full age, to devise such ceremonies is absurd, (especially for Gentiles.) And that he reciteth the Law not as a difficult, but to tell them the truth, remembering how passingly they honoured him whom he now presents, and exciting them therefore not toarkan the false Apostles in his absence. 31. By the allegorick all of Abrahams two sons, Isaac, & Jacob, that the children of the Jews, Synagogue, &c. not in bondage, but in tribes are the children of the free woman: that is, of the Church of Christ.

The Epistle vom Twelfth euc.

ND I say, as long as the heire is a little one, he differeth nothing from a servant, although he be lord of all, but is under tutors and governors until the time limited of the father: so we also, when we were little ones, were a servient under the elements of the world. But when the fulnes of time came, God sent his Son made of a woman, made under the Law, that he might redeem them that were under the Law, that we might receive the adoption of sons. And because ye are the sons, * God hath 6 sent the Spirit of his son into your hartes crying, Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heire also by God. 7 But then in deed not 8 knowing God, ye served them that by nature are not Gods. But now ye which have known God, or rather are 9 known of God: how turne you againe to the vvice & ungodly elements, which you vil seare against? 10 You obser 10 firm days, and monethes, and times, and yeres. 11 I fear you, 11
12. left perhaps I have laboured in vaine among you. † Be ye as I, because I also am as you: brethren, I beseech you, you haue hurt me nothing. † And you know what by incontinence of the flesh I euangelized to you heretofore: † and your tentation in my flesh you despised not, neither rejected, but as an Angel of God you receiued me, as Christ Iesus. †

21. Where is then your blessednes? for I give you testimonie that if it could be done, you would have plucked out your eyes and have given them to me. † Am I then become your enemy, telling you the truth? † They emulate you not vvel; but they would exclude you, that you might emulate them.

25. My little children, whom I travaile vvithe againe, vntil Christ be formed in you. † And I vwould be vvithe you now and change my voice: because I am confounded in you.

26. Tell me you that will be under the Law, have you not read the Law? † For it is written that Abraham had two sons: one of the bond-woman, and one of the free-woman. † But he that of the bond-woman, was born according to the flesh: and he that of the free-woman, by the promise. † Which things are said by an allegorie. For these are the two testaments. The one from mount Sinai, according to the bond-age: which is Agar, († for Sina is a mountaine in Arabia, which hath affinitie to that which now is Hierusalem) and ereweth with her children. † But that Hierusalem which is above, is free: which is our mother. † For it is written: Reuerent them barren, that beareth not: break forth and cry, that travailest not: because many are the children of the desolate, more then of her that hath a husband. † But we brethren, according to Isaac, are the children of promise. † But as then he that was borne according to the flesh, persecuted him that was after the spirit: so now also. † But what saith the Scripture? Cast out the bond-woman and her sonne, for the sonne of the bond-woman shall not be heir with the sonne of the free-woman. † Therefore brethren vve are not the children of the bond-woman, but of the free: by the free-doom wherewith Christ hath made vs free.

This mutual perfection is a figure also of the Church infallibly perfecting Hieretikes (which he the children of the bond-woman) vindfully perfecting the Catholicke Church. Aug. p. 48.
External worship of God by vice of creatures. The Heathens, &c. &c. &c. differ in the same.

The vice of external elements in the Sacraments.

Our Sacraments fev & easy in respect of the lepers.

S. Augustine falsely alleged of the Heretics for our Sacraments only.

The other Sacraments proposed out of S. Augustine.

S. Augustine falsely alleged against the ceremonies of the Church.

ANNOTATIONS

CHAP. III.

s. Sermon. There can be no external v'юship of God nor affection of men in religion, either true or false, without the use of corporeal things or elements. The Heathens vied the creatures of God, and thus their own gods. The Jews, Greeks, and others, in their sacrifices, offered up the things they esteemed the most precious, and thought not not the creatures they offered which they occupied in their ceremonies, but they offered the true only God v'юing the elements: that is to say, being tenderly clogged, yoked, kept occupied and in awe, with innumerable fictitious, grosse, and comberous offices about creatures. The Christians neither v'ю their elements, as the one, nor be kept in servile theadethm thereby, as the other: but occupy only a few exceeding ealce, ivete, feemly, and signifiant, for an agreeable exercise both of body and mind. Verhees of S. Augustine faith thus, II. c. 9 de doel. Christ. Some few Sacraments may be well and worthily appointed and instituted, which might constrain the justice of Christian people, that u., of the few multitudes under one God. And again, conc. Fault. II. c. 13. The Sacraments are changed, they are made unfair, forever, ho'slemme, happier. The same he hath in the 118 epistle c. t. and many other places besides. By 'wherewith you may see, it is not an one to vie elements, visible Sacraments to cereements, and to serize them as the Pagans do, or to seer them under as the most solemn, verhees walked the Heretics carnallyly charge the Christians. And as touching the small number, facilite, efficaciteit, and signifiant, verbein the said bold, father perturb the special differences, verbein not that for so many butile sacrifices, we have but one: for sacraments v'ю not more infinite, but seem ali ealce, so ful of grace, so signiant, as can be possible, as of every one in their several places is proved.

Here let the good Readers take heed of a double deceit vied by the Adventurers about S. Augustine places alleged. Faith, in that they say he made but two Sacraments, which is untrue, for, besides the ceremonies between the levith Sacraments v'ю the lepers, and ours, he names three, and example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no v'ю not signe at all that there should be no more. But contrarywise in the foreaid epistle 118 he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which is the elements of the two foreaid Sacraments, he expressly nameth one also (II. c. 3. c. 5. Pet. c. 100.) the element or matter of the Sacrament of Confirmation, which in the same place he maketh to be a Sacrament as Baptism is so doth he affirm the matter of the Sacraments of Orders. I. c. 20. and also of Matrimony I. c. 20. and of Repentance, I. c. 20. as it is done likewise, he speaketh as of Baptism, which he calleth Reconciliation, I. c. 20. c. 5. Lastly, by the book of ussemination in S. Augustine. I. c. 20. and by Pr. of pr. ad Sarum confession I. c. 39. S. Innocentius ad Eugubium I. c. 1. Conc. op. ad Eugub. S. S. Cyril. c. 1. in Lemetum, and S. Chrysostom I. c. 20. de Sacramentis. Extremo v'юtion is proved to be a Sacrament. It is false then that the Heretics affirme of S. Augustine, by v'юthe doctrine it is plain, that though the elements of our Sacraments be but few and very few in companions of those in the old law, yet the elements of the Sacraments be not few, for the law be performed of the law, as the Church and Trew do expressly define to have been intituled by Christ, against these last Heretics. See more of these Sacraments in their places. A. T. 8. 1 Tim. 4. 10. 10. 11. 12. Eph. 4.

The other forgers of the ceremonies concerning the elements or ceremonies, is, that S. Augustine (c. p. 199. c. 19.) should affirme, that the Church and Chritian people in his days (verhees upon the interne that this was very much more nover) verhees to laden with observation of unprofitable ceremonies, that they were in very solemn and subsitution to such things as the lepers. He faith in the absence of some particular elements, inventions, and agues of exame persons he though that the Church and Church ceremonial were taken away by the new law, but few and very few in companions of those in the old law, yet the elements of the Sacraments be not few, for the law be performed of the law, as the Church and Trew do expressly define to have been intituled by Christ, against these last Heretics. See more of these Sacraments in their places.

9. Vvether he meant of the creatures which the Gentiles sared (as it may seeme by the words before of seruing strange gods) to the elements were most
most base and beggerly; or of the Judicial ceremonies and sacraments (as most expound it) even so all their elements were weak and poor in them selves, not giving life, salvation, and remission of sins, nor being instruments or veil of grace, as the 7 sacraments of the new law be.

10. Ten objec. dates. That which S. Paul speaketh against the Idololatry of the obseruance of dates, moneths, and times, dedicated by the Heathens to their false gods, and to wicked men or spirits, as to Jupiter, Mercure, Ianus, Juno, Diana, and such like; or against the superfluous differences of dates, fasts, fortunate, or disfrotful, and other obseruances of times for good or ill luckes in mens actions, garners whether by particular furies, or popular obseruance, or curious and valuerful acts, or (lately) of the Judicial sequeuences that were their ends and abrogated, unto which notwithstanding certaine Christian lewes would have reduced the Galatians against the Apostles doctrine: that (as I say) do the Heretiques of our tune falsely and deceitfully interpret against the Christian holydays, and the sanctification and necesarie keeping of the same. Which is not only contrary to the Fathers explication, but against the very Scriptures, and the practice of the Heathen.

The Heathenish and Judicial observation of days was falsly and deceitfully compared with the Christian observance of holydays and holy dates &c.

The feast of Easter, vnto the outside.

The feast of Christs.

Other holi days of Saints.

For which purpose, see also how old the holiday of S. Polycarpe is in Epictius ii. 4. c. 14: of the Assumption of our Lady, or her dominion in S. Athanasius, S. Augustain, S. Hierom, S. Damas. (ep. ad Thessal. ii. 12. 25. Ep. ad. Phil. 3. 18. Ep. ad. Hierom. in homi, in reg. c.) there is plane mention of the Sunday, that our Lordes day (Dominium dinn) vnto which the lewes Sabbath was altert, their Paince into our East, their Pecescio into our V百姓 sideris: which were ordaind & obseru'd of the Apostles them selves: and the antiquitie of the feast of Christes Nativity, Epiphanie, &c. is such, that they can be referred to no other origne but the Apostles institution; who (as S. Clement felicifh 6. 1. aep. 12. 19.) gave orders for celebrating their felow Apostles, S. Stevens, and other Martyrs dates after their death: and in that respect the Judicarum fidei. According to which the Church hauk kep not only his, but S. Stevens and the B. Innocentes, even on the same date: they are now Solemniy kept, & his B. mothers, and other Saints, (as the Authentaries them selves confess: about 1300 yeres, as appeareth in the barbarose combates betweene Vepheusab ves, the Lukan, & Caluis, and by the writings between the Puritans and Protestants.

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The Scripture have an allegorical sense besides the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy words, but of the very acts and persons reported: both the speeches and the actions being significant over and above the letter. Which pregnancy of manifold senses if S. Paul had not signified him self in certain places, the Heretikes had bene lost in subversing and presumptuous in condemning the holy fathers allegorical expositions almost wholly: who now chew them selves to be mere bruised and carnall men, having no sense nor feeling of the profunditie of the Scriptures, which our holy fathers the Doctors of Gods Church say.

True Christis libertie.

1. Freedom. He meaneth the libertie and discharge from the old ceremonies, sacraments, and the whole bondage of the law, and from the servitude of sinne, and the Dust, to such as obey him: but not libertie to do whatsoever man list, or to be under no obedience of spiritual or temporal lawes and governoris: nor a licence to pray, fast, kepe holyday, or workday, but when and how it seemeth best to every mans phantasie. Such a dissolute libertie flase is farre from the true libertie which Christ purchased for vs.

**CHAP. V.**

Against the lie of the false apostles, be proufeth his mind of Circumcision. 19. and so, &c. for, &c. what so they are called to libertie. But yet left any man among Christia libertie, be suffereth them that they / had not inuinga the kingdom, unless they abstain from the works of the beast, which are all mortall sinnes: and do the seveng, works of the Spirit, fulfilling all the commandementes of the Lawe by Charite.

T A N D, and be not holden in againe with the yoke of servitude. Behold I Paul tell you that if you be circumcised, Christ shall profite you nothing.

And I teftifie againe to euery man circumcising him self, that he is a better: to doe the whole Lawe. You are euacuated from Christ, that are justified in the Lawe; you are fell from grace. For vve in spiritt, by faith, expect the hope of justice. For in Christ is vs neither circumcision availeth ought, nor prepuce: but faith that wrought by charite. You ranne vve, vwho hath hindered you not to obey the truth? The persuasio is not of him that calleth you. A little leauen corrupteth the whole paste. I haue confidence in you in our Lord: that you vvil be of no other minde: but he that troubleth you, shal beare the judgment, vwho soeuer he be. And as for me, brethren, if as yet I preach circumcision, vwhy doe I yet suffer persecution? then is the scandal of the crofse euacuated. I would they were also cut of that trouble you.

For you, brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charite serene
one an other. * For al the Lavv is fulfilled in one word: * Thou shalt love thy neighbour as thy self. * But if you bite and cane one an other: take heed you be not consumed one of an other. * And I say, vvalke in the spirit, and the lustes of the flesh you shall not accomplish. * For the flesh lusteth against the spirit: and the spirit against the flesh. * These are adversaries one to an other: * That not vvhath things focuer * you vvil, these you doe. * But if you be ledde by the spirit, you are not vnder the Lavv.

* And the vworkes of the flesh be manifest, vvhich are, fornication, vnchanness, impudicitie, lecherie, * seruing of Idols, vwhich-craftes, enmities, contentions, emulations, anger, bravvles, diffensions, sectes, vvenues, murders, ebrieties, commexcations, and such like, * vwhich I foretel you, as I have foretold you, that they vvhich doe * such things, shal not obteine the kingdom of God. * But the fruite of the Spirit is, Charitie, joy, peace, patience, benignitie, goodnes, longanitie, * mildnes, faith, modestie, toinencie, chaittie. Against such there is no lavv. * And they that be Christions, haue cru- 
died their flesh vwith the vices and concupiscences. * Let * 
vee liue in the spirit, in the spirit also let vs vvalke. * Let vs not be made delirois of vaine glorie, prouoking one an other, ensuying one an other.

**Annotations**

* Faith.\(^6\) This is the faith vworking by charitie, vvhich S. Paul meaneth els where, vnhath he faith that faith dothe also. And no vwhil vhe vby these terms circumsicion & prepuce not avail-able to justication, * is plaine that in o. her places he meaneth the vworkes of Circumsicion and 
Prepuce (tha. is, of the levites and the Gentils) vwithout faith, vvhich auuile not, but faith vwor-king by charitie, as who vho is bound, faith and good vworkes, not vworkes vvarnous faith.

Againe note here, that if the Protestants vwho pretend conference of places to be the beft 
or only vway to explicate hard ipeaches of the holy Scriptures, has folovowed but their owne rule, 
this one text would have interpreted & cleared into them al other vvhither justication and saluation 
might seeme to be attributed to faith alone: the Apostle here so expressly letting downe, the faith 
vvhich he commendeth it much more, not to be alone, but with charitie: not to be idle, but to 
be vworking by Charitie: as S. Augustine noteeth, *de fide & op. * * * Further the good Reader must 
obserue, that vhereas the Protestants some of them contile, that Charitie and good vworkes be 
byned and requisite also, and that they exclude them not, but commend them highely, yet so that 
the said Charitie or good vworkes are not part of our justication or any cause of justication, but as 
fruities and effites of faith only, which they say doth all, yea though the other be present: this 
valse gloie effite is reproved euydently by this place, vvhich teacheth vs cleane contrace: to vwrite, 
that faith hath her vwhole activite and operation toward justication and saluation, of charitie, and not 
contrarievrite: vwithout vvhich it can not have any ad mentionous or agreeable to God for our 
saluation, for which cause S. Augustine faith, *li. * * * * * * * Fidem non faveat verum nisi e illo, 
working maketh faith profitable but charitie. But the Heretikes answer, that vwhere the Apostle faith.
THE EPISTLE OF S. PAUL

CHA. VI.

faith worketh by charitie, he maketh charitie to be the instrument; only of faith in well workketh, and therefore the inferior cause at the least. but this also is easily refuted by the Apostles plain testimony, affirming that charitie is the greater virtue, & that if a man had al faith and lacked charitie, he were v'worth nothing. And againe, that charitie is the perfection and accomplishment of the law as faith is not which cannot agree to the instrumental or inferior cause. And therefore when it is said that faith worketh by charitie, it is not as by an instrument, but as the body worketh by the soul, the matter by the forms, without which they have no subsistence. Whereupon the Schoolmen call charitie, the forme or life of faith, that is to say, the force, actuate, & operate qualitie thereof, in respect of merit and suffuse. Which St. James doth plainly intimate; when he maketh faith vivitent Chriti, to be as a dead corps without soul or life, and therefore without probable operation. C. 2. v. 26.

13. Libertie an occas. They abuse the libertie of the Gospel to the advantage of their flesh, that vnder pretence thereof, shalke of their obedience to the lawes of man, to the decrees of the Church and Counsellors, that v'run lawe and belewe as they list, and not be taught by their Superiors, but fornicate with every saucie maide, that teacheth pleasant & licentious things; and at this vnder pretence of libertie, libertie, and freedom of the Gospel. Such must learn that all here, schismes, and rebellions against the Church and their lawful Prelates, be counted here among the v'vokes of the flesh. See S. Augustin of ed. & op. c. 14. 15.

CHAP. VI.

If any do sorne, therref that do the works of the holy Ghost, must not therefore take pride in them selues, but rather make immunities of it, partly by fearing their owne fall, partly by looking straitly to their owne works. He art not only sensefull but good works, affuring them that they shal reape some other then here they sowe. With his owne hand he doth worketh, taking them, the true mone v'rey false Apostiles proue circumcision, so be only to preste the lese: 17: and a plain argument that he proueth is not, so be true, that he is professed of the lawes.

RETHERE, and if a man be pre-occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenite, considering thine owne self, lest thou also be tempted. 

1. For if any man esteeme him self to be something, v'reth he is nothing, his seduceth him self. 1. But let every one proue his owne vvorke, & so in him self only that he have the glorie, and not in another. 1. And let him that is catechized in the vword, 6. Communicate to him that catechizeth him, in all his goods.

7: The worke of mercy be the feede of life: everlasting, and the proper cause thereof, and not faith on-

ly.

He be not deceived, God is not mocked. 1. For what things a ma 7. shal sowe, those also shal he reape. For he that soweth in his 8. flesh, of the flesh also shal reape corruption. But he that soweth in the spirit, of the spirit shal reape life everlasting. 1. And 9. doing good, let vs not faile. For in due time v'vshal reape not
CHA. VI.

TO THE GALATIANS.

not failing. † Therefore vvhiles vve have time, let vs vworke
good to al, but *especially to the domesticals of the faith. †
† See vwith vvhat maner of letters I haue written to you
vwith mine owne hand. † Vvhosoever vvil please in the
sfeh, they force you to be circumcised, only that they may
not suffer the percution of the crosse of Christ. † For nei-
ther they that are circumcised, do keepe the Law: but they
vvil have you to be circumcised, that they may glory in your
flesh. † * But: God forbid that I should glory in the
crosse of our Lord Iesus Christ: by vwhom the world is
crucified to me, and I to the world. † For in Christ Iesus
neither circumcison availeth ought, nor prepuce, but a new
creature. † And vwhosoever shall fofolow this rule, peace vpo
them, and mercie, and vpon the Israell of God. † From hence-
forth let no man be troublesome to me: for I bear the mark
nes of our Lord Iesus Christ in my body. The grace of our Lord
Iesus Christ be vwith your spirit brethren. Amen. ♦

b The Epistle
for 5. Francis,
Octob. 4.

† Christ/faith
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 glory
in the crosse
of our
Lord Iesus
CHRIST.
Expos. in Evang.
Is. xxvii. 4.

ANNOTATIONS

CHA. VI.

6. Communicate. † The great duty & respect that we ought to have to such as preach or teach
us the Cath. faith: and not in regard onely of their pains taken with vs, and vvell-deferring of vs
by their doctrine: but that vve may be partakers of their merite, vve ought specially to do good to
such, as the Apostle speakes, communicate with them in all our temporal goods, that vve may
be partakers of their spiritual. See S. Augustine li. 2. Ewangel. quest. q. 8.

11. *Especially. † In giving almes, though vve may do vwel in helping al that are in need, yet, as farre as vve can, yet vve are more bound to succour Christians, then leues or infidels: and Catho-
lics, then Heretikes. See S. Hierom q. 9. ad Hebr. 8.

15. A new creature. † Note vvell that the Apostle calleth that here a new creature, vvhich in
the lathe chapter be termed, faith working by charites, & (1 Cor. 7, 19) the obseruation of the cumin-
decies of God. Vvhereby vve may learn that under the name of faith is contained the vwhole refor-
mation of our soules and our newe creation in good vworke, and also that: Christian iustice is a
very qualitie, condition and state of vertue and grace resident in vs, and not a phantasistical appre-
hension of Christian iustice only imputed to vs. Lastly, that the faith which iustificaion, joined with
the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iusti-
fication: that is to say, these vertues put together, being the effect of Gods grace, be our newe crea-
ture and our iustice in Christ.

Duety to our spiritual
teachers.

In almes whom
to preferre.

Iustice an in-
herent qualii-
ty in vs.

Faith with the
other vertues
is the formal
cause of iusti-
fication.
THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE EPHESIANS.

F. S. Paul first comming to Ephesus, and about abode
there, see read Eph. 1. v. 1. & 4. v. 1. Eph. 6.
v. 20.

v. 20.

After all these Epistles unto them from Rome (as it is said) being
then prisoner and in chains. And that as it is seern, not the first time of his being
in bonds there, whereas we read Acts 18. but the second time, whereas we
read the Ecclesiastical All Stories afterwvard: because he faileth in this Epistle c. 6.
v. 11. Tychicus shall certine you of all things, whom I have sent to you.
Of whom again in the 1. to Tim. c. 4. v. 12. be faileth: Tychicus I have sent to
Ephesus. And he said 1. Epistle to Timothy (no doubt) was written not very little,
before his death; for in it thou seest: I am even now to be sacrificed, for the
time of my resolution is at hand. 2. Tim. 4. 5.

In the three first chapters, be commendeth unto them the grace of God, in
calling of the Gentiles no lefe then the Jews, and making one blessed Church of both.
Ver and in his intention se to make them to persevere (for otherwise they should be
hasting to evanaglive) and specially not to be moued with his trouble, who was
their Apostle: knowing (beside) that it would be a great temptation unto them, if
they should bear some after that he were executed: therefore also arming them
in the end of the Epistle, as it were in complete harresse.

In the other three chapters be exhorteth them to good life, in all points, and all
states, as it becometh Christians: and above all other things, that they be most studious
to continue in the praise of the Church, and obedience of the pastors thereof;
whom Christ hath given to continue and to be our stay among all other people, from
his Ascension, even to the full building up of his Church to the end of the world.

THE
THE EPISTLE
OF PAUL TO THE
EPHESIANS.

CHAP. I.

As magnify the grace of God's eternal predestination and temporal vocation. 11 both of the elect, 12 and also of the Ephesians being Gentiles. 13 for whose excellent faith and charity we rejoice, and continually praise for their increase, that they may for more clearly the graces both of the inheritance in heaven, and also of God might which helpeth them thereunto: so an example of which might they may behold in the supereminent estate of Christ.

1. AVL an Apostle of Iesus Christ by the vvil of God: to all the saintes that are at Ephesus: and to the faithful in Christ Iesus. 2. Grace to you and peace from God our father, and our Lord Iesus Christ.

3. ✠ Blessed be God and the Father of our Lord Iesus Christ, vvhich hath blessed vs in all spiritual blessing,

4. ✠ in celestialis, in Christ: ✠ as he chose vs in him before the constitution of the world, that we should be holy and immaculate ✠ in his fight in charity. ✠ Vvhich hath predestinated vs unto the adoption of sonnes, by Iesus Christ, vnto himself: according to the purpose of his vvil: ✠ vnto the praise of the glorie of his grace, vvhich he hath vgratified vs in his beloved sonne. ✠ In vwhom we have redemption by his bloud (the remission of sinnes) according to the riches of his grace. ✠ Vvhich hath superabounded in vs in all wisdome 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 perfection things in Christ, that are in heauen and in earth, in him. ✠ In vwhom we also are called by lot: predesigne
finite according to the purpose of him that worketh all things, according to the counsel of his will: that we may be vnto the praise of his glory, which before we have hoped in Christ: in whom you also, when you had heard the word of truth (the Gospel of your salvation:) in which also you believed you were signed vnto the holy Spirit of promise, which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glory.

Therefore I also hearing your faith that is in our Lord Jesus, and loving towards all the saints: cease not to give thanks for you, making a memorie of you in my prayers, that God of our Lord Jesus Christ, the father of glory, give you the spirit of wisdom and of revelation, in the knowledge of him, the eies of your heart illuminated, that you may know what the hope of his calling, and what are the riches of the glory of his inheritance in the saints, and what is the passing greatness of his power towards that believing, according to the operation of the might of his power, which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestialls, above all principalties and powers, and domination, and every name that is named not only in this world, but also in that to come. And he hath subdued all things under his feet: and hath made him head over all the church, which is his body, the fulnes of him which is filled al in.

ANNOTATIONS

CHAP. I.

21. Al Principalties. The Fathers upon this, and other places of the old and new Testament, where they finde the orders of holy Angels or spirits named, agree that there be nine orders of them. Of which some be here counted and called, as ye see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh five: to which if we adde these foure, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writte, in all there be nine. S. Denys. ad. Hier. c. 7. § 9. & Ec. Hier. c. 1. §. Athanas. li. de Commodis effens. in fine. Gregor. Moral. ii. 11. 12. Therefore, good Reader, make no account of Calvin's and others infidelity, which blasphemously blame and condenme Cal. Lom. vuln. the holy doctors diligence in this point, of curiosity and impietie. The whole endeavour of these heretikes is, to bring all into doubt, and to corrupt every Article of our Religion.

As Christ is king and yet the head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as men are kings and good reason there should be no king nor lord, because of king and lord, neither should: but the Christ be Bishop or Pastor, because he is the Bishop and Pastor of our soules: nor Pontiff nor Pope, but is head of the Apostles, for by those titles S. Paul termeth him Hebr. 5. none should be piller.

22. Head. It maketh a high proofe among the Protestant, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by the men are kings and good reason there should be no king nor lord, because of king and lord, neither should: but the Christ be Bishop or Pastor, because he is the Bishop and Pastor of our soules: nor Pontiff nor Pope, but is head of the Apostles, for by those titles S. Paul termeth him Hebr. 5. none should be piller.
CHAP. II.  

TO THE EPHESIANS.

And yet our new doctors (though they be exceeding sedulous and would for the advantage of their sect be gladly ridde of kings and all other Superiors temporal) if they feared not the word more then God, and would finde as good Scriptures to be delivered of them, as they now finde to discharge them selves of obedience to Popes: yet (I say) they will not despise, al the former titles and dignities (notwithstanding Christes soueraine right in the same) to be given and communicated to the Princes and Magistrates of the earth both spiritual and temporal, though Christ in a more diuine, ampie, absolute, excellent, and transcendent form, have at these things attributed or appropriated to himself. So then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or meere creature ever is or can be, and is joyned to the Church in a more excellent form of conuincution, then any king is to his subjects or Countrie, or any Pope or Prelate to the Church whereof he is governor, even to farre that it is called his body Mystical: life, motion, spirit, grace distingue downe from him to it and the members of the same, as from the head to the natural body, though in this form (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 Governour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiments of that part which is in earth, in S. Hierom calleth Damosus the Pope, S. Ambrose, S. Augustine, S. Hierom, S. Ambrose, and the Apostile faith of this ministerial head, The head can not say to the feet, you are not necessarie for me. For there is also a great difference betwene Christ and every mortal Prelate, that (as the Apostile here faitheth) he is head of the v groove Church, meaning of the whole Church, and being onely God and of all Angels also though in another sort, no leздte of the Church minister, so Peter was not nor any Pope, nor any man can be, where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Governour, Peter, Paul, or what Prelate or Pope so euer.

CHAP. II.

AD you wwhen you vvere dead by your offfenes & sinnes, wwherein sometime you walke d according to the course of this world, according to the prince of the power of this aire, of the spirit that nowe vorkeeth on the childe of difference, in whom also we al consdered sometime in the desires of our flesh, doing the vii of the flesh and of thoughtes, and vvere by nature the children of vvarth as also the sel: but God (which is rich in mercie) for his exceeding charitie vvere vwith he loued vs, even vwhen vve vvere dead by sinnes, quickened vs together in Christ, (by vwho grace you are fauned,) and tanted vs vp vwith him, and hath made vs sit vwith him in the celestialls in Christ I s vs, that he might shew in the vworldes succeding, the abundant riches of his grace, in bountie vpon vs in Christ I s vs. For by grace you are fauned through faith (and that not of yourselfs,

Tt ij for
The Epistle of S. Paul

for it is the gift of God) † " not of vvorke's, that no man 9
glorie † For vve are his vvorke, created in Chri$t I es v's in 10
good vvorke's, vvhich God hath prepared that vve should vvalke in them.

† For the vvhich cause be mindeful that sometime you 11
vvere Gentils in the flesh, vwho vvere * called prepece, of
that vvhich is called circunsicion in the flesh, made v'with 12
hand: † vwho vvere at that time v'without Chri$t, alienated
from the concurrence of Israel, and * strangers of the testa-
ments, haning no hope of the promis, and v'without God in 13
this vworld. † But now in Chri$t I es v's, you that sometime
vvere farre of, are made nigh in the bloud of Chri$t. † For 14
he is our peace, vwho hath made both one, and disoluving
the middle vval of the partition, the enimies in his flesh: † eva-
cuating the lavv of comandements 2 in decrees: that he may
create the two in him self into one new man, making peace,
† and may reconcile both in one body to God by the croffe, 16
killing the enimies in him self.
† And comming he euangelized peace to you that vvere 17
farre of, and peace to them that vvere nigh. † For * by him 18
vve haue accesse both in one Spirit to the Father. † Now 19
then you are not strangers and forreiners: but you are * citi-
zens of the sanctes, and the domesticals of God, † * built 20
upon the foundation of the Apostles and Prophets, I es v's
Chri$t him self being the highest corner stone: † in vwhom 21
al building framed together, growveth into an holy temple
in our Lord, † in vwhom you also are built together into an 22
habitation of God in the holy Ghost. †

ANNOTATIONS

Our first juifi-
fication of mere
grace, & faith
the foundatio
thereof.

The Church
built vpon
Chri$t, and yet
vpon the Apo-
stles also.

† By grace you are saved through faith.] Our first juifi-
fication is of Gods grace, and not of
our deservings: because none of our actions that were before our juifi-
fication, could merite or duly procure the grace of juifi-
fication. Againe, the faith, through faith: for
that faith is the beginning, foundation, and roote of all juifi-
fication, and the first of all other
verities, vwithout which it is impossible to please God.

‡ 2. Built upon the foundation.] Note against the Heretikes that thinke it dishonorable
to Chri$t, to attribute his titles or callings to mortal men, that the faithful (though
builted first, principally, and properly vpon Chri$t) yet are said here to be built also
upon the Apostles and Prophets. Vvhym may not the Church then be built vpon
OR this cause, I Paul the prisoner of \( \text{Iesus} \) Christ, for you Gentiles: if yet you have heard the dispensation of the grace of God, which is given me toward you, because according to revelation the sacrament was made known to me, as I have written before in brief: according as you reading may understand my wisdom in the mystery of Christ, which unto other generations was not known to the sons of men, as now it is revealed to his holy Apostles & Prophets in the Spirit. The Gentiles to be coheirs & concomitant and participant of his promise in Christ \( \text{Iesus} \) by the Gospel: whereof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his power. To me the least of all the saints is given this grace, among the Gentiles to evangelize the unsearchable riches of Christ, and to illuminate all men: what is the dispensation of the sacrament hidden from worldes in God, who created all things: that the manifold wisdom of God, may be notified to the Princes and Potestats in the celestials by the Church, according to the prefinition of worldes, which he made in Christ \( \text{Iesus} \) our Lord. In whom we have assiance and access in confidence, by the faith of him. For the which cause I desire that you faint not in my tribulations for you, which is your glorie.

For this cause I bowve my knees to the Father of our Lord \( \text{Iesus} \) Christ, of whom all paternitie in the heavens and in earth is named, that he give you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. Christ to dwell by faith in your harts rooted and founded in charitie, that you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth, to know also the charitie of Christ.
Christ, surpassing knowledge, that you may be filled unto all the fulness of God. 

And to him that is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

CHAP. III.

16. Re. 16, 15.

Therefore prisoner in our Lord, beseech you, that you walk worthy of the vocation in which you are called, with al humility, and patience, supporting one another in charity, careful to preserve the unity of the spirit in the bond of peace. One body and one spirit: as you are called in one hope of your vocation.

One Lord, one faith, one baptism. One God and one Father of all, which is over all, and by all, and in all vs. 6. But to every one of vs is given grace according to the measure of the donation of Christ. For the which he faith, ascending on high, he led captive all captive, and gave gifts to men. (And that he ascended, what is it, but because he descended also first into the inferior parts of the earth? He that descended, the same is also he that is ascended above the heavans, that he might fill all things.) And he gave, some Apostles, and some Prophets, and other some Evangelists, and other some pastors and doctors, to the communciation of the laides, unto the worke of the ministration, unto the edifying of the body of Christ: until we meete in the unity of faith and knowledge of God, into a perfect man, into the measure of the age of the fulness of Christ: that we may be not children vvarieing, and carried about, with every wind of doctrine in the vvickednes of men, in errours, to the circumvencion of errours. But doing the truth in charity, let us in all things grow in him, which is the head, Christ.
16 Christ: of whom the whole body being compacted and knit together by all surety of subministration, according to the operation in the measure of every member, maketh the increase of the body unto the edifying of it itself in charity.

17 This therefore I say and testify in our Lord: that now you vvalke not as also the Gentiles vvalke in the vanitie of their sense, having their understanding obscured with darkness, alienated from the life of God by the ignorance that is in them, because of the blindness of their hart, who desparing, have given vp them selves to impudicitiie, unto the operation of all uncleannesse, vnto avarice. But you have not so learned Christ: if ye yet have heard him, and have been taught in him, as the truth is in Jesus.

18 Lay you avway, according to the old conversation the old man, which is corrupted according to the desires of error. And be renewed in the spirit of your minde: and put on the new man which according to God is created in truth, and holiness of the truth. For the which cause laying avway lying, *speake ye truth euerie one vnto his neighbour, because we are members one of another.

19 Be angry and sinne not. Let not the sone goe downe upon your anger. 

20 Giue not place to the Deil. He that stole, let him now not steale: but rather let him labour in working vnto his handes that which is good, that he may haue 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 which you are signed vnto the day of redemption. Let al bitterness, and anger, and indignation, and clamour, and blasphemie be taken avway from you vnto al malice. And be gentle one to an other, merciful, pardoninge one another, as also God in Christ hath pardoned you.

**Annotations**

1. Of faith. As rebellion is the bane of civil Commonwealths and kingdoms, and peace and concord, the preservation of the same: to be Schisme, dissension, and diversitie of faiths or fellowships in the seruice of God, the calamitie of the Church: and peace, vnitie, uniformitie, the special blessing of God therein, and in the Church aboute all Commonwealths, because it is in al points a Monarch extending every vway to vnitie. but one God, but one Christ, but one Church, but
one hope, one faith, one baptism, one head, one body. Vvhereof S. Cyprian (i. de unit. Eccl.) saith: 'One Church the Holy Ghost in the person of one Lord designed in such. One is my name. The vine of the Church is that holiness, that is, he thinketh he holdest the faith! He that truthstander and refuseth the Church, be he that casteth Peter's chair upon which the Church was built, daeth to think that he is in the Church?' When the blessed Apostle S. Paul also foretold the Sacrament of mistaking, one body and one spirit &c. Which must not be that hope specially that rule in the Church, ought to hold fast and unchangeable, that is, may please the Bishop and the Presbyters also. It is self to be one and undivided, &c. And again, There is one God, and one Christ, and one Church, and one Spirit, by which we are founded upon Peter. With other altar to be seat up, as a new Priesthood to be made, besides one altar, &c. If one Priesthood is impossible. Whosoever gathereth not under, is a trespasser. It is adulterous, it is impious, it is sacrilegious, whosoever is insinuated by many false to the breach of God's divine disposition. For so far from the contempt of such men, &c. For from their number asanker and a presbytery, our Lord having prepared and returned before hand, They are blind, leaders of the blind, &c. Vvhereby we learn that this vine of the Church corresponding to much more, consists in the mutual fellowship of all Bishops with the See of Peter. S. Hilario also (i. de Constitutione) thus appliesth this same place of the Apostle against the Antis, as we may do against the Cainites. Perdition and miserable is it, Faith, that there are more so many fevers as vivables, and so many doctrines as manners, while others fevers are so vivacious as vis, or as vivas, so are understood: and whereas according to one God, and one Lord, and one Baptism, there is also one faith, so that it is away from that which is only faith, and unites most faiths to be made, they begin to come in that, as there is more at an.

Among here- the heretics as many takes as will.

The heretics solish nega- thes against the Pope, answer-

The Pope's office is called an Apostle-

Controversial succession of Bishops, as evi-

dent argument of the true visible Church.

The fathers refused heresies by the succession of the Bishops of Rome.

Hesitical blas-

The wisest of the spiritual Governments is, to keep us in unity and constancy of Catholic faith, that we be not carried away with the blind or wind of every heresy. Vvich is a very proper one of states and new doctrines that trouble the infant weak- linngs of the Church, by certain forces of divers ages: as sometime the Antis, then the Massa-

Chap. V.

No continueth his exhortation to good life, as afflicting them against all divisors, that no commissio of moral sin may be sinned, considering that for such manner it is that the Hanover shall be damned: &c. That Christians must rather be the light of all others. Then be commended in particular and especially but hands and wisdom to do their duty one towards the other, by the example of Christ and his abso-

BE
E ye therefore followers of God, as most deere children: 
† and * walke in loue, as Christ also loued vs, and 
deliuered him self for vs an oblation and 
hoft to God in an odour of 
sverenes. † But * fornication and 
vncleannes, or avarice, let it not so 
much as be named among you, as it 
becometh faintnes: † or filthines, 
or foolish talke, or scurrillitie, being to no purpose: but rather 
giuing of thankes. † For understandung knowy you this, 
that no fornicator, or vnclean, or couetous person (vwhich 
is † the seruice of I dol) hath inheritance in the kingdom of 
Christ and of God.

† Let no man seduce you vvith vaine vwords. For, for 
these things commeth the anger of God vpó the children of 
diffidence. † Become not therefore partakers vvith them.
† For you vvere sometime darkenes, but now light in our 
Lord. Vvalke as children of the light, († for the fruite of the 
light is in al goodnes, and iustice, and verite) † † proving 
vvhat is vvel pleasing to God: † and communicat not vvith 
the vnfruitful vverkes 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 reproved, are mani-
fested by the light. for al that is manifested, is light. † for 
the vvhich caufe he faith: Riff shou that sleepe, and aris from the 
dead: and Christ vvel illuminat thee. † See thercfor, brethren, how 
you vvalke vvarily, not as vvns, but * as vvf; re-
† deeming the time, because the daies are euil. † Therefore be-
come not vnvvise, but * understandung vvh at is the vvil of 
God. † And be not drunke vvith vvine vvherein is riote-
uines, but be filled vvith the Spirit, † speaking to your 
selues in psalmes & hymnes, and spirittual canticles, chaung 
and singing in your hartes to our Lord: † giuing thankes 
allvaias for al things, in the name of our Lord I s vs Christ 
to God & the Father. † Subiect one to an other in the feare 
of Christ.

† Let * vwomen 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 C H V R C H. Him self, the fa-
* Our of his body. † But as the C H V R C H is subiect to 
VV u u Christ
Christ, so also the women to their husbands in all things.

Husbands, love your wives, as Christ also loved the Church, and delivered himself for it: that he might sanctify it, cleansing it by the laver of water in the word, that he might present to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it may be holy and without blemish. So also you ought to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the Church: because we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh. This is a great mystery. But I speak concerning Christ and the Church.

You also every one, let him cleave his wife as himself: and let the wife see her husband.

Annotations

Chap. V.

11. Sine bone.] None hath salvation or benefit by Christ, that is not of his body the Church. And what Church is, S. Augustine expresseth in these words: *The Catholic Church only is the body of Christ; wheresoever he is hid, out of that body the Holy Ghost quickeneth no man. And a little after, No. xxxvi. Homo est Spiritus, let him therefore be present not only of the Church, let him therefore be eaten not in vain. Augustine, ep. 10 ad Bonifacium commixtum in fine.

16. Subiecti est Christo.] The Church is always subject to Christ, that is, not only under him, but ever obedient to his words and commandments. Which is evident and incontestable demonstration that the Church is subject to Christ, never defiled from him by error, idolatrie, or false worship, as the Hereticks now, and the Donatists of old did teach.

The Church is the bride of Christ, and Christ is the head of the Church, and the members thereof by Christ effectually suffered his Passion, and for whom he did suffer, for his people, and for his Church, which is the body of Christ, he confounded the powers of the world, and also the things that are in the world, and the Church triumphant without spot and wrinkle.

The manifold dignity of the Church is the principal creature.

The Church cannot err.

Augs. de Symb. et Can. c. 9.
CHA. VI. TO THE EPHESIANS.

Christ may sometimes be vuribous a Church & spoue in earth (as he was at the while there were no Caluinists, if their Church be the (spoue of Christ) or els if the Catholike Church onely is and hath been his wife, and the same haste such errors as the Hereites falsely pretend, that his vife is deere and to praised here, it is notwthstande a very vrbous. Vvvhich horrible aburdities prose and luminse to any man of common senfe, both that the Catholike Church alvayes is, and that it teacheeth truth alvayes, and to honour God truely and sincerely alvayes: vberhovestre the adulterous generation of Herenkes thynke of blaspheome.

3. The u is a great Sacrament.) Marriages is a great Sacrament of Christ and his Church prefigured in the first partes. Adam (Faith S. Augustine trad. 15 in 16.) was the spouse of Eve. He was the spouse of Eve that was to come to you rather God in him genet a great token of a Sacrament. For both he demised to one to take and of his ioke his wife's vise was made unto him: becasuse of Christ slappeing on the Crize the Church vise to be made ou ut of his side. In an other place he make meth Matrimoniam a Sacrament of Christ and his Church: in that, that as the married me must fortake father & mother and cleane vnto his vise, so Christ as it were lefte his father, exanating him self by his incarnated, & left the Synagogue his mother, & rejoymd him selfe to the Church. Li. 11 c. 8. cons. Fanum. In divers other places he make meth it also a Sacrament, specially in that it is an inseparable bond betwixt vvo, and that can never be dislodged but by death: signifying Christes perpetual and indissoluble connivion with the Church his one only spouse. De Gen. ad ist. li. 9 c. 7. Cons. Felag. de poe. ergo. li. 2 c. 14. De fide. et op. c. 7. De bono coming. c. 7. & 88. And in an other place, The good of Marriage (Faith he) among the people of God is in the business of a Sacrament. De bono conjugali c. 14.

V The would have thought such mysteries and Sacraments to be in Marnage, that the ioneing of man & wife together should represent so great a mystery, if the Apostle him self, &c. atten this holy father and others, had not noted it or who can manuel that the holy Church taketh this to be a Sacrament, and to owe grace of sanctification to the parties married, that they may live together in mutual fidellitie, bring vp their children in faith and fear of God, and posfelle their vefel (as the Apostle lpsketh) in sanctification and honour, and not in passion of lust and ignomine, as the Heathen do which know not God, and as our brutish neiv Mauisters seeme to do that commend marriage above al things to farre as it freedeth their consciences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beasts do.) And thus gather that matrimoine is a Sacrament, and not of the Greek vword mysterie onely, as Caluin falsely faith, nor of the Latin vword Sacrament, both vvhich vvwe knovv hauve of their nature a more general signification, and that in the Scripturest also: but whereas thesse names are here guene to Matrimonie by the Apostle, &c. are not guene in the Scripturest to Baptisme and the Eucharist, let them tel us why they also apply these vwords from their general signification to ligintie specially and peculiarly those two Sacraments to named expressly in Scripture, and do not likewise follow the Catholike Church in calling matrimoine by the same name, vvhich is here so called of the Apostle, specially vvhereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

CHAP. VI.

Likevse childrern and parrents be exauesteth, 1 item seruants and maisters. 10 Then, thes al take courage in the might of God, but se, that thorough they arm them selfe (considering vzbout mightines enemies they bave) with al partie of professinarnour. 18 praying alvayes fervently, and for him alse.

CHILDREN, obey your parents in our Lord, for this is iust. + Honour thy father and thy mother ( vvhich is the first commandement in the promis), + that it may be vwel vwith thee, and thou maist be long-liued vpon the earth. + And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correction of our Lord.

+ * Seruants, be obedient to your lorde according to Vuu ij the
the flesh, with fear and trembling, in the simplicitie of your hart, as to Christ: 
not serving to the eie, as it were pleasing 6 men, but as the servants of Christ, doing the will of God for the hart, 
with a good will serving, as to our Lord and not to men. 
Knowing that every one what good fower he shall doe, that shall he receive of our Lord, whether he be bond, or free. 
And you masters, do the same things to them, 
remitting threatenings: knowing that both their Lord and yours, is in heaven: and acceptance of persons is not with him.

† Henceforth brethren, be strengthened in our Lord, & in the might of his power. 
† Put you on the armour of God, that you may stand against the deceites of the Deuill.
† For our wrestling is not against flesh and blood: but against Princes and Potestats, against the rulers of the world of this darkness, against the spirituals of wickednes in the celestialis. 
† Therefore take the armour of God, that you may resist in the euil day, and stand in all things perfect.
† Stand therefore hauing your loines girded in truth, and clothed with the breast-plate of justice, & hauing your feet shod to the preparation of the Gospel of peace: 
† and take vnto you the helmet of saluation: and the sword of the spirit (which is the sword of God) 
† in all praiyer and supplication praying at all time in spirit; and in the same vwatching in all instance and supplication for all the saints: 
† and for me, that speache may be gien me in the opening of my mouth with confidence, to make known the mysterie of the Gospel, 
† for the which I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

† And that you also may know the things about me, 
what I doe: Tychicus my dearest brother and faithful minister in our Lord, 
vil make you understand all things: 
vthom I have sent to you for this same purpose, that you may know 
the things about vs, and he may comfort your harts. 
† Peace to the brethren and charity with faith from God the Father, and our Lord 
† Grace with al that loue our Lord Christ in incorruption. Amen.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.

O V V S. Paul was called by a vision into Macedonia, vve reade AII. 16. and bowre he came to Philippi being the first cite thereof, and of his preaching miracles, and suffering there.

And againe AII. 19. Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I have been there, I must see Rome also, which purpose be executed AII. 20. taking his leave at Ephesus.

And being afterward come into Achaia, he had counsel to returne through Macedonia, and so at length from Phillipi he began his navigation toward Hierusalem, and from Hierusalem being carried prisoner to Rome (AII. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about to yeres after the first.

In is be confirmed them (as he did) the Ephesians also about the same time)

Eph. 5:

against the tentatio that they might baste in behauing that be vvere executed, therefore be first faith: And I vvill have you know brethren, that the things about me, are come to the more furthar of the Gospel: so that my bandes vvere made manifest in Christ in all the Court &c. Secondly be signifieth that his desyre is, to be dissolued and to be vvith Christ. but yet (lest they should be discomforted) be holie to come againe to them. Vthereof norvveith standing, that he bath yet no certantie, be signifieth in saying: I hope to send Timothee vnto you, immediately as I had see the things that concerne mee. Thirdly therefore be prepareth them against the worof, saying: I hope to come againe to you:but if I be immolared, vpon the sacrifice and feruice of your faith, I reioyce and congratulate vvith you al, and the selfe same thing do you also reioyce and congratulate vvith me.

Moreover be partly vvereifieth them (as he had done before) of those Judaical Phil. 1.

Efalse-apostles who preached circumcision &c. Moses law to the Christian Gentiles: partly be exhorte to them to suffer perseverance, to live vveel, and specially to humble them selves one to another, rather then by any pride to break the peace & vnsie of the Church.

Vu iiij THE
THE EPISTLE
OF PAUL TO THE
PHILOPPHANS.

CHAP. I.

Having signified that he useth to thank God for their concern, 
and also to pray for them earnestly: 11 he confesseth them (for their confirmation & comfort) without 
good as come through their trouble as Rome, 20 & that he doubteth not (though 
be rather desire martyrdom) but to come again unto them, 37 exhorting them 
to live as they ought to do, 28 and namely not to shrink for persecution.

AVL and Timothee the servants of IEs vs Christ: to all the saints in Christ 
Iesvs that are at Philippi, with the "Bis 
hops and Deacons. 1 Grace to you and 2 peace from God our father, and our Lord 
Iesvs Christ.

1 I give thanks to my God in all mem orie of you († alvvaies in al my praiers for al you, vvith 4 ioy making petition) † for your communicatine in the Go 
spel of Christ from the first day vntil now. † trusting this 6 same thing, that he which hath begone in you a good worke, 
vvill perfeite vnto the day of Christ Ies vs. † as it is reason 7 for me, this to thinke for al you, for that I haue you in hart, &c 
in my bandes, and in the defense, and the confirmation of the 
Gospel, al you to be partakers of my ioy. † For God is my 8 vvitnes, howe I couert you al in the bowels of Ies vs Christ. 
† And this I pray, that your charitie may more and more 9 abound in knowlidge and in al understanding: † that you 10 may approve the better things, that you may be sincere and 
vvithout offence vnto the day of Christ, † replenished vvith 11 the fruit of justice by Ies vs Christ, vnto the glorie and 
praise of God. †

† And I vvill haue you knowv brethren, that the things 12 about me are come to the more furtherance of the Gospel:
13 so that my bandes were made manifest in Christ in all the
court, and in all the rest, that many of our brethren in our
Lord, having confidence in my bandes, were bold more
abundantly without feare to speake the vword of God.
15 Some in deede even for enuie and contention: but some al-
so for good vvil preach Christ. Some of charitie: knowv-
ing that I am set vnto the defense of the Gospel. And some
of contention preach Christ not sincerely: supposing that
they raise affliction to my bandes. But vvhat? So that by al
meanes, vvether by occasion, or by truth, Christ be pre-
19 ached: in this also I reioyce, yea & vvil reioyce. For I know
that this shal fall out to me vnto salvation by your prayer and
the subministration of the Spirit of Iesus Chrift, according to my expectation & hope, because in nothing shal
I be confounded, but in all confidence as alvvaies, now also
shal Christ be magnified in my body, vvether it be by life,
or by death. For vnto me, to liue is Christ: and to die is
gaine. And if to liue in the flesh, this vnto me be the fruit
of the vvorke, and vvhat I shal choose I knovv not. And I
am straitened of the tvvo: having desire to be dissolued &
be vvith Christ, a thing much more better. But to abide
in the flesh, necessarie for you. And trusting this, I know
that I shal abide and continue vwith you al, vnto your fur-
therance and joy of the faith: that your gratulation may
abound in Christ Iesus in me, by my comming againe to you.

16 Only converge ye vvorthie of the Gospel of Chrift:
that vvether vvhile I come and see you, or els be absent, I
may heare of you that you stand in one Spirit, of one mind
labouring together to the faith of the Gospel. And in no-
thing be ye terrified of the aduersaries, vvhill to them is
cause of perdition: but to you of salvation, & this of God:

18 For to you it is given for Christ, not only that you beleue
in him, but also that you suffer for him, having the same
combat like as you have seen in me, and now haue heard
of me.

ANNOTATIONS

CHAP. I.
THE EPISTLE OF S. PAUL

CHA. II.

Bishops and Priests always distinct functions.

We exhort thee most insistently to keep the unity of the Church, and to humble it on
families for that purpose one on another, by the example of the marvellous humility of Christ, specially seen here marvellously in, or worthy exalted for it in the
obedience, reverence, and perseverance. Instructing (left in) himself afterwards, they were quickly afterward, though they were always of divers degrees and distinct func-
tions. See 5 Chryst. Rom., 1 Cor., Eph., and the rest of the Gospels upon this place.

CHAP. II.

Therefore there be any consolation in Christ, if any solace of charity, if any societie of spirit, if any bowells of commiseration: I. fulfil my ioy, that you be of
one meaning, having the same charity, of one minde, agreeing in one. Nothing 3
by contentio, neither by vaine glorie but in humilitie, eche one couning better then them selues;
but every one, not considering the things that are their owne, but those that are other mens. 4
For this thinke in your selues, which also in Christ Iesus, vvhoso vvhien he was 6
in the forme of God, thought it no robberie, himself to be equal to God, but he exanimed himself, taking the forme 7 of a seruant, made into the similitude of men, and in shape 8
found as man. 
He humbled himself, made obedient unto death: even the death of the croffe. 9
For the which thing 9
God also hath exalted him, and hath given him a name which is aboue all names: that is in the name of Iesus every knee to
bowle of the celestials, terrefials, and infernals: and every tongue confesseth that our Lord Iesus Christ is in the glorie
of God the Father.

† Therefore my decreet, (as you have alwaies obeyed,) is not as in the presence of me only, but much more in my absence, vvith feare and trembling vvorke your salva-
tion. † For it is God that vvorketh in you both to vil 12
and to accomplish, according to his good vil. † And doe 14
ye al things vwithout murmurings and staggerings: † that is you may be vwithout blame, and the simple children of God,
vwithout apprehension in the middes of a crooked and perverse generation, among vvhom you shine as lightes in the vworld: t containinge the vword of life " to my glorie in the daie of Christ,because I have not runne in vaine, nor in vaine laboured. t But and if I be :: immolated; vpon the sacrifice and servisue of your faith, I reioyce and congratulate vwith you al. t And the self same thing doe you also reioyce, and congratulate vwith me.

† And I hope in our Lord I esvs, to send Timothee vnto you quickly,that I also may be of good comfort, when I knowe the things pertaining to you. † For I haue no mäso of one minde that vwith sincere affection is carefull for you.

† For :: al seeke the things that are their owne: not the things that are I esvs Christis. † And knowe 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,immedietly as I shal see the things that concern me. † And I tryst 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 vouldiar, but your Apostle and ministre of my necessitie.

† Because in deede he had a deire toward you al: and vvass pensif,for that you bad heard that he vvass sicke. † For in deede he vvass sicke euene to death: but God had mercie on him: and not only on him, but on me also, left I shoude haue forovv vpon forovv. † Therefore I sent him the more spedil: that seeing him,you may reioyce againe,and I may be vvwithout forovv. † Receive him therefor vvwith al ioy in our Lord: and such intreate vvwith honour. † because for the vvorke of Christ,he came to the point of death: yielding his life, that he might fulfill that vvich on your part vvanted toward my seruice.
The Epistle of S. Paul

The Protestant's will have no respect done at the name of Jesus.

How Catholics honour the name of Jesus, and other things pertaining to him.

Vain security of salvation.

S. Augustine ansvveth the objections against free will.

Martyrdom.

Chapter III.

Henceforth my brethren, rejoice in the Lord. To write the same things unto you, to me surely it is not tedious, and to you it is necessary. See the dogges, see the evil workers, see the conciliators. For we are the circumcision, which walk according to the spirit, not according to the flesh. If any man seem to have circumcision in the flesh, I more, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews: according to the Law, a Pharisee; according to the law of circumcision in the flesh. Not having confidence in the flesh, albeit I also have confidence in the flesh. If any other man seem to have confidence in the flesh, I more, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews: according to the Law, a Pharisee; according to the law of circumcision in the flesh, converting without blame. But the
the things that were gainsed to me, those have I esteemed for Christ, detriments. t Yea but I esteem all things as detriments for the passing knowledge of Iesus Christ my Lord: for whom I have made all things as detriments, and do esteem them as dung, that I may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of God justice in faith: t to know him, and the virtue of his resurrection, and the society of his passions, according to his death, t if by any means I may come to the resurrection which is from the dead. t Not that now have received, but now I am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ Iesus.

13 t Brethren, I do not account that I have comprehended. Yet one thing; forgetting the things that are behind, but stretching forth myself to those that are before, t I pursue to the mark, to the price of the supernal vocation of God in Christ Iesus. t Let vs therefore as many as are perfect, be thus minded: and if you be any other wise minded, this also God hath revealed to you. t Neuertheless vs hereunto we are come, that we be of the same minde, let vs continue in the same rule.

17 t a Be followers of me brethren: & obserue them that vvalke so as you haue out forme. t Aor many vvalke whom often I told you of (and now vveeping also I tell you) the enemies of the crose of Christ: t whose end is destruction: vvhose God, is the belly: and their glorie in their confusion, vvhich minde vworldly things. t But our conversation is in heaven vvhence also we expect the Saviour, our Lord Iesus Christ, vwho will reforme the body of our humiliation, configured to the body of his glorie, according to the operation vvhether also he is able to subdue all things to him self.

**ANNOTATIONS**

**CHAP. III.**

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*My justice.* Divers Lutherans in their translations do shamefully mangle this sentence by transpiling the woordes, and falle pointing of the partes thereof, to make it haue this fende, that the Apostle would have no justice of his owne, but onely that justice vvhich is in Christ. Vvhich is a false and heretical fende of the woordes, and not meant by S. Paul: vwho calleth that a manne owne justice, which he challengeth by the woorkes of the Law or naure vwhom the grace of Christ: and that Gods justice (as S. Augustine expoundeth this place) not vvhich is in God, or by

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The objection against inherent justice, answered.
which God is left, but that which is in man from God and by his gift. 

DOUBLE PERFECTION: HERE, AND IN THE LIFE TO COME.

The heretics, solifidianists, and others among them.

The difference between the disaffection of ancient fathers or other Catholics, and the heretics, among them Solifidianists.

A notable place of S. Augustine.

CHAP. III.

He exhorts them to perseverance, and certaine names to receive; to peace, and to go about the business of the world; that he may be a minister of the word of God, and be with the people, and that he may have the patience and courage to do his work. Therefore.
HERF ORE, my dearly beloved brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. ¶ Euchodia I desire & Synthyche I beseech to be of one minde in our Lord. ¶ Yea and I beseeche thee my sincere companion, helpe those vwomen that have laboured with me in the Gospel vuth **Clement, and the rest my coadiutors, whose names are in the booke of life. ¶ Rejoyce in our Lord alwayes: againe I say rejoyce. ¶ Let your modestie be knownne to al men. Our Lord is nigh. ¶ Be nothing carefull: but in every thing by praiere & supplication vwith thanksgiving let your petitions be knownne vwith God. ¶ And the peace of God vwhich passeth al understanding, keepe your hartes and intelligences in Christ lvs vvs.

¶ For the rest brethren, vvhat things so euer be true, vvhatsoever honest, vvhatsoever just, vvhatsoever holy, vvhatsoever amiable, vvhatsoever of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon.

¶ Which you have both learned, and received, and heard, & seen in me: these things doe ye, and the God of peace shall be vwith you. ¶ And I rejoyced in our Lord exceedingly, that once at the length you have reforsid to care for me, as you did also care: but you were occupied. ¶ I speake not as it vvere for penurie. for I have learned, to be content vwith the things that I have. ¶ I know both to be broughl dly, I know also to abound: (every where, and in al things I am instructed) both to be ful, & to be hungerie, both to abound, and to suffer penurie. ¶ I can al things in him that strengtheneth me. ¶ Neuertheless you have done vvel, communica ting to my tribulation.

¶ And you also know the Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated vnto me in the account of gift and receiue, but you only: ¶ for vnto Thessalonica also, once and vvvise you sent to my vfe. ¶ Not that I seke the gift, but I seke the fruite abounding in your account. ¶ But I have al things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetenes an acceptable hoist, pleasing God. ¶ And my God supply XXXXIII
al your lacke according to his riches in glory, in Christ I esvs.  
† And to God & our father be glorye vworld vwith our end. Amen.

† Salute ye euery faint&te in Christ I esvs.  
† The bre thren that are vwith me, salute you. Al the faintes salute you:
but especially they that are of Ceasar's house.  
† The grace of 22 our Lord I esvs Christ be vwith your spirit. Amen.

ANNOTATIONS

CHAP. IIII.

1. **My joy.** He calleth them his joy and crowne, for that he expected the crowne of everlasting life as a reward of his labours towards them. Whereby vve may learne also, that besides the essential glory which shall be in the vision and fruition of God, there is other manifold felicite incident in respect of creatures.

2. **A more companion.** The English Bibles with one consent interprete the Greeke vworlds, faithfull yekefellow, perhaps to signifie (as some vwould hauue it) that the Apostle here speaketh to his wife: but they must understand that their Masters Calvin and Beza mislike that exposition. S. Chrys. Theodoro.

S. Paul had no wife.  
Vhence it is evidenced he had no wife, and therefore meaneth here some other his companion and fellow-labourers in the Gospel.

3. **Acceptable.** How acceptable almes are before God, we see here: namely when it is given for religion to detect persons for a recompence of spiritual benefite: for so it putteth on the condition of an obligation or sacrifice offered to God, and is most acceptable and sweete in his sight.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

The Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus, c. 4. v. 7. And it be makes like mention of his bonds and sufferings, c. 4. v. 24. and c. 4. v. 13.

And therefore no doubt is written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but writing to the Colossians he had never been, as he signifies c. 2. v. 1. Therefore although in matters of exhortation he be here briefer than to the Ephesians, yet in matters of doctrine he is longer. And generally be assured that to be the truth, which their Apostle Epaphras had taught them, but namely be giving them warning both of the Judaical Fals-apostles, who sought to corrupt them with some ceremonies of Moses Law: and also of the Platonick Philosophers, who received Christ; (which is indeed the head of the Church and Mediator to bring us to God) and in stead of him, brought in certain Angels as more excellent than he, which they termed, Minores, etc., teaching the people so sacrifice unto them (calling that humilis) that they might bring them to the great God. With which falsehood the heretick of Simon Magus along time deceived many, as we read in Epist. her. 11.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principal in all respects: that he is the Redeemer, Mediator, and pacifier between God and men, and therefore by him we must go to God, so that he rebuke them pray our selves, or desire any other in earth or in heaven to pray for us, he must be done. (as the Cath. Church in every Collect doth) Per Crucem dominum nostrum, that is, through Christ our Lord. or, as Do. nostrum Iesum Christum filium tuum, qui tecum vivit et regnat, &c. whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.

THE
THE EPISTLE
OF PAUL TO THE
COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually
prayeth for their welfare, in death to be conformed to the charitie of their
Apostle Epaphras: and exalteth the grace of God in bringing them to Christ,
who is chief above all, and peacemaker by his blood. This is the Gospel of Ep-
aphras alone, but of the universal Church, and of Paul himself, who also just-
forsooth for it.

AVL an Apostle of Iesus Christ 1
by the evil of God, and brother Ti-
mothée: to them that are at Col-
ossae saints and faithful brethren in
Christ Iesus. Grace to you and 3
peace from God our Father and our
Lord Iesus Christ.

Vve give thankes to God and
the Father of our Lord Iesus Christ
always for you, praying: hearing your faith in Christ 4
Iesus, and the love which you have toward al the saints,
for the hope that is laid vp for you in heauen, vvhich you 5
hane heard in the vworld of the truth of the Gospel, 6
that is come to you, as also 7 in the vwhole vworld it is, and fru-
difeth, and growveth, even as in you, since that day that you
heard & knew the grace of God in truth, 7 as you learned 8
of Epaphras our dearest fellow-servant, vwho is a faithful
minister of Iesus Christ for you, vwho also hath manifest-
ed to vs your loue in spirit. 9 Therefore vve also from
the day that vve heard it, ceaft not praying for you and des-
ing, that you may be filled vvith the knowledg of his vvil,
in all vvidom, and spiritual vnderstanding: 10 that you may 10
vvalke vvorthie of God, in al things pleasing: Fruchtifying 11
TO THE COLOSSIANS.

in al good vvorke,& increasing in the knovledge of God:

† in al povver stengthened according to the might of his
glorie, in al patience and longanimitie vwith ioy† giuing
thankes to God and the Father,vvho hath made vs vvorthy

† vnto the part of the lot of the saintes in the light: † vvho
hath delivered vs from the povver of darkenes, and hath
translated vs into the kingdom of the sonne of his loue, † in
vvhom vve haue redemption , the remission of sinnes: †

† vvho is the * image of the invisibill God, the first-borne of
al creature: † because * in him vvere created al things in
heauen, and in earth, visible, and invisibill, vvhether Thrones,
or Dominations, or Principallities, or Potestates: † al by him,

& in him vvere created: † and he is before al, and al consifi in
him. † And he is the head of the body, the Churche, vvho is
the beginning, first-borne of the dead: that he may be in al
things holding the primacie: † because in him it hath vvel
pleased, al fulnes to inhabite: † and by him to reconcile al
things vnto himself, pacifying by the bloud of his crosse,
vvhethe the things in earth, or the things that are in heauen.

† And you, vvere sometimes alienated and
enemies in sense, in euil vvorke: † yet now he hath reconcil
ed in the body of his fleshe by death, to present you holy
& immaculate, and blameles before him: † if yet ye continue
in the faith, grounded and stable, and vnmoveable from the
hope of the Gospel vvhich you haue heard, vvhich is prea
ched among al creatures that are vnder heauen, vvhereof I

Paul am made a minister. † Vvho now reioyce in suffering
for you, and " do accomplifh those things that vvant of the
passions of Chrift, in my fleshe for his body, vvhich is the
Churche: † vvhereof I am made a minister according to the
dispensation of God, vvhich is giuen me tooward you, that I
may full the vword of God, † the mysterie that hath been
hidden from vvorlides and generations, but now is mani
fested to his saintes, † to vvho God vvould make knoven
the riches of the glorie of this sacrament in the Gentiles,
vvhich is Chrift, in you the hope of glorie, † vvhom vve
preache, admonishing every man, and teaching every man
in al vvisdom, that vve may present every man perfect in
Chrift I & s vs. † Vvherein also I labour striuung according
to his operation which he vvorketh in me in povver.
There is no

fruit in the

pains of

Christ which he

suffered in him

self as a man:

but there is

fruit in those

pains of

Christ which he

died suffering in

his body the

Church, and the

members thereof.

How Christ's

merits are

applied to ws,

without any

injury to his

death.

The work of

one may satiety

for another.

The ground of

indulgences or

pardon.

Annotatiuons

Chap. I.

As Christ the head and his body make one person mystical and one full Christ, the Church being incerecto his plenitude, fulness, or complemen -t Ephe. 1: 20; to the pains of the head and the afflictions of the body and members make one complete mass of passions. Which such difference for a that betwixt the one head and the other, as the preeminence of the head (and specially such a head) above the body, requireth and giveth. And not only those pains which he suffered in himself, which were fully ended in his death, and were in

io.

vital parts fully sufficient for the redemption of the world & remission of all sinners, but all those which his body and members suffered, are his also, and of him. They receive the condition, and force to be meritorious and satisfacuntory, for though there be no intelligence in the actions or passions of Christ the head, yet his wisdom, and justice requirith and ordaineth, that his body and members should be fellowes of his pains, as they look to be fellowes of his grace.

Hereupon it is plain now, that this accomplishment of the vnaiths of Christ's Passions, which the Apostle and other saints make up in their flesh, is not meant but of the penal and satisfaction vnaithes of Christ in his members, every good man adding continually (and specially Martyrs) some what to accomplish the full measure thereof: and these be the plenitude of his pains and satisfactions, as the Church is the plenitude of his person: 

therefore these also through the communion of saints and the function that is not only betwixt the head and the body, but also betwixt one member and another, are not only satisfaction and many vnaithes profitable for the sufferers them selves, but also for other their fellow members in Christ; for none one member can not merit for another properly, yet may one bear the burden and discharge the debt of an other, both by the law of God and nature, and it was a ridiculous Heresy of Viclefisste to deny the same. Yet (as we see here) the plenitude of the saints are always suffered for the common good of the whole body, and sometimes vnaithed by the sufferers special intention they are applicable to special persons or many: as herein the Apostle layeth in his pains for the Coloulians, in another place his afflictions be for the salvation of the Corinthians, sometimes be vnieth to be Amnesthes, that is according to Origens exposition (in Ilu. 6. 10 & 14.) a sacrifice for the lepers, and he often speakeath of his death as of a libation, bat, or offering, as the fathers do of al Martyrs passions. Al which dedicated and sanctified in Christ's blood and Spirit, make the plenitude of his Passion, and have a formidable crisis, intercession, and satisfaction for the Church and the particular necessities thereof. In vnaithes, as some do abound in good vnaithes and satisfactions (as S. Paul, who rescripteth vp his afflictions and griefeth them 2 Cor. 11: 30 & 31. and 1 Thes. xii. & xin. that his penalties faire lamented his losses: and our Lady much more, who never restrained, and yet suffered so great do lours) so other some do vnaith, and are to be holpen by the abundance of their fellow members. Vnaith which enteroure of spiritual offices and the recomposition of the vnaith of one part by the losses of the other, is the grounds of the old liberty of indulgence wherof is treated before out of S. Cyprian (See the Annotations 1 Cor. 1. v. 10.) and of all indulgences or pardons, which the Church daily dispenceth with great justice and mercy, by their hands in vnaith of Christ hath put the vnaith of our recompencement, to whom he hath communed the keys to keepe and set, his &keeps to freed, his mystricis and al his good to dispense, his power to binde and loose, the stewardship of his familie to gue every one their measure and indulgence in due season.

Chap. II.

He is careful for them, though he were never with them: that is ey reed in the wondrous vnaneth which is in Christian religion, and he not cared a very either vnaith philosophical, to leave Christ and so faour to Angels: or vnaith indulgente, to remove any accusations of Mzopin lovers.

For
OR I will have you know, brethren, what manner of care I have for you and for them that are at Laodicea, and whose outer face have not seen my face in the flesh:

that their hearts may be comforted, instructed in charity, and not all the riches of the fulness of understanding, to the knowledge of the mystery of God the Father of Christ, is as in whom he is the head of all principality and power:

But this I say: that no man deceive you in loistines of words. For although I be absent in body, yet in spirit I am with you: rejoicing, and seeing your order, and the constancy of that your faith which is in Christ. Therefore as you have received, so you have learned, abounding in him in thanksgiving.

But to be sure of any man deceive you by philosophy, and vainglory: according to the fashion of men, according to the elements of the world, and not according to Christ.

For in him dwelleth all the fulness of the Godhead corporally: and you are in him replenished, who is the head in all principality and power: in whom also you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, but buried with him in baptism: in whom also you are risen again by the faith of the operation of God, who raised him up from the dead. And you, when you were dead in the offenses and in the precepts of your flesh, did he quicken together with him: pardoning you all offenders, weighing you out of the hand, writing of decree, that was against vs, which was contrary to vs, and the same he hath taken out of the vay, fastening it to the cross: and spoiling the principalities and potestats, hath led them boldly in open face, triumphing in him self. Let no man therefore judge you, in meat or in drinke, or in part of a feast day, or of the Newmoone, or of Sabbaths: which are after the shadow of things to come, but the body Christs.

Let no man seduce you, deifying in the humilitie and religion of Angels, walking in the things which he hath not seen, in vaine lifted vp by the sense of his flesh, and not Yyy iij: not
not holding the head, whereof the whole body by joynes and bandes being serued & compaund, groweth to the increase of God. 

If then you be dead with Christ from the 20 elements of this vvorld: why do you yet "decreas as living in the vvorld? Touch not, taste not, h Though not: in which things are al vnto destruction by the very vie, according to 22 the precepts and doctines of men. Which are in deed 23 
haung a thvey of vvhisdom in superfition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS

CHAP. II.

s. By Philopop. Philosophie and al humane science. so long as they be fulfille and obediencio to Christ (as they be in the Schooles of Chriftian Catholike men) be not forbbiden, but are greatly commended and be very profitable in the Church of God. Onerwise vvhich secular learning is made the rule of religion and commandeth faith, there it is pernicious and the cause of all heresi and indifcipline. For the which, S. Hierom and before him Tertullian call Philosophers, the Patriarchs of Heresyes, and declare that all the old heretics rote onely by so much adorning of prophane Philosophie, Hier. ad Cestipb. cons. Pelag. c. 1. Tertul. de praper. & cons. Hierom. & cons. Nemes. l. 1. And so doth thys new sects no doubt in many things, for other arguments none they none against the presence of Christ in the Sacrament but such as they borrow of Anabole and Bus like, concerning quanting accidents, place, position, dimensions, fencies, light, rain, and other strangers of reason, to which they bring Clitem's mysteries. All Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called all heere, the tradion of men, and the elements of the vvorld. The better to refult which fallacies and traditions of Heathen men, the Schoole learning is necessarie, vvhich keepeth Philosophie in awe and order of faith, and vieth the same to rvvhitland the Philosophical and sophistical deceites of the Heretikes and Heathens. So the great Philosophers S. Deucis, S. Augustin, Clemens Alexandrinus, Iul.ine, Lactantius and the rest, vieth the same to the great honour of God and beneftie of the Church. So came S. Cyprian, S. Ambrozie, S. Hierom, and the Greeke fathers, furnished with al secular learning unto the diuine of Divinitate, whereof vsee S. Hierom op. 84, ad Magnum Oriasem.

18. In monach. The Protestantas vivilfully or ignorantly applie all these kinds of forbearing meates, to the Christiane failes: but it is by the circunstances of the text plain (as S. Augustine alio reuertieth that the Judical observation and division of certaine draine and vestiment meates is forbidden). It be to be remem bered that the Reformers holines to keep the Law touching meates and feblies and other like, which the Apostile in Paun. 7. buildeth were only shadowyes of things to come: which things are come, wherefore we are to live according to that shadowyes to faile. Where he nameth the Sabbathes and feates of the new moone, that no man needs to doubt but that he speakes only of the Jewishe days and kindes of failes and feates, and not of Christiane holydays or failling dyes at all.

18. Religion of Angels. By the like falsie application of this text as of the other before, the Heretikes aboue is against the invisacation or honour of Angels void in the Catholike Church, where the Apostle note the wicked doctrine of Simon Magus and others. (See S. Chryl. In Io. 7 in Io. 21. Ephi. I. 22. vwho taught, Angels to be our mediators and not Christ, non remus cupaes, not holding the head, as the Apostile here speaketh: & pristerned sacrifices to be offered vnto them, meaning indifferently as well the ii Angels as the good. Vvhich doctrine the said Heretike had of Platon., vwho taught, that spirits (vvhich be calleth demones) vvere to be honoured as mediators next to God. Against which S. Augustine dispuerseth Ib. 9, & 10 de divin., as the condemnation also the same vuntes. vvhich is 100 Consp. cap. 42. S. Hierom cap. 10 ad Algiaciam) expoundeth this, that the Angels did worship, announcing that they endure them, so many of them and so often as they obeisne the Law. Of vvich idolatry also to Angels Theodoret speakesk vpon this place, declaring that the levies defended their superstition towards Angels by that, that the Law was given by them, decently.
deceifully at once, inducing the Colossians, both to keep the law, &c. to honouring of the angels, as the givers of the same. Whereby divers of the faithful were to be seduced, that they should make Christ and his church and makes, are committed idolatry to the said angels. Against which abominations the Council of Laodicea, Cap. 3. took order, ascribing all that forsook our salvation and committed idolatry to angels, and concerning Christ, kept conscience as the name of both spirits and idols, of which kind of worship of angels is called , Clemens Alexid. Strom. 3. Terullian (l. 1. can. Marsian.), expounds this place of the false teachers that used them fusers to have regard of angels, that the law should be kept touching the difference of clean and unclean meats. Which is very agreeable to that in the Epistle to Thessalonians, where S. Paul calleth abasing from meats after the levitical or heretical manner, the doctrine of Diotrephes: whereof see more in the annotation upon that place. Haimo a godly ancient writer, upon this place, besides further, that some philosophers of the Gentiles and some of the Jews also taught, that there were four angels. Presidents of the four elements of massy body, and that in reined hypocritically (which the Apostile here calleth humility) they pretended to worship by lascivice the said angels. Theophylact expounds this feigned humility, of certain Heretics, that pretending the mediators of the holy God to be a derogation to Christ, they worshipped angels as the only mediators. An which we see down with more diligence, that the Heretics may be shamed to abuse this place against the due reverence and respect or prayers made to the holy angels. Whom the Scriptures record so often to offer their prayers up to God, and to have been lawfully consecrated of the patriarchs, next as gods, but as God's ministers and messengers, Is. 54. 10. Tob. 12. 12. Gen. 40. 16. Anglican quos sustinet, I Tim. 1. 11. And that they may be praised with, and can help & heart vs, see S. Hierom in cap. 10. Damascil. S. Ambrose in Plat. 118. Or. 3. S. Augustine in. 10. de causs. Dion. c. 11. Bede in. 4. in Carnius c. 4. Here the Prophet says that he much doth a work of this kind, that he hath taught the people to prefer the angels which gave the law or other whatsoever, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be the head, yea and to be exalted far above all creatures, angels, powers, principalities, or dominions. 

19. Why do you. a marvellous impudent translation of these words in the English Bibles thus: You are not saved by traditions. Whereas the Greek hath not that sanctional: but to make the name of tradition odious, here they put it of purpose, not being in the Greek and in other places where traditions are condemned (1 Cor. 1. 7 Eph. 2. 2) and where the Greek is so much flatter (ἐπαθανατοις) there they translate it, infractions, ordinances, &c. 20. Trench: not. The Heretics (as before and above) very vainly allege this against the Catholic faiths: when it is most clear that the Apostle reprehendeth the forefaid false teachers that thought to make the Christians subject to the observation of the ceremonies of the old law, of not eating hoggcs, corns, hares, fish, &c. &c. (not to touch a dead corpse nor any place where a vomit in her houses had fette, &c. &c.) without lawful ordinances, and touching the rest, either commanded to the old people by God, or (as many things were) voluntarily taken up by them sixes, sometime clean against God's ordinance, and often filthy and superfluous. Which form as Christ in the Gospel, so here S. Paul calleth the precepts and do. drines of men, and superfluous, and (as the Greek word signifies) voluntary worship, that is, is not used by the Heretics of their own head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authority of such whom Christ commanded us to obey. Against such sect-Maliters therefore as would have yeilded the faithfull against the levitical or heretical fases of Simon Magus and the like, S. Paul speaketh, and not of the Churches fases of ordinances. 21. Using a helvet. Again the Heretics of our time obiect, that these forefaid false teachers pretended holiness, and cleanness, and cleanness of their bodies (1 Cor. 10. 19) by forswearing certain means according to the levitical observation, even as the Catholic faiths do it as true they did it, and so do most vainly mistake verities. For the专项斗争 of men's bodies and reproving the consciences, and lusts were not goody, and if abstinence from some meanes were not laudable and profitable were not injurously vied in the Church for the same purpose, no Heretics (to induce the abolish observances and differences of meats of the holy, or the condemnation of certain meanes and creatures as abominable according to others) would have falsely presented the chastisement of their heath, or made other shew of worship and peace, to found their unlawfull Heretical or Judicial superfluous concerning the same. The Catholic Church & her children, by the example of Christ, S. John Baptish. The Apostles and other blest men, do that lawfully, godly, religiously, and sincerely in deed to the end aforesaid, which they: false Apostles only pretended to do. 1. Cor. 9. 10. S. Paul did chastise his body in deed, by watching, fasting, and many other afflictions, and 16. 17.
The Epistle upon Easter eue.

H E R F O R E if you be risen wvith t Christ, seeke the things that are above: vvhich 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 Thal appeare, your life : then you also Thal appeare vwith him in glorie. 4

† * Mortifie thefore your members that are vpon the 5 earth, fornication, uncleanness, lust, euil concupiscence, and 6 anarice, vvhich is the seruice of Idols. † for vvhich things 7 the vvrath of God commeth vpon the children of incredulitie. † in vvhich you also vwalked sometime, vvhen you 7 liued in them. † But novv lay you also al avway: anger, indignation, 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 nevv, him that is 10 renewed vnto knowledge, † according to the image of him that created him. † vvhile there is not, Gentile and 11 Ievve, circumcision and prepuce, Barbarous and Scythian bondes and free: but al, and in al Christ.

† Put ye on therefore as the ele& of God, holy, and be- 12 loued, * the bowvvels of mercie, benignitie, humilitie, moderate, patience, † supporting one an other: and pardoning 13 one an other, if any have a quarrel against any man.as also our Lord hath pardoned vs: so you also. † But aboue al these 14 things haue charitie,vvhich is the band of perfectio: † & let 15 the peace of Christ exult in your hartes, vvhreein also you are called in one body : and be thankfu1. † Let the vword of 16 Christ dwell in you abundantly, in al vvisedom: teaching and admonishing your owrne selues,vvhith psalmes,hymnes, and spiritual cariticles, in grace singinge in your hartes to God. 17 † Al vwhatsoever you doe in vword or in vworke,al things in the name of our Lord 1 es v vs Christ, giving thankes to God and the Father by him. 18

† * Vwomen
CHAP. III.

TO THE COLossIANS.

Eph. 5.

18. * Women be subject to your husbands, as it behoeth in our Lord. * Men, love your wives: and be not bitter toward them. * Children obey your parents in al things: for that is very pleasing to our Lord. * Fathers, provoke not your children to indignation: that they become not discouraged. * Servants, obey in al things, your maistres according to the flesh, not seruing to the eie, as pleasing men, but in implicitie of hart, fearing God. * Whatsoever you doe, worke it from the hart as to our Lord, and not to men: 

19. * knowing that you shal receive of our Lord the retribution or reward for good works, aneathness, which signifieth rendering one for an other.

21. Retribution or reward for good works: aneathness, which signifieth rendering one for an other.

22. Retribution or reward for good works: aneathness, which signifieth rendering one for an other.

25. Retribution or reward for good works: aneathness, which signifieth rendering one for an other.

ANNOTATIONS
CHAP. III.

3. Ananias, which is the forme of idols.] Here is a marvelous impudent and solich cor. Heretical and rupition in the vulgar English Bible printed the yeere 1577: and (as it seemeth) most foolish tran. authorized. Where for their error against the Images of Christ and his Saints, and to flation, make image and idol: one: the translatior, for that which the Apostle faith in Greece. Conoumonis is idolatrue, maketh him to say in English, Conoumonis is worshipping of image: as also Eph. 6. 4. he translatheth thus. The conoumonis person is a very hipping of images: for that which the Apostle faith. The conoumonis man is an idolatruere, meaninge spiritual idolatrue, because he maketh money his God. In which sense to call this spiritual idolatrue, worshipping of images, is to ridiculous, and must Needs procee or blind hereine.

4. Douing on the moru. By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with al vertues: we may see, our justice in Christ to be a very quiet and forme inherent in our soule, adorning herent quality the same, and not an imputation onely of Christes righteousness, or a hiding onely of our tie in vna. sinnes and vna. wickednes, which the Heretikes falsely affirm to remaine in vs after baptism and always during life. See S. Augustine de pecc. mor. & remisi. li. 1. 7. & cons. luluiii. li. 6. c. 7.

CHAP. III. I I.

He exhorteth to influence in prayer, and to vseidom in behaviour. He fundereth

1. O V Maistres, that vwhich is just and equal, doe to your servantes: knowing that you also have a Maister in heauen. * Be instant in prayer: vwatching in it in thankes giuing, * praying vvitual for vs alfo, that God may opé vnto vs the doore of speache to speake the mysterie of Christ (for the vwhich also I am bound) * that I may manifest it, so as I ought to speake. * Vvalke vvitual vseidom toward them that be vvitual:

redeeming

2. O V Maistres, that vwhich is just and equal, doe to your servantes: knowing that you also have a Maister in heauen. * Be instant in prayer: vwatching in it in thankes giuing, * praying vvitual for vs alfo, that God may opé vnto vs the doore of speache to speake the mysterie of Christ (for the vwhich also I am bound) * that I may manifest it, so as I ought to speake. * Vvalke vvitual vseidom toward them that be vvitual:

redeeming

3. O V Maistres, that vwhich is just and equal, doe to your servantes: knowing that you also have a Maister in heauen. * Be instant in prayer: vwatching in it in thankes giuing, * praying vvitual for vs alfo, that God may opé vnto vs the doore of speache to speake the mysterie of Christ (for the vwhich also I am bound) * that I may manifest it, so as I ought to speake. * Vvalke vvitual vseidom toward them that be vvitual:

redeeming

4. O V Maistres, that vwhich is just and equal, doe to your servantes: knowing that you also have a Maister in heauen. * Be instant in prayer: vwatching in it in thankes giuing, * praying vvitual for vs alfo, that God may opé vnto vs the doore of speache to speake the mysterie of Christ (for the vwhich also I am bound) * that I may manifest it, so as I ought to speake. * Vvalke vvitual vseidom toward them that be vvitual:

redeeming

5. O V Maistres, that vwhich is just and equal, doe to your servantes: knowing that you also have a Maister in heauen. * Be instant in prayer: vwatching in it in thankes giuing, * praying vvitual for vs alfo, that God may opé vnto vs the doore of speache to speake the mysterie of Christ (for the vwhich also I am bound) * that I may manifest it, so as I ought to speake. * Vvalke vvitual vseidom toward them that be vvitual:

redeeming
redeeming the time. ↑ Your talk alwayes, in grace let it be seasoned with salte: that you may know how you ought to answer every man.

↑ The things that are about me, Tychicus our dearest brother, and faithful minister, & fellow-servant in our Lord, will make you understand, ↑ whom I have sent to you for this same purpose, that he may know the things that concern you, and may comfort your hartes. ↑ with Onesimus the most deere and faithful brother whom is of you. All things that are done here, shal they doe you to understand.

↑ Aristarchus my fellow-prisoner saluteth you, & Marke 10 the cousin-german of Barnabas (concerning whom you have received commandements, if he come to you, receive him) 11 and Letus that is called Luftus: whom are of the Circumcision, these only are my coadiutors in the kingdom of God: which have been a comfort to me. ↑ Epaphras saluteth you 12 whom is of you, the servant of Christ, as s vs, alwayes careful for you in praiers, that you may stand perfect and full in all the will of God. ↑ For I give him testimonie that he hath much labour for you, and for them that be at Laodicea, and that are at Hierapolis. ↑ Luke the most deere physiciō saluteth you: and Demas. ↑ Salute the brethren that be at 15 Laodicea: and Nymphas and the Church that is in his house. ↑ And when the epistle shall be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. ↑ And say to Ar-17 chippus, See the ministerie which thou hast received of our Lord, that thou fulfill it. ↑ The salutation: with mine owne hand, Paulus. Be mindeful of my bandes. Grace be with you. Amen.

THE
THE ARGUMENT OF THE
FIRST EPISODE OF S. PAUL TO
THE THESSALONIANS.

Of S. Paul with Silas (or Silvanus) and Timothee according to
a vision calling him out of Aia into Macedonia, came to
Philippi being the first cite thereof, you see Acts. 16.
And being again from Philippi, after scourging and imprisoning
there, he came to Thessalonica being the head cite of that
country, you read Acts. 17. Where after 3 weeks preaching,
the Jews stirred the cite against them, and pursued them also to
Berea: so that Paul was converted from thence to Athens, where he
expelled the coming of Silas & Timothee from the foresaid Berea
in Macedonia, but received them (as you
basic Acts. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful
to know very they did in it, be was desirous to return unto them, as he signifies
in the 2 chapter of this Epistle v. 17. But (as he there addid) Satan nindered vs.
therefore tarrying himself at Athens, he sendeth Timothee unto them,
at whose return understanding their constance, be is much comforted, as he declar-
estib 3. So then they are all three together at the vvising of this Epistle, as also
we have in the title of it: Paul and Silvanus and Timothee to the Church
of the Thessalonians. And therefore it seemeth to have been written at
Corinth, nor at Athens: because after the sending of Timothee to Thessalonica, they
meet not at Athens again, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the
temptations of these perfecitations. The other two are of exhortation to live according to
his precepts, namely in justificacion of their bodies, and not in formication: to
love one another: to comfort one another about these friends departed, with the
definite of the Resurrection, and with continual preparation to die: the laicis to
obey, and the Cleargie to be diligent in every point of their office.
THE FIRST EPISTLE
OF PAUL TO THE
THESSALONIANS.

CHAP. I.

Thusometh God for them, a and gathereth that they are not, becausa his pronouncing
as their first : amen. iom their Church or power, and they on the other side
remonde it twen alway, moresubstanting the great perfumption that was raised
against them.

A V L and Silvanus and Timothee to the t
Church of the Thessalonians in God the
Father, & our Lord s s v s Christ. Grace
to you and peace.

† Vve giue thanks to God alwayes 2
for all you: making a memorie of you in
our prayers without intermission, † minde-
ful of the worke of your faith and labour, and of
the charitie, & of the enduring of the hope of our Lord s s v s
Christ, before God and our father: † knowinge brethren 4
beloued of God, your election: † that our Gospell hath not
been to you in word only, but in power and the holy Ghoft,
and in much fulnesse, as you know ye what manner of men vve
have been among you for your sakes. † And you became 6
folowers of vs, & of our Lord: receiuing the word in much
tribulation, vwith joy of the holy Ghoft: † so that you were 7
made a paterne to al that beleuе in Macedonia & in Achaia.
† For from you vvas bruited the word of our Lord:nor on-
ly in Macedonia and in Achaia, 8 in every place, your faith
which is to God vward, is proceded, so that it is not neces-
sarie for vs to speake anything. † For they them felues re-
port of vs vwhat manner of enring vve had ro you: and how
you are turned to God ‡ from Idols, to serue the liuing and
ture God, † and to expect his Sonne from heaven ( vwhom 10
he
To the Thessalonians.

he raised up from the dead Jesus, who hath delivered us from the wrath to come.

Annotations

chap. i.

6. [Paulov of vs.] S. Paul is bold to commend them for imitation of him, yea and to joyn him self in that point with Christ, to be their pattern to vsaile after. Where without curiousitie he nameth him self Christ, and our Lord afterward, because he was a more nowe and ready object then Christ, who was nor nor could not be followd but through the preaching and conversation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of divers orders and rules, as tending to the better imitation of Christ our Lord. See the like worde of the Apostle, 1 Cor. 11. and Philip. 3. 17.

chap. ii.

He calls them false to vs, that his preaching was done so as he said, in mosst commendable manner. And againe on the other side he them rebuke God for divers manner of re ming is: that is, vsboth as vs. nor vsblystanding the persecution of their owne existence.

1. Your selves know, brethren, our entrance vnto you, that it was not vaine:
   but having suffered before and been abused vs with contumelies (as you know) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of God in much carefullnes. For our exhortation was not of error, nor of vnchannell, nor in deceit:
   but as vve were approved of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but God, vwho prooueth our hartes.

2. For neither haue we been at any time in the word of adulation, as you know: nor in occasion of avarice, God is vvinnes: nor seeking glory of men, neither of you, nor of others.

3. Whereas vve might haue been a burde to you, as the Apostles of Christ: but vve became children in the middles of you, as if a nurse should cherish her children: so hauing a desire to you, vve would gladly delier vnto you not only the Gospel of God, but also our owne soules: because you are become most deere vnto vs.

4. For you are mindful, brethren, of our labour and toile, day & night vworking, lest vve should charge any of you, vve preached among you the Gospel of God.

5. Zzz ij
are vnjustenesse and God, howv holy and iustly and vwithout blame, vve have been to you that did beleue. 1 as you 11 knovv in vwhat maner we desiring and comforting you, haue adiured every one of you (as a father his children) that you vwould vvalke vworthie of God, vwho hath called you into his kingdom and glorie.

† Therefore vve also give thanks to God vwithout in-12 termiion: because that when you had receiued of vs the vsword of the hearing of God, you receiued it not as the vword of men, but (as it is in deede) the vword of God, vwho vworketh in you that have beleued. † For you, brethren, 13 are become folovers of the churches of God that be in lev-14 rie, in Christ Iesus: for you also have suffered the same things of your ovvn lineage, as they also of the levves, vwho 14 both killed our Lord Iesus vs, and the Prophets, and have per-secuted vs, and please not God, and are aduertisaries to al men, † prohibiting vs to speake to the Gentiles that they may be 15 fauwd, to make vp their sinnes alwayes. For the vwrath of God is come upon them euyn to the end. † But vve, brethren, 16 prued of you for a short time, in sight, not in hart: have hastened the more abundantly to see your face vwith much desire. † For vve would have come to you, I Paul certes, 17 once and againe: but Satan hath hindered vs. † For vwhat is 18 our hope, or ioy, or crovvne of glorie? Are you not you befo-19 re our Lord Iesus Christ in his comming? † For you are 19 our glorie and ioy.

ANNOTATIONS
CHAP. II.

Not only the 11. The vword of God.) The Aduertisaries vs may have no vsword of God but that vs which is written in the Scripture: but here they might learne that all Faules pre-15 s the vsword of God before he wrote to them, was the very vsword of God. They might also learne that vs what so euver the Lawful Apo-18 phies, Pastors, and Priestes of Gods Church prechoe in the vsnitie of the same Church, is to be taken for Gods ovvn vsword, and ought not to be re-21 pulad of them for doctrines of men or Ihristiau traditions, as they falsely call canons, precepts, and decree of holy Church.

CHAP. III.

Because he could not come him self as he desired, he sent Timothy. 2 As wherefore vsnow understanding that they stood still and wvithstand, vnvsordifully vs he prcoed to pray that he may vs come againe, 12 and for their increasing in charitate.
OR the which cause forbearing no longer, 
it pleased vs to remaine at Athens, alone.
† And vvve sent Timothee our brother, & the 
minister of God in the Gospell of Christ, to 
confrme you and exhorte you for your faith,
† that no man be mowed in these tribulations, for your felices 
know, that vvve are appointed to this. † For even vvhv vve 
were wwith you, vve foretold you that vvve should suftter 
tribulation, as also it is come to passe, & you know. † Therefore 
I also forbearing no longe, sent to know your faith: lest per-
haps he that tempteth, hath tempted you, & our labour be 
made vaine. † But now* Timothee coming vs fro you, 
& reporting to vs your faith & charitie, and that you have a 
good remembrance of vs alwayes, desiring to see vs, as vve also 
you: † therefore vwe are coftorted, brethrue, in you, in al oure 
necessitie & tribulation, by your faith, † because now vve 
liue, if you stand in our Lord. † For vihce thankest givings 
can vve render to God for you, in al joy vvhherevvh with vve re-
joyce for you before our God, † night and day more abund-
antly praying that vve may † see your face, and may accom-
plish those things that vwant of your faith.
† And God him self and our Father, and our Lord I e-
s vs Christ direct our vways to you. † And our Lord multi-
plie you, and make your charitie abound one to an other, & 
toward al men: as vve also in you, † to confirme your hartes 
vwithout blame, in holinesse, before God and our Father, in 
the comming of our Lord I e s vs Christ vwith al his Sain-
tes. Amen.

CHAP. III.

No exhorteth them to liue as he taught them: and neere to abstaining from al fornication,
† to have one an other, 11 to meddle only, vwith their owne matters, 12 to 
became them selves trowel overwarde the infidels. 13 Touching their frends separ-
ated, he comforteth them, shewing that they shall meete againe at the Resurre-
cition, and be vwith Christ for ever.

OR the rest therefore, brethren, vve desire & be-
seeche you in our Lord I e s vs, that as you have 
receied of vs hovv you ought to vvalke, and 
to please God, as alto you doe vvalke, that you 
abounde more. † For you know vvhvat precepts I haue gi-

The Epistle 
upon the sunday in 
Lent.
uen to you by our Lord I s vs. t For this is the vvil of 3 God, your sanctification: that you abstaine from fornication, t that every one may know to possess his vessel in sanctification and honour: t not in the passion of lust, as also the 5 Gentiles that know not God, t and that no man ouergoe, 6 nor circumvent his brother in businesse: because our Lord is reuenged of al these things, as we haue foretold you, & haue testified: t For God hath not called vs into uncleanesse: 7 but into sanctification. t t Therefore he that despieth these 8 things, despieth "not man but God, vvho also hath given his holy Spirit in vs.

"t But concerning the charitie of the kfraternitie, we haue 9 no neede to vwrite to you: t For * yourselues haue learned of God to loue one another. t Yea and you doe it tovard 10 al the brethren in al Macedonia. But we desire you brethren, 11 that you "abound more: t & that you employ your industrie to be quiet, t & that you doe your own businesse, & vvorke vwith your own hands, as we haue commaunded you: t and 12 that you vvalke honestly toward them that are vvithout: and neede nothing of any mans.

"t And vve vvil not haue you ignorant, brethren, concern- 13 ning them that * sleepe, that you be not sorepful, as also others that haue no hope. t For if we beleuee that I s vs 14 died and rosee againe, so also God them that haue slept by 1 s vs vvil bring vvith him. t For this we say to you in 15 the word of our Lord, * that " vve vvhilie they, vvhich are remaining in the auuent of our Lord, shal not preuent them that haue slept. t For our Lord himselfe in commaundement 16 and in the voice of an * Architecture and in the troper of God, vvil descend from heaven: and the dead that are in Christ, shal rise againe first. t Then vve that vhilie, that are left, vvith- 17 al shal be taken vp vvith them in the clouds to meete Christ, into the aire, and so alvways vve shal be vvith our Lord. t Therefore coldoste ye one an other in these vvordes. t 18

**Annnotations**

The precepts of the Church.

1. Hat man but God. t Ve that despieth the Churches or her lawful Pastors precepts, offendeth not lese then if he contemned Gods express commaundements. For they be of the holy Ghost, and are not to be counted among the commaundements of men or els.

2. Sleep. t Some Heretikes peruerely inferred of this that the Soules did sleepe til the day of judgement: vvhere it is meant of the bodies onely.
To the Thessalonians.

1 And of the times and momentes, brethren, you neede not that we write to you. For your selues know perfectly that the day of our Lord shall so come, as a thief in the night.

2 For when they shall say, peace & security: then shall lodsaine destruction come vpon them, as the pains to her that is with childe, and they shall not escape. But you brethren are not in darkness: that the same day may as a thief overtake you.

3 For all you are the children of light, and children of the day: we are not of the night nor of darkness. Therefore let vs not sleepe as also others: but let vs vvote and be sober. For they that sleepe sleepe in the night: & they that are drunke, be drunke in the night. But we that are of the day, are sober, having on the breast-plate of faith and charitie, and a helme, the hope of salvation. For God hath not appointed vs vnto vvrath, but vnto the purchasing of salvation by our Lord Jesus Christ, who died for vs: that whethuer vve vvote, or sleepe, vve may live together vveith him. For vve which caue comfort one an other: & edifie one an other, as alo you doe.

4 And vve becaee vve brethren, that you all know them that labour among you, and that gouerne you in our Lord, and admonish you: that you have them more abundantly in charitie for their vvoke, haue peace vveith them.

5 And vve becaee vve brethren, admonish the vnquiet, comfort the vveake-minded, beare vp the vveake, be patient to al. See that none render euil for euil to any man: but alvvaies that vvhich is good pursue to vveard ech other, and to vveard al. Alvvaies reioyce. Pray without intermission. In all things giue thankes. For this is the vvoile of God in Christ Jesus in all you. The Spirit extinguish not. Prophecies despie not. But produce all things: hold that which is good. From all appearance of euil reframe your selues.

6 And the God of peace himself sanctifie you in all things:
that your whole spirit, and soul, and body without blame
may be preserved in the coming of our Lord Jesus Christ. 1 4 He is faithful, that hath called you, who also will do it. 14 Brethren pray for vs. 1 Salute all the brethren in a holy kiss. 1 26 I adiure you by our Lord that this epistle be read to all the holy brethren. 1 The grace of our Lord Jesus Christ be with you. Amen.

ANNOTAT. CHAP. V.

Not rashly to credit every spirit.

To prose. Though we may not extinguish the spirit, nor confound the prophets, yet we must beware we be not deceived by gleaning to light credit to every one that waives him self of the spirit, as Aris the heretik aer did. We must trie: he by the doctrine of the Apostles & the Spirit of the Catholicke Church, which can not be guile.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

The second to the Thessalonians hath in the title as the first: Paul and Silvanus and Timothee, &c. And therefore it seemeth to have been written in the same place, to Thessalonica, where they remained a yer and half months, & straight upon their answer to the first epistle.

First be thanketh God for their increase, and perseverance (comforting them againe in those persecutions) and practis for their accomplishment. Secondly be assured them, that the day of judgement is not at hand, putting them in remembrance what he told them thereof by word of mouth, when he was present (as therefore he biddeth them afterward) to hold his Traditions written, no lees then the writen, to vs, that all those persecutions and heresies, raised them, and afterward against the Catholicke Church, were but the mystery of Antichrist, and not Antichrist himself, but that there should come at length, the plain Apostol, or the (the whole for running mystery being once perfected) should follow the revelation of Antichrist himself in person (as after all the mysteries of the old Testament, Christ Jesus our Lord came himself in the fulnes of some.) And then as length after all this, the day of judgement and second coming of Christ shall be at hand, and not before, yea for ten thousand times of vision, or of some speech of mine (faith of S. Paul) any make to seduce you vs tell, or of my former epistle, or any other. For which cause also, in the end of this epistle, be biddeth them to know but hand, which is a signe in every epistle.

Lastly be requireth they prayer, and requireth them to keepe his commandements and Traditions, namely that the poore vs which are able get their owne living vs tell working, as he also gaveth them example, though he were not bound thereto.

THE
THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie; and confluence in perfecution (afflicting them that they might thereby the kingdom of God, as they persevered do damnation:) and also praieth for their accomplishe.

1. A V L and Siluanus and Timothee: to the churche of the Thessalonians in God our Father and our Lord I e s v s Chrif. † Grace to you and peace from God our Father and our Lord I e s v s Chrif.

† Vwe ought to giue thankes alvaiues to God for you brethren, so as meete is, because your faith increaseth exceedingly, and the charitie of euery one of you aboundeth towards eche other: † so that vve our felues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich you sustaine † for an example of the iuft judegmet of God, that † you may be counted vworthie of the kingdom of God, for the vvhich also you suffer. † if yet it be iuft vvhich God to repay tribulation, to them that vexe you: † and to you that are vexed, vse with vs in the reuelation of our Lord I e s v s from heauen vvhich the Angels of his poever, † in flame of fire, giving revenge to them that know not God, & that obey not the Gospel of our Lord I e s v s Chrif. † vvhich shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his poever: † vvhich he shall come to be † glorified in his saintes, and to be made maruelous in al them that have beleued, because our testimonie concerning
concerning you was credited in that day.  

Wherein also we pray always for you, that our God may make you worthy of his vocation, and accomplish all the good pleasure of his goodness & the work of faith in power, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Jesus Christ.

The Epistle begins on the Ember Saturday of Advent.

N O we desire you, brethren, by the coming of our Lord Jesus Christ, and of our congregation into him: that you be not easily moved from your sense, nor terrified, neither by spirit, nor by word, nor by epistle, as fear by vs; as though the day of our Lord were at hand. 

Let no man seduce you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, which is an abomination and is exalted above all that is called God, or that is worshipped, so that he sitteth in the temple of God, having himself as though he were God. 

Remember you not, that when I was yet with you, I told you these things? And now what letter, you know: that he may be revealed in his time. (For now the mystery of iniquity worketh: only that he which now holdeth, doth hold, until he be taken out of the way.) And then that wicked one shall be revealed, whom our Lord Jesus Christ shall destroy with the manifestation of his advent, him, whose coming is according to the operation of Satan, in all power, and lying signs and wonders, and in all seducing of iniquity, to them that perish, for that they have not received the charitie of the truth that they might be saved. 

Therefore we say, God will send them the operation of error, to believe lying:
To the Thessalonians.

12. Lying: t that all may be judged which have not beleued the truth, but have consented to iniquitie.

13. T But we ought to give thanks to God alvaias for you, brethren beloved of God, that he hath chosen you first-fruits unto salvation, in sanctification of spirit and faith of the truth: t into the which also he hath calleth you by our Gospel, unto the purchasing of the glorious of our Lord Jesus Christ. T Therefore brethren stand: and hold the traditions which you have learned, whether it be by word, or by our epistle. T And our Lord Jesus Christ himself, and God & our father which hath loved us, and hath given eternal consolation, and good hope in grace, t exhort your harte, and confirme you in every good work and worde.

Annotations

1. As though the day.] The curiosity of man fed by Satan, desires, hath sought to know the day of and to give out to the world, such things as God will not impart to him, nor be necessarie or profitable for him to know; to faire, that both in the Apollos's days and often afterwards, men have received revelations, some falsely gathered out of the Scriptures, some pretended to calculate and to be left to conclude by the vattaries, and given to the world a certain time of Christ's coming to judgment of God, their secrets. All which are here noted in the person of some that were about to deceive the Thessalonians therein, and Augustine (in his 80 Epistle ad Hischium) proclaims that no man can be assured by the Scriptures of the day, year, or age, that the end of the world or the second Advent shall be.

2. Unless there come a res绝t first.] Though we can not be assured of any moment, hour, or any certain time of our Lord's coming, yet he vassureth us that it will not be before certain things be special accomplished, which must come to pass by the course of God's providence and permission: before which time, we are left to believe in the Scriptures, and to be forewarned. Here he vassureth us the last day of two specially, of a res绝t, destruction or an apocalypsis, and of the comming or revelation of Antichrist, which two certain is effect both to one, either depending of the other, and shall fall (as it is said), and the one be thought to be together, and therefore S. Augustine makes them but one thing. This apocalypsis or res绝t, by the judgement in manner of all ancient writers, is the general destruction of the Roman empire. So Tertullian lib. de resol. omn. S. Hierom q. 11 ad Sulpiciam, S. Chrysostom bo. 4. and S. Ambrose upon this place, S. Augustine De Civit. Dei i. 10 c. 19.

3. Al which fathers and the rest. Calvin, in his notes, interprets them to be a general res绝t of the visible Church from God, whose house or building (they say) was fowledly destroyed and lying many years ruined, and ruled onely by S. Peter and S. Paul. So Calvin, the foresaid Arch-bishop of the Church, though he not the advantage of his defence and as the matter els where requires, he seemeth (as all the sa ADlition) to speak in other places quite contrary: but with such colour and collution of worde, that neither other men nor any man can recoll what he would have or lay. And his fathers Urie and Luther, his fellowes and followers Ignyuncus, Beza, and the rest, (for the time of the Churches falling from Christ) to variuos among them issues, and contrary to him, that it is horrible to see their confusio, and a pitiful case; that any reasonable man will follow such companions to evident persuation. But concerning this error and falshood of the Churches defecion or res绝t, it is refuted sufficiently by S. Augustine against the Donatist in many places. Where he prooveth that the Church shal not fail to the vorld's end, no not in the time of Antichrist: affirmin to deny Christ, and to robbe him of his glory and inheritance bought with his blood, which teach that the Church may fail or perish. L. de vmt. Ex. c. 11. De Civit. i. 10 c. 6. L. div. tick et alis, To folo whom there are no apostacies of the visible Church from God.
The Second Epistle of S. Paul to the Corinthians.

Chapter II.

It is very like, the Apostle speaketh of a great apostasy in the See of Rome and from most articles of the Catho. faith.

The wonderful providence of God in preserving the See of Rome more than all other states, notwithstanding manifold dangers and scandals.

Many Antichrists, as fore runners of the great Antichrist.

The great Antichrist shall be one special and notorious man.

1. The man of sin. There were many even in the Apostles time (as we see by the 1st Chapter of S. John first epistle and in the writings of the ancients fathers) that were forerunners of Antichrist, and for impugning Christ's truth and Church were called anathemat, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperors did; or by false teaching and other desires, as the Heretikos of all ages, in which common and vulgar action S. Hierom (al. belonged to Anathemat that were not of the communion of Damasus then Pope of Rome. Hiero. op. 17 ad Damas.) and in another place, al that have new names after the peculiar calling of Heretikes, as Arians, Donatists (and as we say new, Calumni, Zun- glia, &c.) al such (faith be) Anathematites. Dial. conv. Lucif. c. 7. Yet there later of our time much more then any of the former, for divers causes which shall afterward be set down. Nevertheless they nor none of them are that great Antichrist, name, and impugner of Christ, which is by a peculiar distinction and special signification named, 'the Antichrist,' 1 Th. 2. and the man of sin, the.
in their of their, that he should be received as their Messiah (Is. 53:4) and of the tribe of Dan. From ch. 11, where he is called the most of his proper name. Ape 13: the time of his appearing to were the vvoildes end: his short reign, his turbulent vvoil and destruction of God's honour and al religion, his frantic miseries, the figures of him in the Prophets and Scriptures of the new & old Testamental these & many other arguments prove him to be but one special notorious Adverser in the highest degree, whom all other persecutors, Heretics, Atheists, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentence also of all ancient fathers. Only Heretikes make no doubt but Anarchos is a whole order or succession of men, which they hold against the former eunuch Scriptures and reasons, onely to establisli their foolish and vvicked parradoxes, that Chaites theirs Minister is Anarchos, yet the whole order. Wherein Bessy (specially pricked so high, that he make eth Anarchos (even this great Anarchos) to have been in S. Paulus dates, though he was not open to the world. Wbet it should be (except he means S. Peter, because he was the first of the order of Pope) God knoweth. And sure it is, except he were Anarchos, neither the whole vvoild, nor any of the order can be Anarchos, being at his lawfull succesors both in dignity and also in truth of Christes religion. Neither can al the Heretikes alaise proue that they or any of them vied any other regimen or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvordhip of God, then Peter havi self did preach and plant. Therefore if the rept be Anarchos, let Bessy boldly say that S. Peter was so also, and that diuerse of the ancient Catholikes fathers did duree and vvoirke (though vvvnues) towards the seating vp of the great Anarchos, for so doth that blasphemous penne boldly vvrite in his Annocationes upon this place: and an English printed bookes of late comming forth out of the same schoolios, hath these wordes: *As for Leo and Gregory bishop of Rome, although they were not come to the full pride of Anarchos, yet the mystery of insinuate hanging *Vvordwh in such Scena name one or five hundred yeares before them, and them greatly increaseth, they were doubled vvordwh the long continuance of error. Thus vvrieth a malapprer scholeman of that impudent scholare, placing the myllene of Anarchos as vvorking in the see of Rome euin in S. Peteres tyme, and making these two noly iustes great vvoirkers and furthures of the same, vvhence and other English Kabine doublt not at Paulus could to speake of the self same fathers as great Doctors and Patrones of their new Gospel, thus: *O Gregory, *O Leo, if wve be deasirad, you have dreamed vvi. Vvhereof vv give the good Churlian Reader vaining more diligently, to beware of such damnable bookes and Malier, carrying many vnauiduly people to perdition.

Antichrist shall suffer no worship or adoration, but of him self only, therefore the Pope cannot be Antichrist.

in what temple Antichrist shall sitte.
worship of the true God by propagation of the Temple, specially by aborting the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christ's only body and blood in the Church, as the abominable thing of that, was a figure of the abominable things of this, which shall be done principally and most universally by Anarchist himself (as now in part by his forebears) through our al Nations and Churches of the world (though then all Mahomet may be hid in secret, as it now in nations where the secular force of some princes prohibit it to be said openly.) For although he may have his principal fear and abhor and punish in the Temple and state of Hierusalem, yet he shall rule over the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Adversaries of Christ's psalm, name, law, and Church, the propagation and defoliation of which Church by taking away the sacrifice of the altar, is the proper abomination of defoliation, and the works of Anarchist openly.

5. Augustine therefore 6. io. de civit. c. 19, and S. Hierom q. 111 ad Athanas. doth think, that this fusing of Anarchist in the temple, doth heighten his fire in the Church of Christ, rather than in Jerusalem temple. Nor, though he should be a chief member of the Church of Christ, ye a special part of his body mystical, and be Anarchist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Anarchist (whereby they plainly confess and signifie that pope is a member of the Church, as in India from Ebraxis, and in the very befofe of the Church, ye thereby) for that is ridiculous, that al Heretikes whom S. John calleth Anarchistes as his precursors, should go out of the Church, and the great Anarchist himself should by the Church, as in the Church, S. Athanasius in the same, and yet to them that make the whole Church to revolt from God, this is no abominable. But the truth is, that this Anarchist in heresiarch spoken of, is from the Catholic Church: an: Anarchist, if he ever were of or in the Church, shall not use to give out of the Church, and shall impugne it by persecution, and by challenging worship, religion, & government thereof, so that himself shall be adored in all the Churches of the world which he lifted to the raising of his honour. And this is to lift in the temple, as against the Temple of God, as some interprete. If any Pope did ever this, or I shall do, then the Latian sem call him Anarchist.

And let the good Reader observe, that there be two special causes why this great man of yours is called Anarchist. The one is, for impugning Christ's kingdom in earth, that is to say, his spiritual regiment which he confounded and appointed in his Church, and the forms of government ordained therein, applying all to him self by singular tyranny and violence, in which kind S. Athanasius (p. 468. t. 2. degener.) is bold to call the Emperor Constantinus being an Arian Heretike, Anarchist, for making him self Principium Episcoporum, Prince over the Bishops and President of Ecclesiastical Injudgments. The other cause is, for impugning Christ's Priesthood, which is only or most properly exercised in the Church by the sacrifice of the holy Manna, instituted for the commemoration of his death, & for the external exhibition of godly honour to the S. Trinity, which kind of external worship by sacrifice no lawful people of God ever lacked. And by these two things you may easily perceive, that the Heretikes of these days do more properly and secretly prepare the way to Anarchist and to extreme defoliation, then ever any before, their special heers: being against the spiritual Primacy of Popes and Bishops, and against the sacrifice of the altar, as being two the foureinament of Christ in earth confind.

6. What inter.) S. Augustine (6. xii. 19 de civit. deo.) protesteth plainly that he understandeth not their words, nor that that foloweth of the metrical of iniquitie, and least of all that which the Apostle addeth, Only that he which holdeth not do, do hold. This which may humbly vs al and lay the constant taints of this time, namely of Heretikes, that boldly feane hereof whatsoever is agreeable to their heretike and pharisie. The Apostle had told the Thesalonians before by word of mouth a secret point which he would not utter in writing, and therefore reiterates them to his former tale. The mystery of iniquitie is commonly referred to Heretikes, who worketh to the same, and do that that Anarchist shall do, but yet not openly, but in covert and under the cloke of Christ's name, the Scriptures, the word of the Lord, the Devils of holines, & c. Whereas Anarchist him self shall openly attempt and achieve the foreaid defoliation, and Satan nowt furthering his turns by Heretikes vnderhand, shall toward the last end vert, reveale, & bring him forth openly, and that is here, to be revealed, that is, to appear in his owne person.

Their other words, Only that be wordie nowt indeed, hold: Some expound of the Emporous, during whose consistence in his state, God (that) nor permit Anarchist to come, meaning that the very Empowers shall be wholly desolate, destroyed, and taken away before and by his coming: which is more then a defection from the same, whereas was spoken before: for there shall be a return from the Church also, but it shall not be vertely desolate. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such as under the name of Christ or Scriptures feake to deceave them, as they now pretende religion and the Gospel, and in a plain and breath, revolt, and open apostasy by the appearance of Anarchist, whom al Heretikes feane in iniquitie, that is, courtely and in the Duties meaning, though the world intercedes, nor them falsest at the beginning thought it, in every day more and more all men perceive they tend to plain Atheisme and Anarchism.
CH. 11.

TO THE THESAURONIANS.

Not only the things written and set down in the holy Scriptures, but all other truths and points of religion vested by word of mouth and delivered or given by the Apostles to their scholars by tradition, are to be approved and held where the Scripture itself, that the Heretics purposely, guilefully, and of ill-intent (that be like reproacheth them) refraine eveng Etc. in their translations, from the Eccleniastic and most usual word, Tradition, even more when it is taken in good part, though it express most clearly the significacion of the Greek word, but when it foundeth in their fond phantasie against the traditions of the Church (as in deed in one time it auer doth) there they vie it most gladly. Here therefore and * in the like places, that the reader might not easily like of Traditions vswritten, here commended by the Apostle, they translate it, Injunctions, Constitutions, Ordinances, and whatsoever they can insert, to hide the truth from the simple and unlearned Reader, whose translations have no other end but to beguile such by art and concivance.

But S. Chrysostom (so, as in Thes. 1,) and the other Greek scholars or commentators Their authors hereupon, both written and vswritten precepts the Apostles gave by tradition, and ritie et cimh spithes both be worthy of observacion. S. Basil (De Sp. S. Architect. 1. 29) as also S. Hierom. (De Dixte. const. 1. 44, et op. 28 ad Lief. 12.) reckneth vs divers the like traditions, willing men to attribute to the Apostles such customs as the Church hath received in divers christian countries. S. Aquinas aftermeth the Apostolical traditions so much, that he plainly affirmeth in sundrie places not only the observacion of certaine sollemnis, fastes, ceremonies, & whatsoever other solemnities vied in the Catholick Church, to be holy, legible, and Apostolike, though they be not vritten at all in the Scriptures: but he also vs writeth, that he that any of the articles of our religion and points of high est importacion, are not so much to be proued by scriptures, as by tradition: namely announcing that in no vsvse we could leclude that children in their infancy should be baptizd, if we were not of an Apostolical tradition. De Gen. ad l. ii. 03, 3. Tradition caused him to believe that the baptized or heresikes should not be rebaptizd, notwithstanding S. Cyprian authore and the manifold scriptures all vswritten by him, though they seeme newe to vs. The Scripture, for example, saith not at all things; and so the Apostle delivered certame things in vrious vrtue by tradition, and for that he allgeth this place also of S. Iul. And againe, bar. 55. Dechrixt. There be boundes set downe for the foundacion and building up of our faith, the tradition of the Apostles, and holy scriptures, and intercacy of the whole, so that truth is every way vngit with.

S. Irenaeus (li. 5. 6. 4.) hath another notable chapter, that in all questions we must have recourse to the traditions of the Apostles: teaching vsvthul, that the vsvthul to use an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but especially 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 unwise, which neuer had scriptures, but learned only by tradition. Tertullian. (li. de corrup tua saeculis, nunc.) reckneth vs a great number of christian observations or customs as S. Cyprian in many places doth in maner the same) whereas in fine he conclude: Of faith and this preuere the rule of Scriptures, there faithNewes. Tradition fall be allenged the author, soffin the unconform, and felicity of those, Origen also of this matter vritten in plaine terms, Origen, that
th there be many things done in the Church (which he there nameth) whereby there is no easier reason to be given than tradition from Christ and the Apostles. In Numa, S. Dionysius Areopagitis referreth the praying and oblation for the dead in the Liturgic or Masse, to an Apostolical tradition. in fine Ex. Hierarch. c. 7. pars 3. So doth Tertullian De aera, militis. S. Augustine De aera pro moribus c. 1. S. Chrysostom bo. 3. in ep. ad Phil, in Moral. S. Damascen Ser. de temporibus in minio.

Vse might add to all this, that the Scriptures them selves, even all the books and parts of the holy Bible, be given vs by tradition: els vs should not nor could not take them (as they be in deede) for the infaillible word of God, no more then the works of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Credie is an Apostolike tradition. Ruffin. in expo. Symb. in principi. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Ang. de Symb. ad Catholikon. l. 3. c. 1. And what Scriptures haue they to proue that vs must accept nothing not expresly written in Scriptures? Vse haue to the contrary, plaine Scriptures, all the fathers, most evident reasons, that vs must either beleue traditions or nothing at all. And they must be asked whether, if they were assured that an invincibill such and such things (which be not expressed in Scriptures) were taught and delivered by word of mouth from the Apostles, they would beleue them or no? If they say no, then they be impious that vs not trust the Apostles preaching: if they say vs would, if they were assured that the Apostles taught it: then to proue vnto them this point, vse bring them such as lynced in the Apostles daies, and the testimonies of so many fathers before named were to those daies, and the whole Churches practice and auffeuvatior descen- ding downe from man to man to our time. which is a sufficient proue (at least for a matter of fact) in all reasonable ment judgement. spirally when it is knownne that S. Ignatius the Apostles equal in time, wrote a booke of the Apostles traditions, as Eusebius vindicateth l. 3. Echist. c. 50. And Tertullian booke of prescriptio against Heretikes, is to no other effect but to proue that the Church hath this vantage above Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euuer do.

CHAP. III.

He deserveth their prayers, & is inculcated his prouers and traditions, namely of working quietly for their exoume living, commanding to seccomunice the disobedient.

O the rest, brethren, pray for vs, that the word of God may haue course and be glorified, as also vvith you: that vs may be delivereed from importune and naughtie men, for al men haue not faith. But our Lord is faith- ful, who vvill confirme and keepe you from euil. And vvse haue confidence of you in our Lord, that the things vvwhich vs command, both you doe, and vvil doe. And our Lord direct your hartes in the charite of God, and patience of Christ. And vs denombre vnto you, brethren, in the name of our Lord I ex vs Christ, that you vvithdraw your selues fro every brother walking inordinately, and not according to the traditio vvwhich they have receiued of vs. For your selues know how you ought to imitate vs: for vs have not been vaquier
CHAP. III.  

TO THE THESSALONIANS.  

8. vainquiet among you: * neither haue vve eaten bread of any man gratis, but in labour & in toile night and day vvorkeing, left vvve should burden any of you. * Not as though vvve had not authoritie: but that vvve might giue our selues a paterne vvnto you for to imitate vs. * For alway vvhen vvve vvere vvth you, this vvve denounced to you, that if any vvil not vvorke, * neither let him eate. * For vvve haue heard of cernaine amog you that vvalke vniuely, vvorkeing nothing, but cariously meddeling. * And to them that be such vvve denounced, & beseeche them in our Lord I es vvs Christ, that vvorkeing vvth silence, they eate their owne bread.  

Gal. 6, 9.  

13. * But you brethren * faine not vvel-doing. * And if any * obey not our vvord, * note him by an epistle: * and do not companie with him, that he may be confounded: and do not esteeme him as an enemie, but admonish him as a brother. * And the Lord of peace him selfe giue you euerla-  
17. fing peace in every place. Our Lord be vvel with you al. * The salutation, vvth mine owne hand, Paules: * vvvhich is a signe in every epistle, so I vvrite. * The grace of our Lord I es vvs Christ be vvel with you al. Amen.  

ANNOTATIONS  
CHAP. III.  

10. * Neither let them eate. * It is not a general precept or rule, that every man shoulde live by his hand vworke, as the Anabaptistes argue falsely against Gentlemens, and the Cal- umniers applie it pervertely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonition only, given to such as had not vwere vvthly to live of their owne, or any right or good cause wherby they charge their being of others, and so they at under the colour of Christian libertie did passe their time idly, curi- ously, vnprouably, and scandallously, refusinge to do such vworke as were agreeable to their former calling and bringinge vp. Such as these, were not tolerable, specially there and then, when the Apostle and others (that might lawfully have lived of the altar and their preaching) yet to dis burden their heers, and for the better advancement of the Gospel, vrought for their living: * protecting nevertheless continually, that they might have done otherwise, as vwel as S. Peter, and the rest, * who vrought not, but were found otherwise infully and lawfully, as all forres of the Clergie preaching or servinge the  
1 Cor. 9. * Church and the altar, be and ought to be, * by the law of God and nature. Vvhose spiritu- 

Incor. op. 66. * nal labours far pastie bodily trauailes, * where the duties and functions of that voca- 

* See S. Augustine affirmation of his owne extraordinarie pains incident to the Ecclesiastical affairs and regiment: in stead of vvvhich, if the vse of the Church and his infirmities would have permitted it, he vvil both he might have laboured vvth his handes some houres of the day, as some of the Clergie did euer voluntarily occupy them selues in teaching, writing, graving, painting, printing, corving, embro- 

dering, or such like seemely and innocente labours. See S. Hieromon. op. 114, f. pref. in tab. and 

Emblemario.  

* And Monkes for the most part in the primitive Church (fewe of them being Priests, and many taken from seruice vworke, and handycraftes, yea often times professed of bond- 

men, made free by their masters to enter into religeiu) were appointed by their Superiors to vworke certaine houres of the day, to supply the lackes of their Monasteries: as yet the 

Bbb  Religious

Religious
Religion do (women specially) in many places, which standeth well with their profession. And S. Augustine vseth a whole booke (de opera Monachorum &c.) against the return of certain disordered monks that abused these words, (Noita eot; | Saauic, be not careful &c. and Rerisses victonis eali, behold the faults of the aere &c.) to prove that they should not labour at all, but pray only and commit their finding to God: not only so excusing their idlenesse, but preferring them felicities above others their fellows, that did work, and erroneously expounding the said Scriptures for their defence; as they did other Scriptures, to prove they should not be shrouded after the manner of monks. Which letting their heads to grow be much blameth also in them. See Ps. 1, 2. Rer. it. &c. de op. Monach. c. 31. and S. Hierome. ep. 46, c. 3. of Nonnes cutting their hearts.

Where by the way you see that the Religious were shrouded even in S. Auguistines time, who reproached them for their heart, calling them Crinatus, Haeretics, as the Heretics now corruptly wise despise them by the word Apis, Shamans. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand labour, as S. Augustine in the book alighted, would not have religious folks to refuse them, where necessitate, bodily strength, and the order of the Church or Monasteries permit or require them: to be expressly vsed, that all can not nor are not bound to work, and that who so ever preacheth or ministrith the sacraments to the people or serucheth the altar (as all Religious men commonly now do) may challenge their living of them whom they serve, and are not bound to work, nor such neither have been li. de op. brought vp before in state of Gentlemen, and have gotten away their lands or goods, and Monach, made them felices poore for Christ's sake. Which is to be noted, because the interpreters c. 31. affirm the said Scripture and S. Augustine to condemne all such for idle persons.

Take, Observe. Our Fathers must be obeyed, and not only secular princes, and such as will not be obedient to their spiritual governors, the Apostle (as S. Augustine saith) giveth order and commandment that they be corrected by correction or admonition, by degradation, excommunication, and other laudable modes of punishments. Cont. Dent. viii. 52. Chap. vi. 4. 10. Read also this holy fathers answer to such as said, Let our relatives command us; women we ought to do, and pray for us that we may do it: but let them not correct us. Where he pouseth that it relates not only to command and pray, but punish his son if he be not done which is commanded. Li. de corr, &c. 4. 10.

Note how. Disobedient persons to be excommunicated, and the excommunicated to be separated from the company of other Christians, and be careful not to keep any company or have conversation with excommunicated persons, neither to be partaker with them in the duties for which they are excommunicated, nor in any other act of religion or office of life, except cases or other necessitate and other prescribed and permitted by the law: al this is here intimated, and that all the Churches ceremonies be grounded in Scriptures and the examples of the Apostles.
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO TIMOTHEE.

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philemon.

Of Timothee we reade Act. 16. bove S. Paul in his Visitation tooke him in his traine at Lystra, circumcising him before, because of the verses. he was then a disciple, that he should be a Christian man. Afterward the Apostle gave him Holy Orders, and consecrated him Bishop, as he was first in both these Epistles unto him. 1 Tim. iv. 14. and 2 Tim. i. v. 6.

He writeth therefore unto him as to a Bishop, and by himself expresseth the scope of his first Epistle, saying: These things I write to thee, that thou mayest know how thou oughtest to continue in the House of God, which is the Church. And so be instructeth him (and in him, al Bishops) bove to govern both himself, or others, and teaching him self to be an example or a spectacle to all others, in al vertue, as touching others, to do all such as we ought to do al vertue, and Charity. In the Catholic Church hath received, and to inculcate to the people the Catholic faith: to preach unto young and old, men and women: to seruants, to the rich: to every fool conveniently. With what circumspection to give orders, or to what persons: for word to pray: word to administrate to the word of widowers, or c.

This Epistle was written, as it seems, after his first imprisonment at Rome, when he was dismissed, and set at liberty: and therefore it is, that he might say here, I hope to come to thee quickly: to write unto Ephesus, where he had desired him to remaine, although in his voyage to Hierusalem, before he was at Rome, he was sent from the Bishop of Ephesus, with probable care. And now behold I knoweth, that you shall no more see my face.

Where it was written, it is uncertaine: though it be commonly said, as Laodicia. Which seems not, because it is like he was never there, as may be seene redd by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.
THE FIRST
EPISTLE OF PAUL TO TIMOTHEE.

CHAP. I.

He recommendeth unto him to intick his mind to the doctrine of the Law as though it were contrary to his preaching. Against those that would have him to understand his ministers, though he acknowledge his transgressions.

PAUL an Apostle of Jesus Christ according to the commandment of God our Saviour, and of Christ Jesus our hope: to Timothy his beloved son, in the faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

† As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine things, nor to teache otherwise, nor to attend to fables and genealogies having no ende: which minister questions rather than the edifying of God which is in faith. But the ende of the precept is charitie from a pure hart, and a good conscience, and a faith not feigned. From the which things straying, are turned into vaine talke, desirous to be doctors of the Law, not understanding either what things they speake, nor of what they affirme. But we know that the Law is good, if a man use it lawfully: knowing this that the Law is not made to the just man, but to the vniust, and disobedient, to the impious and sinners, to the wicked and contaminate, to killers of fathers and killers of mothers, to murderers, to fornicatours, to liers, to yeurs, and vvhich other thing is contrarie to sound doctrine.
CHA. I. THE FIRST EPISTLE OF S. PAUL TO TIM. 569

is according to the Gospel of the glory of the blessed God, which is committed to me.

12 I give him thanks which hath strengthened me, Christ Jesus our Lord, because he hath esteemed me faithful, putting me in the ministerie. Vvho before was blaspemous and a persecutor & contumelious. but I obtained the mercy of God, because I did it being ignorant in incredulitie. And the grace of our Lord over-abounded with faith and love, vvho is in Christ Jesus. A faithful saying, & vvothie of al acceptatie, that Christ Jesus came into this vworld to saue sinners, of vvhom I am the cheefe. But therefore have I obtained mercy: that in me first of al Christ Jesus might shew al patience, to the information of them that shall believe on him unto life everlasting. And to the king of the vworlds, immortal, insouleable, only God, honour & glory for ever and ever. Amen.

18 This precept I commend to thee  O Timothee: according to the prophesies going before on thee, that thou warre in them a good vwarfare, haung faith and a good conscience, vvho must be ready to do good, and to reprove them that speak falsely, to make diligent to sound words, worthy of all acceptatie. Of vvhom is Hymenaeus & Alexander, whose brother lived in Satan's house, that they may learne not to blaspheme.

ANNOTATIONS CHAP. I.

1. Not to teach otherwise. The proper mark of Heretikes & false preachers, is to teach otherwise or contrary to that which they found taught and beleived generally in the vworld of the Catholike Church before their time. A doctrine that is odd, singular, new, and differing from that which was first taught by the Apostles, and spoken down from the faith of the Catholike Church. Again, this plainly reprehends the heretikes false doctrine, saying, that no man can fall from the faith that he once truely had.

Teaching other.

Luther's teaching other.

All heretical.

He speakes specially of the seven false doctrines and humane constitutions repugnant to the laws of God, whereby Christ giveth warning. St. 25 and in other places, vvho are concemned in their Cabala and Talmud: generally of al heretical doctrines, in secret, how so ever the simple people be beguiled by, and are no doctrine but fabulous inventions, as we may see in the Valentinians, Manichees, and others of fables.
The First Epistle of S. Paul

Chap. II.

Desire therefore first of all things that ye obey the word of God, whose doctrine is ready to save them that hear it.
TO TIMOTHEE.

4. *v*ho *v*ill all men to be saved, and to come to the know-
ledge of the truth, *v* For there is one God, one also me-
tour of God and men, man Christ I *s* v *s* v: *v* who gave him
self a redemption for all, *v* whose testimonie in due times is co-
firmed. *v* who therein I am appointed a preacher & an Apo-
*v* phel (I say the truth, I lie not) doctor of the Gentiles in faith
and truth.

8. *v* therfore that men pray in every place: lifting vp
pure handes, without anger and alteration. *v* In like ma-
ner *v* women also in comely attire: *v* with demureneffe and
froblicie adorning them selues, not in plaited heare, or gold,
or precious stones, or gorgeous apparell, *v* but that *v* which
becometh women professing piecie by good worke.

12. *v* womane, *v* with al subjection. *v* But *v* to
teach "I permit not vnto a woman, nor to have dominion
ouer the man: but to be in silece. *v* For *v* Adam was formed
first: then Eve. *v* and Adam was not seduced: but the
*v* woman being seduced, was in preuarication. *v* Yet the
shall be faured by generation of children: if "they continue in
faith & love and sanctification with sobriety.

A N N O T A T I O N S

1. Observation. This order of the Apostle S. Augustine (Ep. LII) saith, that he was fulfilled specially in the holy celebration of the Mass, which hath all these kindes, expressed here in four verses of words pertaining to the Mass. The difference, whereof he exactly seeketh out of the proper signification and difference of the Greek words. And he teaches vs that the first kind of prayers which here be called, observations, are those that the Priest before the consecration, that is, the second called, Prayers, be all those which are said in and after the Consecratio, &c. about the Receiving, including specially the Pater noster, wherein with the whole Church (fais be) in manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to say the Pater noster in the Mass. Sic docuit, &c. So taught he his Apostles, thus daily in the sacrifice of his body the faithful should be bold to say, Pater noster, &c. (Psalm. cap. 1.) where he addeth to the very wordes mov vseth in the preface to the said Pater noster in the said Sacrifice, and in man, discrete, Pater noster. The third part called here in the text, Postabsolutione, be those which are said after the Consecration, as it were for dimishing the people with benediction, that is, with the Blessed Sacrament in the blessing. Finally the last kindes, wherein the thanksgivings, concluding al, *v* where the Priest and people give thanks to God for so great a mystery then offered and received. Thus the said holy Father handled this text ep. LII to Paulinus.

S. Epiphanius also intimateth these wordes of the Apostle to pertaine to the Liturgy of the Mass, when he thus writeth to John Bishop of Hierusalem. When we assemble to our prayers after the rise of the holy Mystere, you pray both for all others, and for these, ep. 22 ad 10. Hiero-

solyne apud Hieronymum. And most of the other fathers exposit the foresaid wordes of publicke prayers made by the Priest, which are said in al Liturgies or Masses both Grecian and Latin, for the good edification of all that be in high dignities, as kings and others. See S. Cyril, loc. 8. in 1 Tim. 3, 1. Also in l. 4. So exactly doth the praeface of the Church agree with the Preface of the Apology and the Scriptures, and so profoundly do the holy fathers seek out the proper sense of the Scriptures, which our Protestant do so prophane, popularly, and

lightly & ille masse use, that they can neither see nor endure the truth.

4. vvho
God will no
mores perdition
but the salva-
tion of all.

Hovv there is
but one Me-
diator, Christ,
and what it is
to be such a
Mediator.

The different
maner of pray-
ing to Christ,
and to Saints.

Hovv there
be many Me-
diators, as
there be many
Saviours, and
redeemers, eu-
ther in the Scrip-
tures.

Women great
talkers of
Scripture, and
promoters of
heresy.
CHAP. III.

Of whom he ordained Bishops, and Deacons.

1. Faithful saying. If a man desire a Bishop's office, he desireth a good work. * It behoveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of hospitalitie, a teacher, * not given to wine, no fighter, but modest, no quareler, not courteous, * ruling his own house; having his children subject with al chalitie. * But if a man know not to rule his own house: how shall he have care of the Church of God? * Not a neophyte: lest proud into pride, he fall into the judgment of the Deuil. * And he must have also good testimonie of them that are without: that he fall not into reproach and the snare of the Deuil.

1. Deacons in like maner chaste, not double-tonged, not given to much wine, not followers of filthy lucre: * having the mysterie of faith in a pure conscience. * And let these also be proued first: & so let them minister, having no crime.

1. The women in like maner chaste, not detracting, sober, faithful in all things. * Let deacons be the husbands of one wife: which rule their children, & their houses. * For they that have ministred vvel, shal purchase to them selves a good degree, and much confidence in the faith which is in Christ Jesus.

1. These things I write to thee, hoping that I shall come to thee quickly. * But if I tarry long, that thou mayest know how thou oughtest to converse "in the house of God, which is the Church of the living God, the pillar and ground of truth. * And manifestly it is a great sacrament of piety, which was manifested in flesh, was justified in spirit, appeared to Angels, hath beene preached to gentils, is beleued in the world, is asumpted in glorie.

ANNOTATIONS

CHAP. III.

Cor. 2. Age.
THE FIRST EPISTLE OF S. PAUL

Ch. III.

The great change, &c. great measure, of ecclesiastical succession.

The Apostle under the name of Bishop instability of Priests also.

The heretics opinion concerning Priests marriage.

3. Poole's place,
of one vowe, excludeth bigamous from holy Orders.

Who are counted bigamous.

The Heretical clergy nothing regarded the Apostles prescription of one wife.

None ever married after holy Orders.

They that were made Priests of married men abstained from their wives.

1. A good work. Ordering (Gath S. Augustin) in this time, and 39:1. in this time, is easier, manifest, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done only for such an end and mannerly, but nothing before God were more odious, more invidious, more displeasing. Agast, There is nothing in this life, and 39:1. at this time, harder, more labious, or more dangerous, than the office of a Bishop, Priest, or Deacon: but before God nothing more blifful, if they observe in such sort as our Capitane commandeth, 39:1. 148.

That which is here spoken of a Bishop (because the vowe doth Bishop & Priest in the new Testament be often taken indifferently for both or either of the two, as is noted in an other place) the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings.

2. Of one vowe. Certaine Bishops of Vigilantius saith (whether upon false construction of this text, or through the Silthannes of their first vowe) would take none to the Cleariage, except they would be married first, not believing (Gath S. Hieron) that any single men, without being given Scramored to the Cleariage, until they see in their women have great bulian, and children vowing at their mothers breastes. Our Preistants though they be of Vigilantius, yet they are scarce come to see, to command every Priest to be married. Necessarily they mislike them that will not marry, &c. and this is the state of every single person in the Church, thinking the gift of children to be very rare among them. &c. they do not only make the state of marriage equal to that of single life, but they make the heresiarch, fountains, that they be held to be sometimes, that the Bishop or Priest may do his duty and charge better married, then single: expressly against S. Paul, 39. 7. vowe which attesteth that the unmarried think of the things that belong to God, and that the married be diversely distracted and inangryed with the world.

The Apostle then, by this place we now treat of, neither commandeth, nor counteth, nor will beth, nor would have Bishops or Priests to marry, or such only to be received as have been married: but such an one as hath been married (for it were but once, and chargeable) Bishop or Priest. Which is no more then an inhibition that none having been twice married or being bigamous, should be admitted to this holy Order: And this exposition only is agreeable to the practice of the whole Church, the doctrine of all the Fathers with an exception, and the Apostles tradition. Which saith S. Chrysostom wholly followed upon the Epistle to Titus (though here he followeth not wholly the same sense): 39. 11. vowe. S. Ambrose also upon this place, and most plainly and largely in his 8. Epistle post mortem, giving the cause why bigamous can not be made Bishop or Priest, in nine aftermuth, not only the Apostle but the Council of Nice roth order, that no man hath been received into the Cleariage, that were twice married: S. Hierom Ep. 81, ad Omnes e. c. 1. & c. 1. c. 1. 1. c. 1. vowe expresslie writeth that the Cleariage is made of such as have had but one wife, at least after Baptisme: for he thought that if one were often married when he was yet no Christian, he might not withstand ing be ordered Bishop or Priest. But S. Ambrose ep. 83. S. Augustin de bono Concil. c. 18. S. Innocentius the first ep. 1. e. 5. e. 5. e. 3. Concl. S. Leo, c. 57. S. Gregorie, &c. after them the whole Church, exclude those also which have been twice married, &c. whereas S. Augustinius guiltily reasoneth, &c. in an example in the place alleged. S. Leo, c. 57. addeth further, &c. pronoundeth that the 5. is counted bigamous, &c. not the half band of one wife, in respect of holy Orders, not only if he hath had two wives, but if his one wife was not a virgin: which being obseru'd in the high Priests of the old law, must needs be much rather kept now. See also the books de Ecclesiasticorum desumptu c. 7. 8. in S. Augustinis vowe.

And by theft few ye may see how shamefully the state of the new heretical Cleariage of our time isfallen at the father pracitce and doctrine h erein. V. who do not openly take men once or twice married before, but (which was never heard of before in any person or part of the Catholic Church) they marry after they be Bishops or Priests, once, twice, and as often as their rules require, whereas it was never lawful in Gods Church to marry after Holy Orders. Neither is there one authentical example thereof in the world. For those of whom Nice Council speaketh, were married before, &c. were not tolerated only to vew their wives: the fathers in the same Council prouind expressly at the same time, that none from thence forth should marry after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sophonemus declare in most plain words: see Suidas in the word Ephaphielam. And in what countries so ever they have been permitted to have carnal dealing even with their wives whom they had before, it was not according to the exact rule of the Apostles & Churches tradition, by which all that be in holy Orders, should wholly abstaine, not only from marrying, but even from their wives before married. V. whereas thus vrueth S. Epaphielam.
Marriage of Priests is contrary to the ancient canons of the Church and the Sacraments. The three holy orders, viz., Bishops, Priests, and Deacons, were established by Christ and His Apostles to minister to the Christian Church. The office of Bishop is to govern the Church, the office of Priest is to celebrate the Sacraments, and the office of Deacon is to assist in the administration of the Sacraments and the care of the poor. The Church teaches that these three orders are necessary for the life of the Church, and that they are to be exercised in accordance with the will of Christ. The Church also teaches that these three orders are to be exercised in a manner that is in accordance with the divine institution and the divine law. The Church also teaches that these three orders are to be exercised in a manner that is in accordance with the will of Christ. The Church also teaches that these three orders are to be exercised in a manner that is in accordance with the divine institution and the divine law.
The first Epistle of S. Paul

Chapter III.

The inferior orders not bound to chastity.

At the seven orders ancient, etc., from Christ and the Apostles' times.

S. Ambrose calleth the bishop of Rome, etc., of the whole Church.

The heretics say directly contrary to the Apostles, that the Church is not the pillar of truth.

That the Church is the pillar of truth and can not err, is proved by many reasons.

The meaning of this article, I believe in the Catholic, Church.

Venerable, the law of chastity pertaineth to them, and not to the four inferior Orders of Minstrels, Eunuchia, Lectors, and Others. V who neither by precept nor vow be bound to perpetual chastity, as the others of the holy and high Orders be bound, both by precept and promise or solemnly sworn, when they took the subdeaconship.

At these degrees and orders to have been ever since Christ's time in the Church of God, it might be proued by an antiquity; 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 hath the learned to read the 1, 4, 16, 7, 8, 9 chapters of the 4 Council of Carthage, whereas S. Augustine was present: where they shal see the express callings, offices, and manner of ordering, or creating all the said orders, and that veyn perceive these things to be most ancient and venerable. Let them read also Eusebius Historie, the 15 Chapter of the 6 booke, wherefore for all these orders he reciteth Cornelius epistle to Fabius, concerning Novatus. Likewise S. Cyprian in many places, namely ep. 15, 21, 6, where he notes upon the same. S. Hieron. op. 1, 5. 6. Of subdeacons there is mention in S. Augustine, ep. 74, and ep. 80 the epistles of S. Ignatius, Ep. 59, 7. S. Cyprian, ep. 14, C. Ignatius, ep. 9 to Antiochenos, and in the 48 canons of the Apostles. Con. T sidel. 2, 1, 6, of C. Landmark, can. 22. Epist. 1, 6, 6. 4. 1.

15. In the Church of God, all the world being God, yet the Church only is his house, the Reeuor or Ruler vvoer and of the day, (S. Ambrose upon this place) is damasius. Where let our loving brethren note well, how cleere a cause it was then, that the Pope of Rome was not the Governor only of one particular See, but of Christ's whole house, which is the Universal Church, whose Reuor this day is Gregorie the thirteenth.

The place saith when in the midst of the world, it is wonderfully, and doth ever did, and therefore they oppose them featur directlie against the very letter and confirmed sense of the same, that is, clean contrary to the Apostle. Some saying, the Church to be looked upon: some, to be fallen away from Christ these many ages; some, to be driven to a corner one of the world: some, that it is become a newes and the fruit of Antichrist: lastly the Protetants most plainly and directlie, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they say herein like them featur, and for the credit of their own doctrine, which can not be true in very deed, except the Church erre, even the Church of Christ, which is here called the house of the living God.

But the Church which is the house of God, whose Reuor (S. Ambrose in his time is Damasius, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the stablishhement of all verite: therefore it can not erre. It hath the Spirit of God to lead it into all truth till the world's end: therefore it can not erre. It is builded upon a rocke, the gates that are not preuatle against it: therefore it can not erre. The Church is in it till the end of the world, and hath placed in it Apostles, Doctors, Preachers, and Rulers, to the consummation and full perfection of the whole body, that in the mean time we be not carried about with every blaf of doctrine: therefore it can not erre. He hath prais for it, that it is sanctified in verite, that the faith of the chief Governor thereof nor is it his house, his fopoue, his body, his lotte, kingdom and inheritance, given him in this world: he longeth it as his owne field, and it can not be divorced or separated from him: therefore it can not erre. The newe Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the everlasting doure of the Church, continued and never rightly occupied in any other Church but in this our Catholic Church: therefore it can not erre. And therefore all those points of doctrine, faith, and worship, which the Arians, Manichees, Protetants, Anabaptistes, other old or new Heretikes, vallype to think that be erroneous in the Church, be no errors in deed, but themseues most shamyfully are deceived, and shall be filled, till they enter againe into this house of God, which is the pillar and ground of all truth: that is to say, not onely it fel from aerror in faith and religion, but the pillar and stay to leane unto in all doubtes of doctrine, and to stand upon against all heretiques and errors that at times yeild, without which there can be no certaine nor secure verite. And therefore the holy Apostles, and Councells of Nice and Constantinople, made it an article of our Creede, to beleue the Catholike and Apostolike Church.

V which it, not onely to acknowledge the there is such a Church, as heretikes falsely say: but that which is called the Catholike Church, & known so to be, and communis with the see Apostolike, is the Church: and that we must beleue, heare, and obey the same, as the touchstone, pillar, and firmament of truth. For, as this is compriz'd in every Church, and Catholike Church: And therefore the Council of Nice saide, beleue in the Church, that is, I beleue and trisme the same in all things.

Neither can the Heretikes escape by flieing from the knowne visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension.
Chap. III.  

To Timothee.  

Apprehension of Vicissitude and his followers. The company of the Predestinate maketh not any Socie of them selves, many of them being yet unborne, and many yet Insidels and heretikes, and therefore not of the one house of God which is here called, the fuller of truth. And those of the Predestinate that be already of the Church, make not a several company from the knowen Catholike Church, but are baptised, houseted, taught, they live and die in the common Catholike visible Church, or else they can neither recieve Sacraments, nor salvation. S. Paul instruxiteth not Timothee hav to teach, preach, correc, and conversa in the invisible Socie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

If any make further question, how it can be that any companie of Socie of men (as the Church is) can be void of error in faith, being all men may erre; he must know that it is not by nature, but by privilige of Christes presence, of the Holy Ghosts asistence, of our Lordes promis and praiers. See S. Augustine upon these worde of the 13th Psalm. 

Augustine.

Lactantius.

S. Cyprian.

Laëntius.

Irenaeus.

S. Cyril.

It is the Catholike Church onely, that keepeth the true worship of God, this is the fountain of Truth, this is the house of faith, this the Temple of God: Whither if any man enter not, or from which if any man go out, he is an alien and stranger to the hope of everlasting life and salvation. No man may by obstinate conscience matter him self, for it standeth upon life and salvation. &c. S. Cyprian faith, The Church never departeth from that which it hath ercount. Ep. 55 ad Cornel. no. 3. Irenaeus faith, That the Apostles have laid up in the Church all in a rich storehouse, all truth. And wherfore keepeth Whith most jevrous diligence, the Apostles faith and preaching. li. 1 e. 4 & 40. &c. 1 e. 5. It were an infinit thing to recite all the fathers say of this matter, al counting it a most perricious abuduritie to affirme, that the Church of Christ may erre in religion.

Chap. III.

No prophesier that certaine should departing from the Catholike faith, willing Timothee therefore to castigate to the people those articles of the said faith. Therefore to exercise him self in spiritual exercises, to get authority by example of good life, to study, to teach, to increase in the grace, given him by holy orders.

And the Spirit manifestly faith that in the last times certain shall depart from the faith attending to spirits of error, and doctrines of duelles, speaking lies in hypocrisy, and having their conscience seared, forbidding to marry, to abstaine from meates which God created to receive with thanks-giving for the faithful, and them that have known the truth. For every creature of God is good, and nothing to be rejected that is received with thanks-giving. For it is sanctified by the word of God and prayer.

These things propound to the brethren, thou shalt be a good minister of Christ, nourished in the words of the faith and the good doctrine which thou hast attained unto. But fowlish and old vvies fables avoid: and we see plainly by these wordes such abstinence only to be disallowd as condemned the creatures of God to be naught by nature & creation.

Cccc iiiij exercise.
exercite thy self to piety. t For corporal exercise is profitable to the soul; but piety is profitable to all things: having promise of the life that now is, and of that to come. t A faithful falling and vnothie of all acceptation. t For to this purpose we labour and are reviled, because we hope in the living God, which is the Saviour of all men, especially of the faithful. t Command these things and teach. t Let no man contemn thy youth, but be an example of faith, in word, in conversation, in charity, in faith, in chastity. t Till I come, attend unto reading, exhortation, doctrine. t Neglect not the grace that is in thee, which is given thee by prophesying, with imposition of the hands of priesthood. t These things do thou meditate, be in these things: that thy profiting may be manifest to all. t Attend to thyself, and to doctrine: be earnest in them. For this doing, thou shalt "save both thyself and them that hear thee."

ANNOTATIONS
CHA. III.

All Heretics are apostates from the faith.

The old Heretics against Matrimonial

The old Heretics about abstinence from meats.

The Catholikes imputedly charged with the said old heresies.

It is not now an intolerable impudence of the Protestants, who for a small similitude of ideas in the cases of the simple, apply this text to the states of the Church, and the chastisements of
of Priests and Religious. As though either by appointing or vinding some daisies of abstaining from certain meates, the Church or any Catholike man condenmed the laid meates, under the Rechabites Hierom, 15. or the Nazarenes Num. 6. or the Ninivites 2. Kings 1. 16. and 1. Peter 4. 11. commanding, vising, and following a specimen number of fasting daisies. or God him self that in the very beginning, in Paradise, preferred abstaining from the fruit of one certain tree, and after appointed so many fasting in the Law, vules he therefore, condenmed his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawfull causes to forbid some or to abstain from some meates, for obedience, as in Paradise; for signification, as the seven daisies for they had been offered to Idols, as in the Epistle to the Corinthians: for chastening the body and penance, for health alfo, and one only causes are valuable for which the Manichees and other Heretikes abstained.

Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the fonts to marry man to marry, during his vives life: and appointing vvidoes that ferue the Church, is no condemnation to lose vmaried, and not admitting a married woman as well as vvidow, nor that her that nation of maid, alone husbands, as well as her as that hath been married but once: as they charge the Church trinnomic.

For not admitting married persons to the altar, and for forcing them Religious persons Catholikes et cetera, to keep their promis of chastity. No, the holy Church is so farre from condemning them as married, wedlocke, that the honoureth much more then the Protesants, accounting it an holy monier more sumptuous, which they do not, who only use it to lust at the Heathen doe, and not to then the Protestant doctrine.

But it is an old deceitful practice of Heretikes to charge Catholike men with old condemned heresies. The Erychianis slandered the Council of Chalcedon and S. Leo to be Nestorians, and to make two fonts in Christ, because they said there were two natures. Trigletii li. 1. com. Eugubium. Arius charged Alexander his Bishop of Sabellianistime, for anathematizing the vertue of substance in Trinitie. Sertius li. 1. 1. Julius accused S. Augustin of the heresie of Apollinaris. li. 1. com. Julianas. 15. Other heretikes challenged him for condemning marriage. Retract. li. 1. 4. 5. And that our Protestant brasse note the Pros. and much of their good invention, lownian the old Heretikes, their Multer in this point, assert objects as the holy doctors and Catholikes upon this fame place, to be Manichees, and to answer them long condemned meates and marriage, as both S. Hierom and S. Augustine do themselves. And they so by S. Hierom, and S. Augustine do answer, that the Church in doctrine Catholikes do abstain from some Hierem and 3. for ever, and some for certaine daisies, and every Christian man lightly at the 40 daisies of Augustine.

Lent fast: not that they thinke the meates vacillate, abominable, or of no creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences: Hierom li. 1. com. Iunianos. 14. Li. de mor. Cath. En. Hieron. in t. 4. ed Galea. And as for marriage, the said doctors answer, that no Catholike man condenmeth it for valuable, as the old Heretikes did, but only prefereth virginity and continence before it, as a fluate in it fell more agreeable to God and more meere for the Clergie, as S. Augustin against Faustus the Manichee li. 100. 4. and bar. 1. in the name, Apollinis. S. Hierom op. t. 4. & 5. At all this the Catholikes continually set the Adversaries, and they cannot but see it. Yet by accustomed audacity and impudence they beare it out still.

4. With thanks giving. By the most ancient custom of the faithful both before Christ, and sinne, men to bieffle their table and meates, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in hauing the meates hauing where they have no other meates, they should at least bieffle God gifts, and them feiuing with a Pater nother or the signe of the Croff: not only to acknowledge from whom they have their continine sustone, but also to bieffle their meates and sanctifie it. For the Greekes vword vized of S. Paul, by Eclesiasticai viste, vvidow 6. omen meates signifiseth not only thanks giving, but blessing or sanctifying the creatures to be received, being all one with us: Ann. and in English we call it grace, not onely that after meate, which is onely thanks to God, but that before meate, which it is allways a benediction of the creatures, as it is plaine in the prescript and usual forms of grace. For which cause a Priest should ever do it rather then a lay man or any of inferior order in the Clergie. In to much that S. Hieron (ep. 85) reprehended certaine Deacons vvidow he sav say grace or bieffle the meate and the companie, in the presence of a Priest. V. who also recorded in the life of S. Paul the holy Eremite) the great curtesie and humilitie of him and S. Antoine, yielding one to the other the preeminence of bieffling their poor dinner. For to persona.

To bieffle is a great thinke, and a Priestly prerogative, as the Apostle vwrites in, declaring the preeminence of Melchisedec in that he bieffled Abraham. Read the note following.
No creature is by nature, yet one more sanctified than another.

Holy times and places, every thing, devoted to the honour of God, holy.

The beloved of the woman by eating the herb hebetate jubileae. And S. Auguistic. See ch. 12. De ei. 18. (heb. at our meares what large, what vast he hath by meats and drinks and other visible creatures of God, to annoy men: though his power be much less than it was before Christ, but still much desire he hath on all sides to molest the faithful by abusing the things most need and necessary unto them, to their hurt both bodily and Ghoully. For remedying this, this sanctification, which the Apostle speaks of, is very laudable, pertaining not only to this common and more vulgar sanctification of our meats and drinks, but much more (as the propriety of the Greek word vied by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blesting them to Christ's honour in the Church of God, and to man's spiritual and corporal benefits.

For as S. Auguistic writeth li. 2. de poen. merita. c. 25. besides this visible blessing of our daily food, the Carthumens (that is, such as were taught toward Baptism) are sanctified by the signe of the Croife, and the bread (faith he) which he receueth, though it be not the body of Christ, yet is holy, and more holy then the visible bread of the table. He meaneth a kind of bread then halowed, specially for such as were not yet admitted to the Sacrament: either the same, or some like to our holy bread, vied in the Church of England and France on Sundays. And it was a common vied in the primitive Church to blest loaves, and lend them for sanctified tokens from one Christian man to another, and that not among the simple and superstitious (as the Adversaries say) but under this meaning, and with this belief. Id. atid did the same thing with great devotion and high praise, as they themselves, send to S. Auguistic and Alipius, and they to him again, calling them blessings. Read S. Hierom. in the life of Hilason (post medium) how princes and learned Bishops and other of all fortes came to that holy man for holy bread, panem beneficitum. In the primitive Church the people commonly brought bread to the Priests to be halowed. Author op. imp. b. 14. in Ms. The Council of Carthage cap. 14. maketh mention of the blesting of milke, homie, grapes, and corne. See the 4. Canon of the Apostiles. And not onee ducers outer creatures vied at certaine times in holy Churches (tenente, image, or other holy vials) nor in holy water, but also the holy vials of Baptism, that also which is the cheefe of all Priestly blesting of creatures, the bread and wine in the high Sacrifice, be sanctified, for without sanctification, yet (as S. Auguistic affirmeth tradit. 118 in loco) without the signe of the Croife, none of these things can rightly be done.

Can any man nowe maruell that the Church of God by this vwsard of S. Paulus vxpordex by to longer prachise and tradition of the nift fathers of our religion, doth vse their elements and blest them for mans vse and the seruice of God, expelling by the imuart of Chiristes name, the aduentur power from thereunto, according to the auctoritie givem by Chirist, Super uawem damnum, Lpp. 34. vower the Croife, and by praser, which importeth the Aposite here speakes, desire of help, as it were by the vuse of Christ to combat with the Diosel, and to expel him out of Gods creatures, which is done by ho uawm exorcism, and ever begyneth, Adecions neum in monume Domini, as ye vse in the blesting of holy water and the like sanctification of elements. Which exorcismes, namely of children when they come to Baptisme, see in S. Auguistic li. 6. come. Italian. c. 1. & de Ex. dogmat. c. 11. De cap. & sacramet. lii. c. 10. and of holy water, that hath been vved there 12000 years in the Church by the instruction of Alexander the hift, in all Christian countries, and of the force thereof against Diosel, see in the famous huffone in the Theodoreti li. 36. & in Epiphanius bar. 19. Ebionismum. See S. Gregorie to S. Auguistic our Aposite, of the vse thereof in haloring the Idolours temples to be made the Churches of Christ, apud nodum li. 2. 130. hif. Angli. Remember how the Prophets Eliusses appt ed uelk to the healing and purifying of vswter, 4. (erg. 2. howv the Angli.)
Chapter 111. To Timothy.

Angel Raphael vied the line of the 5th to drive away the Diesel. 1 K. 6:38: how Davids harp and The force of Psalmodie kept the evil spirit from Saul, 1 K. 16: how a piece of the holy earth issued such a man's sanctified chamber from the father of Diesel, 1 K. 6:38: how Christ him self, both in Sacer
tures, & out of them, occupied divers sanctified elements, some for the health of the body, some for The holy land, grace and remission of sinners, and some to work miracles by. Set in S. Hierom against Vigilantius Relikes.

2. A holy Relikes term them. In the bifiome of Julianus the Aposlata, how the signet of the Croff: in the Acts (cap. 18) how the name of I. S. S. v. y. and of Paul purturn them to Right.

The name of Fustin his sileus with such examples and groundes of Scriptures and antiquities, and you I. S. S. v.

S. I shall concern the Adversaries caullations and blasphemies against the Churches pratiſles in such things, and further also finde, these sacred vessels and creatures, not only by increase of faith, fervor, and devotion, to purge the impurities of our foules, and procure remission of our daily incommoracies, but the cheefe Ministers of Christes Church, by theiroure authority granted of our Lord, mayooke vno the fame, their bleffing and remission of our venial Remifion of finnes or spiritualt dewees as we see in S. James, remifion of all sinnes to be annexed to the vocation venial sinnes with holy oile, which to the Catholikes is a Sacrament, but to the Protestantes was but a tempo-

I. S. S. r. ananced to ha
eral ceremonial, and to tome of them not of Christes institution, but of the Apheres only. In their loved creature

owne tense therefore they should not make that such spiritual effects should proceede of the res. 

S. Gregorie did commonly fende his benediction and remifion of sinnes, in and vwith such holy tokens as were sanctified by his bleffing and touching of the Apostles. Beshew he his houſeldo in the like highed remembarances of religion. See his 7 booke, epifole 15:6: and a booke, epifole 60. Thus therefore and to the effe-

cts aforesaid the creatures of God be sanctified.

If any man object that this vse of creatures is like coniuration in Necromantie, he must know The difference is, that in the Churches sanctifications and exorcismes, the Diesel be commanded, between the forced, and tormented by Christes vword and by prays: but in the other wicked pratiſles, they be pleated, honoured, and consecrated vrtual: and therefore the frith is godly and according to the Scriptures, both against the Churches, and against the Scriptures.

14. The grace. S. Augustyn declares this grace to be the gift of the holy Ghost giuen unto him by reciting this holy Order, wherefor he was made fitte to execute the office to his own Grace giuen in the Sacramet of the handers. For he speaketh 2 Tim. 1. which is here faid, man imposisitio, vztis imposisitio.

15. With imposisitio. 5. Ambrose upon this place, implieth in the word imposisitio of hands, al the holy action and sacred wordes done and spoken over hym when he was made Priest. Whereby (saith he) he was designd to the worcke, and received anordnance, that he should offer sacrifice in our Lords name vnto God. So both the holy Doctor allude vnto the worders that are said now also in the Catholike Church to him that is made Priest: Jesu poststatum offerente prsens et nomine Domini, quia, Take or receive thou and offer to the living and the dead in the name of our Lord, for the which S. Hierom also (as is noted before) faith, that the ordering of Priestis it, by imposisitio of hands.

Men also are called vtaurors without overa
gano to Chast.

Holy Orders a Sacrament.

In Efa. 4. our Lord, for the which S. Hierom also (as is noted before) faith, that the ordering of Priestis it, by imposisitio of hands and impression of vse.

The practice of the Church giues vs the sense of this place, vvhich the Conte, Contu. 4. a. 4. 5. 6.

In the 6e. 6e. 8. v.

Hows to behoove him self towards yong and old. 9 to beleeve the Churchs oblations upon the wants vtwidower, and two to admit the said Churchen widower under threethree times aid. 7 in differenc to give the waal to the Church. 8 and 19 and 19 in his Conf. 11 in differenc to give the waal to the Church. 12 to be strane in examining by when he gave Os. 10. to be craft, and to remaine sometime of his drinking waal.
Seniour rebuke not: but beseeche as a father: yeong men, as brethren: old vwomen, as mothers: yeong vwomen, as sisters, in al cha-
sttie.

† Honour vvidovves: vvhich are vvid-
dovves in deede. † But if any vvidovv have children or ne-
phewes: let her lerne first to rule her owyne house, and to
render mutual dutie to her parents. for this is acceptable be-
fore God. † But she that is a vvidovv in deede and defolate:
let her hope in God, and continue in obseccrations & prai-
er night and day. † For she that is in deliciouesness, liuing 6
is dead. † And this commaund that they be blamlesse. † But 7
if any man have not care of his owyne, and specially of his 8
domefticals, he hath denied the faith, and is worse then an
insdel. † Let a vvidovv be chosen of no lesse the three score 9
yeres, vvhich hath been the vwife of one husband, † hauing 10
testimonie in good vwores, if she have brought vp her chil-
dren, if she have receiued to harbour, if she have vvashed
the Sainetts feeete, if she haue ministrd to them that suffer
tribulation, if she have folovd every good vworke. -† But 11
the yonger vvidovves auoid. For vhen they shal be "vvan-
ton in Christ," they vvil marie: † "hauing damnation, be-
cause they haue made void "their first faith. † and vwith 13
idle also they leante to goe about from house to house: not
only idle, but also ful of vwordes and curious, speaking
things vvhich they ought not. † "I vvil therfore the yonger 14
to marie, to bring forth children, to be housevviues: to give
no occaision to the adi "vfarie for to speake euil. † For now 15
certaine are turned backe "after Satan. † If any faithful man 16
haue vvidovves, let him minister to them, and let not the
Church be burdened: that there may be sufficient for them
that are vvidovves in deede.

† The priests that rule vvel, let them be esteemed "vvoor 17
thie of double honour: especially they that labour in the
vword and doctrine. † For the Scripture faith: Thou shalt not 18
moosel the mouth to the axe that treadeth oute the come and, The vworke man is
vworthie of his hire. † Against a priest receiue not accucation: 19
but vnder vvo or three vvtnesses. † Them that sinneth, re-20
proe before al: that the rest also may haue feare.
† I testifie before God and Christ I as vvs, and the elect 21
Angels, that thou keepe these things vvirhout prejudice, doing
19 doing nothing by declining to the one part. 
21 Impose hædes
on no man lightly, neither do thou communicate with
22 other mens finnes. Keep thy self chaste. 
23 Drink not yet
wvater: but use a little wine for thy stomake, and thy often
24 infirmities. 
25 to judgement: and certain men they follow. In like maner also good deedes be manifest, and they that are otherwise, can not be hidde.

ANNO TAT I O N S

CHA. V. TO TIMOTHEE.

3. Widowes in deede. S. Ambrose calleth them vidovves and defoliate in deede, that might live, but to make them issue better and more worthie of God, refute marriage, which they know
37. of, and yet they write letters against holy Ambrose, who in fasting and praying intreated God night and day, neuer knowing but one husband. Such professed vidovves then are to be honoured and fuced.

4. Let a vidovve be a virgin. Now he speaketh more particularly and specially of such vidovves as were nourished and found by the obligations of the faithfull & the almes of the Church, and did vvhile some necessarie services about women that were to be professed or baptised, for their instruction and adverting to that and other sacraments, and also about the sick and impotent and vvhile sometime. 

5. Deacons. In the Church of Rome there is one Bishop, 40 Priests, 

6. Deacon. seven Subdeacons, Acologri 42, Exorcists, LeGons, and Othis 52, 

7. Vviddowes together with the poore 110, all which God nouriseth in his Church. See Ep. 5. 

8. The widowes called Diaconisa, 

9. Their office. 

10. And to widowes, who haue had but one husband, whereof many Catholics assure.

11. Apocryph.

D D D D 11 Apocryph.
Apostle in the first chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches reposing generally bigamies or viv vacancies married, must needs much more mean that no such viv vacancies married (should be recusied to holy Orders): and further that as none were admitted to be viv dowers of the Church, that ever intended to marry again, is none should ever be recusied to minster the Sacraments (which is a thing infinitely more, and requireth more pittance, and continuance, then the office or state of the State viv dowers,) that intended to marry again. To intone the body of Christ (faith S. Hierom in Apoll. pros lib. cont. loynem, ep. 20, 26.) is a greater and holier thing then pray, and therefore Priests that must both continually pray and also be occupied about the recusius or ministering the holy Sacrament daily, must live continently.

Fourthly, wee prove that it is not valvavvul to annexe, by precept or the parties promis, single life or chasteis to a whole state or order of the faithful, because the Apostle & the whole Church in his time of writ this clause of the Churches viv dowers, perpetual continuance. Fifthy, we prove hereby that to refuse and not to accept the viv man, or such as viv not lusty single, into the state of viv dowers or holy Orders, is not to condemn or rebuke second marriage, or once & often marrying, with the Manichee according to the doctrine of Diuets, at the Protestant before and then the old condemned Louisiana, do blasphe my the Church; for then did S. Paul allow and teach of viv marriage, as this be two persons much more in the 1st chapter before. Thus loe wee Catholikes confesse & confer the Scriptures & for this meaning we have at the Doctors without exception. What shall then have the Hereticks heret and the Scriptures & the Doctors in the world say to it, in truth they do not expound the word of God, but flee from the evidence of it, some one very & some others also.

And of all others, their extremity and most shameful contumacy is, that the Apostle here forbiddeth not the admission of such viv dowers as have beene viv man, but only that those which have had two husbands at once, which was a very improbable and extraordinary exception before, concerning Bishops and Deacons, c. and as S. Hierom (faith ep. 43.) male viva multis vivarum; but here, that an exception should be made only of such viv dowers that had but one, or two husbands together, which was a thing unlawful and never heard of, is that most intolerable impudence, and contradiction that never came to any viv man's cognition before and yet these their fancies must be Gods vow, and bigamia or bigamia muli against their old manners and use of all viv dowers, be one with Polygamy and Polygamy. They give an example of such viv dowers, in viv women divorced duly from their husbands in the old law. As though S. Paul here took order for the viv dowers only, or that had been such a common cause among the viv others, so that the Apostle needed to take such careful order for it, finally, they let not to say that if the Apostile should be understood to reject a viv dower viv man as sundry times, it were unreasonable & inconvinent to second marriages, which have no more indecency or signe of their inconvinience (fay they) then the first. Thus bold they are with the Apostle and all antiquities.

11. What vow in Christ. V viv dowers vivarum, idie, and viv fedde by the Church, any after husbands, as also Apostate Priests and Supernadventurers marie, specially after they have gotten good Ecclesiastical livings. Which is to waxe vivarum in Christ, or against Christ, uela xipsos. * The Greek vow signifies to cast of the rains or bridle, that is, the bond or promis of continence which they had put upon them.

11. They vow. In the continent of vivarum vivarum or Vivarum (faith S. Augustine) the continence of a greater gift is sought for, which being once delivered, chaseth, and offered to God by vow, is not only dammable to ever after hired or to marriage, but though it is not actually to marriage, only to have the vow to marriage is dammable. Ang. li de bono vivit. cap. 9.

12. Howing damnation. It signifies not blame, check, or reprehension of men, as some to make the fault seeme lesse, will have it: but all judgment or eternal damnation, which is a heu sentence. God grant they may consider their lamentable case. V what a greevous sime it is, see S. Ambrose de virginem lapsum cap. 1 & 8.

13. Their first fault. Al the ancients fathers, that ever wrote commentaries upon this Epistle, Greeke and Latin, as S. Chrysostom, Theodoret, Occumenius, Theophilus, Primalisius, S. Ambrose, Ven. Bede, Haimo, Anselm, and the rest: also all others that by occasion vse this place, as the 4 Council of Carthage ca. 104. and the 4 of Toledo ca. 15. & 3. Athanasius i. de virginiania. & Epiphanius har. 44. & S. Hierom moni, hominum i. i. 7. & 8.

14. In c. 44 Exorb. propo. fromm. S. Augustine in exceeding many places: al these partake the Apostile flies words of the vow of Chastitie or the faith of viv man, made to Christ to continently. What is to brake these first fault, faith S. Augustine: they were vivated, and performed not, in cap. 75. propo. fromm. Again in other place, They brake their first fault, that stand not in vow viv dowers, de sancta virgine c. 35. Again when al the fathers think with him in Carthage Council before named: if any viv dowers, they were made, or viv man were made, have vowed them to God, left their lustful lusts, and under the testament of the Big hop and Chrise have appeared in religious manner, and afterward vse any more to viv marriage, according to the Apostile
CHAP. V.

TO TIMOTHY.

fente they 'll be damned, because they were so bold to make void the faith or promise of Chalcedon which they vowed to our Lord. So faith he and fifteen fathers more in that Council. And this promise of Chalcedon is called faith, because the delites betwixt married persons is ordinarily called holy writers, faith: and the vow of Chalcedon made God joy: and so committed him & the persons so voicing. As it were in marriage, so farre, that if the said persons break promise, they are counted and called in the left alleged Council, God admitter. In the 5th, to the Romans also and often else where, faith is taken for promise or delites. And that is so taken here, the words are trinum facere (to frustrate and make void) do prove, for that termi is commonly said in matier of vow, promise, or compe. Gen. 17. Rom. 39. Why the first

vow breakers make to them vow whom they pretend to marry. So faith S. Augustine li. de bono vidui e. 8. p. 9. and Innocentius 1. op. 1. cap. 11. sa. 1. Come. And this is the only native, evident, and acceptable face to the circumcision of the letter. And the main cution of the Heretics to confute S. Augustines and Pratit's from damnation for their pretended marriages, is frivolous: to wit, that fals faith here signifies the faith of Baptism or Chalcedon. Neither is the profess or to their faith the promise of Chalcedon. But we ake them if this faith of Baptism be broken by marriage or not. For the text is plain that by intending to marry, they break their faith, and by breaking their faith they are damned if they die without repentance. In truth which way so ever they write them selves to defend their sacrilege or pretended marriages, they lose their labour and struggle against their own conscience. See the Scripture of S. Paul meaneth not that

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THE FIRST EPISTLE OF S. PAUL

CHA. VI.

The vow of chastity lawful, possible to be kept, more grateful to God.

Any by which you may easily prove, that chastity is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastisement of men, concupiscence, that it is a thing more grateful to God, then the condition of married persons: for such it should not be required either in the Clergy or in the Religious; finally, that it is most abominable to persuade the poor virgins or other professed to such lascivious words, which S. Augustine toocheth to be worse than adultery, de bon. vid., 4.1.1. Louisiana here, in this point, condemned of old, is called of the Protestants, God's word.

Many good & virtuous Bishops, that have not the gift of preaching and teaching.

I was the first that persuaded the poor virgins to marry, which S. Augustine faileth was too clearly and without question wicked, that it could never infect any Priest, but certaine miserable Nunner. Yea for this strange persuasion he calleth Louisiana a monster, saying of him thus, Li. 5. Retrae. cap. 25. The body Church that is there (at Rome) most faithfully and truly resplendent this monster. S. Hierom calleth the said hieretic and his complices, Christian apocryph., Li. 2. c. 21. v. 19. See S. Ambrose p. 61. ad versellium, et episcopum in iure.

But what would these holy doctors have said, if they had lived in our day and time, when the Protestants go quite away with this vickedness, and call it God's word?

17. In word and doctrine. Such Priests (especially and Prelates are worthy of double, herein, of the more ample honour; that are able to preach and teach, and do take pains therein. Where we may note, that al good Bishops or Priests in those days were not so able to teach as some others, and yet for the ministration of the sacraments, and for visedom and government, were not so innocent as the Bishops and Prelates. For though it be one high commendation in a Prelate, to be able to teach, as the Apostles before noted; yet al cannot have the like grace therein, and it is often recommended by other singular gifts no less necessary. S. Augustine laboured in word and doctrine, Aliupius and Valerian were good Bishops, and yet had not that gift. Pofid. in Ps. Ang. 5. And some times and places require preachers more than other. Al which we note, to discourse the pride of hierarches, that consume some of the Catholic Priests or Bishops, pretending that they cannot preach as they do, with mercenariness and painted eloquence.

18. War. You see how lawful and how holy a thing it is, to take from some mens or drinks, either certain days, or alwayes, as this B. Bishop Timonius did, who was hardly accused by the Apostle to drink a little wine with his vassals in respect of his infirmities. And warke wthal, whereas calumnius and false calumiation it is, that to abstaine from certaine meals and drinks for punishment of the body or devotion, it, to condemn Gods creatures. See an homine of S. Chryslolom upon these vwords, to 10. 5.

CHAP. VI.

Vers. 3. If any teach against the doctrine of the Church absolutely, be done of pride and for lucrum. 11. But the Catholic Bishops must follow vertue, among us an advance to life everlasting and to the glory of Christ.

12. Ye must to command the use, i.e. Finally, to keep most carefully the Catholic Church doctrine, previous mention.

WHSOEVER are servantes under yoke, let them counte their masters vworthis of al honour: left the name of our Lord and his doctrine be blasphemed. But they that have faithful matters, let them not contemne them because they are brethren, but servke the rather, because they be faithful and beloved, which are partakers of the benefice. These things teache and enshort.

If any man teach otherwisse, and consent not to the sound vwords of our Lord and of Christ, and to that doctrine...
CHA. VI. TO TIMOTHEE.

4 &trine vvhich is according to pietie: t he is proude, know-
ing nothing, but langui hing about questions and strife of
vwordes : of vvhich rife enuies, contentions, blasph.
mies, cuit sulpiciens, t conflicts of men corrupted in their
minde, and that are depruiued of the truth, that eseme gaine
to be pietie. t But pietie vvhith sufficiencie is great gaine.
7 t For vve* brought nothing into this vworld : doublet, 
neither can vve take away anything. t But hauing goode, 
and vvhervvith to be couered, vwith these vve are content.
9 t For they that vvil be made riche, fall into tentation & the 
snare of the deuil, & many desires vnprofitable and hurtful, 
vwhich drowne men into destruction and perdition. t For 
the roote of al enuis is couetousnes: *vvhich certaine de-
siring have erred from the faith, and have intangled them sel-
ues in many forovves.
11 t But thou, o man of God, fesethese things: and pursiue 
iustice, pietie, faith, charitie, patience, mildenes. t Fight the 
good fight of faith: apprehend eternal life, t vvhich in thou 
art called and haft confessed a good confessione before many 
vvitnesses. t I command thee before God vwho quic-
keneth al things, and Christ I s v s vwho * gauet testimonie
under Pontius Pilate a good confession: t that thou kepe 
the commandement vwithout spotte, blamelesse vnto the 
comming of our Lord I s v s Christ. t vvhich in due times 
the Bieled & onely Mightie vvil (hevy, the * King of kings 
and Lord of lorde, t vwho only hath immortalitie, and inhab-
eth light not accesible, * vvhom no man hath seen, yea 
neither can see, to vvhom be honouer and empire euerlasting.

Amen.

17 t Command the riche of this vworld not to be high 
minded, nor to trust in the vncertaintie of riches, but in the 
liuing God (vwho giueth vs al things abundantly to enjoy)
18 t to doe well, to become riche in good workes, to glue easi-
to communicate, t to heape vnto them felues a good soun-
dation for the time to come, that they may apprehend the 
true life.
20 t O Timothee, keepe the depositum, avoiding the profane
soulerties of voices, & oppositions of such falsely called knovv-
ledge. t Vvhich certaine promising, have erred about the 
faith. Grace be vwith thee. Amen.
THE FIRST EPISTLE OF S. PAUL

CHAP. VI.

ANNO TATIONS

10. "Languishing:"
Even these be the good disputers of our new S\&\-maisters, and the world hang long-proud to these inconveniences here named, to be the truths of such endless alterations in religion as their unhappy fates have brought forth.

11. "Deposition:" The whole doctrine of our Christianitie being taught by the Apostles, and delivered to their successors, and comming downe from one Bishop to an other, is called the Deposition, as it were a thing laid into their hands, and committed vno them to keep. Which because it is power from hand to hand, from age to age, from Bish to Bish without correction, change, or alteration, is at one with Tradition, and is the truth given vno the holy Bishops to keep, and not to law men. See the notable discourse of Vincentius Lirienesis upon this text.

12. Prophane novelties. No man is to make or to cause to be made new, or false novelties, or to change anything in the scriptures, or to add or take away any thing in the same, for it is not by law, but by tradition, that they are delivered to the Bishops and the Church. Amen.

13. Heretical novelties of words. For if any one be found to be using any thing that is not in the scriptures, or in the multitude of the ancients, he shall be excommunicated, and shall lose his place in the Church, and shall be banished from the body of the Church.

14. The Prophets prophane novelties of words.

Note: The text is a translation of the 1644 English Bible, which is an early and influential English translation of the Bible. The annotations provide commentary and interpretation of the biblical text.
CHA. VI.

TO TIMOTHEE.

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...to avoid the real presence of Christ’s body. There and such like innumerable which they occupy in every part of their faith doctrine, are in the sense that they vice them, all false, captious and deceitful words, and are neminem vobiscum here forbidden.

And though some of the said terms have been by some occasion obiter without it meaning spoken by Catholics before these Hereites arose, yet now knowing the to be the proper speeches of Heretikeis, Chrifti men are bound to avoid them. Wherein the Church of God hath used been as diligent to refuit Novelties of words, as her Adversaries are busy to invent them, for which cause the very have not use to communicate with them, nor follow their fashion and phrase newly invented, though in the nature of the vororess sometime there be no harme. In St. Augustine’s diaries when Christi men had any good befall them, or entered into any man’s house, or met any friend by the way, they used al乡村 to say. Don gratiam. The Donatists and Circumcisions of that time being newformed, forsooke the old phrase and would alwayes say, Lam Den: from which the Catho-

like men did to abhorre (as the said Doctor writeth) that they had as lefe mere a thefte as one that said to them, Lam Den, in thede of Don gratiam. As now ye Catholics must not say, The Lord, but, Our Lord: as vve say, Our Lady, for his mother, not, The Lady. Let vs keep our fore-

fathers vororess, and vve shal easliy keep our old and true faith that vve had of the first Christianas. Let them say, Amendament, abstinence, the Lord Supper, the Communion table, Elders, Ministers, Superintendem, Congregation, so be it, praise the Lord, Morning-Prayer, Evening-prayer, and the rest, as they will: Let vs avoid those Novelties of words, according to the Apostles prescript, and keeps the old terms, Penance, Fasting, Pray, Church, Bish hop, Mauj, Mattan, Euenying, the B. Sacrament, Altar, Oblation, Hift, Sacriey, Madne, Amen, Lam, Palm-Sunday, Christmas, &c. the very vororess will bring vs to the faith of our first Apostles, and condemne their new apologistes new faith and phrases.

40. Falsely called knowledge. It is the propriety of all Hereiteis to arrogate to them false great knowledge, and to condemn the simplicitie of their fathers the holy Doctors and the Church, but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deeper blinding. Such (faith S. Irenazus ii. 5. 17.) as for sake the preaching of the Church, argue the holy 

Proofs of theyselfis, not considering how far more vroress a religione idee is, that a blasphemye and impondent sinner, such as we Hereiteis be. And again Vincentius Lirimenti speaking to the person of Hereiteis faith, Come ye fall and marriabe men, that are commonly called Catholicis, and learn the true faith which hath been bid many ages hereafter, but is remaine and forever of laste, &c. See his whole booke concerning these matters.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO TIMOTHEE.

He chief scope of this second to Timothee, is, to open unto him that his martyrdom is at hand. Which yet be doeth not plainly before the end: preparing first his minde with much circumstance, because he knoweth it would excite him sore, and also might be a sensation unto him. Therefore he taketh of the cause of his trouble, of the verward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, so be ready alwayes to suffer for is, so fulfill his ministrerie to the end, at whom self now had done his.

Veriebre is to certaine, that se was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these vororess Cap. 1: Onesiphorus was not shamed of my chaine, but when he was come to Rome, care-

fully sought me, &c. And of his martyrdom, thou: For I am now ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.
THE SECOND
EPISTLE OF PAUL TO TITUS.

CHAP. I.

With his praise he encourageth him not to be disheartned for his trouble, & (having grace given in obedience to holiness, & knowing for what cause he is perswaded) and memory with the example of Onesiphorus.

AVL an Apostle of Christ by the will of God, according to the promise of the life which is in Christ Jesus: to Titus, my dear son in faith, grace, mercy, peace from God the Father, and Christ Jesus our Lord.

I give thanks to God, whom I serve from my progenitors in a pure conscience, that without intermission I have a memoria of thee in my prayers, night and day, desiring to see thee, mindful of thy tears, that I may be filled with joy, calling to mind that faith which is in thee not tamed, which also dwelt in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. For which cause I commend thee that thou refusest the grace of God, which is in thee by the imposition of my hands. For God hath not given us the spirit of fear, but of power, and love, and a sound mind. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but travaileth with the Gospel according to the power of God, who hath delivered and called us by his holy calling, according to our works, but according to his purpose and grace, which was given to us in Christ Jesus before the secular times. But it is manifested now by the illumination of...
of our Saviour Jesus Christ, who hath destroyed death, 
illuminated life and incorruption by the Gospel: I am appointed a preacher and Apostle and Master of the Gentiles. For the which cause also I suffer these things: but I am not confounded. For I know whom I have believed, 
but I am sure that he is able to keep me unto that day.

† Haue thou "a forme of sound words, which thou hast heard of me in faith and in the love of Christ Jesus. † Keep the good depositum by the holy Ghost, which thy mother and grandmother, and I myself, have delivered unto thee."

† Thou knowest this, that all which are in Asia, be avouched from me: of whom is Philemon and Hermogenes.

† Our Lord gie me grace to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaine. † but when he was come to Rome, he fought me carefully, and found me. † Our Lord grant him to finde me of our Lord in that day. And how many things he ministrated to me at Epheus, thou knowest better.

ANNOTATIONS

CHA. I. 1. Epistle of S. Paul to Tim.

1 Tim. 2, 7. "Faith and love coupled commonly together in this Apostles writings."

2 Tim. 4, 15. "Thus hast a happy and meritorious thing it is to relieve the afflicted for religion, & not to be ashamed of their disgrace, yea, or what miseries so euer."

1. [in thy grandmother.] Though God (hew mercie to many that be of incredulous, hereticall, or irreligious parents, yet it is a goodly benefungion of God to have good education and to have good faithfull predecessors and Catholike parents. And it is a great shame to forsake the faith of our fathers that be Catholike, or contrary to our education in the Church to follow strange doctrines, abandoning not only our natural parent faith, but the auctent faith and belief of all our predecessors for many hundred yeares together. And it to follow the faith of mother and grandmother, namely, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more it is now laudable to cleer full to the faith of so many our predecessors and ages, that continued in the same Christian religion which they have received.

Our Protestants in their great wisdom laugh at good simple men when they talk of their fathers faith. But S. Hierom. I am a Christian, faith be, and born of Christian parents, and carry the same in me as in my forefather. And againe ep. 65. c. 3. Unto this day the Christian world hath been without idolatrie, that faith which I hold fast being an old man, wherein I was borne a child. And the holy Scriptures sweer often to cherish to our fathers. As he thy fathers, and therewith I am content, my ancenstors, and they trusted it on. And againe. Our fathers was therewith reueed unto us. And commonly the true God is called the God of the faithful, and of their forefathers. Dom. 2, 5. And fals gods and new doctrines or opinions be named. Nevertheless, such as all our fathers were not so. Dom. 52. Finally S. Paul both here and often els allaceth for his defense and commendation, that he was of faithful predecessors. And it is a case that Heretikes can not lightely bragge of, no one is commonly dunoing to long without intermission, that they can have many predecessors of the said faith, which is 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 comfort to all Christians, that every of their good deeds and sufferings for Christ and al the worldly losses sustained for defense or confession of their faith, he extant with God, and kept as depositum, to be repaid or received againe in heaven. Which if the worldlings beleeved or considered, they would not so much marvel to see Catholike men so willingly to lose land, libertie, credit, life and al for Christs sake and the Churchs faith.

† Great comfort The Apostles did setd downe a platforme of faith, doctrine, and phrase of Catholike speech and preaching, and that not so much by writing (as here vewe) as by word of mouth; to vowe he reehereth Timothie over and above his Epistles vnto him. And howe prudently Christ...
THE SECOND EPistle of S. PAUL  
CHA. II.

We must speake as doth Doctor note of Waters, eclusa Roy, the mysteries and
in Catholike terms, since the certaine rule, left by Moses labours
of freolds, of Things, of the things, and so are signified by the same, the Necessitie, effidence,
Confessional, Transubstantiation, Matter, Sacraments, and such like, be verba sacra (as the
and former of the Apostles beheld) founds, given to express certaine great truths in religion, partly by the
Apostles and first founders of our religion under Christ, and partly very aptly inuited by holy
Councils and fathers, to expresse as neede as could be the high perfect or无不perfect verities of
some points, and to stoppe the Heretiques audacious and inuention of new waterds and profane
speaches in such things, vvhich the Apostle varneth Timothee to avoid 1 Ep. 6, 10, and 2 Ep. 1, 16.
See the Annotations ther.

Relievers of our Lord, To have this prayer of an Apostle, or any Priest or poore Cath. man so
relieved, giueth the great hape at the day of our death or general judgments, that can be:
it is worth the landes, honours, and riches of the world.

CHA. II.

He exhorted him to labour diligently in his office, considering the reward in Christ, and
his dismission of them that despise vs. 14. Not to contend, but as a humane brother: neither
be to be moved to see some subdued, considering that the self contains Catholikes, and that in the Church be of al sortes. 14. To ve thy shin to pleas and desire.

HOV therefore my sonne, be strong in the grace which is in Christ 1 Es 6 vs. 9 & the things vvhich thou hast heard of me by many witnesses, these comend to faithful men, vvhich shal be fit to teach others also. 9 Labour thou as a good soulier of Christ 1 Es 6 vs. 10. No man being a soulier to God, intagleth him self with secular business: that he may please him to whom he hast approved him self. 10 For he also that strueth for the maisterie, is not crowned vnlesse he strueth lawfully. 11 The husbandman that laboureth, must first take of the 6 frutes. 11 Understand vvhast I say: for our Lord vvil giue thee in al things understanding. 12 Be mindful that our Lord vvil iustly rise againe from the dead, of the seede of David, according to my Gospel, vvnerein 1 Es 6 vs Christ is risen againe from the dead, of the seede of David, according to my Gospel. 13 Wherein 1 Laboure 9 even vnro bandes, as a malefactor: but the word of God is not tied. 13 Therefore: I sustaine al things for the elect, that they also may obtaine the saluation, vvhich is in Christ 1 Es 6 vs, vvhich heavenly glorie. 14 A faithful saying, For if vve be dead vvhith him, vvhil liue also together. 14 If vve shal 12 sustaine, vve shal also reigne together. 15 If vve shal deny, he shal vvill deny vs. 15 If vve beleue not: he continueth to 13 faithful, he can not deny him self. 15 These things admonish: 14 testifying before our Lord.
TO THOMAS.

Contend not in words, for it is profitable for nothing.

but for the subversion of their hearts. * Carefully provide to present thyself approved to God, a workman not to be confounded, * rightly handling the word of truth.

But profane and vain-speaking avoid: for they do much harm.

of whom is Hymenæus and Philetæus: * who have erred from the truth, saying that the resurrection is done already, and have subverted the faith of some.

But the sure foundation of God standeth, having this seal, Our Lord knoweth, who he is, and let every one depart from iniquity that nameth the name of our Lord.

in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and certain in deede vnto honour, but certain vnto contempt. * If any man therefore thinketh himself from these, he shall be a vessel vnto honour, sanctified & profitable to our Lord, prepared to every good work.

But youthful desires flee: and pursue justice, faith, charity, and peace with them that infect our Lord from a pure heart. * And foolish and unlearned questions avoid, knowing that they engender brawls. * But the servant of our Lord must not wrangle: but be mild toward al men.

apt to teach, patient, * with modesty admonishing them that resteth the truth: left somet ime * God give them repentance to know the truth: * and they recover them selves from thine enemy.

A N N O T A T I O N S

CHAP. II.

4. No man being a foolhardy.] First of all, the Apostle (1 Cor. 7.) maketh marriage & the needful cares, solicitudes, and distractions thereupon ever depending, special impediments of all such as should employ them selues wholly to Gods service, as Bishops & Priests are bound to do. He that is wise a wife (faith his) is careful for the world, how to pleas his wife, and is distracted or condemn'd. 1 Cor. 7.

Secondly, the præstif of Physicke, merchandize, or any other profane faculite and trade of life to gather riches, and much more to be givn to hunting, hunting, gaming, chevres, curiously, or the like pastimes, is here forbidden.

Thirdly, the heretiques of Princes and manifold base offices done to them for to obtain dignities and promotions, are disagreeable to Priestly functions, nor to be their chaplains for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to lay Downe sinners vnto them, and such other spiritual duties, for all such heretices done to principal persons born of the Clergie and Laine, be godly and correspondent to Priestly vocation. As also something of Princes and Commonwealthes in civil causes and matters of state, in making peace and quietness.

What secular affaires do not agree nor consist with spiritual mens function.

How spiritual men may serve secular Princes: & deale in civil causes.
among the people, by deciding or compounding their controversies, and all such like affairs tending to the honour of God and good of men, and to the vindication of true religion, when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be abundantly recompensed by the necessary duties done for the general good of kingdom or Country: all such things (I say) be lawful and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustine’s book De opere Monasticorum c. 27. &c. Posid. in cist. c. 19.

16. Rightly, the Scriptures or challenge of the word of God is common to Catholikes and Heretikes, but all is in the handling of them: these latter handle them guilefully, adulterating the word of God, as else where the Apostle speaketh: the other sincerely after 1 Cor. 2 the manner of the Apostles and doctors of Gods Church. Which the Greek expresseth by a significant word or cutting a thing straight by a line. ἀπέκτασιν.

17. Proleps. The snares, preachings, and writings of Heretikes be pernicious, disastrous, and creeping like a canker: thence Christian men must never heare their sermons nor read their books. For such men have a popular way of taksie whereby: the unlearned, and specially women, under which sinne, are easily beguiled. Nauisina s iæ εἰρετον (S. Hierom) as whole valuable and rolling long to decease the rude people, which admire uncertain things they understand not. Ep. 2. ad Napep. c. 12.

20. In a great house the word meaneth not that Hymenaeus and Philetus (of whom he spake immediately before) or other heretiques, be properly within the Church: as Catholike men are, though useless sinners: but that such men who for the punishment of their times become heretikes, were before they fell from their faith as veselas of contention, without the Church. Yea and often also after they be feuered in hart and in the sight of God, so long as they stand in external profession and use of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of themselves, nor cast out by the governors of the Church; so long (we say) they be after a sort in the Church: though properly and in deed they be out of the compass of Gods house. Many of those that are openly feuered in the Sacrament, Serueice, and communion, there is no question but they are out of the Church.

21. Cleanse them self. I. Man then hath his own to make him self a vessel of salvation or damnation: though salvation be attributed to Gods mercy principally, the other to his own judgment: neither of both being repugnant to our free will, but working with and by the same, all such edicts in to his providence and our desires be agreeable.

CHAP. III.

The prophecies of Heretikes to come. 6 and must contain them also for such, hidding them to amass them. 10 and (verus in e eo perspectio nefas est us) to assume censurees in the Catholike doctrine, lest because of his Master (S. Paul hum self) 15 and also because of his own knowledge in the Scriptures.

ND this know thou, that in the last days shall approche perilous times. And men shall be louers of them selves, covetous, haughty, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, without affection, without peace, accusers, incontinent, vnmerciful, vwithout benignitie, traitours, stubburne, puffed vp, and louers of voluptuousenes more then of God: having an appearance in deede of pietie, but denying the vertue thereof. And these avoid. For of these be they that craftely enter into houfes: and leade captive feely vwomen laden vwith sinnes,
CHAP. III.  TO TIMOTHEUS.

7 finnes, whicre are ledd by than divers desires: alwayes learning, and neuer attaining to the knowledg of the truth.

8 But as you recapt and Mambre resifed Moyles, so these also resift the truth, men corrupted in minde, reproued concerning the faith. But they shall prosper no further; for their folly shall be manifest to all, as theirs alfo was.

9 But thou hast attained to my doctrine, institution, purpose, faith, longanomity, love, patience, perfections, passions; what manner of things were done to me at Antioche, at Iconium, at Lystra: what manner of percutions I sufforred.

10 And our Lord delivered me. And all that shall live godly in Christ Jesus, shall suffer percution. But uther men and seducers shall proffer to the foolish erring, and drawing into error. But thou, continue in these things whicr thou hast learned, and art committed to thee: knowing of whom thou hast learned: and because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ Jesus.

11 All Scripture inspired of God is profitable to teach, to argue, to correct, to instruct in justice; that the man of God may be perfect, instructed to every good vvoke.

ANNOTATIONS CHAP. III.

1. Men should be. At these wordes Cyprian expoundeth of such as by pride and disobedience resist God's truth, and no faithful man. Faith he, that keepe him in mind our Lordes and the Apostles admonition, maruel if he be in the later times some proud and stubburne followes and the enemies of God's truth, goe out of the Church or impugne the same: when both our Lord and the Apostle foretold vs that such should be. Cyp. ep. s. 3. 31.

2. Womanes. Womanes with finnes, are for such their deverieings, and through womanes easily the frame of their fuses, more subject to the heretiques, then men: the enemies attempted, as he did in the fall of our first parents, by them to overthor women. Jer. 31. Herein woman he is, hapter of Jeremias. Where he addeth that every heretic is full broched proper guilme or cunning for gluttony and belly-cheere.

3. Fully manifest. Here heretiques in the beginning seeme to have some thew of God, The folly of God, the punishment of men finnes permitting them for some vloe in some persons. Here is also in places to presume: but in some time God doth correct them, and openeth the eyes of men to see their decees: in such manner that after the first brunt they be maintained by force rebeth. One, a wife men in manner being their faith lesse, though for troublull the state of such common weares wher vauncet they have beene recevued, they cannot be loudly exserted.

4. All that resift. All holy men suffer one kind of percution or other, being greeued. Percution and noted by him, soe on way or another. But not all that suffer percution, be holy, as is manifest: but in a hurch, and Cypriotes persecute heretiques, and be persecuted of them against, as Augustine often declarith. See ep. 48.

5. Proper. Though heretiques and he authors or them be after a while discovered, by little and little to be taken generally of the honest, discrete, and men careful of their owne salvation.
The great profit of reading the Scriptures.

The Heretikes foolish argument: 
Al Scripture is probable, ergo only Scripture is necessaric & insufficient.

The Epistle for holy Doctors, and for S. Dominike Auguft. 4.

1. The martyrdom of saint is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effects both in the particular, and in others that are partners of the martyrdom as of a sacrifice, which saith it hath by a metaphor.

Teftifie before God and Iesus Christ, whoso shall judge the living and the dead, and by his aduent, and his kingdom: 
\[\text{t} \text{ Preach the word, vrgie in season, out of season, reprove, beseche, rebuke in al patience and doctrine.} \]
\[\text{t} \text{ For there shall be a time when they shall not bear sound doctrine: but according to their owne desires they shall heape to them felues maisters, hauing itching ears, and from the truth certes they shall avert their hearing, and it shall be comuerted.} \]
\[\text{t} \text{ But be thou vigilant, labour in al things, doe the vworke of an Euangelist,} \]
\[\text{fulfil thy ministerie. Be sober.} \]
\[\text{t} \text{ For I am euene now to be fatysfied: & the time of my resolutio is at hand.} \]
\[\text{t} \text{ I haue fought a good fight, I haue consummate my course, I haue kept the faith.} \]
\[\text{t} \text{ Concerning the rest, there is laid vp for me a crovvne of righteous, which our Lord shall render to me in that day, a instinct judge:} \]
CHA. III. TO TIMOTHEE.

iudge: and not only to me, but to them also that love his coming. 

† Make haste to come to me quickly. † For Demas hath left me, loving this world, and is gone to Thessalonica: Creseics into Galatia, Titus into Dalmatia. † But Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. † But Tychicus I have sent to Ephesus. † The cloak that I left at Troas with Carpus, coming bring with thee, and the books, especially the parchement. † Alexander the Coppersmith hath deceived me much evil, our Lord will reward him according to his works: † whom do thou also avoid, for he hath greatly resiled our words. † In my first answer no man was with me, but al did forsake me: be it not imputed to them. † But our Lord stoode to me, and strengthened me, that by me the preaching may be accomplished, and all Gentiles may hear: and I was delivered from the mouth of the lion. † Our Lord hath deliered me from al evil worke: and all saue me unto his heavenly kingdom. to whome be glory for ever & ever. Amen.

† Salute Prisca and Aquila, and * the house of Onesiphorus. † Epaetus remained at Corinth. And Trophimus I left sick at Mileum. † Make haste to come before winter. Eubulus and Pudens and * Linus and Claudia, and al the brethren, salute thee. † Our Lord be with thy spirit. Grace be with you. Amen.

ANNOTATIONS
CHA. III.

1. There shal be a time.] If ever this time come (as needes it must) that the Apostles foretold now it is undoubtedly, for the prophecies fall so suit in every point upon our new Maiters and their Disciples, that they may seeme to be pondered out, rather then prophesied of. Neuer were there such delicates: Doctores that could so pleasantly (as) and so sweetly chie the itching ears of their hearers, as these, which have a doctrine framed for every manes phantastic, lust, liking, and desire, the people not to sate crying, Spera placetia, things that please: but the Maiters as fait warranting them to doe placetia.

8. A crowne of suffice.] This place comminneth for the Catholikes, that al good worke done by Gods grace after the first incubation, be truly and properly memorious, and fully worth of eternall life: and that they whom heauen is the due and will flippend, crowne, or recompence, which God by his lustic oweth to the persons so working by his grace, for he rendereth or repaeth euene as a lust hugge, and not onely as a mercifull euere. and the crowne which he paith, is not onely of mercies or sauiour or grace, but also of suffice. It is his mercifull sauiour ann grace, that yee worke yee, & memme euene: it is hiswtlic, for those merites to give yee a crowne correspodent in heauen. 5. Augustine upon these worke of the Apostles, exprhyth both bravely thus, eternitie.
THE ARGUMENT OF THE EPISTLE OF S. PAUL
TO TITUS.

Hat Titus was a Gentile, and not a Jew, and that he was in S. Paul's stead, as the least of the 14., one after his conversion, so before, ye understood by the Epistle to the Galatians c. 2. And then he continued with him to the very end, appeared in the second to Timothy c. 4, where he makes mention, that he sent him from Rome into Dalmatia, where him self was shortly after to be put to death.

And therefore although S. Luke never name him in the Aitans, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: For the very like thou seest to go into Macedonia. Acts, 16. For S. Paul also oftentimes of Corinth, especially the writing of his 1 Thess. 2:12 to the Corinthians (which is not contenbut of 2 Thess. 1:7) by occasion whereof he makes him much and honorable mention of him in the said second Epistle c. 2, c. 7, and again he heareth him with the same Epistles, both times about great matters: so that no doubt he was even then also a Bishop, and receiveth accordingly of the Corinthians, with fear and trembling. 2 Thess. 5:15. But the same is plainer in this Epistle to him self c. 1. v. 5. Where the Apostle saith: for this cause I left thee at Crete, &c. By which word it is manifest also, that this Epistle was not written during the time of the Aitans (being that mention there is of S. Paul's being in the isle of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble to Christ, as is evident by these words: When I shall send thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to wint. Tit. 3.

Therefore be instructed him (and in him, all Bishops) much like as he doth Timothy, whose qualities he must require in them that he may make priests and Bishops, in what sort to preach, and to teach, to the use of men, to commend good works to them: Finally, him self to be their example in all good.
THE EPISTLE
OF PAUL TO TITUS.

CHAP. I.

Of those qualities the Priest and Bishop must be: namely learned, considering the
judicial sentences of that time. That the Creteness must be roughly used, so
have them continuous joured in faith.

A V I. the servant of God, and an Apo-
stle of Jesus Christ according to the
faith of the elect of God and knowledge
of the truth: which is according to pie-
tie, into the hope of life everlasting,
which he promised that lieth not, God,
* before the secular times: but hath
manifested in due times his word in preaching,
which is committed to me according to the precept of our Saviour God:
† to Titus my beloved sonne according to the common faith,
grace and peace from God the father, and Christ Jesus our
Saviour.

† For this cause left I thee in Crete, that thou shoul-
dest reforme the things that are wanting, and shoul-
dest ordaine priests by cities, as I also appointed thee:
† * if any be without crime, the husband of one wife, ha-
ing faithful children, not in the accusation of riot, or not
obedient. † For a Bishop must be without crime, as the
steward of God: not proud, not angrie, not guievd to vvine,
no striker, not courteous of filthy lucre: but guievd to hos-
pitalitie, gentle, sober, ioft, holy, continent: † embracing
that faithful word which is according to doctrine, that he
may be able to exhort in sound doctrine, & to reprove them
that gainsay it.

† For there be many disobedient, vaine-speakers, and se-
ducers, especially they that are of the Circumcision. † vwho
must
THE EPISODE OF S. PAUL

must be controlled. who subvert whole houses, teaching the things they ought not, for filthy lucre. | One of 12 them said, their own proper prophet. The Cretians always left, naught to beat, sensual beards, foolish, belly's. | This testimonie is true. For 13 the which cause rebuke them sharply, that they may be found in the faith. | not attending to lewd fables, and 14 commandments of men anointing them fetuses from the truth. | * All things are clean to the clean: but to the polluted and to the insidels nothing is clean: but polluted are both their minde and confidence. | They confesse that 16, they know God: but in their workes they deny, whereas they be abominable and incredulous and to every good worke reprobrate.

ANNOTATIONS

CHAP. I.

1. Ordinance Priest. | Though Priests or Bishops may be nominated and elected by the Princes, people, or Patron's of places, according to the will of the time and discretion of Counsels and fashion, yet they can not be ordered and consecrated but by a Bishop who was him self rightly ordered or consecrated before, at this Titus was by S. Paul. And here it is made that he did not only consecrate them whom the people had elected before, but him himself also made choice of the persons, no mention being here made of any other election popular. Which though it were long vied in the primacies of Church, yet for divers causes and specially for continual tumults, partialities, and disorders, which S. Augustine much complained of in his time, was justly taken away, and other better means of their designation appointed. See Gene. Lodov. cap. 12. 13. S. Aug. de adult. coming, li. 2. 24. Ep. 110. And Porph. in vasa Ang. a. 8.

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and so no inferior Priests or other persons, it is plain by the Apostolike praditie set downe in the Sentences, namely in the Ades, and in the Epistles to Timothee and Titus. And S. Hierom, vpxo ferme unto him to say that in the primitive Church there was no great difference between a Bishop and Priest, yet he ever exceptly giveth holy Orders, which prescience he ascribes to Bishops only, op. 84. as he doth also Confirming the Baptised by giving them the holy Ghost through imposition of hand and holy Chrisme. Dis. cont. Lucifer, c. 4. Note also that Aetius was of old condemned of heretike, for holding that there was no difference betwixt a Priest and a Bishop. Episc. lib. 75. Angul. lib. 55. Note lastly the fraudulent translation of the Heretiques ariane, earning for Priest (which here is evident to be a calling of Order and office) abus., saying. That those ordines Elders, which in our vulgar tongue signifieth the age, and not the office properly: and all this for hatred of Priests.

2. Offic. of Poor. | To that which is laid upon the like vwords 1 Tim. 5. 4: add this testimonie of S. Epiphanius li. 10. 20. certes, barbas in fin. Holy Priesthood, faith he, for the most part proceeds of Virginities, and of not of virgins, yet of them that live a holy or single life. But if the single and sole persons judge not to the Minisfere, of such as continue from their virgins, or after once marrying remains virgins. For, Orders, and the Bishop, those that have been married, to ane was lawful to take to ane Priesthood. If you will to see the causes of that, why the Bishop doth forbid them that are to be Priests, and conversation required of the Clerge, i.e. the same author li. 2. 1. here, 59. S. Ambrose li. 1. Off. c. 19. and upon 1 Tim. 1. 5. Augustin. de bono Condition. c. 18. S. Hierom op. 50 c. 5 ad Pammachiusum, and against Lousian li. 1. 19. S. Iev. op. 87. and other ancient authors.

The notable

And if the judicious reader peruse at antiquitie, he shall finde al notable Bishops and Priests of both of God's Church to have beene single, or continent from their virgins, if any were married before Thumet, that they came to the Clergie. So was S. Paul, and exhorteth al men to the like. 1 Cor. 7. 7. Sovervtr 1. 4. Giuuly at the Apostles after they folloved Chun, as S. Hierom vpxo thereth, affirming that our Lord loved from virges.

John
V T doe thou speake the things that
become sound doctrine. t Old men
that they be sober, chaste, wise, found
in the faith, in love, in patience. t Old
women in like maner, in holy attire,
not as speakers, not given to much
wine: teaching vvel, t that they may
teach the yong women wisdom, to
toue their hub bands, to toue their
children, t wise, chaste, sober, having a
care of the house, gêle, subjëct to their hub bands, that the vword of God be not
blasphemëd. t Yong men in like maner exhort that they be
sober. t In al things behave thyセル an example of good
workes, in doctrine, in integritie, in grauitie, t the vword
sound, irreprehensible: that he vwhich is on the contrary part,
may be afraid, having no eui to say of vs. t* Servants to
be subjëct to their masters, in al things pleasing, not gain-
lying: t not defrauding, but in al things behaving good
faith, that they may adorne the doctrine of our Sauior God
in al things.

For the grace of God our Sauior hath appeared to
an men: t intruding us that denying impieties worldly
desires, vve liue soberly, and justly, and godly in this world,
t expecting the blessed hope and: aduent of the glory of the
great God and our Sauior Iesus Christ, t vwho gave 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 to
the first Maife
on Christmas
day, and vpon
the Circumc.
ion of our
Lord.
THE EPISTLE OF S. PAUL

Chap. III.

To teach them obedience unto Princes, and modesty toward all men, considering that we also vvere they, as God of his goodness brought us to Baptism. To teach good works, and to avoid vain questions; 10 and obvminitie Heresies.

DMONISH them to be subject to Princes and Potestates, to obey at a word, to be ready to every good work, to blaspheme no man, not to be litigious, but modest: having al mildenes toward all men. For we also vvere sometime wise, incredulous, erring, serving diverse desires & voluptuousnesses, living in malice & envy, odiose, hating one another. But vwhen the benignitie and kindness toward man of our Saviour God appeared; not by the 5 vworke of justice vwhich vve did, but according to his mercie he hath fauced vs: by the lauer of regeneration and renovation of the holy Ghost, vvhom he hath povvred vpon vs abundantly by I s vs Christ our Saviour: that being justified by his grace, vve may be heires according to hope of life everlasting.

* It is a faithful saying, and of these things I will have thee anouch earnestly: that they vvhich beleue in God, be careful to excell in good vworke. These things be good and profitable for men. But foolish questions, and genealogies, and contentions, and controversies of the Law ye avoid.

For they are vnprofitable and vain.

* A man that is an heretike after the first and second admoition avoid: knowing that he that is such an one, is subverted, and sinner, being condemned by his ovn judgement.

Vwhen I shall send to thee Artemas or Tychicus, haste to come vato me to Nicopolis, for there I have determined to wwinter. Set forwvard Zenas the lawryer and Apollos carefully, that nothing be vwanting to them. And let our 14 men also learn to excel in good vworke to necessarie ves: that they be not vnfruiteful. Al that are vvith me, salute thee:
ANNOTATIONS

CHA. III.

THE EPISTLE OF PAUL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemon's servans, who were a Catholic, he sends him a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might, by commandment, be sent rather requesting that he might forgive him, and receive him as he would Paul in slavish service, and also he hopes to come unto him.

PAUL
AVL the prisoner of Christ Jesus, 1 and brother Timothee: to Philemon the beloved and our coaditor, 2 to Appia our dearest sister, & to Archippus our fellow-loudiar and to the church which is in thy house. 3 Grace to you and peace from God; 4 our father, and our Lord Jesus Christ.

I give thanks to my God alway making a memorie of thee in my prayers, 5 hearing thy charitie and faith which thou haist in our Lord Jesus, and of thy charitie: 6 that the communication of thy faith may be made evident in the agnation of all good that is in you in Christ Jesus. 7 For I have had great joy and consolation in thy charitie, because the bovvels of the fainthes haue beene reseed by thee brother.

For the which thing having great confidence in Christ Jesus to command thee that which pertaineth to the purpose: 8 for charitie rather I beseeche, wherefore thou art such an one, as Paul being old and now prisoner also of Jesus Christ. 9 I beseeche thee for my sonne whom I haue begotten in bandes, * Onesimus, 10 who hath been sometime unprofitable to thee, but now profitable both to me & thee, 11 whom I have sent backe to thee. And 12 receive him as mine ownne bovvels. 13 Retaine with me, that for thee he might minister to me in the bandes of the Gospel: 14 but without thy counsel 15 I would doe nothing: that thy good might be not as it were of necessitie, but voluntarie. 16 For perhaps therefore he departed for a season from thee, that thou mightest take him againe for ever. 17 Now not as a servant, but for a servant, 18 a most deere brother, especially to me, but how much more to thee both in the flesh and in our Lord? 19 Therefore thou 20 take me for thy fellow: receive him as my self. 21 And if he hath hurt thee any thing or is in thy dette, that impute to me. 22 I Paul haue written vvith mine owne hand: 23 I wyl repay 24 it: not to say to thee, 25 that thou owest me thine owne self also. 26 Yea brother, God graunt I may enjoy thee in our Lord. Refresh my bovvels in our Lord. 27 Trusting in thy obedience I haue written to thee, knowing that thou v wilt
TO PHILEMON

22. vvil doe aboute that also vwhich I do say. And wthal pre-
uide me also lodging. For I hope by your prayers that I shall
be giuen to you.
23. And there salute thee Epaphras my fellowv-prisoner in
25. coadiutors. And the grace of our Lord Iesus Christ be with
your spirit. Amen.

ANNOT.

5. Turned al the saints.] The Apostle stickeith not to say, Charitie and faith in Christ
and al his Saints, which our captious Adversaries count in Catholike men speeches and
writings, very absurd, feining that in al such we make no difference betwixt the love we
beare to Christ, and the love we owne to our neighbours: betwixt the truth or beleefe we
have in God, and that which we have in his holy Saints. Malice and convention doth so
blinde al Heretikes.

THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO THE
HEBREWS.

Hat the Hebrewes were not all the Ieroves, but
only a part of them, it is manifest. 
All. 6: vwher the
primisine Church of Hierusalem, although so
consisted of Ieroves only, as vwe reade 
All. 2: ye is said to consist of two fortes, Greciues 
Hebrues, 
vwhich againe is manifest Phil. 3. vhere S. Paul
comparing himself with the Judasical false-Apostles,
faith, that he also is an Hebrue of Hebrues. 
Finally, they seeme to have been those Ieroves 
vwhich were borne in Ieruse, vwhich for the most part dwel-
led also there. Therefore to the Christian Ieroves in Hierusalem and in the rest of 
Ierusalem, S. Paul writeth the Epistle, out of Ierusalem. saying therewith, The brethren
of Ierusalem salute you. Heb. 13. By vwhich words, &c. by these other in the same
place, Knovv vour brother Timothee to be dimissed, vwith vwhom (if
he come the sooner,) I vvil see you, it is evident, that he vwrite this, not
only after he was brought prisoner to Rome, vwherewith S. Luke endeth the Acts
of the Apostles; but also after he was see al Observe there againe.

Many caniues are gien of the Doctors, vby writting to the Ieroves, he doth
not pass his name in the beginning, Paul an Apostle &c. as he doth lightly in
Gesu his
his Epistles to the Churches and Bishops of the Gentiles. The most likely cause is, for that he was the preacher and Apostle and Master of the Gentiles. And against in another place he saith, that himself was appointed the Apostle of the 1. Tim. 2. Gentiles, as Peter of the Levites. Gal. 2. Only S. Peter therefore writing to the Levites, saith this file: Peter an Apostle of I. Th. v. 1. Christ &c. because 1. Pet. 2. he was more peculiarly their Apostle, as being the vice of Christ, who was also himself with more special the minister of the Circumcision. Isa. 42 (as his Rom. 10. self-speaketh) not sent but to the Sheep which were lost of the House of Israel. Matt. 15.

Yet was Christ head of the Gentiles also. So likewise S. Peter, not withstanding his more peculiar Apostleship over the Jews.

The Argument of the Epistle. Paul himself doth tell us in 1. Thes. v. 2. vovores, calling it verbum festivum, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorts them to take great comfort and confidence in their manifold tribulations sustained of their own countrymen the Levites, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. v. 14. Those persecutions then of the obstinate incredulous Levites their countrymen, was one great temptation unto them. An other temptation was, the persuasions that they brought unto them out of Scriptures, to cleanse unto the Law, and not to be in use in Lev. v. 5. the dead man.

And whereas the Levites did magnify their Law, by the Prophets, and by the Angels by whom it was given, and by Moses, and by their land of promise, into which Joseph brought them, and by their father Abraham, and by their Aaronical or Levitical priesthood and sacrifices by their Tabernacle, by their Testaments: so verily, that our Lord Jesus, as being the natural image of God, passeth incomparably the Prophets, the Angels, and Moses: so the Rest or Quintes ro which God promised, was not in their earthly land, but in heaven: that his figure Melchisedec passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament far passed theirs. In all which he is sooner often as these three marks: so take away the scandal of Christ's death, by giving them sundry good reasons and testimonies of it: to turn their minds from visible and earthly promises (so verily only, the Levites were wholly bent) to invisible and heavenly; and so infuse that the Ceremonies should have ceased, the time of their correction by Christ being now come.

The Epistle may be divided into these parts: the first, Of Christ's Excellency above the Prophets, Angels, Moses, and Joseph: c. 1. 2. 3. v. 4. The second, of his Priesthood and Excellency therefore above the Priesthood of the Old Testament: c. 5. unto 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 HEBREWS.

Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that upon a false private persuasion of their own, that S. Paul was not the author of this Epistle, Heretical correction.

* In the Latin, In old time there was some dispute who should be the writer of it, but then, when it was no longer doubted whether it were Canonical Scripture at all, afterward the whole Church (by which alone we know the true Scriptures from other writings) held it and delivered it, as now is S. Paul's. The Epistle to the Hebrews.

Chap. I.

God spake to their fathers by the Prophets; but to them himself by his Sonne, incomparably pasteth all the angels.

1. DIVERSELY and many vvaires in times past God speaking to the fathers in the prophets; 1st. last of all in these days hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. * Vwho being the * brightnesse of his glo-

2. rie, and ** the * figure of his sub-

3. stance, & carrying al things by the vword of his povery, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: * being made so much better then Angels, as he hath inherited a more excellent name above them.

4. * For to vvhich of the Angels hath he said at any time, Thou art my sonne, to day have I begotten thee? and againe, I will be to him a father, and he shall be to me a sonne. * And vvhich againe he bringeth G g g g.

5. G g g g.
in the first begotten into the world, he faith, and "let all the Angels of God adore him. ' And to the Angels truly he faith, He that 7 madeth his Angels spirits, and his ministers, a flame of fire. ' But to the 8 Sonne. Thy throne, 6 God for ever and ever; a rod of equity, the rod of thy king- 9 dom. 'Thou hast loved justice, and hatest iniquity; therefore thee, God, thy 10 God hath anointed with the oil of exaltation above thy followers. 'And, 11 thou in the beginning to the world didst found the earth: and the workers of thy 12 bands are the beasts. 'They shall perish, but thou shalt continue: and they 13 shall al ways be on the earth. 'And as a vesture shalt thou change them, and 14 they shall be changed: but thou art the same, and thy years shall not fail. 'And 15 But to whom of the Angels said he at any time: Sit on my right hand, until I make thine enemies the footstool of thy feet? 'Are they not, 16 "ministring spirits: sent to minister for them which 17 shall receive the inheritance of salvation?

ANNOTATIONS

CHAP. I.

3. The figure.) To be the figure of his substance, signifies nothing else but that which S. Paul speakseth in other words to the Philippians c. 1. v. 6. that he is the image and most express resemblance of his fathers substance. So S. Amorose 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 Father's substance, is not without standing of the same substance. So Christes body in the Sacrament and his mystical death and sedition in the same, though called a figure, image, or representation of Christes visible body and sacrifice upon the Cross, yet may be and is the self same in substance.

6. Let all the Angels adore.] The Heretikes maner that we adore Christ in the B. Sacrament, when they might learne by this place, that wheretoeuer his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored: but yet righteously upon his descending from heaven, it was the docty both of Angels and all other creatures to adore him.

CHAP. II.

He infereth of the forefaid, that it shall be incomparably more damnable for them to neglige the new Testament then the old, considering the irreparable destruction of the Apostles alse. ' Then he professeth the exaltation of Christ above the Angels, 9 and as it were, from heaven, that made less than angels, to infer and due for men, to destroy the dominion of the Devil, 15 to deliver men from fear of death, 17 and to be a first Prince for men.

HERFORE more abundantly ought ye to obserue those things vvhich ye have heard: 'left perhaps ye runne out. ' For if the word that was spoken by 2 Angels, became sure, and al preuacuation and disobeidence hath received a just restitution of revward: 'howe vhal ye escape
escape if we neglect so great salvation? which when it 
was begun to be declared by our Lord, of them that heard 
was confirmed on vs, * God vulnally testifying by signes, 
& wonders, and divers miracles, & distributions of the holy 
Ghost according to his will. * For not to Angels hath God 
made subject the world to come, whereof we speake. * But 
one hath testified in a certain place, saying: Whos is man, that 
they are mindful of him: or the sonne of man, that thou visites him? * Thou 
didst ennable him little leffe been Angels: with glory and honour thou hast crow-
ned him, and constituent him over the worke of thy hands. * All things hath 
then made subject under his feet. For in that he subjeeted all things to 
him, he left nothing not subjeeted to him. But now see we not 
as yet all things subjeeted to him. * But * him that was a 
little lessened under the Angels, we see I vs vs, * because of 
the passion of death, crowned with glory and honour: that 
through the grace of God he might taue death for all. * For it 
became him for whom all things, and by whom all things, 
that had brought many children into glory, to consummate 
the author of their salvation, by his passion. * For he that 
sanctifieth, and they that be sanctified: al of one. For the 
which cause he is not ashamed to call them brethren, * saying, 
I will declare thy name to my brethren: in the midst of the Church vs I kes, ye eue in 
Christ also, and therefore praise them. And againe, I will have assurance in him. And againe, Behold 
here am I and my children: whome God hath given me. * Therefore be 
cause the children have communicated with flesh & bloud, 
him self also in like maner hath been partaker of the same: 
that by death he might destroy him that had the empire of 
death, that is to say, the Deuil: * and might deliver them that 
by the feare of death through all their life were subject to 
futitude.

* For no where doth he take Angels: but the seed of 
Abraham he taketh. * Whereupon he ought in all things to 
belike unto his brethren: that he might become a merciful 
and faithful High Priest before God, that he might repri-
tiate the sinnes of the people. * For in that wherein he 
sel sufferted and was tempted: he is able to helpe them also 
that are tempted.
By example of Christ (who is incomparably more excellent than Moses also) be
éherited to be faithful unto God. 7 Their reward shall be, to enter into ever-
lasting rest, if they persever, as contrariwise to be excluded (as Moses shadowed
in their forerunners in the wilderness) if they lume and become incredulous.

Therefore holy brethren, partakers of the heavenly vocation, consider the Apostle, & high
priest of our confession L E S V S: 1 vvhio is faith-
ful to him that made him, as also * Moses in all
his house. 1 For, this man is esteemed vvorthe of more ample glory above Moses, by so much as more ample glory then the house, hath he that framed it. 1 For every house is framed of some man. but that he created all things, is God. 1 And Moses in deede was faithful in all his house 5 as a servant, for a testimonie of those things which were to be said: 1 but Christ as the Sonne in his owne house: which house are vve, if vve keepe firm the confidence and glory of hope vnto the end.

1 Wherefore, as the holy Ghost faith, To day if you shall heare 7 his voice, 2 beset not your hartes as in the exasperation according to the day 8 of contention in the desert: 1 where your fathers tempted me: proued 9 by my worke: 3 fouretie yeares. For the which cause I was offended with this generation, and said, They are alwaies err in heart. And they knew not my vvraies. 1 to whom I sware in my vwrath, if they shal enter into my rest.

1 Bevvare brethen, lest perhaps there be in some of you an euill hart of incredulitie, to depart from the lining God. 1 but exhort your felues every day, yvhiles so day is named, 1 that none of you be obdurate vvhith the fallacie of sinne, d 1 For vve be made partakers of Christ: yet so if vve keepe 14 the beginning of his substance firme vnto the end. 1 Vvvhile it is said, To day if you shall heare his voice, do not obdurate your hartes as in that exasperation. 1 For some hearing did exasperate: but not al 16 they that vvent out of Egypt by Moses. 1 And vvith 17 vvhom vvass he offended fouretie yeares? Vvas it not with them that sinned, 1 vvhose carcasses vvere ouerthrowen in the desert? 1 And to vvhom did he sware, that they should not 18 enter into his rest: but to them that were incredulous? 1 And 19 vve see that they could not enter in, because of incredulitie.

Chap. IIII.

That they must ftrae to be excluded out of vve former rest (vvhich he prometh out of the plains): 12 considering that Christ ffort his there must vverbatim forrests. 14 And that he (as weere Christ vvhio also him self suffred) is alsoe and ready to smerrchew them in confusion of your faith.
ET vs fear therefore left perhaps forsaking the promis of entering into his rest, some of you be thought to be vvanting. ¶ For to vs also it hath been denounced, as also to them, but the vword of hearing did not profit them, not mixt with faith of those things vwhich they heard. ¶ For vve that have beleewed shal enter into the rest: as he said, As I vs were in my vs wrath, if they shal enter into my rest: and truly the vsorke from the foundation of the vword being persecuted. ¶ For he said in a certaine place of the seuenthe day, thus: And God rested the seuenthe day from all his vsorke: ¶ And againe in this, If vs shall enter into my rest. ¶ Because then it remaineth that certaine enter into it, and they to vvhom first it was preached,did not enter because of incredulitie: ¶ againe he limiteth a certaine day: To day, in David saying, after so long time, as is above saide, To day if you shall heare his voice do not harden your hearts. ¶ For if vs Jesus had giuen them rest: he vwould not speake of an other day afterward. ¶ Therfore there is left a Sabbathseme for the people of God. ¶ For he that is entred into his rest, the same also hath rested from his vsorke, as God from his.

¶ Let vs hasten therefor to enter into that rest: that no man fall into the same example of incredulitie. ¶ For the vword of God is liuely and forcible, and more persing then any other edged word: and reaching vnto the diuision of the soule and the spirit, of the ioyntes also and the marrowes, and a disserter of the cogitations and intentes of the hart.

¶ And there is no creature invisible in his sight. but all things are naked and open to his eies, to vvhom our speche is.

¶ Hauing therefore a great high Priest that hath enterd the heavens, I s vs the sonne of God, let vs hold the confession.

¶ For vve have not a high priest that can not have compasion on our infirmities: but tempted in all things by similitude, except sinne. ¶ "Let vs goe therefore with confidence to the throne of grace: that vve may obtiene mercie, and finde grace in seconable aide.

ANNOTATIONS

chap. III.

16. Let vs goe with confidence. The Adversaries go about to prove by these vwordes that vve neede no hope of sainder to obtiene any thing. Christ him self being so readie, and vve being almen, he d
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Chap. V.

That Christ being a man and inferior, was therein but as all Priests, and that be sub

jected to God in this office: offering as the others: and suffered obsequiously

for our example. I. Of whose Priesthood he hath much to say, and that the He-

rones have made rather to learn than to Cast have received.

OR, every high Priest taken from among men, is appointed for me in those things

that pertain to God; that he may offer gifts and sacrifices for sins: 1 that cæ

have compassion on them that be igno-

rant and do err: because himself also is
copass'd with infirmities: & therefore 3

he ought, as for the people, so also for

himself to offer for sins. 4 Neither doth any man take 4

the honour to himself, but he that is called of God, as Aa-

ron. 1 5 So Christ also did not glorifie himself that he 5

might be made a high priest: but he that spake to him, My

Sonne art thou, I the day have begotten thee. 1 As also in an other place 6

he saith, Thou art a priest for ever, according to the order of Melchisedec. 1

t Vvho in the daies of his flesh, vvith a strong crie and 7

tears, offering prayers and supplications to him that could

save him from death, was heard 9 for his reverence. 5 And 8

truly whereas he was the Sonne, he learned by those things

which he suffered, obedience: and being consummate, 9 9

was made to all that obey him, cause of eternal salvation,

t called of God a high priest according to the order of Mel-

chisedec.

t Of whom we have great speache and inexplicable 11

to utter: because you are become vveake to heare. 13 For 12

whereas ye ought to be maitsters for your time, you neede

to be taught againe your selues vvhatare the elements of the

beginning of the vwordes of God: and you are become such,
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13 as haue neede of milke, & not of strong meate. * For every one that is partaker of milke, is vsuilful of the word of justice: for he is a childe. * But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

ANNOTATIONS CHAP. V.

1. * Every high Priest. * By the description of a Priest or high Priest (for to this purpose all is one matter,) he proves Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but man. Secondly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, learned, allowed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so ordained and raised out of the rest, is to take charge of Divine things, to deal as a mediator between God and the people, to be the Deputation of men in such things as they have to accuse or to receive of God, and to present or give to him against. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts, and sacrifices to God for the inimes of the people: without which kind of most iudicant duties, no person, people, or Commonwealth can appearent to God: and which can be done by none, of what other dignity or calling soever he be in the world: that is not a Priest: diuers Priests (as we read in the Scriptures:) put the by God, and king Saul depoited from his kingdom, especially for attempting the same.

And generally we may learn here, that in us quia sum ad Deum, in all matters touching God, his service, and religion, the Priest hath only charge and authority: as the Prince tempore is the peoples governer, guider, and foorerain, in the things touching their worldly affaires: which must for all that by him be directed and maneged no otherwise, but as is agreeable to the due worship and service of God, against which it is the tertem powers commit any thing, the Priest ought: to admonish them from.

We learn also hereby, that every one is not a Priest, and that the people must alwayes have certaine persons chosen out from among them, to deal in their sues and causes with God, to pray, to minister sacrifices, and to sanctifie them: And whereas the Prophets vniue have not Priest, Priesthood, nor Sacrifices, but Christ and his death, pretending here vwords of the Apostles to be verified only in the Priesthood and Sacrifice of the old law, and the Priests priest and alone, and after him of no more; thaner they say new things teues to be ignorant of the Scriptures, and of the state of the new Testament, and because a plaine Arthim and Goddeintice into the world, for, for, so long as man hath to doe with God, there must needs be some depur, and chosen out from among the rest, to deal according to this declaration of the Apostles, in things pertaining to God, and those must be Priests. for all, it men neede to doe no more, but immediately with Christ, what do they vwith their Minis. Why let they not every man pray, and minister for him seld, and to him self, What do they vwith Sacrifices? being Christ's death is so vselfe sufficient without them, as without sacrifice? Why handeoth not his death as vselfe with Sacrifice, as vwith Sacrifices: Gatorie to us, as well vwith Priesthood as vwith the ecclesiastical lurtherance? There is no other cause in the world, Priest the like, but that (sacrifice being the most principal act of religion that man oweth to God, both by his bond or Sacrifice, and by the lawe or nature) the due be theirs ministers, under presence of deterring or else. attributing the more to Christes death, would abolishe it.

This definition of a Priest and his function, with all the properties thereto belonging, holdeth. The difference not one; in the law of Moses, and ordere of Aarons Priesthood, but it was true beore, in the and excellency of nature, in the Testament, in Melchisedec, and now in Christ, and his Apostles, and of Christ Priest of the new Testament: sauing that it is a peculiar excellency in Christ, that hee onely ordere Priesthood, for other men ommes, and not all for his owne, as all other doe.

2. * In aem humilis. * A special prouiso for all Priests, preachets, and such as have to deal for All true priests the people in things pertaining to God, that they take not that honour or office as their owne and preachets hands, but by lawfull calling and consecration, even as Aaron did. By which cause if you examine must be Law-Luther, Calvin, Beza, and the like, or if all such as Novus a dixere intrude sues feler into sacred humbly called staines, look into their conveniences, grace and soul matter of Damnation will appear, thereof.

3. * God not purge him. * The dignity of Priesthood must needs be puring high and fine. The dignitie raised, when it was a promotion and preferment in the lonne of God him self according to his & function of manhood, and when he would not surtrue, nor take upon him the same, wihout his fathers ex- fraascion. 53
Christ both Priest & king; but his Priesthood more excellent of the two. Christ a Priest, as he is man, not as he is God.

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not to be vls-
ped.

6. A Priest for ever.] In the 109 Psalm, from whence this tells: one is taken, both Christ’s kingdom and Priesthood are set forth, but the Apostle vrges specially his Priesthood, as the more excellent and preeminent place in him, for our Redemption being vrought and achieved by sacrifice, which was an act of his Priesthood, and not of his kingly power, though he was properly a king also, as in the memory of the whole Church and people, raising the Priest. Wherefore the much more in his Priesthood. And our Lord had this excellent double dignity (as appeared by the discharge of S. Paul, and his allegations here out of the Psalms) at the very first moment of his conception or incarnation, for you must be aware of the wicked heretics or Arians and Calvinists (except in latter it be rather an error proceeding of ignorance) that thence not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the Fathers Priest, and not his Sonne, and to doe sacrifice and homage to him as his Lord, and not as his equal in dignity of the kingly power. Therefore S. Augustine saith in Psal. 109. That as he vras the Priest: so God, he makes it a Priest. And Theodore saith in Psal. 109. As man, he did offer sacrifice as God, he did receive sacrifice. And againe, Christ reaching his humanity was called a Priest, and he offered no other but his owne body. &c. Dialog. 1 circa med. Some of our new Maisters not knowing so much, did let fall out of their penes the converse, and being admonished of the error, and that it was very Arianiel, yet they persist in it or more ignorance in the grounds of Diuinitie.

7. With a strong voice.] Though our Saviour make intercession for vs, according to his humane nature, especially in the night of his betrayal, he doth not in any external creatures make sacrifice, nor with the prayers itself, by which our redemption was achieved in the centre of his natural life, and in the act of his Passion, and most principally, when with a loud voice, and with this prayer, &c. Rom. 8. 35. he voluntarily deposited his soul, yielding it in most proper sort for a sacrifice, for in that last point of his death, consistent specially his high Priestly office, and giving the very works and consumption of our redemption.

8. Observe more over, that though commonly every faithful person pray both for himself and others, and offer his prayers to God, yet none offereth by office, and special deputation, and appointed in the persons of the bride of Christ, and people, taking the prayers themselves, by which our redemption was achieved in the centre of his natural life, and in the act of his Passion, and most principally, when with a loud voice, and with this prayer, &c. Rom. 8. 35. he voluntarily deposited his soul, yielding it in most proper sort for a sacrifice, for in that last point of his death, consistent specially his high Priestly office, and giving the very works and consumption of our redemption.

9. For his remission.] These words have our English Translators perniciously and most profanely corrupted, turning them thus, in that without be feared, contrary to the reason and sense of the ancient, and to Erasmus also, and contrary to the opinion of the Greek and Hebrew word, as Bertha him (as they use it) in Lxx. 1. v. 15. and contrary to the propriety of the Greek phrase, as not only the Catholics, but the seamen Lutheranists do believe; and prove by many examples. They follow herein the original presumption of Calvinus, who was the man (as their fellow Beza confesseth) that ever found out this interpretation. Which neither S. Cyril of Jerusalem, nor any other, as perfect Graecians as they were, could ever write. Where, one onely to have made choice of that impious and arrogant Sedantes sense, before the said Fathers and all the Churches besides, had been sufficient. For very Sacred Writers, and the Gune devoted word, are incorruptible, and paleth all impandiety. And we see plainly that they have no conscience, indifference nor purpose, but to make the poor Readers believe, that their opinions be Gods own word, and to draw the Scriptures to founde upon the fancie of their heretics. But if the good Reader knew, that for what point of doctrine they have thus irramed their translation, they would abhorre them to the death of Hel. forsooth it is thus that they would have this Scripture meaneth, that Christ was in horrible torments of damnation, and that he was not only in pains corporal upon the Cross, (whereby he held) nor to have been sufficient for man redemption; but that he was in the very forvors & difficulties of the damned, withvout all difference, but that it was not everlasting, as theirs is.

For this horrible blasphemy (which is their interpretation of Christes deferring into Hel) Gods holy word must be corrupted, and the sacrifice of Christes death (whereof they talk to preemiumpuam) must not be enough for our redemption, except he be dammed for vs also to the pains of Hel. Yet were to our poor Countrey, that much have such books, and read such translations. See Calvinus and Beza in their Commentaries and Annotations upon this place, and you shall see, as the dejection of the Greek blasphemies they have thus translated this text. See the Annotations before, Mes. 1. 37. and Mar. 17. 46.

10. Con. summam.] The ful worke of his incarnation, by which we were redeemed, was wholly consummated and accomplished, at the yielding vp of his spirit to God the Father, when he said, Con. summam sum nov., though for to make the same effectual to the salvation of particular men, he is. 10. 19. 19.
CHA. VI.

VHERFORE intermitting the vword of the beginning of Christ, let vs proccede to perfection, not againe laying the foundation of penance from dead worke, and of faith coward God, of the doctrine of baptismes, and of imposition of hands, and of the resurrection of the dead, and of eternal judgements. And this shal we doe, if God willeth permit. For it is impossible for them that were once illuminated, have raited also the heavenly gift, and were made partakers of the holy Ghost, than moreover raited the good vword of God, and the poweres of the world.
to come, \( \because \) and are fallen: to be renewed againe to penance, 6 crucifying againe to them felleth the sonne of God, and making him a mockerie. \( \therefore \) For the earth drinking the raine often coming upon it, & bringing forth grasse commodious for them by whom it is tilled, receiuing blessing of God. \( \therefore \) but bringing forth thorns and briers, it is reprobase, and very neede a curse, whose end is, to be burnt.

\( \therefore \) But \( \therefore \) vve confidently trust of you, my best beloved, 9 better things and nearer to saluation: although vve speake thus. \( \therefore \) For God is not vniust, that he should forget your 10 vworke & loue which you haue chevved in his name, which haue ministred to the fainistes and do minister. \( \therefore \) And our desire is that every one of you chevvy forth the same carefullness to the accomplishing of hope vnto the end: \( \therefore \) that 12 you become not slothful, but imitators of them vvhich by faith and patience shal inherite the promises. \( \therefore \) For God promissing to Abraham, because he had none greater by vvhio he might sweare, he sweare by him self, \( \therefore \) saying, Vvles bles- 14 sing lhal blesse thee, and multiplying shal multiply thee. \( \therefore \)And so patiently endurine he obtained the promise. \( \therefore \) For me 15 sweare by a greater then them felues: and the end of all their 16 controversie, for the confirmation, is an othe. \( \therefore \) Vwherein 17 God meaning more abundantly to chevvy to the heires of the promise the stabilitie of his couesel, he interposed an othe: \( \therefore \) that by vveo things vnmoveable, vwheres by it is impossible 18 for God to lie, vve may haue a most strong comfort. vvhio haue fled to hold fast the hope proposed, \( \therefore \) vvhich vve haue 19 as an anker of the soule, sure and steme, and going in into the inner partes of the vele, \( \therefore \) vwhere I es vvs the precouer for 20 vs is entered, made a high priest for euer according to the or- der of Melchisededec.

ANNOTATIONS

CHAPEL VI.

The Apoasteles fomme of Ca- tethisme, and the polis ther- of.
CHAP. VII.

TO THE HEBREWS.

be madde rule quickly. See S. Augustin. in expo. inven. op. ad Ro. versu simula.

4. Impossible. How holy the Scriptures be, and how dangerous they be read of the unlearned, or the proud be they never so well learn, this one place might teach: whereas the Novatians of old did stand still, that they thought, and hereafter taught, that none falling into any mortal sinne after Baptisme could be received to merce or penance in the Church; and so to a conscientious man, that would follow his owne sense, or the bare words, without regard of the Churches sense and rule of faith (after which every mind must be expounded) the Apostles speach both doth here found. Even as to the simple, and to the Heretike that submitte not his sense to the Churches judgement, certaine places of this same Epistle, see the first light, to stand against the daily oblation or sacrifice of the Mass; which yet in truth make no more for that purpose, then this text we now stand on, fereth the Novatians: as when we come to the places, it shall be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein worst then Novatians, specially such as precisely folowe Calum: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becometh an Apostate or an Heretike, to be received to penance or to Gods mercy. To establish which false and damnable sense, these fellowes make nothing of S. Ambrose, S. Chrysostom, and the other fathers exposition, which is the holy Churches sense. That the Aposlinate of that penance which is done before and in Baptism, which is no more to say, but that it is impossible to be baptized again, and thereby to be renounced and illuminated, to die, be buried, and rise again in the second time in Christ, in so easte and perfect penance and cleansing of sinnes, as that first sacrament of generation did yield: which applieth Christes death in such ample manner to the receivers, that it taketh away al paines due for sinnes before committed; and therefore requireth no further penance afterward, for the first being committed, al being washed away by the force of that sacrament duly taken. S. Augustin calleth the remission in Baptism, Magnam indulgentiam, a great pardon. Echid. 64.

The Apostles therefore warneth them, that if they fall from their faith, and from Christies grace and law which they once received in their Baptisme, they may not looke to have any more that first great and large remeide applied vnto them, nor no man els that sinneth after Baptism: though the other penance, which is called the second table after the first, which is a more painful medicine for time then Baptisme, requiring much praving, and other affections corporal, is open not onely the other sinners, but at one baptized, Heretikes, or oppugners of the truth maliciously and of purpose or what way so euer, during this life. See S. Cyprian op. 52. S. Ambrose vpon this place. S. Augustin cont. op. Parm. li. 2. 13. and op. 10. S. Damascene li. 4. 15.

10. God is not unjust.] It is a world to see, what vringing & writhing the Protestants make, to shir them selues from the evidence of these wvordes, which make it most clear to all not blinded in pride and contencioun, that good worke be meritorious, and the very cause of thine own good, if it should be actual, if he rendered not heaven for the same. Romana gratia iniquitatis Dom (Sais Hieron.) Sa sanctam pacem paxet, & benem opera non subperet. That is, in deedes great was Gods merits, if he would only punish sinnes, and would not require good worke. L. 2. cons. diun. 1. 2.

The Novatians (as all Heretikes) made Scripture the ground of their here.

Other places make no more for the Protestants then this doth for Novatians. Calumns here.

The fathers exposition of this place.

The Sacrament of penance is ready for all sinners whatsoeuer.

Gods justice in rewarding meritorious worke.


**THE EPISTLE OF S. PAUL**

**CHAP. VII.**

terpretation, "the king of justice; and then also king of Salem, which is to say, king of peace, without father, without mother, without genealogie, having neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

† And behold how great this man is, to whom also Abraham the Patriarkge gave tithes of the principal things. † And certes they of the sonnes of Levi that take the priest Hod, haue commandement 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 the generation of Abraham, and blessed him that had the promies. † But without contradiction, that which is leis, is blessed of the better. † And here in deed, men that die, receive tithes: but there be bath witness, that he liueth. † And (that it may be said) by Abraham Levi also, which received tithes, was tithed. † for as yet he was in his fathers loines, when Melchizedec mette him. † If then contummation was by the Leuitical priest hod (for under it the people received the Law) what necessitie was there yet another priest to rise according to the order of Melchizedec, and not to be called according to the order of Aaron? † For the priest hood being translated, it is necessarie that a translation of the Law also be made. † For he on whom these things be said, is of an other tribe, of which none attened on the altar. † For it is manifest that our Lord sprung of Juda, in which tribe Moses spake nothing of priests. † And yet it is more evident: if according to the similitude of Melchizedec there ariseth an other priest, which was not made according to the Law of the carnal commandement, but according to the power of life indissoluble. † For he witnesseth, That they are "a priest for euer, according to the order of Melchizedec." † Reprobarion certes is made of the former co-maundement, because of the vveakenesse and vnprofitable-nesse thereof. † For the Law brought nothing to perfection, but an introduction of a better hope, by the which we make approach to God. † And in as much as it is not vvoid without an other, (the other truly vvoid an other were made priests: but this vvoid an other, by him that said unto him: Our Lord hath sufforne, and is that was regent him: thon art a priest for euer.)  

† by
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22. "by so much, is Iesus made a suretie of a better testament.
23. And the other in doee were made priests, of being many,
s because that by death they were prohibited to continue:
24. but this, for that he continueth for ever, hath an everlaung
priesthood. whereby he is able to save also for ever: going by himself to God: alwaies living to make intercession for vs.
25. For it was seemly that vs should have such a high
priest, holy, innocent, impolluted, separated from sinners, and
made higher then the heauens. which hath not neceditie
daily (as the priests) first: for his own sinnes to offer ho-
rites, then for the peoples. for this he did once, in offering
him self.
26. For the Law appointeth priests them that
have insufficiet: but the vword of the other which is after the
Lavv, the Sonne for ever perfected.

ANNOTATIONS  CHAP. VII.

1. Melchisedecs: The excellency of this perion was so great, that some of the antiquity took
him to be an Angel, and some the holy Ghost. Which opinion not onely the Hebrews, that assooth
him to be Sem the fone of Noe, but also the chesic fathers of the Chritians do condenme: not
doubting but he was a mere man and a Priest and a king, whosouever he was. for els he could not
in office and order and sacriifce have been to perfect a type and reliemblance of our Saouour, as in
this Chapter and other is evyed.
2. Without father. Not that he was writhout father and mother, Sith S. Hieron. p. 116: for
Christ him self was not writhout father, according to his diuinity, nor writhout mother, in his hu-
nanitie: but for that his pedigree is not let out in the Genesis, as the genealogie of other Patriar-
ches is, but is wholly invented in the holy hittoine, no mention made of his Shocbe, trib, beginning
or ending, and therefore in that case also referring in a sort the fone of God, whose generation
was extraordinary, miraculous, and inefable, according to both his natures, lacking a father in
the one, and a mother in the other. his perion haung neuer beginning nor ending, and his king-
dom, and Priesthood specially, in him self and in the Church, being eternall, both in respect of the
time past, and the time to come: as the said Doctor in the same epistle wrytheth.
3. To show. To prove that Chrits Priesthood far passeth the Priesthood of Aaron: and the
Priesthood of the new Testamant, the Priesthood of the old law: and consequentlie that the sacri-
fices of our Saouour and the sacriifces of the Church doth much exceed the sacriifces of Moyies law, he
disputeth profoundly of the prounciencies of Melchisedecs about the great Patriarch Abraham,
who was father of the Leuites.
4. That. The first prounciency, that Abraham paid tithes, and that of the best and most
chose things that he had, unto Melchisedec, as a duty and hommage, not for him self onely in
perion, but for Leui, whom was not borne, and so for the whole Priesthood of Leuites Roche.
acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so
of all the Leuiticall order. And it is here to be obserued, that whereas in the 14. of Genesis, where
this holy narration is taken, both in the Hebrae, and in the 70, it standeth indifferent or doubtfull
whether Melchisedec paid tithes to Abraham, or tithes tithes of him: the Apostol here puteth all
out of controversie, plainly declaring that Abraham paid tithes to the other, as the inferiour to his
Patriarch 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 sustenace:
which promised or vowed to pay them, Gen. 18. Moses appointed them Leuit. 17. 2Ch. 13. 1.
14. 16. Chritt confirmeth that duty (Matt. 15,) and Abraham especially here guesteth them to Melchis-
deec.
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Cha. VII.

He blessed Abraham.

Blessing a great preeminence, especially in Priesthood.

The full accomplishment of man's redemption was not by Aaron but by Melchizedek's Priesthood.

The Apostle to confute the Levites' fallacious persuasion of Aaron's Priesthood and sacrifices, to bring all together in the Sacrifice of the Cross.

No lawful state or manner of law; state, or government of Gods people depending on Priesthood, nation, covenants, or alternative with the Priesthood. In the law of Nature, the state of the people hanged on one kind of Priesthood, the law of Moses, or another in the state of Christlikeness, of an other and another in the Apostle's time, that the levitical or commonwealth had their law under the Levitical Priesthood, and the Greeks more properly express the matter, that they were legislated, that is to say, made lawful people or communite under God, by the law of the Priesthood, for there is no law nor levitical Commonwealth in the world, that is not made against a God peculiar, and distinguished from a lawfulness Commonwealth, that holds of false goddesses, or of none at all, as Priesthood. Whereupon it cleere, that the new law, and all Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the potentate that are called to it are necessitanders, and deceivers, that would have Christian Commonwealth lack an external Priesthood, of Christ's death to abolish the same. For, this is demonstration, that it is nullified Priesthood, but not based on the new law, which is the new Testament and state of Grace, which all Christian Commonwealths value not. Neither were it true, that the Priesthood were rationalized with the law, but all external Priesthood ended by Christ's death, where the new law began. To the law, which should not depend on Priesthood, but was used on Priesthood.

Furthermore it is to be noted, that this legislation or giving Commonwealth under law, and Priesthood, of what kind soever, is no otherwise, but by any, one with another in one homage of sacrifice external, which is the proper act of Priesthood, for, to have laws and ordinance without, is not true, and sacrifice of the sacrifices are not true, but is true, but is, but is, by which means the external and sacrifice taken in their own proper legislation of the same, as in Paul's case, and, the conclusion.

Lastly...
Laflly, it followeth of this, that though Christ truly sacrificed himself upon the Cross (there also a Priest according to the order of Melchisedec) and there made the full redemption of the soul, body, and soul, confirmed, and consummated his compact, and Testament, and the law and priest of this new and eternal state, by his blood; yet that this not be the form of sacrifice into which the old Priesthood and sacrifices were translated, whereupon the Apostle inferreth the translation of the Law. For they were all figures of Christ's death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to worchip at it, nor have their law and Priesthood and sacrifice of the same. though for the honour and duty, rememberance and representation thereof, not once were Christians, but also all peoples faithfull both of Jews & Gentiles, have had their Priesthood and sacrifices according to the difference of their states. Which kind of sacrifices were translated one into another: and so doubt is the Priesthood and sacrifice of the Church. The translation of the old Priesthood & sacrifices, must needs be into the said Priesthood of the Church, and sacrifice of the Church of Christ eternal properly turned into the Priesthood and sacrifice of the Church, according to Melchisedeck's rite, and Christ's institution in the forms of bread and wine. See the next note.

Priest for ever.] Christ is not called a Priest for ever, only for that his person is eternal, or for that he sateth on the right hand of God, and perpetually preseth or maketh intercession for us, or for that the effect of his death is everlasting: for all this proveth not that in proper signification his Priesthood is perpetual: but according to the judgement of all the fathers grounded upon this deep and divine discourse of St. Paul, and upon the very nature, definition, and propriety of Priesthood, and the excellent act and order of Melchisedec, and the state of the new Law, he is a Priest for ever according to Melchisedeck's order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and confirmed, consecrated, and confirmed by the perpetual concurrence with his Priesthood, in the forms of bread and wine: in which things only the said high Priest Melchisedec did sacrifice. Nor though St. Paul make no express mention hereof, because of the depth of the mystery, and their incredulity or reluctance to whom he wrote; yet it is evident in the judgement of all the learned fathers, (without exception) that ever wrote either upon this epistle, or upon the 14 of Gentiles, or the 5 of Titus, or by occasion have treated of the sacrifice of the altar, that the eternity and proper act of Christ's Priesthood, and consequently the immutability of the new Law, consisteth in the perpetual offering of Christ's body and blood in the Church.

Which thing is so well known to the Adversaries of Christ's Church and Priesthood, and so gravely, that they be forced impudently to causeth upon certaine heathen priests, that Melchiseded did not offer in bread and wine: yet and when that will not suffice, plainly to deny him to have beene a Priest: which is to give checkmate to the Apostle, and overthrow all his discourse. Thus will they wicked men pretend to attain Christ's onely Priesthood, they in deed abjurd, as much as in them they, the whole order, office, and state of his eternal law, and the Priesthood.

Armour's faith, By the mysteries of bread and wine he was made a Priest for ever. And a

Ep. 116. 17. That it, from Add. to the end of the world, represented by sacrifice.

The translation of the old Priesthood & sacrifices, must needs be into the said Priesthood and sacrifice of the Church of Christ eternal properly turned into the Priesthood and sacrifice of the Church, according to Melchisedeck's rite, and Christ's institution in the forms of bread and wine. The Priesthood cuauing upon particles, against Melchisedecks sacrifice & Priesthood, directly against the Apostle.

Christ's eternal Priesthood and sacrifice in the Church is proved out of the fathers.
The old commandament, and the new.

Maundy thursday why so called.
The introduction of a new Priesthood.

The eternitie of the new Priesthood confirmed by the fathers onoe, & Christs parision.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament, only the many Apostles but one Priest.

The meaning if that the absolute sacrifice or eternal redemption could not be done by any one Apostle, but by one only, Christ Jesus, who is called the high Priest for ever, hath no succession, and as chief priest, worke, and concurreth with all Priests in their priestly functions.

The whole law of Moses containing all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the old commandament: and the new Testament containing the sacrifice of Christes body and blood, and all the sacraments and graces given by the same, is named the new commandament: for which our fathers called the Thursday in the holy vreeke, 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 Sacraments, for that they were insufficiant and spurious, being once taken away: and this new sacrifice, after the order of Melchisedec, given in the place thereof.

Euer observe, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, containing the hope of eternall things, where the old had but temporal.

With an other. This othe signifieth the infallible and absolute promis of the eternitie of the new Priesthood and state of the Church: Christ by his death, and blood shed in the sacrifice of the Croffe, confirming it, sealing it, and making himselfe the surety and pledge thereof. For though the new Testament was instituted, given, and dedicated in the upper, yet the warrants, confirmation, and eternal operation thereof, was instituted upon the Croffe, in the one oblation and one general and everlastinge redemption there made.

Being many. The Priests have not understanding this place, signifying very foolishly, that the Apostles should make this difference be twixt 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 Eze, specially prophecying of the Priests of the new Testament (as S. Hierom Eza. 6:6 declares) upon the first day of the first months, he that offereth a Priest shall offer a Priest, and all men of our God, and he is to fail to you: it is taken away all visible Priesthood, and consequently all the lawfull state that the Church and Gods people haue in earth, with al Sacraments and external vwith.

The Apostles then meaneth first, that the absolute sacrifice of commutation, perfection, and present redemption, was but once, done, and by one only Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the law. For who can offer again the same sacrifice, & succeeding one another, every of their offices and functions ending by their deaths? and could not work such an eternal redemption as by Christ once was wrought upon the Croffe. Secondly, S. Paul intimateth thereupon, that Christ never lovethe the digne and practife of his eternal Priesthood, by death nor otherwise, never yeeldeth it up, never hath successors after him, that may enter into his room or right of Priesthood, as Aaron and other had in the Leuitical Priesthood: but that himselfe worke, and concurreth with his ministers the Priesthood of the new Testament, in all their acts of Priesthood, as well of sacrifice as Sacraments, blessing, preaching, praying, and the like what so euer.

This therefore was the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthood to be reformed and permitted by Christes sacrifice upon the Croffe: and against them the Apostle onely disputed, and not against our Priests of holy Church, or the number of them, who al confess their Priesthood and all exercises of the same, to depend uppon Christes onely perpetual Priesthood.

This is the special preeminence of Christ, that he offereth for other mens sinnes onely, having none of his owne to offer for, as all other Priests both of the old and new law haue. And this againe is the special digne of his owne person, not communicable to any other of what order of Priesthood so euer, that he by his death which is the onely oblation that is by the Apostle declared to be irreprentable in itself) paid the onle sufficient ransom for the redemption of all sinnes.
V. T. the summe concerning those things which be said, is: We haue such an high priest, who is fete on the right hand of the seate of maisterie in the heauens, a minister of the holies, and of the true tabernacle, which our Lord right & not man. For every high priest is appointed to offer gifts and holies, vherefore it is necessary that he also haue some thing that he may offer: if then he were upon the earth, neither were he a priest; whereas there were that did offer gifts according to the Lavn, that serve the exampler & shadow of heauenly things. As it was anfwered Moses, when he finisht the tabernacle, See (quod he) that thou make all things according to the exampler which was shevved thee in the mount.

But now he hath obtained a better ministrerie, by so much as he is mediatour of a better testament, which is established in better promises. For if that former had beene void of fault, there should not ceresse a place of a second been sought. For blaming them, he faith: Behold the daies hal come, saith our Lord: and I will consume upon the house of Israel, and upon the house of Juda a new Testament: nor according to the testament which I made to their fathers in the day that I took their hand to bring them out of the land of Egypt, because they did not continue in my testament: and I neglected them, saith our Lord. For there the testament which I will dispouse to the house of Israel after those daies, saith our Lord: giving my lawes into their minde, and in their heart will I superscribe them: and I will be their God, and they shall be my people: and everyone shall not teach his neighbour, and everyone his brother, saying knw your Lord: because I had knowe me from the lesser to the greater of them; because I will be mercifull to their iniquitie, & their sinnes I will not now remember. And in saying a new, the former he hath made old. And that vvhich groveth auncient and vvxeth old, is nigh to vter decay.

ANNOTATIONS

Chap. VIII.

1. The promises and cures of the Law were temporal, but the promises and effects of Christ's Sacraments in the Church be eternal.

Christ's priestly, spiritual, and external, not spiritual only.
faithful man is: which to hold (as the Calvinists following their own doctrine must needs do) is directly against the Scriptures, and no less against Christ's one oblation of his body upon the Cross, then it is against the daily sacrifice of his body upon the altar. Therefore be hath a certaine hoist in external and proper manner, to make perpetual oblation thereby in the Church; for, visible and external act of sacrificing in heaven he doth not exercise.

How Christ's body is made fit to be sacrificed and eaten perpetually.

Kingdom of heaven, and heavenly things, spoken of the Church.

Grace, the effect of the new Testament.

The new Testament or covenant between God & man.

Scriptures sub judice for phantastical inspi- rational.

CHAP. IX.

In the old Testament, these familiar sentiments had reres part: the one signifying that time, which the ceremonies thereof for the emmanation of the fire is (see other signifying heaven. Which is the viva limina, until our High priest Christ entered into it, and that viva he everis blood, shed for the emmanation of our conscience. Whereupon he concludes it the excellence of his tabernacle and body above the old. 15. Reason also the difference, that he entered once only (so essential is that one bloody offering of himself, for ever) whereas 1000000 of his priesthood entered many yere since.
HE former also in deed had justification of servise, and a secular sancturie. 
† For the tabernacle was made, the first, vvhon, in vvere, the candelsticks, and the table, and the proposition of losues, vvhich is called Holy. 
† But after the second vvele, the tabernacle, vvhich is called Sancta Sanctuarii, 
vvhich is called tabernacle, and the ark of the testament covered about on every part vvhith gold, in the vwhich vvas 
a golden porce vhaung Manna, and the rod of Aaron that had blossomed, & * the tables of the testament, 
† and over it vvere the * Cherubins of glorie ouershadowing the propitiatory, or vvhich things it is not needeful to speake now 
particularly. 
† But these things being so ordered, in the first tabernacle in deede the priests alwaies entered, accomplishing offices of the sacrifices. 
† But in the second, * once a yere 
the high priest only: not vvhithout bloud vvhich he offereth for his ownne and the peoples ignorance: 
† the holy Ghost signifying this, that the vway of the holies was not yet manifeested, the former tabernacle as yet standing. 
† Vvhich is a parable of the time present: according to vvhich are offered gifts and holtes, vvhich can not concerning the conscience make perfect him that serveth, 
† onely in meares and in drinks, and diuerse baptisme, and iustices of the flesh laid on them vntil the time of correction. 
† But b Christophis a high Priest of the good things to come, by a more ample and more perfect tabernacle not made vvhith hand, that is, not of this creation: 
† neither by the bloud of goates or of calues, but by his ownne bloud entered in once into the Holies, "eternal redemption being found. 
† For if the bloud 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 bloud of Christ vwhio by the holy Ghost offered himself vnspotted vnto God, cleansed our conscience from dead vvorke, 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 prevaricatione vvhich vvere vnder the former testament, they that are called may receive the promise of eternal inheritance. 
† For * vvhhere there is a testament: the death of the testator must of neces-
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CHA. IX.

For a testament is confirmed in the 17 dead: otherwise it is of no value, while he that testeth, liueth. Whereupon neither was the first corder dedicated 18 without blood. For al the commandements of the LXXV being read of Moses to all the people: he taking the blood of calues and goates vvith water and scarlet vool and hysope, sprinkled the very bookes also it self and al the people, saying, "This is the blood of the Testament, vvhich 20 God hath commanded vnto you. The tabernacle also & al the vessell of the ministerie he in like manner sprinkled vvith blood. And all things almost according to the LXXV are xcleaned vvhith blood: and vwithout heading of blood there is not remission.

It is necessarie therefore that the examplers of the coe-23 lentials be xcleaned vvhith these: but the celestialls them solues vvith better hoffes then theel. For i s s v s is not entred 24 into Holies vvith hand, examplers of the tie: but into heauen it self, that he may appeare now to the countenance of God for vs. Nor that he should offer himself often, 25 as the high priest entereth into the Holies, euery yere in the blood of others: otherwise he ought to have suffered 26 often from the beginning of the world: but now once in the consummation of the worldes, to the destruccion of sinne, he hath appeaped by his owne hoffe. And as it is appointed to men to die once, and after this, the judgement: so also 28 Christ was offered once, to xexhust the sinnes of many. The second time he that appeares vvvithout sinne to them, that expect him, vnto saluacion.

ANNOTATIONS

Relikes.

They continue without pu-
teruation.
The holy Cross.
The sepulchres of Christ and his Saints.

4. A gentlem note. The Protestants count it superstitious to keepe with honour and reverence the holy memories or monumentes of Gods beneficcy and miracles, or the tokens of Christs Passion, as his Cross: garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure for long: when the know in how the heire of our Lord seeth the Cross, and the recreation of Nazare, which of it fel was molt apt to punish, and the Cross roode onely for that it deuoured most by miracle, the tokens of the Testament of vs. See a notable place in S. J. vil. 16. vss. Davi, where he yestrenge against Iulian the Apostatia of his chemie, he keepyd and honoreing of that Cross or roode which Christ died on. See also Paulinus ep. 11. and what re-


cad an

pensatio.
rathther follow Vigilanius, Julianus the Apolostes, and such Masters, then the holy Doctors and evident prachsize of the Church in all ages.

5. Charetris: You see it is a fond thing, to conclude upon the first or second commandement, that there should be no sacred images in the Church, when even among those people that were most prone to idolatry, and grovily in imagination of spiritual things such as Angels are, and to whom the precepts was specially given, the same God that forbade them graven idols, did com-
mand them these images of Angels to be made and set in the fourequare holiest place of all the Tabernacle or Temple. By which it is plain, that much more the images of Christ and his B. mother and Saints, that may be more truly purloyned then those spiritual substances can be, are not contrarie to God's commandement, nor against his honour, or repugnant to any other Scripture at all, which condemneth only the Idols or outrasures of the Heathen made for adoration of false Gods.

6. Of the worships of Corwilion. Al those grovel and carnal sacrieces, ceremonies, obser-
vationes instituted to cleanse and purifie the flesh from legal irregularities and impurities only, and not reaching to the purging of the insoles & consciences of men, being comanded not for ever, but till Christes comming, ceased then: and better, more foreable, and more spiritual Sacrarments were inplanted in their place. For we may not imagine Christ to have taken away the old, and put none in their place, or to alter the Sacraments only into other Sacraments external, and not also to translate the sacrieces to some other more excellent: for it is called, tempus corwillionum, non abolitum.

11. Sacrifice not taken away by the new Testament, but changed into a better.

12. External redemption. No one of the Sacrifices, nor al the sacrificial of the old law, could make that one general peace, ransom, and redemption of all mankind, and of all finnes, fasing this one highes Priest Christ, and the one sacrifice of his blood once offered upon the Cross. Which facrifice of redemption might never yet be taken away, because the figures also thereo in the law of nature and of Moses, were truely called sacrifices, as specially this high and marvulous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truely and singularly (as S. Augustine calleth it) a facrifice. But neither this fort, nor the other of the old law, being often repeate and done by many Priests (al which were and are finnes among them) could be the general redeeming and con-
summating facrifice: nor any one of those Priests, nor al the Priests together, either of the law of Moses or of Aarons, or of Melchisedec's order (except Christ alone) could be the general redemp-
tion of the world.

And this is the Apolostes meaning in al this comparision and opposition of Christes death to the old sacrificial, and of Christ to their Priests: and noth that Christes death or sacrieces of the Cross should take away al sacrifices, or prove that those Aarional offices were no true sacrifices at al, nor those Priestis, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifices of the new testament. But those must be taken away, and not al them, or of thohe Priests, could not take away to this one sacrifice of Christes death, wrke any thing to Gods honour, or remission of finnes, as the Levves did falsly imagine, not referring them at al to this general redemp-
tion and remission by Christ, but thinking them to be absolute sacrifices in them finnes. And that to have been the error of the Hebreues, you may read in S. Augustine L. 3. deed. Christi, c. 6. And this, we tel the Protestantis, is the only purpose of the Apolostes.

But they be so grovel, or ignorant in the Scriptures, and so maistriously set against Gods and the Churches truth, that they perverely and folily runne the vwhole disputa-
tion against the facrifice of the B. Maaske, and the Priests of the new Testament: as though we heid, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it were not the representation and most lively resemblance of the same, or were not instituted and done, to apply in particular to the vfe of the paraectors, that other general benefite of Christes one oblation upon the Cross. Against the Levves then onely S. Paul disputeth, and against the false opinion they had of sacrificial and facrifice, to which they attributed al remission and redemption, vwithout respect of (Christes death.

16. Of these perescriptions. The Protestantis do unlawfully imagine, that because finnes be remitct by the force of Christes passion, that therefore there should be no other sacrifice after his death. Whereas in deede they might as well lay, there ought never to have been sacrifice ap-
pointed by God, either in the law of Nature, or of Moses: as al their arguments made against the Sacrifice or the Church upon the Protestant disputation, prove as well, or rather onely, that there were no tyrical law at all. For against the Levve's false opinion con-
cerning them, doth he dispute, and not a word touching the sacrifice of the Church, vwise which
The Epistle of S. Paul

The sacrifice of the altar and that of the Cross, both one.

As Christ never died but once, nor never shall die again, so that without, painful, and bloodily so he can never be offered again, neither needeth he so to be offered any more: having by that one act of sacrifice upon the Cross, made the full ransom, redeemed, and remitted for the sins of the whole world. Nevertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the world bloodily offered, (as which were figures of this one oblation upon the Cross) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more merciful, divine, and truly expressing his death, his body broken, his blood shed, then did any figure of the old law, or other sacrifice that ever was: as being in deed (though in hidden, sacramental, and mystical, and unblew'd maner) the very self same B. body and blood, the self same oblation and sacrifice, that was done upon the Cross.

And this truth is most evident by the very forms of words used by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors.

Our Sacrifice, faith S. Cyril, is more glorious to the Passion of Christ. And, The sacrifice that was offer'd, is the Passion of Christ. Ep. 43. 4, & 7. Augustine de fid. ad Pet. c. 19. In those external sacrifices was the prefiguring of the Sufferings of Christ, which be to be offer'd for sinners, and of the blood, which be to be shed, but in this Sacrifice is the commemoration of the death of Christ, which he hath nunn given, and of the blood whereof he hath shed: in illis præsumabatur occidendi, in hoc annuatissimae occidendi. In them he was for no more as to be killed: in tale he is forsworn, as killed. And S. Gregorie Nazianzen faith, even in the most, that the Priest in this Sacrifice, immolatetur magnum Christi Paschata nobis. S. Ambrose li. 8, Offic. c. 48. Offertor Christum in imaginibus requiescit passiorem. Alexander the Scl. ep. ad Ambrosium Ordonatus. c. 4, 5, 6. Cons. (Graeco eisque). psalms are cited. S. Gregory, bo. 39. In this Sacrifice of the Cross, as often as it is recited by the Priest, and Altar be jett'th to us again in remembrance. And Ilychiis, l. 2, 6. In Louis, part. mod. By the sacrifice of
To the Hebrews

The fathers call and oblation in respect of that on the Crofe, called this the vnioude sacrific, as Calum him selfe it is the vnioude-confessteth, but anjoyeth them in the pride of heretickall spiritt, with these woordes: "Nobilissimy sacrifce of our Lord Jesus Christ the firstfrutes, that is, I passt not for it, that the demand of every encouragement, calling the altar, the diffudion of bloody and vnioude sacrific, scholastical and frusious, and libanous commerarium, a distill'd duncet, with such ignorant and blasphemous men we have to do, that thinke they understand the Scriptures better then all the fathers.

Chap. X.

Because in the very first of Exotions was only a commemoration of sinne, therefore in place of all those old sacrifices the Psalme telleth us of the abDITION of Corset body. To which he offered blooddy but once (the Lestical is reft offering so every day) because that once was sufficient for ever, 15 in that is portrayed (as the provision alle transeffeth) remission of sinnes. 19 after all ths be preoccupation and extertheth them unto perseverance, partly true in the opening of Heaven by our high-priest, 24 partly with the terror of damnation if they fall against 33 boding them remember how many they had suffered already, and not let their reward.

Or the law having a shadow of good things to come, not the very image of the things; every yere with the self same hoffes which they offer incessantly, can never make the commers thereto perfect: but otherwise they should have ceased to be offered, because the vur-thippers once cleansed should have no conscience of sinne any longer. but in them there is made a commemoration of sinne every yere. for it is impossible that with the blood of oxen and goats sinnes should be taken avway. Therefore coming into the vvorld he faith: "Holla and oblation .sho woul'd left nor; but a body shou bost fittede me:

Ps. 39.7

Holocaustes and c for sinne did not please thee. Then said I, Behold I come; in the head of the bookes isis wrenthen of me: That I may doe thy will o God.

Ps. 109. Cor. 15.

Saying before, because hoffes and oblations & holocaustes, for sinne shou woul'd lef nor, neither did they please thee, vvhich are offered according to the law, then said I, Behold I come that I may do thy will o God: he taketh avway the first, that he may estabhlish that that solouveth. In the vvich vvl, we are sanctyed by the "oblation of the body of Iesus Christ once. And every priest in deede is ready daily ministring, and hence offering the same hoffes, vvhich can never take avway sinnes; but this man offering one host for sinnes, for euer v fiteth on the kkkk
the right hand of God, 

Henceforth expecting, until his enemies be put to streaming of his feet. 

For by one oblation hath he consummated for ever them that are sanctified. 

And the holy Ghost also doth testify to us,  

For after that he said:  

And this is the Testament which I will make to them after these days, saith our Lord, giving my lawves:  

in their harts, or in their minds.  

I will supererize them: 

and their iniquities I will remembe  

no more.  

But where there is remission of these, now there is not an oblation for iniquities.

Having therefore brethren confidence in the entering of  

the holies in the blood of Christ:  

which he hath dedicated to us a new and living way by the vele, that is, his flesh, 

and a high priest over the house of God, 

let us, that we hold the confession of our hope unceasing (for he is faithful that hath promised) 

and let us consider one another unto the prosecution of charity and of good works: 

not forsaking our assembly, 

but doing to one another such things as some are accustomed, but comforting, and so much the more as you see the day approaching. 

For if we leave this world, 

there is not left an host for iniquities, 

but a certain expectation of judgment and resurrection of the dead, 

which shall consume the adversaries. 

A man making the law of Moses frustrate: 

without any mercy dieth under two or three sinners, 

he defers; vthout punishments which hath troden the sonne of God under foot, and esteemed the blood of the Testament polluted, wherein he is sanctified, and hath done punishment to the spirit of grace. 

For we know him that said, 

Vengeance to me, I will repay. And again, That our Lord will judge his people. 

It is horrible to fall into the hands of the living God.

But call to minde the old daies: 

wherein being illuminated, you sustained a great fight of passions. 

and on the one part certes by reproches and tribulations made a spectacle: 

and on the other part made companions of them that conversed in such sort. 

For, you both had compassion on them that were in bondes: 

and the spoile of your own goods you tooke, 

with joy, knowing that you have a better.
CHAP. X.

TO THE HEBREWS.

35. elder and a permanent subsitice. † Do not therefore lese your 36 confidence, which hath a great remuneration. † For patience is necessary for you: that doing the will of God, you may receive the promise. † For yet a little and a very little while, he that is to come, will come, and will not slake. 37 † and my just liueth of faith. † but if he withdrew him 38 self, he shall not please me. † But were not the children of withdrawing unto perdition: but of faith to the vlistening of the soul.

ANNOTATIONS

CHAP. X.

1. The sacrifices and ceremonies of the old law, were so far from the truth of Christ’s Sacraments, and from giving spirit, grace, remission, redemption, and justification, and were upon the entrance into heaven and joys celestial, that they were but mere shadows, imperfectly and obscurely representing the graces of the new Testament and of Christ in heaven. Wherefore all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, are type and image, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or dark resemblances of Christ’s passion, which is the fountain of all grace and mercy, but perfect images and most lively representations of the same. Especially the sacrifice of the altar most plainly represents the sacrifice on the Cross.

2. If the hosts and offerings of the old law had been of them selves perfected to all effects of redemption and remission, as the Hebræus (against whom the Apostle diisputeth) did thinke, and had had no relation to Christ’s sacrifice on the Cross, or any other absolute and universal oblation or sacrifice for sinne, but by and of their own efficacy could have generally purged and cleansed man of all sinne and damnation: then they should never have neede 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 general iniquities of every offender, there had been no finnes left. But finnes did remaine, even those finnes for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied unto them. For offering thereby they did not once offer sacrifices for the new committed crimes, but even for the old, for which they had offered sacrifices before: the sacrifices being rather records and attestations of their finnes, then a redemption or full remission, as Christ’s death is. Which being once applied to man by Baptisme, wherewithaw all sinnes fall, God never remembering them any more, nor ever any sacrifice or sacrament or ceremonie being made or done for them any more, though for new finnes other remedies be daily requisite. Their sacrifices then could not of them selves remit finnes, much less make the general redemption without relation to Christ’s Passion. And so you see it isplain every where, that the Apostle prooveth not by the often repetition of the Jewishe sacrifices, that they were not sacrifices at all, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependance of the one univerfal redemption by Christ: his whole purpose being, to inculcate unto them the necessitie of Christ’s death, and the obligation of the new Testament. As for the Churches holy sacrifice, it is cleane of all other kindes then those of the lewes, and therefore he maketh no opposition betwixt it, and Christ’s death or sacrifice on the Cross, in all this Epistle: but rather as a sequel of that one general obligation, courtely avointing the same as being in a different manner the very selfsame host and offering that was done upon the Cross, and continually is vrought by the selfsame Priest.

4. The holies and sacrifices of the old law, which the carnal lewes made.
all the count of, without relation to Christ's death, were not only not perfect and absolute sufficient in them selves, but they did not, nor could not remit any sins at all, being but only signs thereof, referring the offenders for remission in due, to Christ's Pas- tion. For the blood of brute beasts could have no other effect, nor any other element or creature, before Christ's death, the fruit thereof, before it was extant, could be no otherwise properly applied unto them, but by belief in him.

1. High and oblation.) He meaneth not that God would not both nor sacrifice any more, as the Protostrians falsely affirm: for that were to take away not only the sacrifice of Christ's body upon the altar, but the sacrifice of the same body upon the Cross also. Therefore the Prophecies speak one of the legal and carnal sacrifices of the Jews, signifying that they did never of their selves please God, but in respect of Christ, by whose oblation of his own body they should please.

2. But a body.) If Christ had not had a body, he could not have had any worthy matter or any matter at all to sacrifice in visible manner, other then the holocausts of the old law. Neither could he either have made the general redemption by his one oblation upon the Cross, nor the daily sacrifice of the Church; for both without his body was fitted by the divine videntem, which is by dominion, not underhood of leves, pagans, nor the heathen; for our time, that Christ's human nature was to make the one of God (who in his divine nature could not be either Priest or holt) fit for the sacrifice and Priest of his Father, in a more worthy form, than all the Priests or oblations of the old law. And that this body was given him, not only to be the sacrifice upon the Cross, but also upon the altar and in the presence of the Lord. The oblation in the blood of the heifer Tullament dark exhibit, is of his body and blood: for that is the sacrifice which is ascended to heaven, sacrifice that was offered in heathen of that to come. For the which also I acknowledge that these same Hebrews in the law, say, A body they have fitted to me, because is free of all those sacrifices and oblations by his body he offered, and is ministered to the priests or ministers. Li. 17 Conia.

3. Ex. 10. And agains li. 4 de Tum. c. 16. Who is just and holy a Priest, as the only one of God! What might so commonly be offered for man, of men, as man is; this is and what is fit for the immolations or offering, as mankind and finally in this place, is to cleanse for the times of eternal man, as a jewel for the times of eternal man, which can be offered and received in grace, as the fashion of our Sacrifice, makes the body of our Priest.

4. Neither did they please thee.) By that be faith, the things offered in the Law, did not please God, and likewise by that be faith, the former to be taken away, that the second may have place, it is evident, that all holocausts and sacrifices be not taken away by Christ, as the Heretics falsely conceive: but that the old holocausts of brute beasts be abrogated to give place to that which is the proper holocaust of the new law, that is, Christ's own body.

5. Often offering the same holt.) As S. Paul is forced often to inculcate that one principle of the efficacy and sufficiency of Christ's death, because of the Hebrews to much attributing to their legal sacrifices, and for that they did not refer to Christ's one oblation: so we, through the intolerable ignorance and impertinence of the Heretics at this time (abusing the word of the Apostle spoken in the due defence and declaration of the value and efficacy of Christ's Pas- tion about the sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests and sacrifices, concerning the sacrifices of the Law only, into which he opposed Christ's sacrifice and Priestlihood: and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifice of Christ's own Priestlihood, Law, and institution, the same sacrifice did move daily unbloudly, that once was done blowdily: made by the same Priest Priest Christ Jesus, though by his ministers hands: and not many holocausts, as those of the old law were, but the very self same in number, even Christ Christ's own body that was crucified. And that you may see that this is the judgement of all antiquity, and their exposition of these and the like wordes of this Epistle, and that they seeing the very same argument that the Protostrians now make so much a doe vseth among the simple and unlearned, yet vseth perceived that they made nothing against the daily oblation or sacrifice of the altar, and therefore answerd them before the Protostrians were extant, 1200 yeares: wee vseth let downe some of their wordes, whose authority and exposition of the Scriptures must be in all that have videntem or the fear of God, about the saile and vaine glores of Calum and his followers.

6. Thus then first saith A. Augus.) Quod ergo aec. What wert thou? do not we offer every day? we offer often: but this sacrifice is an example of that: for wee offer asteat, the self same, and. Hebr. not as was one lamb, nor worship an other, but asteat the self same thing: therefore it is one sacrifice, according, by the reason because it is offered in many places, there should be many Christes, not so, but as is one Christ in every place, here, there, and there, one body. But it is the same thing that is done for a commemoration of that which was done, for we offer not an other sacrifice, as the high Priest of the old law, but asteat the self same. Ex. Primatius S. Augustines scholar doth also shew that such Protostrians objections thus: What shall we say them? do not our Priests daily offer.
CHA. X.

TO THE HEBREWS.

The general redemption upon the Cross is particularly applied in the sacrifice of the altar.

1. Chr. 17 in ap. and Heb.


Le. 22.

The Caiaphas hereafter against remission of sins.

(John 18:33.) The Caiaphas abuse other like places against the holy sacrifice of the Malls, and they abuse this as the Nourians did before them, to prove that an Heretic, Apologist, or any that viliilly forsakes the truth, can never be forgiven. Which (as is before declared in the 6 chapter) is most wicked blasphemy: the meaning hereof, being, as is there said, only to terrifie the Hebreus, that falling away from Christ they can not to eternall have the hope of Christ. All sinnes may be death applied unto them, because they cannot be baptized any more, but shall be punished by mental painesse, and satisfaction, and other hard remedies which Christ hath prescribed after penance, but not remission.

Vv. after the 22d verse, referreth to Christ calling here, baptism.

The like you see, how perilous a thing it is for Hereticks & ignorant persons to read the Scriptures; which, especially, if according to their own fancies they pervert to their damnation.

25. The blood of the Testament. Whether weber maketh no more account of the blood of Christ sacrifice, either as shed upon the Cross, or in the holy Hebreus of the altar (for our Saviour calleth that also the blood of the new Testament) then he doth of the blood of caluys and goats, Christ's blood or of other common drinkes, is worthye death, and God will in the next life, if he be not punished in the sacrifices here, revenge it with grievous punishment.

K k k k i i i.

31. 17b
Chap. XI.

He commeth them by the defination of faith, to flythe vno God, though they saw not yet the reuervised: / knowing that all the Saints aftervme did the like, being all am. 

Diem in iein vntil, though not one of them receiued the promes, thai is, the inherit-

ance in heman: but they and vve were after the comming of Christ remembe. 

ND\"faith is, \"the substance of things to be hoped for, \"the argument of things not appearing. \+ For in this the old men obtained testimonie. 

\+ By faith, vve understand that the \+ worldes were framed by the \+ word of God: that of invisible things visible things 
might be made. 

\+ By faith, Abel offered a greater holte to God the Cain: 

\+ by vvhich he obtained testimonie that he vvas iuist, God giv- 
ing testimonie to his giftes, & by it, he being dead, yet spea-

\+ 下 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 beleue that he is, 
and is a revvarder to them that seek him. 

\+ By faith, Noe haung reuceived an answver concer- 
ing those things vvhich as yet vvere not seen, ferring, 

\+ By faith, he that is called, Abraham, obied to goe 8 
forth into the place vvhich he vvas to receive for inhabitevce: 
and he went forth, not knowing vvhither he went. \+ By 9 
faith, he abide in the land of promife, as in a strage land, dvev-

ing
ling in cottages with Isaac & Jacob the coheires of the same promise. ♦ For he expected the citie that hath foundations: vvhose artificer and maker is God.

♦ By faith, Sara also her self being barren, received ver-
tue in conceiving of seede, yea past the time of age: be-
cause she beleued that he vvas faithful which had promised.

♦ For the vvhich cause euene of one (and him quite dead) there rose as the Darres of heauen in multitude, & as the sand
that is by the sea shore innumerable.

♦ According to faith died all these, not havinge received the promises, but beholding them a farre of, & saluting them, and confessing that they are pilgrimes & strangers vpon
the earth. ♦ for they that say these things, doe signifie that
they seke a countrie. ♦ And in deede if they had been mind-
ful of the same from whence they came forth, they had
time vsetely to returne. ♦ but now they desire a better, that is
to say, a heavenly. Therefore God is not confounded to be
called their God, for he hath prepared them a citie.

♦ By faith, Abraham offered Isaac, vvhene he vvas temp-
red: and his onlie-begotten did he offer vvhio had received the promises: (♦ to vvhom it vvas said, That in Isaac shal seed
be called to thee.) ♦ accounting that God is able to raise vp euene
from the dead, wherepo he received him also ♦ for a parable.

♦ By faith, also of things to come, Isaac blessed Iacob
and Esau.

♦ By faith, Iacob dying, blessed every one of the sonnes of Ioseph: ♦ and ♦ adorted the topp of his rodde.

♦ By faith, Ioseph dying, made mention of the going
forth of the children of Israel: and gaue commandement
concerning his bones.

♦ By faith, Moyles being borne, vvas hidde three mo-
nethes by his parents: because they saw him a proper infant,
and they feared not ♦ the kings edict.

♦ By faith, Moyles being made great, denied him self to
be the sonne of Pharaohs daughter: ♦ rather chosinge to be
afflicted with the people of God, then to have the pleasure
of temporal sinne, ♦ esteeming the reproche of Christ, grea-
ter riches then the treasure of the &Egyptians. ♦ for ♦ he
looked vnto the remuneration. ♦ By faith, he left &gypt:
not fearing the fiercenes of the king, for him that is invisibile
he sustaine as if he had seen him. ♦ By faith, he celebrated

That is, in figure and my-
sterie of Christ.
dead, & alime
against.

The tranla-
tion of Relikes
or Saints bod-
dies, & the due
regard and ho-
nour vve ought
to have to
the same, are
prazed hereby.

The Protes-
tians that deny
vve may or
go to doe
good in respect
for reward
our ward
in heauen, are
hereby cofut.
the Pasche, & the headings of the blood: that he which destroyed the first-born, might not touch them. †* By faith 29 they passed the red sea as it were by the dry land: which the Egyptians affaying, were devoured.

†* By faith the vallees of Jericho fell down, by the 30 circling of scuesen. †* By faith, Rahab the harlot perished not with the in-31 creuloures, receiuing the spies vith peace.

† And what shall I yet say? For the time vvil saile me 32 telling of Gedeon, Barac, Samson, Iephthe, David, Samuel, & the prophers: † vwho by faith overcame kings, envought 33 justice, obtained promises, flopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 sword, recovered of their inimicitie, were made strong in battel, turned away the campe of forainers: † women receiued of resurrection their dead. and others were rackt, not accepting redemption, that they might finde a better resurrection. † And others had trial of mokceries and stripes, moreover also of bades & prisons: † they were stoned, they 37 were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheepe-skinnes, in goateskinnes, needie, in distresse, afflicted: † of vwhom the vworld 38 was not richie. vandering in deserts, in mountains and dennes, and in caues of the earth. † And al these being ap-39 proved by the testimonic of faith, † receiued not the promife, † God for vs providing somme better thing, that they 40 without vs should not be consummate.

ANNOTATIONS

CHA. XI.

1. Faith is.) By this description of faith, and by all the commendation thereof through the vnothe chapter, you may well perceive that the apostle knewe not the forged special faith of the Protestants, where by every one of these new sectsmasters & their folowers belieue their finnes are remitted, and that them selves hal be saued, though their sectes be cleane contrarie one to an other.

2. (Not appearing.) This is the proufe of faith, faith. Augustine, if that which is belame, be not vs. For what great thing is it, if that be belame, which is soon to according to that sentence of our Lord when he remade by dissolute saying: Because vho hath set me Thomas, even he hath belame: belamed are they that have set, set and have belame. And, in sume, to say, 79. Which may be a rebuke also and a checke to al those finnes (peaches, I vwoulde use him, tale him, touch him and freie his very tief in the Sacrament, 2otherwise I vvil not beleue.

6. He shal answer.) Faith is the foundacion and ground of all other vertues and vsirrifiable or me-

chip of God, without which no man can please God. † because if one be a lewe, a he-

nous with that, or in heretickes, that is to say, be at the Catholike faith, at his worke shal

proffe him no vsirrification.
The citation in the new Testament, not only according to the Hebrue, but to the Septuaginta.

The vulgar latin translation.

Adoration of creatures, and namely of holy things.

Corrupt translation against Duuids.

Not faith only.

No workes of the Patriakes or any other probable, but by their faith which is always the Apostles preaching in commending faith.
CHAP. XII.

By the forsaide examples he exhorteeth them to patience, and by example of Christ himself crucified, and because this discipline is an argument that they be Gods children, yea with whom he rode they should be much more content them within that of their owne fathers: and because it bringeth satisfaction. 12. Exhorrning them therefore to plaine vp their hearts, and to take soule for soule, considering that all being nearest to their, and was worse so as in the old testament, their damnation; if they refuse to heare, veru so much the greater.

And therefore vve also hauing so great a cloud of witnesses put vpon vs: * laying away al vveight and linne that compasseth vs, by patience let vs runne to the right propost vnto vs, † looking on the author of faith, and the consummator of vs, vvhoo, ioy being propost vnto him, sustained the crosse, contemning confusion, and litteth 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 vvereied, fainting in your mindes. † For you have not yet 4 resiusted vnto bloud, repugning against sinne: † and you have 5 forgotten the consolation, vvhich spaketh to you, as it vvere to children, saying, My sonne, neglect not the discipline of our Lord: neither be thon vvereied vvhilest thon art rebuked of him. † For vvhom our 6 Lord loueth, he challengeth: and he forgetteth every child that he receiveth,

† Perseuerre ye in discipline. As vnto children doth God 7 offer him selfe to you. For vvhose sonne is there, vvhom the father doth not correct? † But if you be vwithout discipline, 8 vvhileof al be made partakers: then are you bastards, & not children. † Moreover the fathers in deede of our flesh 9 vve had for instruc tors, and vve did reverence them: thal vve not much more obey the Father of spirits, & liues; † And 10 they in deede for a time of fewe daies, according to their vvl instructd vs: but he, to that vvhich is profitable in receuine of his sanctification. † And all discipline for the present cer teneth not to be of ioy, but of sorowv: but afterwaard it vvil render to them that are excercised by it, most peaceable fruite of iustice.

† For the vvhich causeth 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. † Foleovv 14 peace vwith al men, and holinesse: vwithout vvhich no man shal
Gen. 25, 33.

15 ¶ Shall see God: looking diligently lest any man be vanity to the grace of God: lest any root of bitterness springing up do hinder, and by it many be polluted. Left there be any fornicator or profane person as Esaú: who for one dish of meat sold his first-born-rightes. For knowing ye that afterward also desiring to inherit the benediction, he was reproboled: for he found not place of repentance, although with tears he had sought it.

Gen. 17, 38.

18 ¶ For you are not come to a palpable mount, and an accessible fire, and whirlevinde, and darkenes, and storme, and the sound of trompet, & voice of words, which they that heard, excused them selves, that the word might not be spoken to them, (for they did not heare that which was said, and of which they had no sight.) And if a beast hath touched the mount, is not he burned. And so terrible was it which was seen, Moyles said: I am frightened and tremble. But you are come to mount Sion, and the citie of the living God, heauenly Hierusalem, and the assembelie of many thousand Angels, & the Church of the first-born, those are written in the heavens, and the judge of all, God, and the spirites of the just made perfect, & the mediator of the neve Testament is vse, and the sprinkling of blood speaking better then * Abel.

Exo. 19, 20.

23 ¶ See that you refuse him not speaking, for if they escaped not, refulging him that spake vpon the earth: much more vve, that turn away from him speaking to vs from heauen.

Exo. 19, 21.

26 ¶ Whose voice moued the earth then: but now he promiseth, saying, Test once: and I will moue not the earth, but heauen also.

27 ¶ And in that he faitheth, Test once, he declaereth the translation of moueable things as being made, that those things may remaine which are vnumoueable. Therefore receiuing an vnumoueable kingdom, vve have grace: by the which lest vs serue pleasing God, with feare & reverence. * For our God is a consuming fire.

4. He saith, ] By this vve proue that God often punishteth the sinners euer of his loving children, though not with vniuersal damnation, yet with temporal chastisement and correction. & that he doth not alwaies together with 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 have the Hristians of this time any reason of tempeure in the world, vveby they should Temporal punishment after remission of sinnes, either here, or in surgatory...
ET the charitie of the fraternitie abide in you. * 2 And "hospitalitie do not forget, for this, certaine being not avarice," have received Angels to harbour. 3 Remember them in bonds, as if you were bold with them: and them that labour, as your felues also remaining in bodie. 4 Marriages honorable in all, and the bed vndefiled. For, fornicatours & aduouterers God vvil judge. 5 Let your manser be without avarice: contented 6 vvith things present. For he said, I will not leave thee, neither will I forsake thee. 7 So that we vvve do confidently say: Our Lord is my helper. 8 9 Remember your lrelates, vvwhich have spokenn the vvord of God to you the end of vvhose conception being, imitate their faith. 10 I es vs Chrif t yesterday, and to dauy: the same alio for cuer. 11 Vvhit: varioues & strage doctrines be not led avway. For it is best that the hast be established vvith grace, not vvith meares: vvhich have not profited those that vvalke in them. 12 Vvhe have an altar: vvhereof they have not povery to eate vvvhich serue the tabernacle. 13 For * the bodies of thofe beastes, vvhose bloud for finne is carried into the holies by the high priest, are burned vvithout the campe. 14 Vvvhich thing I es vs also, that he might sanctifie the people by his owvne bloud, suffered vvithout the gate. 15 Let vs goo forth therafor to him vvithout the campe: carrying his reproche. 16 For vve have not here a permanent citie: but vve seek that vvhich is to come. 17 By him therfore let vs of." the host of praise alvaies to God, that is to say, * the fruite of hippes confessing to his name. 18 And
CHA. XIII. TO THE HE'REV'VES.

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16. † And beneficence and communication do not forget for Vulcan such hostes.' God is promised. † † Obev your Prelates, and be subject to them. For they watch as being to render account for your soules: † † that they may doe this vuli joy, and not mourning, for this is not expedient for you. † † Pray for vs, for we have confidence that we have a good conscience, willing to converse vve in all. † † And I beseech you the more to doe this, that I may the more specially be restored to you. † † And the God of peace which brought out from the dead the great Pastor of the sheep, in the blood of the eternal testament, our Lord Jesus Christ:

21. † † † assure you in al goodnes, that you may doe his vve, doing in you that vvvhich may please before him by 1 s vs Christ: to vvhomme is glory for ever and ever. Amen.

22. † † And I desire you brethren that you suffer the vword of consolation. For in very few vvwords have I vwritten to you. † † Know you our brother Timothee to be dismissed:† vwith vvhomme (if he come the sooner) I will fee you. † † Salute al your prelates, and al the saintes. The brethren of Italie salute you. † † Grace be with you al. Amen.

ANNOTATIONS.

CHAP. XIII.

1. Hospitality. Hospitality, that is, receiving and harbouring of poore pilgrimes, persecuted and defolate persons, is so acceptable to God and so honorable, that oftentimes it hath been mens good happy to harbour Angels in heede of poore folk to wandering. Which micht needes be ever a great benediction to them and their families, as we be by Abraham and Lox Gom. 18. (and the like fell also to S. Gregorie, at 10. Diacous vverieth, to whomse ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vvere. In vs. l. i. 10. & l. 2. 11. 1.) whereof if we had not example and vvarrant by S. I. aule vwords in this place, and many other express Scriptures of the old Testament, these scarcefull miracles of this time making so little account both of good vworkes and such miraculous enterance of Christ and his Angels into holy mens harhour, vvould make this al soe famous, as they doe other like things.

4. Marriage honorable. The Apostle (fail a holy doctor) saith, Marriage honorable in all, and the bad understand. And therefore the forms of God in that they are not marrying, sheweth not the good of marriage to be a fault, but yet they shew not perpetual continuance to be better than good marriage. Namely in the time when it is said of continuance, He shew to take, let him take. De S. ad Pae. c. 3. apud Ang. in fine. Mark the doctrine of the fathers and of the Catholike Church concerning marriage, that it is honorable, and so honorable, that it is a holy sacrament, but yet inferior to virginity and perpetual continuance: honorable in all, that is, all such as may lawfully marry and are lawfully marre: not in brothet and sister, nor in persons that have vowed the contrary, to whom the same Apostale tayth it is damnable. 1. Tim. 1. 3. 11. And this were the meaning of this place, if it were to be read thus. Marriage is honorable. But to see how the Protestants in all their translations, to sube the simple, do falsifie this sentence of the Apostle, to make it serve for the marriag of Vvareies, it is notorious. First, they doe deceit in suppling the vword substantive that vmarrieth, making it the indescriminate moodus thus, Marriage is honorable Smy, as though the Apostle affirmed al marriage to be honorable.
They refraine the senfe to their Hereticalша.

honorable or lawfull, where the verfe to be supplied ought rather to be the Imperative mode, La marriage be honorable, that the Speache may be an exhortation or commande-
ment to them that be or wil be married, to vei them selues in that state in al fidelity, clean-
liness, and coniugial continence one toward another: as when S. Peter alfo and this A-
polline exhorte married men to giue honour to their wives as to the vacker vefelt, and to
pollife their vefel in honour, not in the pleasure of igname, and uncleanlineffe: this
honorable or chaff marriage, to which be here exhorette. And that it is rather an exhor-
tation, then an afirmation, it is evident by the other partes and circumstances of his place
both before & after: al which are exhortations in their owne translations, this only being
in the middes, and as indifferent to be an exhorfation as the ref (by their owne confeffion)
they refraine of purfope. Our text therefore and al Catholike trauftalitie leafe the fentence
indifferent as it is in the Greke, and as true translatours ought to do, not preying to addi-
tioane: yet, left they should refraine the fens of the holy Ghost to their owne
particular faffe.

Againe, our new Translatours corrupt the text in that they translate, in omnium, among
al men, because so they thinke it would vfo better to the ignorant, that Priesifs, Religious,
and al yho for more, may marie, where they can not tell either by the Greke or Latin, that
in omnibus be the malcufine gender, rather then the neuter (as not only Erasmus,
but the Greke doctor alfo take it) to signifie that marriage Should be honorably kept
between man and wife in al partes and in all refpects. See S. Chryf. and Thoſeph, in his
Letter, for thefe and many fuch vnderforders in vnelock, in which the fuch afe be the
only to take heede of, and to keep their marriage bed vndenile. But the third corruption
for their purfop afofe, and most impudent, is, that some of the Calurifte for, in omni-
bus, translate, inter quosque, with a marginal interpellation to signifie al orders, condi-
tions, fates, and qualities of men. So boldly they take away al indifferenti of fenes, and
make Gods word to speak juft that vvhich thefus vfelous would, and their behavoure requite,
in which kind they paffe al impudence and al heretikens that ever were.

Vve must have regard to the faith & doctrine of the fathers.

Vve must have regard to the faith & doctrine of the fathers.

Memories and feaftes of Salles ludical abdience from meates.

9. Rest vntill mornes.] He speaketh not of Christian faffe, but of the legal difference
of meates, which the Hebrewes were ye the profe vno: not considering that by Christies faith
they were made fere from all fuch obfervations of the Law.

10. We have an aiter.] He purge them in minde of the fwofe, and in the following aiter
Material altars, much of their old leshef rites, they deprifed them felves of an other maner and a more ex-
for the Sacrifice of chrilfe body, ordered and eaten there of, which they that continue in the figures of the old Law,
could not parteakers. The aiter (faithlycyhtes) is the aiter of Chriftfe body, vvhich be known
for their iniemerality must be told. L. x. 6s. 13 in Leuen. And the Grekfe vword (as also the Hebrew
answer thefe in the old testament) signifieth properly an aiter to Sacrifice on, and
not a metapharical and (piritual aiter. Vhcrefore vve proce again the Heretikes, that
we have not a common table or profane communion bode, to eate mere bread vno, but
a very aiter in the proper fene, to Sacrifice Chriſte body vno: and so called of the fathers
9. 6. 11. 13. Cont. Fæcil. Mænæb. b. 20. 6. 31. Thoſeph. in 23. Nat. And when it is called a table, it
is in respect of the beauteou food of Chriſte body and blood receiued.

The Sacrifice of Chrift: is signifieth the Saviour. Though not of prafce and thankes.

The Sacrifice of Chrift is signifieth the Saviour. Though not of praife and thankes,
The principal body and blood of Chriſt: not as upon the Cross, whic was once done in bloody fire, but of
prats, and as in the Church, and new Testament, where it is daily done vnbloody, being the proper hoft
thankes giuing, of laudes and thankes giuing, and therefore called the Eucharift, and being the fruit and effect of
therefore called, Chriſt and his Pratas lippes or vwordes, that is, of concentation: because this Sacrifice is made by
Eucharift, the fruit of the holy wordes. And veruf we read in the plaine and other places of the old

Tea.
CHA. XIII.

TO THE HEBREWS.

It may be thought to be a prophecy of the New Sacrifice, &c. not of every vulgar thanksgiving. And so the old fathers in the primitive Church to hide the mysteries from the unlearned, often speak. **Phæbus** (faith, S. Augustine) is more holy sacrifice of praise, than that which consisted in thanksgiving, as which the faithful do dwell in the tabernacle of the Church. 

The Church from the times of the Apostles by the most certain sentences of the popes, offers to God in the body of Christ the Sacrifice of praise. And a little after, **Novus** (that is, not according to the spirit, that is, the Church offers a singular Sacrifice according to the spirit: of which only be very not take solemn nor feasts, but you take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. 

Thus you see, when the holy fathers handle the Scriptures, they find Mass and Sacrifice in many places, where the ignorant heretics or the simple might think they speak only of a common thanksgiving.

16. God is promised. This Latin word promeretur, cannot be expressed effectually in any one English word. It signifies, God's favour to be procured by the foresaid works of alms and charity, as by the deferts and merites of the doers. Which doctrine and word of merits the Adversaries like to ill, that they flee both here and elsewhere from the word, translating here for promeretur Deus, God is pleased, more nere to the Greeke, as they present. Which in deed maketh no more for them then the Latin, which is agreeable to most ancient copies, as you see by Primulius S. Augustines scholer. For if God be pleased with good works and shew favour for them, then are they meritorious, and then only faith is not the cause of God's favour to men.

17. Obey your Prelates. There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of God's Church, in matters of foule, doth inculcate conscience, and religion. Whereof the Apostle giveth this reason, because they have the obedience to charge of men most worthy and most answer for them which is an infinite pretense of the Priests and nence and superiority, sworn with burden, and requite the fruitful submission and bishop of most obedient subjection of all that be under them and their government. From this obedience there is no exception nor exemption of kings nor princes, but they never be great. If they have foules, and be Christian men, they must be subject to some Bishop, Priest or other Prelate. And whatsoever he be (though Emperor of all the world) if he take upon him to prescribe and give laws of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. From this obedience there is no exception nor exemption of kings nor princes, but they never be great. If they have foules, and be Christian men, they must be subject to some Bishop, Priest or other Prelate. And whatsoever he be (though Emperor of all the world) if he take upon him to prescribe and give laws of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. This disobedience and rebellion from the Spiritual Government, renders the divinity of obedience to the Temporal, as the base of our duties, and specially of our Country, where these new sects are properly maintained by this principle, that the Prince in matters of foule and religion may command the Prelate: which is directly and evidently against the Scripture and all other, that command the Bishop in his diocese 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 errors of only faith, which some held at that time also, by misconstruing S. Paulus' words: 'Tis not only that, but many other errors (which then also were annexed unto it, as they are now) doth this Apostle hereounce expressly.

He saith therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do please: that they are acts of Religion, service, and worship of God: that to keep all the commandments of God, and to abstain from all sin, is not impossible, but necessary: that God is not author of sin, no so much as of temptation to sin: that we must fly our selves from sinning, with a fear of our death, of the judgement, of hell: and strive our selves to doing of good, with our reward that we shall have for it in heaven. These points of the Catholic faith he commendeth earnestly unto us, urging vehemently against them that teach the coram errors. Howbeit he doth wish all men to be zealous to seek their conversion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good works, and doth set them on before his reader. But yet he doth most especially to certain, from certain: viz. from acceptance of persons, from distraction and rash judging, from concupiscence and love of this world, from swearing: and, to prayer, to alms, to humility, confession and penance: but most copiously to perseverance in perfection.

Novv. vbi quis S. Iames vixerit: It is not he, vbi noster the Church keepeth the 25 of Tisla, vbi S. Iohn brother, and vbi Jesus brother, and vbi Jesus sonne of Maie. And vbi is called Frater Domini, our Lord's brother, and brother to Jesus, and vbi is the first Bishop of Hierusalem, of whom we read A. 15 and 21, and also Gal. 2 of vbiis vniuersi uotissime and prudence of life, the Ecclisiasiall stories do report. Eusta. c. 12. Hier. in Catalogo.

Therefore as the old High-priest had power and charge over the Levites, not only in Hierusalem and first, but also dispersed in other Countries (as we understand A. 12, 13, and 14) to S. Iames likewise being Bishop of Jerusalem, and having care not only of those Levites with whom he was resident there in 12. 1, but of those that elsewhere, and in them, to all Christians ministerly dispersed through the world.
THE CATHOLIKE
EPISTLE OF IAMES
THE APOSTLE.

Catholike Epistle. The word Catholike though in the title of this Epistle & the rest following (called The Catholike Epistles) it be not wholly in the same sense, as it is in the Creede: yet the Protestants do fear and abhorre the word altogether, that in some of their Bibles they leave it clean out, although it be in the Greekke, and in some they had rather translate ridiculously thus, The general Epistles, whereas these are famously known and specified in antiquitie, by the name of Catholike Epistles, for that they are writen to the whole Church, not to any peculiar people or person, as S. Pauls are.

CHAP. I.

Vve bene to resigne in perfeccion (but if vve be patient, and vve shal abstinence from al mortal sinnen) 9 considering how vve vvould be exalted and envyed for vs, vvritten so vvise, vvithout vve, such sympatie, and sure that for vs, vve be fard away. 10 But if vve be tempted to fall, or to any other evil, let him not say, God is the author of it, who is the author of al good only. 11 Such words of the Cath. faith vve must be content to learne without contradiction and anger, and to doe accordingly. 12 Because otherwise vve may talk of Religion, but in deed it is no Religion.

AMES the sveruant of God and of our Lord Iesus Christ, to the xvvalue tribes that are in dispersion, greeting.

† Esteeme it, my brethren, alioy, vvhvhen you shal fall into divers tentatiōs: † knovving that * the probatiō of your faith vvorketh patience. † And let patience haue a perfect vvorke: that you may be perfect & entire, failling in nothing. † But if any of you lacke vvisedom, let him afke of God who giueth to al men abundantl−ly, and vphbraideth nor: and it shal be giuen him. † But * let him afke in faith nothing doubting, for he that doubreth, is like to a vvalue of the sea, vvhich is moued & careied about by the vvinde. † therfore let not that man thinkē that he shal

M m m m receive
receive any thing of our Lord. † A man double of minde 8 is inconstant in all his vvaiies.  
† But let the humble brother glory, in his exaltation. 9† and the riche, in his humility, because * as the flourc of 10 grasse † hal he passe: † for the sunne rose vwith heate, & par- 11 ched the grasse, and the flourc of it sel' avway, and the beautie of the shape thereof perished: so the riche man also † hal vvither in his vvaiies. † Blessed is the man that suffereth ten- 12 tation: for vvhen he hath been proued, he † hal receive the crowne of life, vwhich God hath promised to them that love him. †
† † Let no man vvhen he is tempted, say that he is temp- 13 ted of God. for "God is not a tempter of euils, and he tempteth no man. † But * every one is tempted of his vvonne co- 14 cupiscence abstracted and allured. † Afterwvard" concupisc- 15 ence vvhen it hath cœciued, bringeth forth sinne. but "sinne vvhen it is consummate, ingendeth death.
† Do not erre thereforre my dearest brethern. † Every best 16 gift, and every perfect gift, is from aboue, descending from 17 the Father of lightes, vwith vwhom is no tranfmutation, nor shadowing of alteration. † Voluntarily hath he begotten 18 vs by the vvord of truth, that vve may be some beginning of his creature. -I You know my dearest brethren, And *let eue- 19 ry man be vvist to heare: but flowv to speake, and flowv to anger. † For the anger of man vvorketh not the justice of 20 God.
† For the vwhich thing casting avway al uncleannessse and 21 aboundance of malice, in meekenesse receive the engraffed vvord, vwhich is able to fave your foules. -† † But * be doers 22 of the vvord, and not hearers only, deceaving your felues. † For if a man be a hearer of the vvord, and not a doer he † hal 23 be compared to a man beholding the countenance of his na- 24 tuitie in a glasse. † For he considered him self, and vvent 24 his vvy, and by and by forget vwhat an one he vvas. † But 25 he that hath looked in "the lawv of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the vvork: this man † hal be "blesseed in his deceed. † And if 26 any man thinke him self to be religious, not bridling his tong, but seducing his hart: this mans religion is vaine. † * "Religion cleane and vsnoted vwith God and the Father, 27 is
CHAP. I.

OF S. JAMES.

is this, tovise pupilles and vvidovves in their tribulation, &
to keepe him self vnsotted from this vworld. 

ANNOTATIONS

CHAP. I.

6. After in faith working doubting.] The Protestant vs would proue by this, that no man ought to pray vwithout assurance that he shall obteine what he a sketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods power and ability, or be in diffidence and despaire of his success, but that our doubt be onely in our owne vnlaborious or vndue asking.

13. Let no man say that he is tempred of God. Vs we see by this that when the Scriptures (as in the Psalter vs and other places) seem to say, that God doth sometimes tempre vs, or lead vs into temptation; they mean not, that God is any wayes the author, causor, or mouter of any man to sinne, but onely by permition, and because by his gratious power he keepeth not the offender from temptations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable.

See 5, 13, ch. 1, v. 14, 15. 13. God is not a temperer of vnits.] The Protestant vs as much as they may, to diminish the force of the Apollos conclusion against those as attribute their evil temptations to God (for other temptations God doth send to the mens patience and proue their faith,) take and translate the word palliately, in this sense, that God is not tempred by our evils. Where more consonantly to the letter and substantialitie of the vs before & after, & as agreeably as it is in the Latin, that God is no temperer to evil, for being taken palliately, there is no coherence of finte to the other vs of the Apostle.

14. Concupiscence (we see here) is not finte, & sinne. Concupiscence (we see here) is not finte, & sinne.

15. Sinne con buffante ingredietur deo.] Here we see that not all sinne nor all consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mens minde fully and perfectly yieldeth to the committing or liking of the act or motion; whereunto concupiscence moueth or inciteb vs.

The law of perfect libertie.] The law of the Gospel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his bloud of the new Testament deliterated all that obey him, from the servitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vs would have it, that in the new Testament every man may follow his owne liking and conscience, & may choose wether he shall be under the laws and obidence of Spiritual or Temporal Rulers, or no.

Religious divests.] True religion standeth not onely in talking of the Scriptures, or onely faith, or Christ, but in pursuie of life, and good vs, speciously of charite and mercie done by the grace of Christis. This is the Apostolical doctrine, and far from the Heretical vanicie of this time.

CHAP. II.

Against asception of perfons. 10. From al and every sene we must abstaine, having in al our vs and doodes, the judgemen before our eye; ynder vnder vs, the vs of merce had be required of vs, 14. and every faith had not annale vs. 18. And it was a Cartholin by his vvoke foreskew that he hath saith; vnder vnder, the Heretiques had no more faith then the Diuel, take he of faith worth, or men, and of justification by vvoke, onely, by the example of Abraham.

For Abraham in doode was vnsotted by vvoke after, 25. and like wise Agabus.

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Y brethren, have not the faith of our Lord Jesus Christ of glory; in acceptance of persons. 1 For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire, & you have respect to him that is clothed with the goodly apparel, and shall say to him, Sitte thou here; & if to the poor man, Stand thou there; or sitte under my footstool; 2 do you not judge with your fleshes, and are become judges of vniust cogitations? 3 Hear my dearest brethren: hath not God chosen the poor in this world, riche in faith, and heirs of the kingdom which God hath promised to them that love him? 4 But you have dishonoured the poor man. Do not the riche oppress you by might, and them fleshes draw you to judgements? 5 Do not they blaspheme the good name that is inuokated vpon you? 6 If not, vvhile you stand you fulfille the vsial law according to the scriptures, Thou shalt love thy neighbour as thy self; you do vvel: 7 but if you accept persons, you vworkes sinne, reproved of the Law as transgresors. 8 And 9 vvhose soules shall keepe the whole Law, but offendeth in one: is made guilty of all. 10 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou doest not commit adultery, but shalt kill: thou art made a transgresour of the Law. 11 So speake ye, and so doe, as beginning to be judged by the Law of libertie. 12 For judge without mercie to him that hath not done mercie. And mercie exalteth it self above judgement.

13 What shall it profit my brethren, if a man say he hath faith: but hath not vworkes? Shall faith be able to saue him? 14 And if a brother or sister be naked, & lacke daily foode: 15 and one of you say to them, Go in peace, be vwarmed & filled: but you give them not the things that are necessarie for the bodie: what shall it profit? 16 So faith also, if it haue not vworkes, is dead in it self. 17 But some man faith, Thou hast faith, and I haue vworkes: I hevv me thy faith without vworkes: & I vvil I hevv thee by vworkes my faith. 18 Thou beleeuest that there is one God. Thou doest vvel: the devils also...
 SCRIPTURE SOUNDED BY THE ANABAPTISTS TO MAKE NO DISTINC

TION OF PER

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OST MEANETH BY A

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guilty of all.

13. Judgement without mercy. Nothing gueut more hope of mercy in the next life, then the worke of almes, charite, and mercie, done to our neigbour in this life. Neither that any be vised with extreme rigour in the next world, but such as are not mercie in this world. Augst. de pu

merit. 1. 3. 7. VVhich is true, not onely in respect of the judgement to extolling damation, to God, but also of the temporall chastisement in Purgatorio, as S. Augustine testifieth, declaring that their venial sinnes shall be washed away in this world with daily worke of mercie, which otherwise should be chastised in the next. See epist. 29 aforeraid in fine and li. 12 de Cia. Dei. v. 17 in fine.

What that is profite, if a man say be hased fauct. This whole passage of the Apostle is to enleege against justification or salvation by onely faith, damably defended by the Protestants, and so evident for the necessity, merite, & concurrence of good worke, that their first author Luther and such as exactly follow him, boldly (after the manner of Henr. I) when they can make no other stile to live for the rest, list the book to be Canonical Scripture. But Calvin and his companions disagreeing with their Mauiters, content it to be duly Scripture, but their stickes and fond

10. Also beleuie and tremble. But vviilt thou knowe **o vaine

man, that faith vvithout wvorkes is idle? ** Abrahame our

father wvas henot iustified by wvorkes, * offering Isaac his

sonne vpon the altar? ** Seest thou that faith did wvork

wvith his wvorkes: and by the wvorkes the faith was con

rmed? ** And the Scripture vvas fulfilled, saying, ** Abra

hame iustified God, and it vvas reputed to him to iustice, and he vvas called ** the

friends of God. ** Do you see that by wvorkes a man is iustified:

not by faith only? ** And in like maner also ** Rahab the

harlot, vvas not she iustified by wvorkes, receiuing the mes

sengers, and putting them forth an othe race? ** For euen

as the bodie vvithout the spirit is dead: so also faith vvith

out wvorkes is dead.

AN VNOTATIONS

CHA II.

1. In accention of perfous. The Apostle meaneth not, as the Anabapists and other fuditious

persons sometime gather hereof, that there should be no difference in Commonvrelchs or as-

semblies, beyefing the Magistratc and the iudic, the free man and the bond, the riche and the poor,

beyefing one degree and an other, for, God and nature, and the necessitie of man, haue made such
divisions, and men are bound to observe them. But it is meaned onely, or specially, that in spiri-
tual gifts and graces, in matter of faith, Sacraments, and salvation, and beloyvng the spiritual
functions and charge of soule, we must esteemne of a poor man 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 fortes wvith his graces: so in such and the like things we must not be partial, but
count al to be tellewos, brethren, and members of one head. And thorefore the Apostle faith wvith
a special claue, That vve should not hold or haue the Christiaan faith wvith or in such differences
or partialitie.

10. Is made guilty of al. He meaneth not, that vvhosegetter is a theefe, is also a murderer, or that
every murderer is an aduouteer afo. or that all sinnes be equal, according to the Stoics and the
Heresie of Isauricn: much lesse, that he shall haue as great damation that tranfgreft one com-
mandement, as if he had offended against every precept. But the secte is, that it is shal not avialue
him to saluation, that he stemeeth to haue kept ceraine and not broken al the commandements:
seeing that any one transgression of the Law, proueth that he hath not observued the whole,
which he was bound to do, so far as is required, and as is possible for a man in this life. S. Augus-
tine disputing profoundly in his 19 Epistle to S. Hierrom, of this place of S. James, expouethed it
thus: that he which offendeth one, that is, against the general and great commandement of
luce or charite (because it is in maner al, as being the summe of al, the plentitude of the law,
and the perfectiion of the reth) breaketh after a fort and tranfgreftion al, no sinne being committed but
either against the louse of God, or of our neighbour.

13. Judgement without mercy. Nothing gueut more hope of mercy in the next life, then the
wvorkes of almes, charite, and mercie, done to our neighbours in this life. Neither that any be
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fond gloees for answer of soe pleine places, be as impudent as the denying of the Epistle vras in the other. who would neuer have denied the booke, thereby to shew them felues Heretikes, if they had thought such vulgar euasions that the Zuinglans and Caluins do vie (whereof they were not in both partes the Calumniator, may see, that al our Heretikes wanting of expresse Scriptures & the vword of God, is no more but to delude the vworld. whereas in deede, be the Scriptures neuer soe pleine against them, they must either be vrestle to found as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, sitt as it were in judgement of the Scriptures, to allow or disallow at their pleasures, it is the most nonsense example of heretical pride & diuine that can be. See their prelaces and cenciles vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

Only faith, an old heretike.

S. Iames & the ref inculcate good workes against the error of only faith falsely gathered of S. Pauls workes, vntill.

S. Augustines whole disputation in this pole very notable, vsing directly against only faith.

Herefies against good workes.

Works contrary with faith as cause of justification.

Works make us insensible before God.

The Protestants lay, by faute only; S. Iames cleanning contrary, Not by faute only.

* See the annot. vpon the epistle to the Romans 1. 1. 7. 15.

The manifold meaning of certaine fautes, when they lay.

Only faith.

646 THE EPISTLE CHAP. II.
merit of worke done in sinne before the first justification: some, the arrogante Pharisaical vaunting of man's own proper worke and justitice, against such as referre not their actions and good deeds to God's grace. To these purpose the holy Doctor (say sometimes, that only faith faueth and suffeth: but neuer (as the Protestants would have it) to exclude from justification and salvatiion, the cooperation of man's free will, dispositions and preparations of our hartes by prayers, penance, and sacramcnts, the vertues of hope and charitie, the purpose of vell-working and of the observatiion of Gods commandments: much lesse, the worke and merit of the children of God, proceeding of grace and charitie, after they be justificated and are now in his favour: which are not onely dispositions and preparations to justitice, but the meritorious cause of greater justitice, and of salvatiion.

24. (Re REF.) This Apostle enlargeth the good worke of Rahab by which she was justifiied, and S. Paul (as Hebr. 11) faith the was justifiied by faith. Which are not contrarie one to the other, for both is true, that she was justifiied by faith, as one faith; and that she was justifiied by her worke, as the other faith. But it were vrayly said, that she was faucieth either by onely faith, as the Heretikes say: or by onely good worke, as no Catholike man ever said. But because some Jews and Gentile Philosophers did affirme: they, that they should be justifiied by the worke of Moyses lawe theire, by their moral worke: Therto S. Paul to the Romans disputeth specially against both, proving that no worke done vtrout or before the faith of Christ, can shew to justification or salvatiion.

26. (Pel.) Faith vvitout worke is dead. S. Iames (as the Protestants feine) faueth that faith without good worke is no faith, and that therefore it is not justifieth nor, because it is no faith. For he fayth that it is dead without worke, as the body is dead without the soule, and therefore being dead hath no actiuitie or efficacite to justifieth or fauce. But it is a great difference, to say that the body is dead, and to say that it is no body. Even so is it the like difference, to say that faith vvitout worke is dead, and to say that faith vvitout worke is no faith. And if a dead body be not vitually a true body, then according to S. Iames companion here, a dead faith is not vitually a true faith, but yet not available to justification, because it is dead that is, because it is onely faith vvitout good worke.

And therefore it is a great impudence in Heretikes, and a hard thing, to say that the faith of which the Apostle disputeth at this place, is no true or properly called faith at all. It is the same faith that S. Paul defined and commendeth in all the 11 chapter of the Hebrue, and the same vvhich is called the Catholike faith, and the same vvhich being fornado made saine by charitie, justifieth. Many say, that it is not that special faith vvhich the Heretikes time onely to justifieth the vvit, when a man doth firmly believe an article of his faith, that he be justifieth. This special faith it is not vvhich of the Apostle here speaketh: for neither he, nor S. Paul, nor any other Sacred vrites in al the holy Scriptures ever speaks or knoweth of any faith forgoton faith.

**CHAP. III.**

Against proud Mensers and mothers of Sollers. 3. Of the manifold frame of the unbridled tongues. 13. To differencen bawrres proued, scientious, and vivolently vviudound, and that vviudound which is hemenly, peacable, modest, and so forth.

E ye not many mensers my brethren, knovvynge that you receiue the greater judgement. For in many things vwe offend al. If any man offend not in word: this is a perfect man. He is able alio vvithebridic to tourn about the whole body. And if vve put bittes into the mouthes of horses that they may obey vs, vve tourn about al their body alio. And behold, the shippes, whereas they be grea, and are driuen of strong vvinde: yet are...
are they turned about with a little sterne whether the violence of the director vvil. t So the tongue also is certes a little member, & a vaunteeth great things. Behold how much fire what a great wood it kindleth? t And the tongue is fire, a whole 6 world of iniquity. The tongue is set among our members, which defileth the whole body, & inflameth the wheel of our nativitie, inflamed of hell. t For all nature of beasts & foules and serpents & of the rest is tamed & hath been tamed by the nature of man. t but the tongue no man can tame, an vnquiet cull ful of deadly poison. t By it we bleffe God & the Father: & by it we curse men which are made after the similitude of God. t Out of the same mouth proceedeth blessing & cursing. These things must not be so done my brethren. t Dost the fountain give forth out of one hole vvee & soure water? t Can, my brethren, the figge tree yield grapes or the vine, figges? So neither can the salt water yeeld vveet.

t Vho is wifhe & hath knowledge among you? Let him shevv by good conversation his vworking in mildenesse of wifedom. t But if you have bitter zeale, and there be conten- tions in your harts: glorie not and be not liers against the truth. t For this is not wifedom descending from above: but earthly, sensual, diueltish. t For where zeale and contention is: there is inconstancie, and every peruerse vworke. t But the wifedom that is from aboue, first certes is chaft: then peaceable, modest, scalable, coentreing to the good, ful of mercie and good frutes, not judging, vwithout limula- tion. t And the truete of juiflice, in peace is sovved, to them that make peace.  

ANNOTATIONS
CHAP. III.

1. Many maisters. 1 He meaneth principally sect maisters that make them selues severall Ringleders in sundry fortes of new devised doctrines: every one arrogating to him selfe to be maister, and none so humble as to be a scholer, either to Gods Church and true Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdaine to be Luthers scholer, and Calvan to be the followor of Zuinglius.

CHAP. III.

By commoion and lone of this world, you are made enemies to God: but you should rather humble yu to him, punisshed our sinnes for our Jonnes. 15 Against erudition, and ray judginge. 15 To remember alwayes the unmanannes of our life.

FROM
ROM  
wherefore are vvarres & contentions among you? Are they not hereof of your concupiscences vvarre in your members? 
† You couet: and have not. you kil, & enuie: and can not obtaine. you contend and vvarre: and you have not, because you ask nor. 
† You ask, and receiue not: because you ask a misse:that you may consume it on your concupiscences.  
† Aduouterers, know you not that the * fmcndhip of this vvorld, is the enemie of God * Vvhostoeuer therefore vvil be a fmcnd of this vvorld: is made an enemie of God.  
† Or do you thinke that the Scripture saith in vaine: To en. 
nie doth the spirit couet vvhich dwelleth in you?  
† And ** giueth greater grace. For the which cause it saith, God resieth the proud, & giueth grace to the humble.  
† Be subiecit therefore to God, but resiit the Deuil, and he 
vvil flee from you.  
† Approche to God, & he vvil approche to you. Cleanse your handes, ye sinners: and purifie your 
hartes, ye double of minde.  
† Be miserable, and mourne, & vvepe:let your laugher be turned into mourning: and joy, 
into sorrow.  
† Be humbled in the sight of our lord, and he 
vvil exalts you.  
† Detraete not one fro an other my brether. 
He that detracteth from his brother, or he that judgeth his 
brother, detracteth from the Law, and judgeth the Law. But if 
 thou judgeth the Law, thou art not a doer of the Law, but a 
judge.  
† For there is one law-maker, and judge that can de- 
stroy and deliver.  
† But thou,  
vvil that judgeth thy neighbour? 
Behold now you that say, To day or to morow vvve 
vvil goe into that cite, and there certes vvil spend a yeere, and 
vvil traflicke, and make our gaine († vwho are ignoraat vvhat 
shal be on the morow. For vvhvhat is your life? It is a vapour 
appearing for a little vvhile, and afterward it vhal vanishe 
avvay) † for that you should say, ** If our Lord vvvil, and 
If vvil shal liue, vve vvil doe this or that.  
† But now you 
reioyce in your arrogancies. Al such reioycing, is vvicked. 
† To onetherefore knoovving to doe good, and not doing it to him it is sinne.


**ANNOTATION**

**CHAP. III.**

8. Purify your hearts. Man (as we see here) maketh himself self cleane and purgeth his owne heart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants think we derogate from Christ's Passion, when we attribute such effects to our owne workes, or to other secular distemps and causes.

**CHAP. V.**

By the damnesse to come upon the unmerciful rich, he adverseth the perfidious to patience and by other extreem examples, and by examples. 11. Not to suffer as all in common doth. 12. In afferation, be pray; as in profession, so in sickness, so call for the Priest, and that they pray near them and anoint them withal: and so that the sickly performe such rites their friends. 13. Family, how to maintain is, as we cannot he place among the Catholic faith, or the hangman in amendment of the same.

OE to now ye riche men, vvepe,  2  hovvling in your miseries which I hal come to you. 1 Your 2 riches are corrupt: and your garments are eaten of mothes. 1 Your gold and siluer is rusted: and 3 their rust shall be for a testimonie to you, and I hal eate your flesh as fire. You have storte to your felues vvrrath in the last daies. 1 Behold 4 the hire of the vworkemen that have reap ped your fields, which is defrauded of you, cried: and their hire hath entred into the eares of the Lord of Sabbath. 1 You 5 have made metie upon the earth: and in riot outnes you have nourished your harres in the day of slaughter. 1 You haue 6 present, and blame the iust one: and he resifted you not.

1 Be patient therefor brethren, vntil the comming of our 7 Lord. Behold, the hul band man expeteth the precious fruite of the earth: patiently bearing till he receive the timely and the lareyvard. 1 Be you also patient, and confirme your 8 harres: because the comming of our Lord vvil approche. 1 Grudge not brethren one against an other: that you be not 9 judged. Behold, the judg standeth before the gate. 1 Take to 10 an example, brethren, of labour and patience, the prophets: which spake in the name of our Lord. 1 Behold we accout 11 them blessed that have suffered. The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is mercifull and pitifull. 1 But before all things 12 my brethren, vvveare not, neither by heauen, nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no, no.
no: that you fall not under judgement.

13 Is any of you in suiainefete? let him pray. Is he of a cheerful hart? let him sing. *Is any man sick among you? let him bring in the priests of the Churche, and let them pray over him,* anoiling him with oile in the name of our Lord. *And the prayer of faith shall save the sick: and our Lord shall lift him vp: and if he be in sinnes, they shall be remitted him.*

15 But Conceive therefore your sinnes one to another: & pray one for an other that you may be saued. *For the continual prayer of a just man availeth much.*

16 *Elias was a man like unto vs allible: and vs prayer he prayed that it might not taine upon the earth, and it tained not for three yeres and sixe monethes.* And he prayed againe: and the heaven gaue rain, and the earth yielded her fruite.

19 My brethren, if any of you shall err from the truth, & a man notew him: *he must know that he which maketh a sinner to be converted from the errour of his vsay,* shall save his soule from death, and couereth a multitude of sinnes.

**Annotations**

4. The borders. To vswichold from the poore or labourer the hire or wages which is due or promised to him for his servente or worke done, is a great iniquitie, and one of those but sinnes which in holy Writhe be laid to call for vnegrance at Gods hand, as vs see here. They be called in the Catechisme, Sinnes crying to heaven. The other foure be, Murder, Gen. 18. v. 10. V produced, Exod. 21. v. 27. The sinne against the nature, Gen. 18. v. 10. The oppression and vexation of vizards, papillets, strangers, and such like. 16. vs Ephes. 5. v. 9.

11. Sorrowe not. He forbiddeth not at othe, as the Anabaptists falsely say, for in justice and what othres judgement we may be by our lawfull Magistrate put to feare, and may lawfully take an othe, as also for the advantaging of any necessarie truth when time and place require. But the custom of feareing, and ability, light, and vnseeefante othes in our daily iepache do displeafe God highly, and are here forbidden by the Apostyle, as also by our Saviour. Matt. 5.

14. Let him bring in the Priests. The Protestant vs for their speciall hatred of the holy order of Priestshod, as els where often, so here they corrupt the text euidently, translating Presbyteri, elders. As though the Apostyle had meant men of age, and not such as were by holy office, Priests. S. Chrysostom vs knew the sense and signification of the Grecke word according to the Ecclesiastical vs, and the whole Churches judgemen, better then any Protestant alio, taked it plainly for Sacrandos, that is, Presbytus li. 3 de Sacrandis prope iniitum. And if they confes that it is a word of office vswich them also, though they call them Elders, and not Priests: then they demande whether the Apostyle vsnede here men of that function which they in their new Churches call Elders. If they say no, as they must needy (for Elders vswich them are not deputed specially to pulich vsing or administration of the Sacraments, such as the Apostyle here requirreth to be sent for) then they must needy grant, that their Elders answere not to the function of those which in the new Teitam are called Presbyteri in Grecke and Latin, and therefore both thour translacion to be false and trauestuent, and also their naming of their new degrees or othes to be good and inconceivble.

Heretical trad. otriction against Priests.

Neither their Elders (so calld) nor their Ministers, can be thothe vvhio the Arotyle here calles the Presbyteri.
They have no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keep the name Prieft, as well as deacon.

The Sacrament of extreme Vucketion (so plainly promulgated (for it was instituted, as all other Sacraments of the new Testamment, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancients writeth, the anointing of the sick with oil of Marce. 6. pertaineth thereto) that some Heretikes, for the evidence of this place also (as of the other for good worke) deny the Epistle. Other (as the Calumniators) through their confidence of cunning, falsities and Laces, confusing their names, say that S. lames in the Author, yet condemn the Church of God for villing and taking it for a Sacrament. But vve do not deny to God is it (for pray them) that a Sacrament should be instituted in the matter of oil, more than in the element of water? Why may not grace & remission of sinnes be annexed to the one as well as to the other, vvhilest derogation to God?

But they say, Sacraments endure for ever in the Church, this but for a season in the Primitive Church. Vvhile Scripture telleth them that this general and absollute prescriptioun of the Apostle in this matter should endure for a season, when was it taken away, abrogated, or altered? They see the Church of God hath always vset it upon this vvergang of the Apostle, that he knew Christ's meaning and institution of it better than those decuited men, vwho make more of their gueshes and concepts, grounded neither on Scripture nor upon vno circumstance of the text, not anv one authentic author that ever wrote, then of the express word of God. It was (say they) a miraculous prafishe of healing the sick, during onely in the Apostle's time, and not long after. Vve alke them vvhether Christ appointed any certaine creature or external element aso the Apostles generally to worke miracles by. Him selfe vset sometimes clay and spirtue, sometimenes he that there they were disfaced, to vswab them in waters, but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that were not appointed, for in the beginning, for the better inducung of the people to faith and devotion, Christ would haue miracles to be vbrought by sundry of theSacraments also. Vvhich miraculous workes ceasing, yet the Sacraments remaine still vno the worlde end.

Against we demand, whether every they read or heard that men were generally commanded to fecke for their health by miraculous means. Thirdly, vvhether al Priaftes, or (as they call them) Elders, be not in the primitive Church not in the faith of Christ, for though some had, yet at the indistinetly of vwhom the Apostle speaketh, had not the gift: and many that were no Priests, had it, both men and virgins, vvhich yet could not be called for, as Priests were in this case. And though the Apostles and others could both cure men and reuine them againe, yet there was no such general precept for sick or dead men, as this, to call for the Apostles to beale or restore them to life againe. Laste, had any external element or miraculous prafishe, vials it were a Sacrament, the promis of remission of all kindes of actual sinnes vased vno it or could S. lames insti- tute such a cerimonie him selfe, that could save both body and soule, by giving health to the one, and grace and remission to the other? At other times these consuetude wranglers raile at Gods Church, for annexing only the remission of venial sinnes to the element of vswab, made holy by the Priests blenching thereof in the name of Christ, and his word: and loe here they are driven to hold that S. lames precribed an oleum or creature which had much more power and efficace. Into these Friases are such miscarres brough that will not believe the express word of God, interpreted by the prafishe of Gods ministerial Church.

Of faith that it is, it is also that the same was delivered to the holy Church by the Apostles, them solace, that the sick should be anointed with oyle consecrated by the Bishop, blessing. See for this, and for the alteration & vie of this Sacrament, S. Ioanes in ep. i. De Dominico Evangelio. In ep. S. Aug. de unificatione surmorum. S. Aug. ep. q. Cons. Caietini, in ep. 7. 10. 3. Cons. Aquitaniae, et. Florensimun, and other later Coun- cils. S. Bernard in the life of Malachie in fine. This holy oyle because the faithful savv to haue such virtue in the primitive Church, divers called it home and occupied it in their inquisition, not vnder it in the Sacramental sort which the Apostles prescribeth, as the Auctoritas wrulicley object.
vasto. But as Christians noe do (and then also did) concerning the waists of Baptisme, which they vied to take home with them after it was hallowed, and to gird it their defaced to drink.

15. The prayer of faith.) He meaneth the forms of the Sacrament, that is, the vordes spoken at the same time when the partie is anointed, which no doubt are most saucient and Apostolike. Not that the word or prayer alone should have that great effect here mentioned, but oyneyd with the foresaid natur of it is plain.

16. Shall some.) The first effect of the Sacrament is to ease the soule, by giving grace and comfort to such as stand the torments and torments of the enemy, going about specially in that extremity of death, to drive men to desperation or disfresse of mind and other damnable unconscienceness. This the vord is signified in the matter of this Sacrament specially.

17. Shall lift him up.) When it shall be good for the saluation of the partie, or agreeable to Gods honour, this Sacrament refresheth also a man to bodie health againe, as experience oft testeth vs. Which yet is not done by way of miracle, to make the partie fodeably whole, but by Gods ordinare providence and vis of second causer, which otherwise should not have had that effect, but for the said Sacrament. This is the second effect.

18. They shall be remitted him.) What sinnes former remaine unremitted, they (hail in this Sacrament and by the grace thereof be remitted, if the persons wortlyly receive it. This is the third effect.

19. Chrysfotom of this effect faith thus: They (speaking of Priests) do not only remit sinnes in baptisme, but after-baptism also, according to the saying of S. James. If any be sick, let him bring in the Priests (Eccl. 4,13) to Sacram. propius insuevit. Let the Protetians mark that he calleth Prebyters, and not Elders. And mark them the onely ministers of this Sacrament, and not elders or other laymen. By all which ye see this Sacrament of al other to be maruisous plainly set forth by the Apostle. Only sick men and (as the Grecian word giether) men very swakely sufffered accusedly: oneby Priests must be the ministers of it: the matter of it is holy oil: the forme is prayer, in such form as we see noe vord: the effects be as is aforesaid. Yet this doth plaen a matter and to profitable a Sacrament, the enemie by Heretikes would vbyly abolish.

20. Confess that one.) It is not certaine that he speaketh here of Sacramental Confession: yet the circumstant of the latter he bleareth it, and very probable it is that he meaneth offic: and Ongen doth fo expound it so. in Latine. & Venerable Bede wroteth thus, in this subname (faith he) there must be this distinction, that our daily and little sinnes we confess one to another, unto our equals, and beleeve to be forgiven by our daily prayer. But the unlesse of the greater sinnes let vs according to the later open to the Priest, and at his pleasure in what manner and how long time he (shall commend) let vs be forsure to be purifed. But the Protetians being from the very word confession in defire of the Sacrament, translate that: acknowledge your sinnes to one to another. They do not vve like to have in one fixtency, Priests, praying over the sick, anointing them, forgiving their sinnes, confession, and the like.

21. He prayeth.) The Scriptures to which the Apostle alludeth, make no mention of Elast prayer, therefore he knew it by tradition or revelation. Wherby we see that many things wroteth be of equal truth vwith the things wrotten.

22. Marketh to be summarized.) Here we see the great reward of such as seeke to correct Heretikes for other sinnes from errour and vwykednes: and how necessary an office it is, specially for a Priest.

23. Shall raise.) We see, it derogate not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vwerk of the other under God, by their praiers, preaching, conversion, counsel, or otherwise. Yet the Heretikes are so folish and excurious in this kindes, that they can not heare patiently, that our B. Lady or other should be counted meanes or vwerknes of our saluation.
THE ARGUMENT OF BOTH
THE EPISTLES OF S. PETER, THE
FIRST, AND THE SECOND.

F. S. Peter vvee reade at large, both in the Gospels, and in
the Acts of the Apostles: and namely, that Christ designed
him, and also made him his apostle (as S. Mark saith 4, 10, 10.
to the catalogue of the Apostles, calleth him Primus,
the first, and all antiquity, Princeps Apostolorum, the
Prince of the Apostles;) and that he accordingly executed
that office after Christ's departure, placing the Church
first among the Ieuxes in Hierusalem, and in all the coun-
trey and coasts about, as Christ also him selfe, before had
preached to the Ieuxes alone.

But preaching at length to the Gentiles also, according to
Christ's commission (Mar. 16, 19.) and being nowe come to Rome, the chief city of the Gentiles,
from thence he writeth this Epistle to his Christian Ieuxes, having care of them in
his absence, no lesse then when be was present: and not to the Ieuxes that were
at home, (believing because they had S. James, or his successor S. Simon Cleopha,
resident with them,) but to them that were dispersed in Ponisa, Galatia, Cappa-
docia, and Bithynia.

And that he vvee writeth from Rome, him selfe signifieth, saying: The Church
that is in Babylon saluteth you.* Where by Babylon is meant Rome, as al
antiquity doth interpret him: so, that he so calleth the Church of Rome; but the
heathen state of the Roman empire, which then, and 300 years after, unto the
conversion of Constantine the Emperor, did persecute the chief Church of Rome,
in so much that the first 33 Bishops thereof were S. Silvester, vvee at Martyrs.

For the matter whereof he vvee writeth, him selfe doth signify it in these words:
This loe the second Epistle I vvee writeth to you, my deare, in which(Epi-
ste) I stitt vp by admonition, your sincere minde, that you may be
mindful of those vvoordes & c. So be faith there of both together. And againe
of the first to the same purpose, in another place: I haue breefely vwritten, be-
feching 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 his
Epistle c. 2, 11.) who vvooruen about so much. Onely faith, as though good vwoordes were
not necessarie, nor meritorious. There were also great persecutions to compel them
against terror, so that Christ or his religion. He therefore exhorteth the according-
ly, neither for perfection, neither by seduction to surtice it: though in the first, his
exhortation is more principally against perfecution: and in the second, more
principally against seduction. The first Epistle is more to the Ephesians, in vwoordes also, and so thinke of Scriptures, as though he
make nothing els.

The time when the first was vwritten, is uncertain; the second vvoorde vwritten
a little before his death, as is gathered by his vwoordes in the same. c. 1, 14.

THE
THE FIRST EPISTLE
OF PETER THE APOSTLE.

CHAP. I.

unto the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

2 Cor. 1, 3. Eph. 1, 3.

† Blessed be God and the father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and incontaminatetheat can not fade, conferred in the heavens in you, (who in the virtue of God are kept by faith unto salvation) ready to be revealed in the last time. Wherein you shall rejoice, a little now if you must be made heavy in divers tentations: † that the probation of your faith much more precious than gold (which is proved by fire) may be found unto praise and glory and honour in the revelation of Jesus Christ. † † whom having not seen, you love: in whom now also not seeing you believe: and believing you rejoice with joy unspeakable and glorified, † receiving the end of your faith, the salvation of your souls.
soules. † Of the which saluation the Prophets inquired & searched, which prophesied of the grace to come in you, searching vnto which or what maner of time the Spirit of Christ in them did signifie: forsetting those passions that are in Christ and the glories looking to whom it was seal'd, that not to the seules, but to you they ministred those things which now are told you by them that have evangelized to you, the holy Ghost being sent from heaven, on whom the Angels desire to looke.

† For the which cause having the loines of your minde girded, sober, truist perfectly in that grace which is offered you, in the revelation of Jesus Christ, † as children of obedience, not configured to the former desires of our ignorance: † but according to him that hath called you, the Holy one, be you also in all consecration holy: † because it is written: You shall be holy, because I am holy. † And if you dedicate the Father, him, which without acception of persons judgeth according to every ones worke: in feare conforme ye the time of your peregrination. † Knowing that not with fruittful things, gold or siluer, you are redeemeda from your vaine consecration of your fathers: tradition: † but with the precious blood as it were of an immasculated and vnsported lamb, Christ, † * foreknown in deed before the constitution of the world, but manifested in the last times for you, † which by him are faithful in God who raised him from the dead, and hath given him glory, that your faith and hope might be in God. † Making your soules chast in obedience of charitie, in the sincere love of the brethren from the hart love ye one to another earnestly: † borne againe not of corruptible seede, but incorruptible by the word of God which liueth and remaineth for euer. † For as a grasse is as grasse: and all the glory thereof as the flower of grasse, the grasse is withered, and the flower thereof is fallen away. † But the word of our Lord remaineth for euer, and this is the word that is evangelized among you.

CHAP. II.
EPISTLE VPPON SATURDAY

AYING away therefore al malice, and all guile, and simulations, and enuiues, and all detractions, as infants euernovv borne, reasonable, milke without guile desire ye, that in it you may grow vnnto saluation. t if yet you haue taet that our Lord is iuuecte.

1. EPOS. 28, 16.

2. A SPIRITUAL HOUSE.

3. EF. 28, 16.


5. Os. 2. Ro. 9. Gal. 5, 16.

6. For the which cause, the Scripture conteinenth, Behold I put in Simion a principal corner stone very elect, precious, and be such that shalt beleue in him, shall not be confounded. t To you therfore that beleue, honour: but to them that beleue not, the stone which the builders rejected, the same is made into the head of the corner: and a stone of offence, and a rocke of scandall, to them that stumble at the word, neither do eles beleue whereas they are put. t But you are an elect generation, a kingly priesthood, a holy nation, a people of purchase: that you may declare his vertues whiche from darkenesse hath called you into his maruells light. t whereof sometimes one a people: but now the people of God, whereof not having obtained mercy: but now having obtained mercy.

7. The Epistle uppon Saturday after Easter.

8. SO is the Greke, but the Protest. in tourn of temporal lawes made against the eth. religion, transcended very faulely thus: or al manner ordinarie of men: the felies not by rejecting ecclesiastical decrees as etemer ordinarie.

9. Mt. 5, 16 Ro. 15, 21
as having the freedom for a cloke of malice, but as the servants of God. 

† Honourable men.  

‡ Love the fraternity.  

Fear 17

God. Honour the king.

† Servants be subject in all fear to your masters, not only 18 
to the good & modest, but also to the vainglorious. † For this 19 is thankèd, if for conscience of God a man sustaine forovve, suf- 
ferting vniustly. † For what glorie is it: if sinning, and suf- 
ferted you suffer? but if doing wvvel you sustaine patiently: 20 
this is thankèd before God. † For vnto this are you called: 21 
because Christ also suffered for, 'vs', leaunng 'you' an example 
that you may follow his steps. † who did no sinne, neither vve 22 
gave found in his mouth. † who when he was reuiled, did not 23 
reul: when he suffered, he threatened not: but delivered 24 
himself to him that judged him vniustly. † who him self bare 25 
our sinnes in his body upon the tree: that to dead to sinnes, we 
may liue to justice, by whose stripes you are healed. † For 26 
you were as the sheepe straying: but you be corrected nowv 
to the Pastor and Bishop of your soules.

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ANNOTATIONS

CHAP. 11.

v. Spiritual hokus. } Here we see, that as he speakeh of spiritual hokus, which every Christian man offereth, so he speakeh not properly of priestly, vnne he makeoth al 

priest: but of a spiritual priesthood. Which spiritual priestlyd was alse in al the lewes: 

but the priestlyd (properly so called) was onely in the lewes of nation, and they offere 

ded the sacrifice: (properly so called) which are herebeside mee.n offer.

13. To be subject. † Not only our Master Christ, but the Apostles and al Christians were ever 

charged by such as thought to bring them in hatred with Princes, with disobedience to kings and 
temporal Magistrates. Therefore both * S. Paul and this Apostle do specially vvarne the faithful, that 

they giue no occassio by theiri demisnes to secular Princes, that the Heathen should comm th 

disobedient or sedious workers against the states of the world.

13. To every humane creature. } So he calleth the temporal Magistrate elected by the people, or 

holding their Sovereignty by birth & carnal propagation, ordained for the worldly worm, peace, 

and prosperity of the subjects: to put a difference betwixt that humane Superintend, and the spiri- 

tual Rulers and regiments, guiding and goutening the people to an higher end, and institut of God 

him self immediately. For Christ did expressly constitue the forms of regimen came ever since 
in the Church. He made one the cheefe, placing Peter in the Supremacie: he calleth the Apostles 

and Disciples, giving them their several authorities. Afterward * God guided the lot for choice of 

S. Martinas in Judas place: and the Holy Gnost expressly and namely fouer and chose Paul and 

Barabas vnto their Apostolical function: and generally the Apostle fath of all spiritual Rules.

The holy Gnost hath pleased you to rule the Church of God.

And although al power be of God, and kings rule by him, yet that is no otherwis, but by 
his ordinaire concurrence, and providence, whereby he procurreth the earthly commodit or wealth 
of men, by maintaining of due superiority and subjection one towards another, and by giuing 
power to the people and Commonwealth to choose to them several kinds of forms of Regi- 
mint, under which they be content to live for their preservation in peace and tranquility. But 

Spiritual superiority is far more excellent: as in more excellent for depending, so: of mans ordi-
nance, election, or (as this Apostle speakeh) creation, but of the Holy Gnost, who is alwaies 
resident in the Church (which is Christes body mystical, and therefore an other manner of Com-

mon Wealth
of S. Peter.

Eph. 4.

Chap. III.

I like manner also let the women be subject to their husbands: that if any believe not the word, by the conversation of the women without the word they may be persuaded. 2 For the丈夫s of the husband are like unto the churches: so is the husband the head of the husband: even so also is the Christ the head of the husband. 3 Against the proud, curious, and lofty attire of women, wherein this ill time of ours excels.
litice of a quiet and a modest spirit, which is rich in the sight of God. † For so sometime the ho-ly women also that trusted in God, adored them selves, subject to their own husbands. † As * Sara obeyed Abraham, calling him lord: 6 whose daughters you are, doing vveil, and not fearing any perturbation. † Husbandes likewise, dwelling with them 7 according to knowledge, as unto the vveaker feminine vessel imparting honour, as it were to the co-wives also of the grace of life: that your prayers be not hindered.

† And in fine, al of one minde, having compassion, loners 8 of the fraternitie, merciful, modest, humble. † * not rendering evil for evil, nor curse for curse: but contrariwise, blessing: for unto this are you called, that you may by inheritance possess a benediction. † For he that will love life, and see good days: 10 let him refrain his tongue from evil, and his lips that he speak not evil. † Let him decline from evil, and do good: let him enquire peace, and prays also: † because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things. † And whoso is 13 he that can hurt you, if you be emulators of good? † But * & 14 if you suffer ought for justice, blessed are ye. And the fear of them fear ye not, & be not troubled. † But sanctifie our 15 Lord Christ in your harts, ready alwaies to satisfie every one that asketh you a reason of that hope which is in you; but 16 vs. with modestie and fear, having a good conscience: that in that which they speake ill of you, they may be confounded vs. which calamniate your good conversation in Christ. † For it is better to suffer as doing vveil (if the vvil of God vvil haue it so) then doing it.

† Because Christ also died once for our sines, the just for the vniust: that he might offer vs to God, mortified centres in flesh, but quickened in spirit. † In the vvhich spirit comming 19 he preached * to* them, also that vvere in prision: † vvhich so had been * incredulous sometime, * vvhen they expected the patience of God in the daies of Noe, when the aike was a building: in the vvhich, sevv, that is, * eight soules vvere sauved by vvater. † Whereunto Baptistme being of the like forme 21 novv saweth * you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of 1 E s vs Christ. † vvhoo is on the 22 right hand of God, * by vvallovving death, that vve might be made heires of life etelasting: being gone into heaven, Angels and Potentates and Povvers subiected to him.
ANNO TATIONS

CHA. III.

OF S. PETER.

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9. To them that were in prifon.] S. Augustine in his 90. Epistle in principio, confesseth this place to be exceeding hard to understand, & to have many difficulties which he could never explicate to his own satisfaction. Yet were there things about which he knew not, which, being interpreted, he found to be true. S. Augustin onely findeth him self sure of this, that Christis, descending into Heli in sole of after his death, is plainly proved hereby. Which thing he declareth then, to be conformable to divers other express words or holy Scripture, & namely to this same Apostile sermon add 2. And at length he concludes thus, 

Sed ergo nil in infidelis me cogor nisi fuisse quippe et infers Christiani: that is, Thyself who but in infidelis, veri divitiis Christi vitam in Heli? Calumnet (you see) with all his followers are infidels, who in stead of this descending of Christ in sole after his death, have imitated an other desperate & cruel, kind of Christis, being in Heli, which he was yet alive, on the Croffe. S. Athanasius also in his Epistle S. Augustin cited by S. Epiphanius, in his and in his book de Iudicis, Vincit premium misei, judgment, S. Cyrilis de velia et ad Theodosium, Ocumencius, & divers others upon this place, prove Christis, infidels.

defending to Heli. As they likewise declare upon the words following, that he preached to the spirits or oules of Men detained in Hel or in Prifon.

But whether this word Prifon or Hel be meant of the inferior place of the damned, or of Limbo, is a question called Abrahams bosome, or some other place of temporal chastisement: and, to whom it is not certain. Therefore by his preaching or presence there were delivered, and where they were that are called, Incredulitatem in retentis Natiis: at the time, S. Augustine calleth great profundities, confessing him self to be unable to reach unto it: onely holding fast and assured this article of our Faith, that he delivered none deputed to damnation in the lowest hel, and yet not doubting but that he released divers out of places of pains there, which can not be out of any other place then Purgatory. See the said Epistle, where also he intimateth other dispensations for explanation of the manifold difficulties of this hard text, which were to long to rehearse, our special purpose being one. Ye note heretofore this thing, that the texte is clear, not doubting but that is certaine difficulties what time of S. Augustins doubth.

Purgatory.

But what were the incredulitatem, perfons which whom the Apostile here speaketh.

10. Incredulitas venustas.) They that take the former words, of Christis, descending to Heli, and delivering certaine there detainted, do express this, nor of such as died in their infidelity of vice, without al faith in God, for such were not delivered: but either of some that once were incredulous, and afterward repented before their death: or rather specially of such as otherwise were falseful, but: yet trusteth not, Notis preaching by his worke and word, that God would destroy the world by vatter. Vbvo yet being outerswylde good men, when the matter came to passe, were foris for the sower, and died by the flood corporally, but yet in the grace of salvation, and being chasified for their fault: in the next life, were delivered by Christis, descending thers, and not they only, but all others in the like condition. For the Apostile writeth these of Noeres time but for an example.

11. Of the like forme.) The water bearing vp the Arke from sinking, and the persons in it from drowning, was a figure of Baptism, that likewyse saith the worde receiveth from everlasting perishing. As Noah (faith S. Augustin) with his, was delivered by Baptism, and the vessel, for the salvation of Baptism, was delivered with Christi in the Croffe. Ebrad. c. 17. Ex. 13. Com. Fami. c. 14. Againe he faith, that is the water saved none out of the Arke, but was rather their destruction: so the Sacrament of Baptism receiveth our of the Catholike Church at Heretikes or Schismatizes hands, though it be the same water and Sacrament that the Catholike Church hath, yet prospeth none to salvation, but rather worketh their perdition. Vhich yet is not meant in case of extreme necessity, when the partie should die without the said Sacrament, except he took it at an Heretikes or Schismatizes hand. Neither is it in the case of infants, to whom the Sacrament is cause of Christi, but being in no fault for receiving it at the hands of the unfaithful, though their parents and frendes that offer them vnto such to be baptized, be in no small fault. S. Hieron to Damasus Pope of Rome, compareth that See to the Arke, & them that communicateth with it, to them that were saved in the Arke: al other Schismatizes and Heretikes, to the rest that were drowned.

Ebrad. 57.

21. The examination of a good conscience.) The Apostile seemeth to allude here to the very forme of Catholike Baptism, containing ceraine interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and all his pomps and worke, which (no doubt) how former the Calumniatisme of them, are the very Apostolike cerimonies vied in the ministration of this Sacrament. See S. Damas c. inEsta. hierarchiae. S. Cyrilis, c. 10. c. 64. S. Augustin ep. 33. S. Basili de Sp. famulo c. 12 and 23. Ebrad in fina. c. 9. qui mysteriis misseratur c. 13. c. 4.

O 001 H I

C M A


Chapter III.

Therefore having suffered in the flesh, be you also armed with the same cogitation, because he that hath suffered in the flesh, hath ceased from sinnes: that now not after the desires of men, but according to the will of God he live the rest of his time in the flesh. For the time past sufficeth to accomplish the will of the Gentiles that have walked in riotousnes, desires, excess of wine, banketings, potations, and voluptuous services of Idols. Wherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. Who shall render account to him, which is ready to judge the living and the dead. For, for this cause also was it evangelized to the dead: that they may be judged in deede according to men, in the flesh: but may live according to God in the Spirit. And the end of all shall approache.

But wise therefore: and watch in priyers. But before all things, having mutual charitie coynial among you selves: because charitie covereth the multitude of sinnes. Vsing hospitallity one toward another without murmuring. Every one as he hath received grace, ministring the same to one toward another: as good dispenfets of the manifold grace of God. If any man speake, as the orde of God. If any man minifter: as of the power, which God adminifteth. That in all things God may be honoured by you in all things. Amen.

My dearest, thinke it not strange in the servour which is to you for a salutation, as though some new thing happened to you: but communicating with the passions of Christ, be glad, that in the revelation also of his glorie you may be glad rejoicing. If you be reviled in the name of Christ, you shall be blessed: because that which is of the honour, glorie,
glorie, and verue of God, and the Spirit which is his, shall rest upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coueter of other mens things.

But if as a Christian, let him not be ashamed, but let him glorifie God in this name. For the timeis that judgement begin of the house of God. And if first of vs: what shall be the end of them that beleeue not the Gospel of God?

And if the just man shall scarce be saved: where shall the impious and sinner appear?

Therefore they also that suffer according to the will of God, let them commend their soules to the faithful creator, in good deedes.

ANNOTATIONS

Chap. III.

9. Charitie gowtere.] Faith onely cannot inuife, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meanteth loue and charitable worke toward our neighbours, vnto which worke of mercy the Scriptures do specially attribute the force to extinguiish al sinnes. See S. Augustine s. 69 Endebiend and cruel. s. in op. 1. 10. 1. and venerable Iede upon this place. And in the like sense the holy Scriptures commonly commend vnuo vs almes and deedes of mercy for redemption of our sinnes. Proverbs c. 10. Ecclesiastic ii. v. 2. Davidis c. 4. v. 14.

17. The judgement began.] In this time of the new Testament, the faithful and al those that meant to live godly (specialtie of the Clergie) must first and principally be subject to God's chastisement; and temporal affections, which are here called judgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly perfected by the heauenly Princes & people.

1. If the just.] Not that a man dying just and in the favour of God, or may be received of God: but that the just being both in life subject to affluences, tentations, troubles, and dangers of falling from God and losing their state of justitie, & also oftentimes to make thare counts; & to be temporally chastised in the next life, cannot be saved without great sweat, tears, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestant doctrine, that putth no suffer but in faith alone, maketh none in deede and in truth, teacheth men to be secure and assured of their salvation, that he that hath lived wickedly all his life, if he only have their faith at his death, that is, if he believe solely that he is one of the elect, he shall be as sure of his salvation immediately after his departure, as the best lover in the world.

CHAP. V.

His besowth Priefts to finde their flockes, espy for God's sake, and to reward of heauen, vveuesthem al sinners, lhe last to obey: al to be humble one towards another, & to be confest in tho Catholick faith, considering it is not man, but God, that is the Dein that perfecsteth them, 9 as he deeth the wholle Churches alfe, & that God work after a vvhile make them secure in heauen.

THE
HE" seniors therefore that are among you, I beseech, my self a fellow senior with them and a witness of the passions of Christ, who am also partaker of that glory which is to be revealed in time to come: feed the flocke of God which is among you providing not by constraint, but willingly according to God: neither for filthy lucre sake, but voluntarily: neither as ouer ruling the Clergie, but made examples of the flocke from the hart. And when the prince of pastors shall appeare, you shall receiue the incorruptible crown of glory.

In like manner ye yong men be subject to the seniors, And doe ye al insinuate humility one to another, because God resisteth the proudes: and to the humble he giveth grace. Be ye 6 humbled therefore under the mighty hand of God, that he may exalt you in the time of vtilisation: casting al your 7 carefullnes vpon him, because he hath care of you. Be sober and watch: because your aduersarie the Deuil as a roaring lion goeth about, seeking whom he may devour. Whom 9 resist ye, strong in faith: knowing that the self same affliction is made to that your fraternitie which is in the vworld.

But the God of al grace, vvhich hath called vs vnto his eternall glory in Christ I e s v s, he will perfect you haing suffred a little, and confirm you, and establishe you. To him be glory and emprise for euer and euer. Amen.

By Sylvanus a faithful brother to you, as I thinke, I haue brely witten: beseeching and testifying that this is the true grace of God, wherein you stand. The Church saluteth you, that is in Babylon, coelest: and Marke my sonne. Salute one an other in a holy kisfe. Grace be to al you vvhich are in Christ I e s v s. Amen.

ANNOTATIONS CHAP. V.

Senior in the 1. Senior. Though the Latin, Semin, he not appropriated to holy order by use of vulgar transla- Sprache, neither in the Latin nor in our language: yet it is plaine that the Greeke word denomination is often Præ prior, which the Apostle here veth, is here also (as commonly in other places of the Priest or New Testament) a word of Ecclesiastical office, and not of age, and is as much to say as Shop. See Add. Priest or Bishop. For the Apostle him selfe being of the order, speakes (as by his wordes 11. it is plaine) to such as had charge of soules, saying, feede the flocke of God whome so be among you. Because
CH. V. OF S. PETER.

Because we follow the vulgar Latin translation, we say Simon and Simon: whereas otherwise we mean, and should say according to the Greek. The Priests therefore beforehand myself a following griechisch, so doth S. Hierom read (Pref. Syr. om: prof. hyss) and expound ep. 4, 4, 6; to translate Erasmus, and Berra himself.

3. On everything. Not superiority, preeminence, sovereignty, or rule on the one side, nor obedience, subjection, and inferiority on the other side, be forbidden in the Clergy; but tyranny, pride, and ambitious domination be forbidden, and humility, meekness, moderation are commended in ecclesiastical officers. The Greek word here of ruling or overruling, being the latter word our Saviour used in the Gospel of the tyrannical rule of secular Heathen princes, laying it on his Apostles, that it shall not be so among them; according as here the prince of the Apostles says,

But as Paul had instructed the Egyptian Christians, that they should regard the clergy as Christians, and not as if they were of a different race, so here the above text of S. Hierom, a somewhat free version, may be understood as being the passionate expression of the author in his feeling of the difference between the clergy and the Apostles.

5. The Clergy. Some of the English new translations turn it corruptly, Fathers: others, brethren; both, to both, to denote the most known, true, and common word in all Christian languages, to wit, Clergy, a word, by vis of of antiquity, & agreeably to the holy Scriptures, made proper to the spiritually or Clergy, though in another more vulgar accent it may agree to all Christ's chosen age, as well, as of people as Priests, which the Protestants had rather follow, because they will have no difference between the Latiy & the Clergy. But the holy fathers rather otherwise even from the beginning. Viz. hereof see S. Cyprian op. 4, 5, 6, &c. And S. Hierom op. 1. to Nepotianus s, where he interpreths this word. Therefore (saith he) Clerics, that is, a Clergy man, viso fieri fecit the Church of Christ, let him interpret his name, and the justification of the name being declared, let him endorse to be as the word is called, if in Lat. (Clerus) in Gr. (Kleros), he is called in Lat. Sest., therefore they are called Clerics, that is, Clergy men, because they are of the last of our Lord, or because our Lord his self is the last of all authors of Clerics men 

V. 13. Which calling no doubt was taken out of the holy Scriptures, Romans, 11. 8. and Proverbs, 12. which God is called in the beginning of the world, and portion of the Priests and Levites: and now when men be made of the Clergy, they say, 1 Corinthians par. 19, 20, that is, Our Lord is the portion of mine inheritance, but partially out of the new Testament, Acts, 17. 25. and 8, 31. Where the lot or office of the ecclesiastical ministry is called by this word 

V. 17. S. Hierom, See in Venerable Priests crown'd.

Bene the cause why this holy state being named by the Latins, doth wear also a crown on their head for distinction. Lib. 4. b. Ang. 1. 12.

V. 4. Cremons of priests. As life everlasting shall be the reward of all the just, so the preachers & pastors that do well, for their doing shall have that reward in a more excellent degree, as expressed here by these words, Cremons of priests, according to the laying of Daniel c. 17. for that saith on the dust of the earth, shall awake, one fore to life everlasting, others to everlasting woe. But such as are learned, shall shine as the brightness of the firmament: and such as are in flesh will lose their light, and shall be as stars, shining in eternity.

V. 11. That is in Babylon. The Protestants show them falsehere, as in all places, wherever any controversy is, or that makes against them to be most unchast and partial handlers of God's word. The ancient fathers, namely S. Hierom in Catalogue de personis ecclesiasticis, tom. Decanorum, lib. 1, 3, 14. b. Commentum pos ponit, that is, and many more agree, that Rome is meant by the word Babylon, here also as in the 16 and 17 of the Apocalypse; saying plausibly, that S. Peter wrote this Epistle at Rome, which, as Babylon for Babylon for the Babylon of the Apocalypse, it is Babylon prince in Chaldæa (where the former were captives) for magnificence, Monarchie, 1st of, and confusion of peoples and tongues, and for that it was before Christ and long after, the feast of all the nations supputation & idolators & the slaughter house of the Apostles & other Christian men, the Heathen Emperors: keeping their place instead there. See S. Lact. in Psal. Petri de Pauli.

This being most plain, and coming to that which follows of S. Mark, who all the ecclesiastical historians agree to have been Peter's scholer at Rome, and that he there wrote his Gospel: yet our Adversaries fearing hereby the fringe of Peter's or the Popes supremacy at Rome, deny that he was there, or that this Epistle was written there, or that Babylon doth here signify Rome; but they say that Peter wrote this Epistle in Babylon in Chaldæa, though they never read either in Scriptures or either holy or profane history, that this Apostle was ever in that town; but see their shameless partiality. Here Babylon, (say they) is not taken for Rome, because it could follow that Peter was at Rome & c. but in the Apocalypse where al evil is spoken of Babylon, there, they will have it signify nothing else but Rome, and the Roman Church also, not (as the fathers interpret) the temporal state of the Heathen Empire there. So do they folow in every word no. 10, no. 12, but the advantage of their own here; see the Annotation vpon the last of the Romans v. 16. and vpon the 17 of the Apocalypse. v. 1.

And as for their vrangling upon the supputation of the time of his going thither, and the number of that he was there, & the duration that he must be in the ecclesiastical written records, see B. Fulgentius & other that substantially answer to each other. And if such contentus us reasoning might take place, we should hardly believe the principal things recorded else in ecclesiastical histories, or in the Scriptures them selves. Concerning the time of

Ppp Christs

Not Superioritie but tyranny and lordliesses is forbidden in the Clergy: here translation.
Many things most true (even in the Scriptures) are not agreed upon concerning the time.

THE SECOND

EPISTLE

OF PETER

THE APOSTLE.

CHAP. I.


dever, much God hath done for them making them Christians: and that they again must do their part, not having one faith, but as other通风 also and good works, that so they may have the more appearance to enter unto the kingdom of heaven. And that he is so careful to admonish them, knowing that the death is at hand, by working also must continue the meaning of Christ by the means of the Father himself, as also by the Prophets. Concerning whom I see, even that they bear not panicly grieves, but the only Christ (speaking were in the Church.)

SIMON PETER servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ. Grace be accomplished in the knowledge of God and Christ Jesus our Lord:

which pertain to life and godliness, are gien us by the knowledge of him which hath called us by his own proper glorious and verue, by whom he hath gien us most great and precious promises: that by these you may be made
made partakers of the divine nature, fleeing the corruption of that concupiscence which is in the world. 

1 And you employing all care, minister ye in your faith, virtue, and in knowledge, and in abstinence, patience, and in patience, piety, and in piety, love of the fraternity: and in the love of the fraternity, charity. 

2 For if these things be present with you & abound: they shall make you not vacant, nor without fruit in the knowledge of our Lord Jesus Christ. 

3 For he that hath not these things ready, is blinde, and groping with his hand, having forgotten the purging of his old sinnes.

4 Wherefore, brethren, labour the more that by good works you may make sure your vocation and election. 

5 For doing these things, you shall not sinne at any time. 

6 For so shall be ministered to you abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. 

7 For the which cause I will begin to admonish you allways of these things: and you in deede knowing & being confirmed in the present truth. 

8 But I think it meete as long as I am in this tabernacle, to stirre you vp by admonition: being certaine that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also signified to me. 

9 And I will doe my diligence, you to have often after my decease also, that you may keepe a memorie of these things.

10 For, not having fowled unlearned fables, have ye made the power and presence of our Lord Jesus Christ known to you: but made beholders of his greatness.

11 For, he receiuing from God his Father honour and glory, this manner of voice comming downe to him from the magnifical glorie, This is my beloved Sonne in whom I have pleased my self, beare him. 

12 And this voice vve heard brought from heaven, when vve were with him in the holy mounte. 

13 And we have the propheticall word more sure: which ye doe vveel attending vnto, as to a candel shinning in a dark place, vntil the day dawne, and the day starre arisse in your hartes: 

14 Understanding this first that no prophesie of scripture is made by "cruuare interpretation. 

15 For, not by mans vvee, but by Gods spake, inspired vvithe holy Ghost.


10. To good workers. Here we see, that God's eternal predestination and election consisteth with good works: yes, that the certainty and effect thereof is procured by means free will and good works, and that our will doing is a means for us to attain to the effect of God's predestination, that is, to life everlasting and therefore it is a desperate folly and a great sign of reprobableness, to say, If I be predestinate, do what I will, I shall be saved. Nay, the Apostle saith, If thou hope to be one of the predestinate (for know it thou cannot do will, that thou shalt be the more affrighted to the sin not but to: or, make it sure by good works. The Protestant faith in such cases must make taking their words, by good works, though the Latin have it versusfully, and some Greek copies also, as Beza [(?)] confirmeth, leave them out in their translations, by their wonted policy.

11. After my decease. These words though they may be easily altered by confusion into divers fames not vnrtrue yet the correspondence of the parts of the sentence going before and following, give most pleasure to me. This, as during his life he would not omit to put them in memory of the things he taught them, so after his death (which he knew should shortly) he would not fail but endure that they might be mindful of the same, signifying that his care over them should not cease by death. And that by his intercession before God after his departure, he would do the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greek scholars speak of, and this is most proper to the text, and consistent to the old use of this Apostle and other Apostolic Saints and fathers of the primitive church.

S. Clement: his Epistle to S. James, our Lord's brother, a writer, that S. Peter, S. Peter's Paul, encouraging him to take after his dear son the charge of the apostolike Rome, etc., principal care & interest; but after his departure he would not cease to pray for him & his flock, whereby to preserve the Church in that said place, or in all parts thereof. In S. Peter's prayer and assistance name: there in their good words S. 3 in summum, die assimilans, ad Pau! We are much bound (saith he) to give thanks to our Lord and Redeemer Jesus Christ, that he hath given to great power to his church and made the prince of the world: thus if in some cases anything were done by the regular and lawful means, it is to be supposed to be so wrought and his government, etc., as it is said. And though being destroyed, one should trust that they be restored: and to familiarize our Lord after his resurrection and to say, I see my Shep. While many also join laves as good in hopes to execute, confirming us to trust his undertakings, and was enjoining for the sake, that we be sure, with us no temptation.

The Saints in heaven pray for the living. Yes, it was a common thing in the primitive Church among the ancient Christians, and always since among the faithful, to make complaint in their life time, that whether of them went to heaven before the others, he should pray for his kinsmen and fellow-yet. See the Exulsive: viz. of Pothamara, that Mary's prayers and other prayers, by Paul the apostle, that Mary's prayers and other prayers, by Paul the apostle, that Mary's death was not a good thing to the benefit of the faithful, and so in the disc. Ex. 11. 4. Alle S. Cyprian ep. 17 in fine. Let us (Lach (it) pray immediately for one another, and we must of necessity by God's command be as we are called, let his true continuance, and his prayer not cease for his brethren and sisters in the world. So said this holy Martyr at that time when Chusilis was far from all (almsman which abode the prayers of Saints & praying to them), that he is more to be prayed for, that they are ordained before and to have the martyrs & other Saints to pray for them. The same S. Cyprian also in his book De disciplina, et habere virginum, in fine, after a good exposition made of the holy Virgins or Nuns in his time, speaketh thus: Tassignum non memoras necris, in his in consilium visionis (which abode the prayers of Saints & praying to them), that is, of the faithful and other duties toward the holy Virgins in heaven. S. Hierom also in the same manner spoken to Heliodorus, saying, that when he is once in heaven, then he will pray for him that endured and indeed him to the blessed state of the Monastic life. Ep. 19. 1.

Feast of holy Virgin. And so doth he speak to the virtuous pastor Paulus after her death, deifying her to pray for him in his old age, shewing that the nearer the excellency obtains, the nearer she is now joined to him in heaven. In Epist. 6. Paulus in fine. It were to long to report, how S. Augustine defendeth to be helped by S. Cyprians prayers (then and long before a 3. 1. in heaven) to the understanding of the truth concerning the place and regimen of the Church. ib. 5 de Bapt. ost. Dom. 9. 1. and in another place the same holy Doctor allegeth the said S. Cyprian saying, that great num-
of S. Peter.

Bears of our parents, brethren, children, friends, and other, expect ye in great solicitude and care of our salvation, being sure of their own. 11. *de prael. S. Ambrosi. v. 14. 6. Gregorii Naumacei in his orationes of the praise of S. Cyprian in fine, and of S. Basil also in fine, declar hoc how they pray for the people, which two saints he there invocateth, as all the sanctissimi fathers did, both generally to saints, and (as occasion furcit) particularly their special Patrones. Among the rest (see now holy Ephrem (in orat. de land. S. Deipara) praised to our B. Ladie with the same terms of Adamam, Hope, Reconciliation, that the faithful yet live, and the Protestantans can not abide. S. Basil. de 40. Marteribus in fine. S. Athanas. Ser. in Exang. de S. Deipara in fine. S. Hilarius in Psal. 138. S. Chrisostom. de ad. psalm. Ateechnem us in fine. Theodoret. de conc. Contraev. offic. S. Basil. 6 in fine. Finally all the fathers are ful of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

Private hom. The Scriptures can not be rightly expounded of every private spirit or pamphlet, especially at the vulgar reader: but by the same spirit vnderwith they were vsetion, which is resident in the Church.

Chapter II.

As not only Prophets, but also false-prophets were in the old Testament, so now likewise there shall be masters of heresies, in the damnation of them, and of their followers. 5. And of these damnation he prophesied, that (as we commonly elsewhere the hereticks and false believers, such as are the most of the their rising, as their Superiors and Presbyters, their blasphemy of Catholic doctrine, their voluptuous living, their idleness, their overreaching, their manner of fasting and the perversions, so for whom it had been left damnable, if they had not been Christians.

Verse 1. Where there were also false prophets in the people, as also in you there. *shal be lying masters which shall bring in sects of perdition, &c. And them that hath bought them, the Lord bringing upon them such speedy perdition. 7. And many shall follow their riotousness, by whom the vray of truth shall be blaspheomed. 8. And in auroice shall they with feigned vorodes make merchandize of you, vnto whom the judgement now long since ceaseth not, and their perdition slumbereth not. *For if God spared not Angels sinning: but with the ropes of Hell being drawn downe into Hel delivered them to be tormented, that they should be referred vnto judgement: & *he spared not the original vworld, but kept the eight, Noe, the preacher of justice, bringing in the deluge vpon the vworld of the impious. *And *bringing the cities of the Sodomeites and of the Gomorhiteis into ashes, he damned them with subersion, putting an example of them that shall doe impioufly: *and *delivered just Lot oppressed by the iniuriue and luxurious conversation of the Ppp p j j abominable.

Verse 2. Of whom he prophesied here to some (scholars, by preaching libertie, and by their own invention, which is specially injuned to the benefic of these dates.

Verse 3. Of whom he prophesied here to some (scholars, by preaching libertie, and by their own invention, which is specially injuned to the benefic of these dates. At the sweete wordes of heretikes, speaking much of the vword of the Lord, the Gospel, the saue Christ is, are but terms of art to bee and fast poor men soules.
abominable men. For in sight and hearing he was iust: dwelling with them who from day to day vexed the unjust soul with unjust works.

1. Our Lord knoweth to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented: and especially them which wake after the flesh in concupiscence of uncleanness, and covetousness, bold, self-pleasers: they fear not to bring in sects, blaspheming. Whereas Angels being greater in strength and power, bear not the execrable judgement against them.

2. But these men as unreasonable beasts, naturally tending to the inate and into destruction, in those things which they know not, blaspheming, will perish in their corruption, receiving the reward of iniquity, esteeming for a pleasure the delights of a day: coinquinnations and lopettes, slovenly in delicacies, in their seatings rioting with you, hausing evils of adultery and incestuous sinnes; alluring vile souls, having their hart exercised with avarice, the children of malversation: leaving the right way they have erred, hausing solovv the way of Balaam of Bozor, which lound the reward of iniquity, but had a checke of his madness. The dumme beast vnder the yoke, speaking vvithe mans voice, prohibited the solishness of the prophet.

3. These are fountaines vvitheour water, and clouds, tossed with whirlvvides, to vvithe whom the mist of darkness is reserved. For, speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a little, vwhich conuerse in errour, promising them libertie, vvereas their seules are the slaves of corruption. For wherever with a man is overcome: of that he is the slave also.

4. For if fleeing from the coinquinnations of the world in the knowledge of our Lord and Saviour Jesus Christ, they againe intangled vvithe the same be overcome: the later things are become vnto them vvorse then the former. For it was better for them not to know the way of injustice, then after the knowledge, to turne backe from that holy commandement vwhich was deliered to them. For, that of the true proverb be is chaunted to them, The dogge returned to his vomite: and, The loave vwash into her vvalowing in the mire.
CHAP. III.

These epistles be received to confirm them in the Apostles doctrine and manner of teaching, as for a season, and some Demonic's. Wherein some arguments be added thereof, and generally the reason of God's long patience, to return to al manner of life in respect of that terrible day. For many years warning of such as mistreat God's favours to other dispensations, and that we must not for any thing fall from the true faith.

H I S loe the second epistle I write to you my dearest, in which I write vp by admonition your sincere mind: that you may be mindful of these words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour.

3 Knowing this first, that * in the last days shall come mockers in deceit, walking according to their own concupiscences, * saying, Where is his promise or his coming? For since the time that the fathers slept, all things do so persueere from the beginning of creature, for they are vitallly ignorant of this, that the heavens were before, & the earth, out of water, and through water, confirmin by the word of God: * by the which, that world then, being overflowed with water perished. * But the heavens which now are, & the earth, are by the same word kept in store, reserved to fire until the day of judgment & of the perdition of the impious men. * But this one thing be not ignorant of, my dearest, that * one day with our Lord is as a thousand yeres, & a thousand yeres as one day. * Our Lord slacketh not his promis, as some do esteem it: but he doth patiently for you, * not willing that any perish, but that all returne to penance. * And the day of our Lord shall come as a thief in the night, the heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the vvorlkes which are in it, shall be burnt.

* Therefore whereas all these things are to be dissolved: whatsoever manner of men ought you to be in holy conuersations and godlinesses, * expecting and hastin into the coming of the day of our Lord, by which the heavens burning shall be resolved, and the elements shall melt with the heat of fire? * But vvoe expect * new heavens and a new earth according
The Second Epistle to the Corinthians

According to his promises, in which justice inhabiteth.

For the which cause my dearest, expecting these things, labour earnestly to be found immaculate and unspotted to him in peace: and the longanimity of our Lord, do ye account salvation, as also our most deere brother Paul according to the wisdom given him hath written to you: as also the rest of the epistles, speaking in them of these things, in the which certain things hard to be understood, which the vnlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition. Therefore brethren, foreknowing, take heed lest ye be led by the error of the wise, you are away from your own false faiths. But growing in grace and in knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and into the day of eternity. Amen.

Annotations

16. Certain things hard. This is a plain text to convince the Protestants, who (as also the heretics lightly do and did from the beginning) say the Scriptures be easy to understand, and therefore may be not only read safely, but also expounded boldly by all the people, as well unlearned as learned: and consequently every one by himself and his private spirit, without respect of the expositions of the learned fathers, or expectation of the Churches, their Fathers and Prelates judgement, may determine and make choice of such sense as he shall like best and think most agreable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the fathers' commentaries: and so to be superstitious but the Bible. Preface after art. 12. 35.

Against all which Diuellish and licentious arrogance, tending to make the people cease from learning and sufficient without their Fathers and spiritual rulers helps, to guide them selues in all matters of doctrine & doubts in religion: the holy Apostle here with teneth and forewarneth the faithful, that the Scriptures be full of difficulties, especially St. Paul's epistles of all other parts of holy writ, and that ignorant men admissible or pharisaical fellows, put to & fro with every blush of doctrine and heresie, abuse, pervert, and misconstrue them to their own damnation. And Augustine saith, that the special difficulty in St. Paul's epistles, which ignorants and evil men do pouring and which St. Peter meaneth, is his hard specie and much commendation of that faith which be faith doth justify, which the ignorance even from the Apostles time, and much more now, have and do misunderstand, as though he had meant, that none faith without good workes could justify or save a man. Against whome a wicked collection and abuse of St. Paul's words, the said Father saith, all these Canonicall or Catholicke epistles were written.

But the heretikes here to flout of the matter, and to creep out after their fashion, answer, that St. Peter faith not, St. Paul's epistles be hard, but that many things in them are hard. Which may be to the Catholicks an example of their sophistical reasons from the evidence of God's word. As though it were not, at one to say, and perhaps even more, which is even worse, that we must hard to be understood, whether it be that the argument and matter be high and past vulgar capacity, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of style and writing be obscure: al reason that his epistles be hard, and other Scriptures also: because
CHAP. III.

OF S. PETER.

S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unlearned (such as Heretikes be) do prescribe his writings, as also other Scriptures, to their own damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for vincible written fellows, to read the scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and private phantastical meeting with hard places of S. Paulus epistles or other Scriptures, become Heretikes.

And that not only the things treated of in the holy Scriptures, but also the very manner of writing and enduing thereof is high and hard, and purposely by God's providence appointed to be written in such sort, see S. Augustine li. ii. de doct. Christ. c. 6. and ep. 119. S. Ambrose ep. 44 in princip. S. Hierom to Paulinus ep. 103, c. 6, 7, who also (Ep. 65, c. 1.) saith, that in his old age when he should rather have taught them to be taught, he went as far as Alexandria, only to hear Didymus, and to have his helpers for the understanding of the Scriptures, and confessed with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, Give me understanding, and I shall search thy law. The Eunuch in the Acts said, How can I understand with out an interpreter? The Apostle Paul in the epistle to the Ephesians e. 6 saith, that there were many more things that he understood not, than that he understood. The Heretikes say the fathers did commonly write and how could such great wise men be deceived in reading and expounding the Scriptures, if they were not hard? Nay, they were hard to them, how are they able to their new masters the Heretikes? Finally, very do they write so many new glosses, icholies, commentaries, as an art cannot carry. Why do Luther, Zuingius, Calvin, and their Companions agree to better upon the interpretation of the Scriptures, if they be not hard? Whereas thence old heretikes, as the new, Arius, Macedonius, Vigilanthius, Nellorius, Eutyches, Berengarius, Vindelius, Protostanes, Puritans, Anabaptists, and the rest, but as the hardenes of the Scriptures? They be hard then to understand, and Heretikes pervert them to their own damnation.
THE ARGUMENT OF S.

IOHNS THREE EPISTLES.

F S. John what said in the Argument before his Gospel.

Now brevely shall his three Epistles: one to al Catholikes (though some ancients do call it, Ad Parthos:) the other two being very short, unto a certaine Ladie, & to one Gaius. The effect of all is, to witness vnto them the certainties of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church, and so, weisner to become heretikes, nor Schismatiques: but rather to avoid al such, as the forrurners of Antichrist, and to remember, that Catholikes neede not so goe to fable to any such Masters, having as home in the Catholike Church. the doctrine of the holy Ghost him self, which was given to the Church visibly in the beginning, to lead her into al truth, and to continue with her for ever. Therefore be faithful, that which you have heard from the beginning, let it abide in you. Likewise a little after. v.17. and ep. 1. v. 6. This is the commandement, that as you have heard from the beginning, you walke in the same, because many seducers are gone out into the world. and v. 8. & 9.

And not only thus in general, but also in particular he expresseth these points which the heretikes did then call in question. Some were about Christ himself, for they denying that Jesus is Christ, that he is the very Sonne of God, that he is immaculate, Ep. 1. c. 3. v. 11. and Ep. 1. v. 7. And against such it was that he wrote his Gospel also, as be here signified. 10b. c. 2. v. 31. Other pointes are about our justification, against any faith, and for good workes, as also S. Aug. noted, Do ad & vogue workes were cited before. Henceon be fauour: If vve say vve haue societye with God, and walke in darkenes, vve lie. Ep. 1.c.1. Again, He that faith he knoweth God, and keepeth not his commandements, is a lie. Again, This is the charite of God, that vve keepe his commandements, and his commandements are not heauie. Finally, Children let no man seduce you, he that doth suftice, is suftice, even as he is suftice. Ep. 1.c. 3. v. 7. 8. 9. likewise c. v. 19. and in derde in all the three Epistles through one, he doth inculcate good workes, and keeping the commandements, against the heretikes of only faith.

THE
THE FIRST
EPISTLE OF IOHN
THE APOSTLE.

CHAP. I.

Good men's store is to become the Apostles preaching, And this is one point of their preaching, that so none partakepassion with God, we must not only believe, but also abstain from all mortal sinne, & though weal saine sensually.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (and the life was manifested: and we have seen, and do testify, and declare unto you the life eternal which was with the Father, and hath appeared to us;) that which we have seen and have heard, which we declare unto you, that ye also may have fellowship with us, and our fellowship may be with the Father, and with his Sonne Iesus Christ.

And these things we vrrite to you, that ye may reioyce, and your joy may be ful.

And this is the annuntiation which we have heard of him, and declare vnto you, That God is light, and in him there is no darkenesse. If we shall say that we have societie with 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 tovward an other, and the bloud of Iesus Christ his Sonne cleanseth vs from al sinne. If we shall say that we haue no sinne, vve seduce our selues, and the truth is not in vs. If vve confesse our sinnes: he is faithfull & just, for to forgiue vs our sinnes, and to cleanse vs

Qqqq ij from
from al iniquitie. If vve shal say that vve hauet not sin-10-
ved: vve make him a lier, and his vword is nor in vs.

No fulfisit but in the Societe of the Church.

Many means & instruments of remitting saine, but al by
the force & mercy of Crists bloud applied by them.

Al remission of sainnes is by the Priest of Crisft
though by accident means al.

Some sainnes venal.

A man may be truly luff, notwithstanding venal sainnes.

S. Augustine excrepteth our B. Ladie from san-
ners.

Examples of venal sainnes.

676 THE FIRST EPISTLE

from al iniquitie. If vve shal say that vve hauet not sin-
ed: vve make him a lier, and his vword is nor in vs.

ANNOTATIONS

CHAP. I.

1. You may have forsinne. S. John IIIeaveth manifestly, that vwhoever desire to be partakers with God, must fully be vvisited to the Churches societie, learn that faith, and receive those Sacraments, which the Disciples vvisited of the Truth it self, consuciant with them in fift. So faith Viscerible Bedepton that place. Whereby vve vsee there is no forsinne with God in sectes or schisms, nor any vverter but in the vvisite, fellowshipp, and communicon of that Church which can prove it selfe to be acceded from the Apostiles.

2. The bised of sainnes. Vvherewith vsmiths be remitted by prayers, by fasting, by almes, by faith, by charite, by facience, by Sacraments, & by the Priests, (as the holy Scriptures do plainly attribute remitted to every of these) yet none of all these do otherwise remit but in the force by the merite & vertue of Crists bloud, the being, but the appoynted means & instruments by which Christ vwill haue his holy bloud so workes effectually in vs, which means vs howsoever cometh, doth present him vs of the correspond of Crists vs bloud, & continueth still in vs and vvene-
neth vs, vveant he vthen tells more so much of Crists death. Vvhen point let the Protestants vmark vvs, and cease to beguile their poor deceived folke vs, persuading them, that the Catholikes derogate from Crists bloud, or take remission otherwise then by it, for that they vbe the bised of the means appointed by Christ to apply the bised of his holy bloud vnto them.

3. From al frame, from original and actual, venal and mortal, a culpa & pena, that it, from the fruit and he paine our vs the same. V. Bede iatv, that Crists Passion doth not only come in Baptism the inne sainnes comunted, but other after sainnes also done by fasting: yet vse, if vwe vs for the remission of them, such means as be requisite and as Christ hath appoynted, vvs whereof he recketh some. Bede upon vs place. Sec S. Augustine also upon this place sa. 9. and S. Hierome us a. com. Pauv. c. 3.

5. That vwe have sainne frame. Vvwe gather by these words and the former, that there be vve two sainnes of sainnes; one mortal, excluding vs from light and the society of God: an other venal, whichis found even in those that walk in vs ignote, and are in the lositude of God. Also vve more against the Pelagians, that vwe be truly called the sons of God, and self in deed, though vve do not vvisious al sainnes, every one of vs as vvel luff as vvis, being taught and bound to correct our offences, and to be pardoned sa of God, by this petition of the mass maker, be a vpon our sones. Theore S. Augustine us a. natura et gral. c. 16. recketh vs all the holy Patriarches, Prophets, and renownved sainne persons, to have been sainnes, even when they vvere in grace and irright: excepting al vvisious our B. Ladie, arguens proper ius sancem Donum, quamquae proximi sunt de Caritatis gratia, habere sine qua noni, in the name of our Lord, and because true ladys of sainnes. It is sufficent no gyrlforn. And Pelagius asking vwhat sainnes Abel & such sainnes did commit, S. Au-
gustine dserveth, that they may be laugh some time immoderately, or self to much, and count some-
what intemperetly, or plucke saine o over greedily, or in eating take somewhat more then afterward vs was vve digest, or have their intension in time of prayer some what distact, and such like. thus in tenfe S. Augustine vverye vs may vleare vwhiche venal sainnes, that conflict with true sainne & sainnes, and not alwayes be avoided euan of holy men in this life. In the bookes de fide et forvm c. 64. are exception from this common rule of sainnes, the children which be nervously baptized and have not yet vvice of reason to inueme either mortal or venal.

CHAP. II.

If any sainne mortally, he must not dispaire. 3. To know God rightly, is not to become sainne, and to know his is no vword de-
server, but the very proumice, though a vword life it is. 9. Therefore be it be-
known that this is not least his brotneres: 13 and that mon must not love the sainnes, but that vvisited God visis 18. Many are gone out of the Church and become Sainners at the manifest of Antisit rift: but true Christians must com-
sume in their old faith, considering the vworld, and that they must not goe to Joelis to any Hristians, the Holy Ghost himself being the counselor of the Church. 29. let good men profes forsa, and good workes.
My little children, these things I write to you, that you sin not. But if any man shall sin, we have an advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins, and not for ours only, but also for the whole world. And in this we know that we have known him, if we keep his commandments. He that said he knew him, and kept not his commandments, is a liar, and the truth is not in him. But he that keepeth his word, in him is the very deede of the charitie of God perfected: in this we know that we be in him. He that saith he abideth in him ought even as he walked, him self also to vvalke.

† My dearest, I write not a new commandement to you, but an old commandement which you had from the beginning. The old commandement is the vword which you have heard. † Again, a new commandement write I to you, which thing is true both in him and in you: because the darkness is passed, and the true light shineth. † He that saith he is in the light, and hateth his brother: is in the darkness. † Even vntil now. † † He that loueth his brother, abideth in the light, and scandal is not in him. † But he that hateth his brother: is in the darkness, and vvalketh in the darkness, and knoweth not vwhither he goeth, because the darkenes hath blinded his eyes.

† I write vnto you little children, because your sinnes are forgiven you for his name. † I write vnto you fathers, because you have knowen him which is from the beginning. I write vnto you yong men, because you have overcome the vvicked one. † I write vnto you infantes, because you have knowen the Father. I write vnto you yong men, because you are strong, and the vword of God abideth in you, & you have overcome the vvicked one. † Loue not the vworld, nor those things vwhich are in the vworld. If any man loue the vworld, the charitie of the Father is not in him. † because all that is in the vworld, is the concupiscence of the flesh, & the concupiscence of the cies, and the pride of life, which is not of the Father, but is of the vworld. † And the vworld passeth, and you have eternal life.
and the concupiscence thereof. But let that doeth the evil of God, abide th th e eternally.

† Little children, it is the last hour, &c. as you have heard, 18 that Antichrist commeth: now there are become many antichristes: whereby ye know, that it is the last hour. † They went out from us: but they were not of us. 19 if they had been of us, they would surely have remained with us: but that they may be manifest that they are not of us. † But you have the vision from the Holy One, and know all things. † I have not written 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. † Whosoever is a liar, he is Antichrist, which denieth that Jesus is Christ. This is Antichrist which denieth the Father and the Son. † Every one that denieth 23 the Son, neither hath he the Father. He that confesseth the Son, hath the Father also. † You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son & the Father. † And this is the promise which he promised, life everlasting.

† These things have I written to you concerning them that seduce you. † And you, the vision which you have received from him, let it abide in you. And you have no need that any man teach you: but as his vision teacheth you of all 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 him: that when he shall appear, we may have confidence, and not be confounded in his coming. † If you know that he is just, know ye that every one also which doeth justice, is born of him.

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ANOTATIONS

1. That you sinne not.] S. John (chap. V. verse ten) doth not approove of his own self, in that he seeketh here to make them without sin, whom he said in the last chapter could not be without sin. But in the former place he warned us only of our frailty, that we should not arrogate to ourselves perfect innocence: here he prouoketh us to watchfulness and diligence in refining and avoiding sinne, specially the greater, which by God's grace may more easilie be rebelled.

1. An advocate.] The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him than to any Angel, Saint, or creature living, though these also be rightly and truly so called, & that not onely without derogation, but also to the honour of Christ's aduation. To him
him solely and only it agree to procure vs mercie before God's face, by the general reason, price, & payment of his blood for our delitie, as is laid in the sentence following, and this is the propitiation for our sinner, and not for our only, but for the whole world. In which sense he is our one advocate, because he is our only Redeemer, and he upon he alone immediately, by and through the grace of God, and without the side or assistance of any other, man or Angel, in his own name, right, and merities, confidently doth in our cause before God our Judge, to procure our pardon, which is the highest degree of aduocacy that can be.

Al which notwithstanding, yet the Angels, and Saints, and our fellowes alio, may and do pray for vs, and in that they deal with God by intercession to procure mercie for vs, may nuly be called our advocates: not as Christ is, who demanded all things immediately by his owne merites, but as secondary intercession, which is al that it is nor obinance any thing for vs, but per Caelum Dominum nonframing, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Augustinul (trad. i in op. i. 4., upon their very words) presented the Heretikes caulationes. Sed dicie aequum ergo. But some man live say, Do not the Saints them pray for us? do not Bishops them pray for us? We have let them pray for us, and the priests, and the laity pray for the people! Yes, saith he: Mark the Scriptures, and you shall finde that the Apostles prayed for the people, and againe desired the people to pray for them, and so the priests pray for us, and the members one for another. And likewise left the Heretikes should say, there is a difference betwixt the living and the dead in this: the same holy father prayeth upon the 85 Psalmes in fine. Our Lord Jesu Christ doth yet make intercession for vs, and the Martyre doth desire you, that you should desire him to pray for you in his stead. In this state therefore who soever praleth for vs, either alive or dead, is our advocate, as S. Augustinul (op. i. 9 to Paulinus circa mod.) calleth Bishops, the peoples advocates, when they guse them their blessing or biffing. So doth the holy Church call us. And this our advocate, of the very words of S. Irenaeus, that you may see such speeches be not new inventions of the latter age, but Apocryphal. The abdest S. Venantius of Aix (faith be) is made the advocate of the diffections germ. of Gaul. And to confound the Protestants plainly, in that they think or pretend that the aduocacy of our persons is left to Christ, without the side of others, and without the power of God. Angels to be deputed for the protection (which is nothing els but aduocacy) of infants before the face of God, besides the plaine examples in the old Testament Gen. 48. v. 16. Tob. 1. v. 17. & c. 12. v. 12. 12. Dan. 10. And this not only the Catholike Church, but the very English Protestants them itues in there seruice booke and in the Collect of Michaelmas day, profetic, and pray for the same protection or aduocacy of Angels, and defend the same against those younger brethren, and Protistans.

2. For the rhobale woveld. S. Auguflale gathereth hereof against the Denisitae, and al other Heretikes, that would disint the Church into contries or into certaine countries, from the universitate of all Nations (whensoever it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Chrifts propitiation, death, and aduocacy, pertineth not to one age, nation, or people, but to the whole world. S. Augustinul upon this place i. 9. trad. i. in op. i. 4. His is faith he knoweth. To know God here, signifieth (as it doth often in the Scriptures) to know God, to love God, to be in faith with him, and to have familiar and exper- mental knowledge of his graces. If any vaunt them ities thus to know God, and yet keep not his commandments, he is a liar, as al Calvinitae and Lutheranes, that professe them itues to bee in the savour of God by one other faith: affirming, that they never keepe, nor possibly can keep his commandments.

Not only faith to love, that is, as in the last chapter, to be in toscene with him, and to have familiar and exper- mental knowledge of his graces. If any vaunt them ities thus to know God, and yet keep not his commandments, he is a liar, as al Calvinitae and Lutheranes, that professe them itues to bee in the savour of God by one other faith: affirming, that they never keepe, nor possibly can keep his commandments.

18. Many ansent ref. The holy Apostle S. John (faith S.C. priam) did not put a difference between one house or jeisme, and another, nor meant any thing that specially separated them from one, but generally called all vassall exception, anathemes. And these aduocaries in the Church, or were gone out from the same. And a little after, he is evidenc that he be here called anathemes, that have sinned so as to fall from the same, and stand in the Church. So vurtuallyh he ep. viii. m. ad Magnem. Vhertoore we may see, that he may be said, as al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Anathem, which is to come as the last end of the vorld, & which is called here immediately, before, Trewitt, sumen from vs. An euent note and make, wherby to confound al Heretikes and false teachers, to wv, that being one of the common Catholike Christian fellowship, they are the markes of fortookeu, and yeuets. As when Maggie, Nicoll, and the rest, were all theerites, and ander, Philistus, Arius, Macedonianus, Pelagius, Nelsbom, Iupiter, Luther, Calvun, and the like, they went over the common loxicite of all vs that be Christian Catholikes, they went out from vs, yeuets, they fave to live in vaine of faith and religion together, and made them itues new sectes, sectes, and the like. For there they were (as the Apostles here bevven) anathemes, and yeuets and all that iside in the ancient fellowship of Christian religion, that went not out of ther fellowship, in which yeuets were, nor out of any other secte of known Christians, can not be schimnaries or Heretikes, but must needs be true Christian Catholike men. Let our aduenturers vs, oue is what
The Catholikes cannot be proued to haue gone out.

HowHeretics are of the Church, before they fall.

by hereticks Confess Catholikes are knoynen.

Every good Catholike is sufficiently taught by the Church to salvation.

18. A morall story. They that abide in the vnitie of Christes Church, have the saluation, that is, the Holy Ghost, vno teacheyn neither, nor that, other member or man, hereof of naturall knowledges, himselfe personally, but that, every one which is of that happie secterie, to which Christ promised, and gave the Holy Gracie, is partaker of all gracies in the same holy gracie, of our saluation. Neither therefore any to seek strange at Hereticke hyndeses, or others that be gone out, where it is vnitie them selves and onely vnitie them selves in Gods Church. If thou knowest that in Christ, (saith S. Augustine) in Christ also shall he, whomsoever hath any thing in us, take away none, that is, (saith S. Augustine) if he have any thing as nother, as thyself.

It is not for the sons of God, to knowe mortally, but for the sons of the devil, to knowe, that they are knowen one from another, nor by any faith. Thus therefore, that we also, who are brethren, giving both our life and substance, for them. Such unfounded base may have great confidence before God. Because the keeping of his commandements, each must please him, whereby confest in faith and continuance.

To what manner of charitie the Father hath given vus, that vse should be named and be the sons of God. For this cause the world doth not knowe vus, because he knoweth not knovven him. My dearest, nowe vse are the sons of God: and he hath not yet appeared whatsoever he shall be. Vse knoweth that where he shall appeare, we shall be like to him: because vse shall see him as he is. And every one that hath this hope in him, saitheth him selfe, as he also is holy. Every one that committeth sinne, committeth also iniquite: and this is iniquitie. And you know that he appeared to take away our sinnes: and finneth not in him there is none. Every one that abideth in him, sinneth not: and every one that sinngeth, saitheth him, and not seen him, nor knovven him. Little children, let no man seduce you. He that doeth justice, is just: even as he also is just. He that committeth sinne, is of...
is of the deui: because the deui * sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolve the vworkes of the deui. † Every 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 deui. Every one that is not juift, is not of God, and he that loueth not his brother. † because this is the annuntiation, vvhich you have heard from the beginning, * That you loue one an other. † Not as * Cain, who was of the vwicked, and killed his brother. And for vvhath cause killed he him? Because his vworkes vvere vvicked: but his brothers, juift.

† Maruel not brethren, if the vworld hate you. † Vve knovv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death.

† Vhosoever hateth his brother: is a murderer. And you know that no murderer hath life everlasting abiding in him self. † * In this vve have knowven the charitie of God, because he hath yielded his life for vs: and vve ought to yeld our liues for the brethren. † † * He that shal have the substance of the vworld, and shal see his brother have neede, and shal shut his bovvels from him: hovv doth the charitie of God abide in him?

† My little children, let vs not loue in word, 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 all thinges. † My dese, if our hart do not reprehend vs, vve have confidence toward God. † and * vvhosoever vve shal aike," vve shal receive of him: because vve keepe his commanadementes, and doe those thinges vwhich are pleasing before him. † And * this is his commanadement, that vve beleue in the name of his sonne Iesus Christ: and * loue one an other, as he hath giuen comanadement vnto vs. † And * he that keepe his commanadementes, abideth in him, and he in him. And in this vve knovv that he abideth in vs, by the Spirit vvhich he hath giuen vs.
THE FIRST EPISLE

ANNOTATIONS

Chapter III.

4. *Sine iniquitate*] Iniquitate is not taken here for wickedness, as it is commonly used both in Latin and in our language, as is plain to the Greek word *εἰνεχθή*. Signifying nothing else but a swerving or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sin is an obliquity or defect from the rule of the law: but not contrary, that every such swerving from the law, should be properly a sin, as the Heretikes do vainly gather, to prove that iniquity remaining after Baptism is a very sin, though we never give our consent unto it. And though in the 7th chapter following vers. 17, the Apostle name the sin, affirming every iniquity to be a sin, yet there the Greek word is not the same as before, *ἐνεχθή*, but *ἀπεικόνισιν* by which it is plain that there be no sineth by *iniquitate*, nisi actual and proper transgression which must needs be a sin. See S. Augustinensis *Confessiones* cap. 1. S. Ambrose de *Apostolica Dispensatione* cap. 31.

Heretical exposition of Scriptures.

No man in grace is made morally.

True suffice.

5. *Sine from the beginning.*] He doth inculcate this often, that none, save the righteous, consists in doing or working in sin, and that he is in sin, and bidde not them not to be seduced by Heretikes, in this point.

How the Diuell is made from the beginning.

Not only faith.

6. *Sine from the beginning.*] The Diuell was created holy and in grace, and not in sin: but he fell of his own free will from the beginning. Therefore these verses, *from the beginning*, may be interpreted thus, from the beginning of times, and so the Apostle saith, *The Diuell committed the first sin.* So S. Augustinensis *Confessiones* cap. 1. Exciuit de ipso. The most simple meaning (noeth) is to be, that he fell from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight upon the beginning, as it must needs also be taken in *S. John’s Gospel* c. 8. 44.

7. *We may not believe all that be saide of the spirite, but true saimes.*] Whether they teach Catholic doctrine of the faith, (as many the immorast of Christ's,) whether their doctrine be not soundly, and even false disobedient hearers of the Apostile. 7 You must love one another, considering the example of God in sending his sonne to save vs. 17: An argument of perfect charity is, if you be able say in our conscience to spare in the day of judgement. 19: And an argument that you love God in all we love our brethren.

8. *Ye deere, beleeue not every spirite, butprove the spirites if they be of God:* because many false prophets are gone out into the world. 1 In this is the spirit of God knowen:* every spirit that confesseth 1 svs Christ to have come in flesh, is of God: 1 and every spirit 3 that dissolveth 1 svs, is not of God: and this is antichrist, of whom you have heard that he commeth, and now he is in
in the vworld. † You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the vworld. † They are of the vworld: therefore of the vworld they speake, and the vworld heareth them. † Vve are of God. * He that knowveth God, heareth vs. he that is not of God, heareth vs not. "In this vve knowv the Spirit of truth, and the spirit of error.

† My dearest, let vs love one another; because charitie is of God. And every one that loneth, is borne of God; & knowveth God. † He that loneth not, knowveth not God: because God is charitie. † * In this hath the charitie of God appeared in vs, because God hath sent his only-begotten sonne into the vworld, that vve may live by him. † In this is charitie: not as though vve have loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.

† My dearest, if God hath so loued vs: vve also ought to loue one another. † * God: no man hath seen at any time.

" If vve love one another, God abideth in vs, and his charitie in vs is persified. † In this vve knowv that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs. † And vve have seen, and doe testifie, that the Father hath sent his Sonne the Saviour of the vworld. † Vvhosoever shall confesse that I vve vs is the Sonne of God, God abideth in him, and he in God. † And vve have knowven and have believed the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. † In this is charitie persified with vs, 'that vve may have confidence in the day of judgement: because as he is, vve also are in the vworld. † 'Fear is not in charitie: but perfect charitie casteth out fear, because fear 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 liar. For he that loneth not his brother vwhom he seeth: God vwhom he seeth not, hovv can he loue? † * And this commandement vve have from God: that he vvhich loueth God, loue also his brother. †
Heretical mos. of true or false teachers,
teach: but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the parties merites. And the words both following & going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgment dependeth not only upon our apprehension of Christ's merit, or upon his grace and mercy, but also upon our conformity to Christ in this life, in charitie and good works. And that is the doctrine of S. Peter, when he said, Laboure, that so good workes you may make for your occasion and election, and S. Paul's meaning, when he said, I have fought a good fight, there is laid up for me a crown of rejoicing, which our Lord shall render to me in that day, in right judgment.

18. Feares still in charitie. The Heretikes very foolishly understand this place so, that Christian godly men ought to have no doubt, mistrust, or fear of hell and damnation. Which is most evidently against the Scriptures, commending every where love vs vs the awe and fear of God and his judgements. Fear him (faith our Saviour Mat. 10) saith one soft body and soul into hell. And Psal. 113. Feares may bar and vessel thy face. Which fear of God's judgements caused S. Paul & al good men to chastise the bodies, left they should be reprobate. Prov. 18, and damned. And the wise man for this cause aftereth him to be happe, that one fearful, Job 2. And holy Job saith, I feared all my workes. And the Apostle, Doth fear and trembling work your saluation. Which kind of fear is even in the justest men and most full of charitie, consisting well with the fear of God, and is called Philoeca sinner, because it is such as the good child ought to have toward his father.

But there is a kind of fear which standeth not with charitie, and is clean against hope also, that which bringeth such perplexity and anxiety of conscience, that it saddens a man to mistrust or despare of God's mercies. That servile fear also which maketh a man often to leave sinning and to take the external workes of industry, not for any love or delight: he hath in God or his lawes, but only for fear of damnation, though it be not in it itself, but very probable, that that which helpeth toward the love of God, yet is standeth not with charitie neither, but is daily more and more softened, and at length quite driven out by charitie. Of these kindes of fears then the Apostle speaketh, and (as some explain) of the kindes of men also, of which our Saviour saith, Fear not them that killeth the body.

Chap. V.

They that love God, must love his natural forme 1 2 5 and his forme by adoption, and keep his commandements, which is the regenerate. And not, yea, unless they continue in the Catholic faith, meaning of this article, that 1 2 5 is the forme of God, and therefore able to give us life everlasting, 14. and all our petitions, 16. and our prayers for all our brethren that sins not unto death, dying in their mortal sinnes by impieties. Lest of all, the vomite of them not to communicate your souls.

1. HOSOEVER belieueth that I 2 5 is Christ, is borne of God. And every one that loueth him which begat: loueth him also which was borne of him. 2. In this we know that we loue the children of God: when as we loue God, and keepe his commandements. 3. For this is the charitie of God, that we keepe his commandements: and his commandements are not hea. 4. Because all that is borne of God, overcometh the world, and this is the victorie which overcometh the world, our faith. 5. Vvho is he that overcometh the world, but he that belieueth that I 2 5 is the sonne of God? 6. This is he that came by water and blood I 2 5 Christ: not in water only, but in water and blood. And it is Rrr vj, the
the Spirit vvhich testifieth, that Christ is the truth.

† For there be three vvhich giue testimonie in heaven, the 7 Father, the Vvord, and the Holy Ghost, and these three be one. † And there be three vvhich giue testimonie in earth: 8 the spirit, vvater, and bloud. and these three be one. † If vve 9 receive the testimonie of men, the testimonie of God is greater, because this is the testimonie of God vvhich is greater, that he hath testifys 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 liar: because he beleueth not in the testimonie vvhich God hath testifys of his sonne. † And this is the testimonie, that God hath giuen it vs life euetlasting. And this life is in his sonne. † He that 11 hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

† These things I vwrite to you, that you may know 13 you have eternal life which beleue in the name of the sonne of God. † And this is the confidence which vve have toward him: that, vvhatoever vve shal aske according to his vwill, he heareth vs. † And vve knowv that he heareth vs vvhatoever vve shal aske: vve knowv that vve have the petitions vvhich vve requite 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 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 prefereth him, and the wicked one toucheth him not. † Vve knowv that vve 19 are of God, and the whole vworld is set in vvickednesse.

† And vve knowv that the sonne of God commeth: and he 20 bath giuen vs vnderstanding, that vve may knowv the true God, & may be in his true sonne. This is the true God, & life euetlasting. † My little children, keepe your selues v from 21 Idols. Amen.

ANNOTATIONS

CHAP. V.

The commanderments are not breacie: How can the Protestant s say that Gods commandments can not posibly be fulfilled or kept in this life, being the Apostles faith, they be not breacie to be kept. and Christ faith, to yeke us for some, and his burden light? See for the full vnderstanding of this place. 3. Aug. 10.
CH. V. OF S. JOHN.

5. Augustine de perfidiae misma c. 10. The Hereites in fustur of their forefathers, rather translated, all their commandments are not "given," or "kept," as before.

7. Three persons and one substance. An expression peculiar to the Confession of three persons, & the value of nature and essence in the B. Trinitate: against the Arians and others the Hereites, where in quibus ages found them it should be prefixed with these plain Scriptures, that they should have (as it is enough) altered and corrupted the text both in Greek and Latin many vases, even as the Protestant handle those texts that make against them. But because we are not now troubled with Arianism to so much as with Calunian, we need not stand upon the varieties of readings or the exposition of this passage. See St. Hierom in his epistle put before the 7 Canons of Calabria, and the Epistles.

16. A sin to death. A sin to death is no other thing than a mortal sin, for that is mortal alone, whereof a man is never penitent before his death, or in which he continues till death, and dies in... I affirm (with St. Augustine de corp. & grat. c. 11) that a sin to death is to have no power of penitence, and of which we say, if it is in the wovres before, a sinne not to death, is not that which we call a venial sinne, but any that a man continues in, continues not to ther in till death.

For that I say not. If the sin to death whereof he speaketh, be the sinne whereof a man dieth without repentance, according to St. Augustin wovres before cenestrated, then the sinne which he speaketh of, must needs be a sin for the dead, because he speaketh of prayers or prayer, speaking for them who died in deadly sin, exhorting vs to pray, and encouraging vs to do so with a conscience to be heard, if we pray, or them that depart this life not in deadly sinnhe: and contrariwise in matter dilating & discouraging vs from praying for such as continued in wickednes even till their lives end. And St. Augustin lette downe the Churches pradice agreeable to the Apostile's meaning, 1. 11. 14. & C. Dei. Dei. If there be any (faith he) that believe in the substance of the churches, and you see the Church not pray for them, that is, for the souls of them that are departed: so faith he. And this is the case: that Constitution Brachylinae primorum cap. 14. is to believe, to pray for such as die in deperation, or kill them selues; and the reason, why the Church forbeares to pray for Hereites that die in their heretick, or maintaine herefie till death and by their death.

And that the place is most properly or only meant of praying for the departed, this commeth, that neither the Church nor any man is dehorted herefrom praying for anyinner yet living, nor for the remission of any sinne in this latica sinnes (of what sort soever) being pardonable, so long as the committers of them be in life and liare to repent: as they be, so long as they be in this vworld. And we see that the Church priset, and is often heard, for the Hereites, Leubes, Turks, Apostates, and what other infidels or ill men lioure, during their liues. And it is great blaspheme that the Calunianes vter uppon this place: to vset, that Apostalie and certaine other times of the reprobae, can not be forgiven at all in this life. Whence they hold, onely to avoid the faisce of preying for the dead upon their wovres of St. John. Seideth that they must take upon them presumptuously, to know and discern of Gods secretes, vwho be reprobae, and vwho be not, and according to that, pray for some, and not for others. And which is most wicked and absurd presumption.

As for their allegation, that St. Jeremie the Prophet was forbidden to pray for the lost, and vwarned: that he should not be heard, Chap. 7. 11. 14. there is great difference. First, he had a revelation by the wovres of God, that they must continue in their wickenes, as we have it of any certaine person, whereof St. John here speaketh. Secondly, Jeremie was not forbidden to pray for the redemption of them, nor had denial to be heard therein for any man particular case, wheresoever he was speaking: but he was told that he should not escape the temporal punishment and affliction, which he had designed for them, and that he would not hear him therein.

Ps. 111. 1. It is so known a preacher of Hereitudes to translate idol Images (as here and in a number of places, especially of the English Bible printed the yere 1614) that we need not much to stand upon it. As this also is seem to all the vworld, that they doit of purpose to reduce the people ignorant people, and to make them thine, that whatsoever is spoken against the idolatry of the Gentiles (which the Prophet calleth Simulacra Generum) is meant of Images. Idol images. & holy memorie of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the feuenth Synode, decreed thus A.D. pag. 122. bones to the idolatry of Christ, and to images. St. Paul, A.D. pag. 112. Quesnionum, that is, a curie Against the Calunian Images, that is, Against the C.

Now in their later translations the Hereites perceiving that the world feareth their unhonest dealing, corrected them errors in some places, and in this place have put, idola, in the text; but to give the people a vstattish word that the Churches images are to be comprised in the word, idola.
idol, they have put, images, in the margin. But concerning this matter, it is most evident that neither every idol is an image, nor every image an idol: and that, howsoever the origin of the word, idol, may be taken in the Greek, yet both the words and the things be in truth, and by the voice of all tongues, far differing. The great dragon that the Babylonians adored (Dan. 14) was an idol, but not an image: the Cherubins in Solomon's temple were images, but not idols. And the face of the Queen in her cause or elsewhere, as Caesar's face upon the stage that Christ called for, is an image, but not an idol. And the Heretics dare not translatre that text of Scripture thus: Whose idol is this superfluous? nor call the Queen's image, the idol of the Queen: nor Christ, the idol of his Father: nor womane, the idol of the man: nor man, the idol of God. al which in Scripture be named images for all that, and be in deed, and not idols, which confoundeth, that the Heretike to false & corrupt translatress in this place and other the like, confounding their two vvordes as if they were at one.

But as for the having of images or portraits of holy things, not only in private houses, but also in Churches, God himselfsvarrant vs, who eomanded even the leaves them images (a people most prone to idolatrie, and that after he had given them a special precept of not having, making, or vntiminding of idols: to make the images of Angels, the Cherubins, and the fourestates holiest place of adoration that was in the Temple. x about the Aisle. yea and in respect of which sacred images partly, they did (as S. Hierom Faith op. 17, c. 1) to great reverence to the holy place called Sancta sanctorum. If they then were varranted and commannded to make and have in to great reverence the images of seraphim and Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his B. Mother, the Apostles, and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretikes which at that time were the Aderlances of images.

And note here, that eight hundred years ago, they were straight counted Heretikes, that began to speak against images, and that Council was called purposely for them, and condemned them for Heretikes, & confirmed the former ancient reverence and use of sacred images, which began even in our Saviour's time or little after, when good religious folkse for louse and reverence made his image, namely the womane that he healed of the bloody fluxe, which image was also approvred by miracles, as the Ecclesiastical historic telleth, and namely Eusebius Eccl hist. li. 7. c. 14. vwho also vvromeleth that the images of Peter and Paul were in his days, as you may see also in S. Aug. guilil. 1. d. comm. Eugenii hist. c. 10) that their pictures commonly stood together in Rome, even as at this day. Of our Ladies image see S. Gregory li. 7. op. 1. indiff. 2 ad lamman. & op. 13. In vwhom also (li. 7. op. 109) you may see the true vis of images, & that they are the books of the unlearned, and that the people ought to be instructed and taught: he right vis of them, even as at this day good Catholikes folkse doe vis them to helpe & increase their devotion, in all Catholike Churches: yes the Lutheranes them issues receivn them still. S. Damascene vwrapped three bookes in defense of sacred images against the Protestant Heretikes.

THE SECOND EPISODE OF JOHN THE APOSTLE.

So commendeth the lady and twin sondes for continuing in the old faith, bidding them s to do hereafter also, lest after the meers of their workes in the days of judgment, and to lose the true evidences, but viest to hirselfs to none jesus, suppring alse he passe them in controversie.

HE Senior to the lady Elect and her children, whome I love in truth, and not I onely, but also all that have known the truth, for the truth which abideth in vs, and shall be with vs for ever. Grace be with you, merci, peace from God the Father, and from Christ Iesus vs sonne of the Father in truth, and charite.

† I wis.
† I was exceeding glad, because I have found of thy children walcking in truth, as vve have receiued commande-ment of the Father. † And now I beseeche thee Lady, not as writing a new commandement to thee, but that vvhich vve haue had from the beginning, * that vve loue one an other. † And this is charitie, that vve walke according to his commandeaments. For this is the commandeament, that as you haue heard from the beginning, you walke in the same.

† because many seducers are gone out into the world, which do not confesse Iesus Christ to haue come into the flesh: this is a seducer and an antichrist.

† Looke to your selues, that you lose not the things vvhich you haue vrought: but that you may receiue a full revvard. † Every one that reuolteh, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.

† If any man come to you, and bring not this doctrine: receive him not into the house, † nor say, God saue you, vnto him. † For he that faith vnto him, God saue you, communi-catevth with his vvicked vvorks.

† Having moe things to vvvrite vnto you: I wvould not by paper and inke: for I hope that I shal be vvith you, and speake mouthe to mouthe: that your ioy may be ful. † The children of thy foule electe falute thee.

AN NOT.

From the beginning.] This is the rule of a Christian Catholike man, to walke in that faith and vworship of God which he haue receiued from the beginning. Which is that which vve now call according to the Scriptures, the tradition of the Apostles: that which is come to vs from man to man, from Bishop to Bishop, and from the Apostles. So that a faithful man avoid seducers that life vp in every age, teaching new doctrine.

This doctrine.] The Apostles, and true Palsers their lawfull successors, and the Church of God in holy Councel, vs to set downe the true doctrine in those points which Heretike call into controversy. Vvhich being once done and declared to the faithful, they need no other marke or description to know an Heretike or false teacher by, but that he commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shifte them selues, as now a daies they vsed to doe, laying, & vs shall be proued Heretikes by the Scriptures, let them define an Heretike, No, this is not the Apostles rule. Many a good benefici heheard knowing vvhich a vvvolfes, that can not define him, but the Apostile faith, if he bring not this set doctrine, he is a seducer. So holy Church faith now, Christ is really in the B. Sacrament, vnder forme of bread and vwine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike and vve must avoide him, whether in his owne definitions and censures he terme to him self an Heretike or no.

When &c. who rem to correcte with heretikes, is tolerable: communicat
THE THIRD EPISTLE

of JOHN THE APOSTLE.

He commandeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers; 

HE Seniour to Gaius the dearest, whom I love in truth.

† My dearest, concerning all things I make my prayer that thou proceed prosperously, and fare well, as thy soul doth prosperously. † I was exceeding glad when the brethren came, and gaue testimonie to thy truth, even as thou vvalkest in truth. † Greater thanke I haue I nor of them, then that I may hear my children do vvalke in truth. † My dearest, thou dost faithfully whatsoever thou vvorkeft on the brethren; and that vpon strangers. † They haue rendred testimonie to thy charitie in the sight of the Church; vwho, thou shalt doe well, bringing on their vway in maner vvorthise of God. † For, for his name did they depart, taking nothing of
8 of the Gentiles. I Vve therefore ought to receive such: that vve may be coadjuvors of the truth.

9 t I had vwritten perhaps to the Church: but he that loueth to beare b primacie among them, Diotrepes, doth not receive vs. t For this cause, if I come, c I vvil aduertise his vworkes vwhich he doeth: vwith malicious vwordes chattling against vs. and as though these things suffise him not: neith-er him self doth receive the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church. t My deereft, do not imitate euil, but that vwhich is good. He that doeth vvel, is of God: he that doeth il, hath not seen God.

11 t To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie: and thou knovvest that our testimonie is true.

12 t I had many things to vwrite vnto thee: but I vwould not by inke and penne vwrite to thee. t But I hope forthvwith to see thee, and vve vvil speake mouth to mouth. Peace be to thee. The frendes salute thee. Salute the frendes by name.
THE ARGUMENT OF THE EPISTLE OF S. IYDE.

In the Gospel these are called Fratres Iesu, the brethren of Iesu: James and Joseph, and Simon, and Iude. Their father is called Alphaeus, where James is termed, James of Alphaeus: and their mother, Maria Iacobi minoris. Maria the mother of James the younger and of Josep. Which Marie in another place being called Maria Cleopha, were conceived their father was named both Alphaeus and also Cleophas. And that this Cleophas was brother to Joseph our Lord's brother, * Hierosimos tellis vs. Therefore because Joseph was called the father of Christ, his brothers children, were called the brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord: and not because they were the children of Joseph himself by another wife, much less (as Heliodorus: the heretic did blaspheme) by our B. Lady: the perpetual virgin MARIA. Howbeit some good authors say, that their mother Marie was the natural sister of our Lady, and that therefore they are called Fratres Domini, the brethren of our Lord.

Horsmutter that be, three of them are reckoned among the 12 Apostles, James, and Simon Cananaeus and Iude. And that they were somewhat more than Mat. 10. Apostles, though less than Peter, S. Paul signifieth, whereby he saith speaking of him self and Barnabas: As also the other Apostles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth him self in this Epistle of his, Iude the servant of Iesu Christ, and the brother of James. S.S. Mark probably call him Thaddæus, as Lebbæus also in the Greek. His sleep and his brother Simon together, the Church keepeth Octob. 28. called Simon and Iude, day.

His Epistle is an Injunction against all heresies (as it were a Commentarie of 2 Pet. 3.) and namely (as S. Aug. hath told us) against those, which misconstrued S. Paul's Epistles and held Only faith, whom he calleth therefore, Men that transgress the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and unmoveable from their old faith, and to contend for the keeping thereof, v. 5. and v. 10. For, heresies (as I said) segregate them selves from the Church and from her faith. v. 13.
THE CATHOLIKE EPISTLE OF IVDE
THE APOSTLE.

He exhorteth them to stand to their old faith, showing them by examples, that it is damnable not to continue and be constant: & imagining against the sober, blasphemous, apostates, banishing of the heretics, & that their damnation was long foretold. 17 Catholics therefore to be reasonable, to repose the obstinate, to reason not desist, to confute the wicked, and to live them semes severely and without mercy, which by God's grace they may not.

1 VDE the servant of Iesus Christ, and brother of James: to them that are in God the Father beloved, and in Iesus Christ preferred, and called. ¶ Mercie to you, and peace and charity be accomplished.

2 ¶ My dearest, taking all care to write unto you of your common salutation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints. ¶ For there are certain men secretly entred in which were long ago prescribed unto this judgement impious, transferring the grace of our God into riotousness, and denying the onely Dominator, and our Lord Iesus Christ. ¶ But I vil admonish you, that once knovvall things, that Iesus, saving the people out of the land of Aegipt, secondly destroyed them which believed not. ¶ But the Angels which kept not their principality, but forsooke their owne habitation, he hath referred under darknesse in eternal bondes unto the judgment of the great day. ¶ As Sodom and Gomorrah, and the cities adjourning in like manner having fornicated, and going after other flesh, were made an example, fulfilling the paine of eternal fire. ¶ In like manner these also defile the flesh, and:

3 ¶ Such as heretics, that will not be subject to any superior, or that
refuse to obey the lawes either of Spiritual or Temporal rulers in which kind (Specially in blaspheming the supreme Spiritual Magistrate) the Protestants do perse.

for the body of Moses: he durst not inferre judgment of blasphenie, but said, Our Lord 'command thee. But if these, what things so euer certes they are ignorant of, they blasphem: and what things so euer naturally, as dumme beasts, they know, in thole they are corrupted.

Vvvo vnto them, 'vvhich' haue gone in the vway of I1 Cain: and vvith the error of* Balaam, haue for reuward povvred outhem selues, and haue perished in the contradiction of Coré. These are in their bankets, spottes, feasting together without feare, feeding them selues, cloudes without vvater which are caried about of vvindes, trœes of autumnne, vsruitful, vvwise dead, plucked vp by the rootes, raging vvaves of the see, foming out their owne confusion, vvandering carres: to whom the storme of darkenesse is referred for euer. And of these prophesied Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousandes, to doe judgement againstal, and to reprove at the impious, of al the vvorke of their impietie vvhery they haue done impiously, and of al the hard thinges which impious sinners haue spoken against him. These are murmurers, full of complaintes, vwalking according to their owne desires, and their mouth speaketh pride, adorning persons for gaine sake.

But you my deere, be mindeful of the vvorde vvhich haue been spoken before by the Apostles of our Lord Iesus Christ, vwho told you, *that in the last time shal come mockers, according to their owne desires vwalking in impieties. *These are they vwhich segregare them selues, sensual, hauing not the Spirit. But you my dearest, building your selues vpon 'our' most holy faith, in the holy Ghost, praying, *kepe your selues in the loue of God, expecting the mercie of our Lord Iesus Christ vnto life euerlasting.

And these certes reprove being judged: but them saue, pulling out of the fire. And on other haue mercie in feare:

And to him that is able to preferue you vvithout sinne, and to sette you immanckate before the sight of his glorie in exultation in the comming of our Lord Iesus Christ, to the onely God our Saviour by Iesus Christ our Lord be glorie and magnificence, empire and power before al worldes, and now and for al vvworlde euermore. Amen.

ANNO.
ANNOT.

9. For the body of Moses; y<\nthen, why, or how this alteration or combat was betwene S. Michael and the Davel about Moses's body, no man can declare. Only this we see that many truthes and stories were kept in the mouses and hopes of the faithful, that were not written in Scriptures canonical, as this was among the leves.

10. They blasphem. He speaketh of Heretikes, who being ignorant in Gods mysteries and the divine doctrine of his Church, when they can not reprove the things, then they fall to excrections, irruptions, and blasphemies against the Priests, Church, and Sacrements, and will fouerly is godly.

11. Cain, Balaam, Core. The Apostle would have Heretikes specially to be known by the resemblance they haue, first to Cain, in that for envy that his brothers seruice and sacrifice was accepted and his rejected, sowe his said brother, and was a suggisustion from the face and cite of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as crouetousnesse is commonlie the cause that first maketh Heretikes and false Prophets. Whereupon S. Augustines saith, In is an Heretike that for temporal commoditie calleth false or unlawfull words opinions. S. August, lib. de Ust. cred. cap. 1. And lastly by the resemblance they haue with the auncienct and notorious Schismatike Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe sacrifice them selues without lawful calling.

Such in deed be al Heretikes, and such be al their sacraments, seruice, and offices in their Church; as Core was in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his Priests and true Governors: so is intolerable pride the cause of al Heretikes forsetting thier lawfull Profars and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. De confess. lib. cap. 8. To all such forsoakers the Apostle here giveth the curse and the due to the said three, Cain, Balaam, and Core, and tellith them that the torments of darkness and eternal damnation is provided for them: most liuely describing al Heretikes (as in some verse to our we haue experience by their manners in our daires) in al this passage it is the end of the epistle.

All Heretikes segregate them selues. The conditions of Heretikes in the later daires, that is, ever since Christes 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, even in the primitiue Church: that we may the leffe maruel at these men segregating them selues, and going out from the rest into severall sects, which S. Augustines therefore calleth segregations.

THE
THE ARGUMENT OF THE APOCALYPSE OF S. JOHN.

HAT which the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereon in the new Testament, by way of an historic, even from his conception to his glorification. But of his Church, they could not doe the like: because in their times it did but beginne: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse alreadie is. Hereupon God would have S. Luke to report in the first of the Apostles, the story of the Churches beginning, and for the rest of it to the end, (that we might receive this brevity also by the Apostles handes) be would S. John to tell us of it in this book, by way of a prophecy.

Of which book S. Hierome faileth: The Apocalypse of S. John hath as many sacraments or mysteries, as words. Ye may see better, that in every word, there are hid manifold and sundrie senses: Therefore it is very little that can here be noted, in respect. Yet to give the good Catholicke (whose comfort is here) some little help, the book may be divided into five partes.

Ca. 1.2. The first (after the Proome) containeth seven Epistles from Christ now in glory, to seven Churches of Asia, or (for, these be maketh al one) to the seven Bishopps or Bishopps throughout the world: saying therefore in every one of them, to al in general: He that hath an ear, let him heare what the Spirit faileth 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 promising a crown in heaven. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproves some which are, sole only in two which are the second and the first. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

Ca. 4. to the 8. After this admonition to Pastors and their flockes: the second part followeth, wherein the Church and Apocalypse of the Church, that from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seven scales thereof, by Christ, for the which, he sheweth praise using now in heaven and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manifod. And here, when he is come to the opening of the last scale, signifying Domination, he describetth that matter alone for a vision, and to speake more fully yet of the last course of the Church, he bringeth in another pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Scales & Trumpets, is thus: That the Church beginning and proceeding, there should be raised against it cruel persecutions, and pestilent enemies: and at length after al these, a certaine most blessedmane Apostolys, being the next preparainge to the coming.
Comm. of Antichrist.  After all which, Antichrist him self in person shall appear in the time of the sixe scale, and sixe trumpet, perfecuting and seducing (for the short time of his reign) more than all before him. The Church notwithstanding shall still continue, and prospere through all, because Christ her Spouse is stronger then all these adversaries, which also straight after the said sixe time, shall, in the sixe,th come in majestie and judge all.

3. Of the which judgement, subservient yet a while to speake at large, he doth C. 12.13.14. first in the third part indite more fully of the Deuils working by Antichrist and his companie against the Church, that the subjecte of Christ afterward in judging, may be more manifest.

4. At length therefore in the fourth part he commeth to the seven last plagues, the sixteenth of them containing the final damnation of the whole multitude, justicer or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same S. John (as also in the other Scriptures commonly) is often called Mundus, the world, and here be called it partly, Meretricem, a whore or harlot, because wisb her concupiscence be enskirt the carnal and earthly men away from God; partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and laboureth to bold Gods people captive in same, as it was shadowed in Nabuchodonosor & his Babyloniae, leading and bolding the Arves wisb their Hierusalem in captivity, until Cyrus (in figure of Christ) delivered them. But whether al these seven plagues should be understood (as the seventeenth of Domesday it self) is hard to define. More like it is, that the first sixe are to goe before Domesday; but whether corporally and literally, (as Moses plagued Egypt) or rather spirittually, it is more hard to define. Yet it seemeth more easy to understand them corporally, as also the plagues which verris Ephraim and his fellows shall in the time of Antichrist plague the wicked (which proad vnto) shall be the same last plagues. Whereof we read in this book e.21.v.

5. But not content to have decribed thus the damnation of the whole adulterous & bloodie justicer, he doth also expressely report of their three grand Captaines damnation, which are thiefs, Antichrist, and his Falseprophet, and the Devil him self the author of all this mischief.

6. Finally, on the other side, in the fifth part he reporteth the unspeakesable and everlasting glory, that the Church after all this suffering, shall by Christ her glorious Spouse be asumpted unto. And so he concludeth the book.
The Church readeth this book at Martins frō the 3 Sūday after Ester vnto the 4.

The 1 part. Seven epistles to the Churches.

The Epistle expounded the day before Christmas day, & on the Apparition of S. Michael the Archangel.

HE Apocalypse of Iesus Christ, v which God gave him, to make manifest to his servants the things v which must be done quickly: and signified, sending by his Angel to his servant John, vvho hath given testimony to the vword of God, and the testimonies of Iesus Christ, vvhat things soever he hath seen, vvished is he that readeth and heareth the vwords of this prophecy: and vvkeepeth those things which be written in it, for the time is nigh.

† John, to the seven churches v which are in Asia. Grace to you and peace from *him that is, and that vvas, and that shal come, and *from the seven spirits v which are in the sight of his throne, † and from Iesus Christ vho is the faithful *vitness, the first-born of the dead, & the prince of the kings of the earth, v who hath loued vs, and *vvas hevd vs from our sines in his bloud, † † and hath made vs ‡ a kingdom and 6 priests to God and his father, to him be glorie and empire for euer and euer. Amen. † Behold he commeth wvith the 7 cloudes, and euerie one shall 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 beginning and end, faith our Lord God, v which is, and v which vvas, and v which shal come, the omnipotent.
C H A P. I.

T H E A P O C A L Y P S E.

1. Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ: I s v s, vvas in the island, which is called Patmos, for the vword of God and the testimonie of I s v s. I vvas in spirit on the Domi-
nical day, and heard behind me a great voice as it were of a trumpet saying, That which thou seest, write in a booke: and send to the seven churches which are in Asia, to Ephes-
sus, and Smyrna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicia. And I turned, to see the voice that spake with me. And being turned I saw seven candle-
sticks of gold: and in the midst of the seven candlesticks of gold, one like to the Sonne of man, vested in a pri-
estly garment unto the feete, and girded about neere to the pappes with a girdle of gold: and his head and haeres were vwhite, as vwhite wool, & as snow, and his eies as the flame of fire. and his feete like to latten, as in a burning furnace.

And his voice as the voice of many waters: and he had in his right hand seven stars: and from his mouth pro-
duced a sharp two edged sword: and his face, as the sunne shineth in his vertue. And when I sawe him, I fell at his feete as dead. And he put his right hand vpon me, saying, Fear not. I am the first and the last, and alwaies, and vvvas dead, and behold I am living for euer and euer, and have the keyes of death and of hel. Write therefore the things which thou hast seen, and that are, and that must be done after these. The sacrament of the seven starrs, which thou hast seen in my right hand, and the seven candlesticks of Gold. "the seven starrs, are "the angels of the seven churches. and "the seven candlesticks, are the seven churches.

A N N O T A T I O N S
C H A P. I.

1. A P O C A L Y P S E. Of the Apocalypse thus wrighteth the sanci"t" Father Deyos, Bisopus of Corinth, as Eusebus allegreth him li. 7. c 20. hist. Eccl. Of this books (faith be) this is my opinion, to the reade-
rs that the matter therto is far more profound than my very can reach unto, and I doubt not but almost in every sentence of it, there lieth hidde a carnal jest exceeding mystical and marvellous, vvhicli though I under-
stand not, yet I amaine that under the vvwords there is a deep meaning, and I measure not the matter by vvojuue, but contribute to faith, takynge it to be more high and divine, than can by reason be express. Most reasoning that vwhicli I understand not, one therefore I admire utmost vvojuue, because my very can not attain to it. Againe S. Augustine faith, that in the Apocalypse many things are obscurely spoken, to exercise the minds of the reader, and at some few things left unsaid, that through them a man may vvojue labour, vvojue eate out the subt. Quallere for the anbuer of empt"t to the same things in divers fers, that seeming to feege of sundry matters, he doth find but to vvere in the same things divers vvee-won li. 20. de Clue, Dec. c 17.

Vvhiest
Numbers mythical.

The number of seven mythical; specially in this book.

God and our Lady seen vs. and the like.

How all Christians be both kings & priests.

Difference of holy daisies and vowe'd daisies.

Sunday made holiday by the Apostles & the Churches authoridly.

Other feast's ordained by the Church.

At Saturday was in memory of the creation, to Sunday or Christ's resurrection.

The Apocalyptic.

Cap. 4.

Which we set down here in this beginning, to beware the good Christian trade to be humble and wise in the reading both of all other holy Scriptures, and namely of this divine and deep prophesie: giving him further to understand, that he may well in our Annotations, according to our former trade and purpose, only or cheerfully note what frivous, such places as may be vied by Catholiques, or abused by Heretiques, in the controversy of this time, and some other also that have special matter of edification, and that as brevily as may be, for that the volume groweth great.

4. To the 7 Churches. That certain numbers may be observed as significative and mystical, is plain by many places of holy Scripture, and by the sacred Doctors special nights of the same to many purposes. Whereby we see the raining of our Adversaries, in condemning generally in religious respect of certain numbers in our prayers, fasts, or actions. Namely the number of seven, is mystical, and prophetical, perfect, and which (as S. Augustine saith), the Church, to be specially dedicated to the Holy Ghost, and to appertain to spiritual mountaine, as in the Prophets appointing of Naaman to wash seven times in Jordan, and the sprinkling of the blood seven times against the tabernacle. (Is. 4, qv. in Nepher. q. 43.) All these visions stand upon Seven, seven Churches, seven Angels, seven flames, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven vials, seven houses of the Lambe, seven billes, seven thunders, seven hedges of the Dragon, signifies the Diuin : seven of the beast that is Antichrist in the beast that he saith to them, is the number of a man, and so is it in this book, and every time that this number is vied in this prophesie, it hath a myrthec & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As when he voucheth to seven Churches, & to be vouchsafed of all the Churches in the world : as the seven Angels, for all the Churches, of the whole Catholike Church : and so forth in the rest, because the number of seven, hath the perfection of number and last in it. As S. Augustine saith, 7 qv. in Nepher. q. 43.

4. From the 7 friars. The Holy Gost may be here meant, and it called to his seruient gifts and graces, as some expoud ainct, but it seemeth more probable that all the seven of the holy Anges, by comparing this to the 6 Chapter following: where he telleth to call them, the seven spirits get into the 7th vorld, as S. Paul to the Hebrews (c. 14.) speaks of Angels, and so the Prophets take it in their Commentaries: when we note, because thereupon we must needs confesse, that the Apostles here guesch or vouchsafed grace and peace, not from God only, but also from his Angelis, though that benediction cometh unto way of God, and unto way of his Angels or saints, being but his creatures. And foremen may learn, that the saithed often vaying in one procession, God and our lady, our Lord and any of his Saints, or his saints, or blessed vs, is not superfluous, but an Apostolical speech, and so in the Passover Pass. (Gen. 48. v. 16.) The Angel that delivereth me from evil, bless thee inidem. See the Annot. # 11, 18.

6. On kings and Priests. As all that truly serve God, and name the dominion and supreme over their concupiscences and whatsoever would induce them to time, be kings : and that they employ their workings and let them flesse to fame God : offer all their actions as an acceptable sacrifice to him, be priests. Nevertheless, as if any man would hereby presume that there ought to be no other earthly powers or kings to governors in worldly affairs our Christian, he were in the especial of the premisse, that they so are they the right power, and in the like places wherever the Christians be called priests in a spiritual sense, would latterly interfere, that every one is in proper signification a Priest, or that all be Priests alike, or that there ought to be none, but such spiritual priests. For it is this dreadful voice of ord, sayung to Moses and Aaron, Let it suffice thee, that thus one multitude is of long year, and the Lord is in them. Deut. are as exulcll the people of the Lord : Num. 16.

10. On the Democrated day. Many notable feasting may be marked here. First, that even in the Apolles time there were feates deputed to the strence or God, and so made holy and different, though not by nature, yet by high and benediction, from other profane or (as we call them) vowe'd daisies.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy day for it, the next day following, being the eighth day in count from the creation and that without all Scriptures, or commandment of Christ that we read of, (which is more not only otherwise therein was by the Law observed, but plainly otherwise then was prescribed by God him self in the second commandment, yes and otherwise then be ordained in the first) in which day, precisely the Sabbath day, & not the day following, one great power did Christ lease to his Church and in which sensity gave he the holy Gost to be vouchsafed, to guide it into all truths, such as such in the Scriptures are not expected. And so the inspiration & imitation from God to make Sunday (being a vowe'd day before) an everlasting holy day : and the Saturday, that before was holy day, now a common vowe'd day : why may not the same Commandment prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest for the same warrant the hath for the one, that the same for the other.

Thirdly, it is to be noted that the cause of this change was, that now vve Christians esteem more our redemption, then our old tradition, haste the holy day which was before for the
CH. II.

THE APOCALYPSE.

The remembrance of God's accomplishment of the creation of things, now for the memory of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from life to death, which was the day after the Sabbath, being called by the Jews, vasa or prime Sabbath, the first of or after the Sabbath. Mat 23. AB. 12. 1 Cor. 16. Fourthly, it is to be marked, that this holy day by the Apostles tradition also, was named Dominium dies, our Lords day, or, the Dominick, which is also an old Ecclesiastical word in our language, for the name Sunday is a heathenis calling, as all other of the weekes days being in our language some imposed after the names of planets, as in the Romans time; and so by the name of certaine Idols that the Saxons did worship, &c. to which they dedicated their days before they were Christians, which names the Church vouches not, but hath appointed to call the first day, the Dominick, after the Apostle Peter, the other by the name of Feria, vasa the last of the weekes. Which the called by the old name, Sabbau, because that was of God, and not by imposition of the heathen. See the marginal Annotation. L. 14. 1.

Lastly observe, that God recealeth such great things to Prophets, rather upon holy days, and in times of contemplation, fasting, and prayer, then upon profane days, and therefore as S. Peter (1 Pet. 10) had a revelation at the last house of prayer, and Zacharias (L. 1.) at the house of incense, and Cornelius (1 Pet. 10) when he was at his prayers the ninth hour, so here S. John noteth that he had all these revelations, viz., upon a Sunday.

11. Vevled in a Priests garments.] He appeared in a long garment of vestment proper unto Priests (for so the word, estera, doth signify, as Sab. 18. 14.) and that was most agreeable for him as it represented the person of Christ the high Priest, and appeared to be being a most holy Priest, and so is especially noted in the Ecclesiastical history for his Priestly garments, estera, estera, etc. Ezech. 9. 5. 6. 11.

12. The seven flares.] The Bishops are the fuses of the Church, as the Churches then (who are the golden candlesticks of the world: no doubt to signify, that Christ presents the truth only in and by the lawful Bishops and Catholike Churches, and that Christ's truth is not to be sought for in corners or concrettes of Heretikes, but as the Bishops banders, and under the candlesticks which I thinner to all in the House.

13. The Angels of the Churches.] The whole Church of Christ hath 5. Michael for her keeper and Protector, and therefore keepeth his holy day only by name, among all Angels. And as earthly kingdoms have their special Angels Protectors, so we see in the 10 chapter of Daniel: for much more he particular Churches of Christdom. See S. Hieron. 13. 54. Also. But of nine Angels is it not here meant, as is manifest. And therefore Angels here must needs signify the Priests or Bishops specially of the Churches here, and in them, as the governors of the whole & every particular Church of Christendom. They are called Angels, for that they are Gods Mediators to us, interpreters of his will, our keepers and directors in religion, our intercessors, the carriers and offerers of our prayers to him, and mediators unto his under Christ, and for these cautes and for their great dignicy they are here and in other places of Scripture called Angels.

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He is commended to write divers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolases, &c. and calling others by the names that pertain 16. and promising reward to them that manfully overcometh.

1. To the Angel of the Church of Ephesus write. Thus saith he which holdeth the seven candles in his right hand, which walketh in the midst of the seven golden candlesticks of gold, &c. And knew thy workes and labour, and thy patience: and that thou canst not beare evil men, and haft tried them which say them selves to be Apostles, and arc not, and hast found them liars: &c. and thou haft patience, and haft borne for my name.
name, and hast not fainted. † But I have against thee a few things, because thou hast left thy first charity. † Be mindful therefore from whence thou art fallen, and do penance, and do the first works. But if not: I come to thee, and will move thy candlestick out of his place, and that thou dost penance. † But this thou hast, because thou hast left the facts of the Nicolaites, which I also hate. † He that hath an ear, let him hear what the Spirit saith to the Churches. To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God.

† And to the Angel of the Church of Smyrna write,

Thus faith: the first and the last, which was dead, and liveth, † I know thy tribulation and thy poverty, but thou art rich; and thou art blasphemed of them that say they are leueves and are not, but are the synagogue of Satan. † Fear none of these things, which thou shalt suffer. Behold the Deuil shall send some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee: the crown of life. † He that hath an ear, let him hear what the Spirit saith to the Churches. He that shall overcome, shall not be hurt of the second death.

† And to the Angel of the Church of Pergamus write,

Thus faith: he that hath the sharpe sword edged, † I know where thou dwellest, where the seat of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful vnitelie, which was slain among you, † where Satan dwelleth. † But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, which taught Balac to cast a scandal before the children of Israel, to eate and commit fornication: † so hast thou also them that hold the doctrine of the Nicolaites. † In like maner doe penance. if not: I will come to thee quickly, and will fight against them with the sword of my mouth. † He that hath an ear, let him hear what the Spirit saith to the Churches. To him that overcometh I will give the hidden manna, and will give him a white stone: and in the stone, a new name written, which no man knoweth, but he that receiveth it.

† And to the Angel of the Church of Thyatira write,

Thus faith: the Sonne of God, which hath cies as a flame of
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19 fire, and his feet like to a brazier.  
20 and thy last workes were then the former.  
21 But I have against thee a few things: because thou permittedst * the 
vwoman * Jezebel, who calleth her self a prophetresse, to 
22 teach, and to seduce my servants, to fornicate, and to eat 
of things sacrificed to idols.  
23 And I gave her a time that 
24 she might do penance: and she vvil not repent from her 
25 fornication.  
26 Behold I vvil cast her into a bedde: and * they 
27 that commit aduotrie with her, shall be in very great 
28 tribulation, unless they do penance from their workes:  
29 and her children I vvil kill unto death, and all the Churches shall 
30 know, that I am he that searcheth the reins and hearts.  
31 And I will give to every one of you according to his 
32 workes.  
33 But I say to you the rest which are at Thyatira, 
vho he feste have not this doctrine, which have not known 
34 * the depth of Saran, as they say, I vvil not cast vpon you any 
35 other weight.  
36 Yet that vwhich you have, hold till I come.  
37 And he that shall overtake and keep my workes unto 
38 the end: I vvil give him power over the nations:  
39 and he shall rule them with a rod of iron, and as the vessel of a 
40 potter shall they be broken,  
41 as I also have receiued of my father: and I vvil give him the morning starre.  
42 He that hath an ear, let him heare vwhat the Spirit faith to the 
43 Churches.

ANNOTATIONS
CHAP. II.

1. Holdeth the same. Much to be observed, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to brea the them vp in his right hand, and to walk in the midst of them: no doubt to uphold and preserve them and to guide them in all truth.

2. Thy workes, labour, patience (etc.) Things required in a Bishop, first, good workes, and great patience in tribulation. Next, such discipline towards offencers is here commended in them, thirdly, wisdom & diligence in trial of false Apostles and preachers comming in the peopple: where is signified the watchful providence that ought to be in them, that Heretikes enter not into their flockes.

3. * Vril mane. * Note that the cause why God taketh the truth from certain counries, and removeth their Bishops or Churches into capnosti or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God grant us to remember our fall, to do penance and the former workes of charitie which our first Bishops and Church were notable and renowned for.

4. * Because thou hast. * We see here that of al things, Christian people (specially Bishops) shoule have great zeal against Herletikes and hate them, that is, their wicked doctrine and conditions, even as God hatest them, for which onely zeal, our Lord faith here that he beareth with some Churches and Prelates, and fauth them from perishing.

5. Of
6. Of the Nicolaitanes. Heretics have their callings of certaine persons, as is noted at large.

Balasam overcomming Gods people by persecution of lecherie and bellicethre, was a type of Heretickes.

Zeale against Heretickes.

Achab and Israelt. Free wil, God is not author of evil.

They that communcate with Heretickes, shall be damned with them.

Saints also are Patrones, not only Angells.

Chap. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicea: reading them that were remiss by threatening, but promising the right, and promising restorward to them that were remanúmerous: 15 directing also the cold indifferent Christians, and so faith that God keepeth as doth men honor by offering his grace, for so mean in so mean him that veal open verty him by confesse of free will.

To the Angel of the Church of Sardis, write, Thus faith he that hath the seven Spirits of God, and the seven staries, I know thy doyorkes, that thou hast the name that thou lineest, and thou art dead. 1 Be vigilant, and confirm the rest of the things which were to die. For I finde not thy vorke full before my God. 1 Have in 3 minde theorefore in what maner thou hast receiv'd and heard:

and
and keepe, and doe penance. If therefore thou vvatch not,* I 
vil come to thee as a theefe, & thou shalt not know vvhat 
houre I vvil come to thee. † But thou haft a few vvames in 
Sardis, * which have not defiled their garments: and they 
shall vvale vwith me in vvhites, because they * are vvorthy. 
† * He that shal overcome, shal thus be vefted in vwhite gar-
ments, and I vvil not put his name out of the booke of life, 
and I vvil confesse his name before my father, and before his 
Angels. † He that hath an eare, let him heare vvhat the Spi-
rit faith to the Churches.

† And to the Angel of the Church of Philadelphia 
vwrite, Thus faith the Holy one and the True one, he that 
haht the * key of David: he shal openeth, and no man shut-
teth: shutteth, and no man openeth. † I know thy vorkes. 
Behold I haue giuen before thee a doore opened vvho no 
man can shut: because thou haft a little power, and haft kept 
my vvord, and haft not denied my name. † Behold I vvil 
give of the synagogue of Satan, vvhich say they be leves, 
and are not, but doe lie. Behold I vvil make them come and 
* adore before thy seete. and they shal knovv that I haue 
loved thee. † because thou haft kept the vvord of my pa-
tience, and I vvil keepe thee from the house of tentation, 
vvhich shal come vpon the vvhole vvorld to tempt the inha-
bitants on the earth. † Behold I come quickly: hold that 
vvho thou haft," that no man take thy crowne. † He 
that shal overcome, I vvil make him a pillar in the temple of 
my God: and he shal goe out no more: and I vvil vwrite 
upon him the name of my God, and the name of the citie of 
my God, new Hierusalem vvhich descendeth out of heaven 
from my God, and my new vvame. † He that hath an eare, 
let him heare vvhat the Spirit faith to the Churches.

† And to the Angel of the Church of Laodicia vwrite, 
Thus faith * Amen, the faithful and true vvitness, * vvhich is 
the beginning of the creature of God. † I know thy 
vvorkes, that thou art neither colde,nor hote. I vvould thou 
vvere colde, or hote. † But because thou art * lukevwarne, 
and neither colde nor hote, I vvil begin to vomite thee out 
of my mouth. † Because thou faist, That I am riche, and en-
riched, and lacke nothing: and knovvvest not that thou art a 
miser, and miserable, and poore, and blinde, and naked.

† I counsel thee to bye of me gold fire-tried, that thou maiest

* Such as have not committed deadly sinne after baptism.
† Note that there is in me a vvothynesse of the ioyes of 
heuen, by ho-
ly life. & this is a cymb spe-
che in holy 
terprete, that 
man is worthy 
of God, of es-
protest.

† I counsel thee to bye of me gold fire-tried, that thou maiest

* Such as have not committed deadly sinne after baptism.
be made riche: and maiest be clothed in vwhite garments,
that the confusion of thy nakedes appeare not: and vvhith
cie false anoint thine eies, that thou maiest see. 1, vvhom 19
I looke, do rebuke and chastise. Be zealous therefore and doe
penance. 1 Behold I stand at the doore and **knocke: if 20
any man hath heare my voice, and open the gate, I vvil enter
in to him, and vvil suppe vvhith him, and he vvhith me. 1 He 21
that shall overcome, I vvil giue vnto him to sitt vvhith me
in my throne: as I also have overcome, and have sitten vvhith
my father in his throne. 1 He that hathen care, let him heare 22
vvhat the Spirit saith to the Churches.

** God first calleth vp6 men and
knocketh at the doore of his harts, that is
to say, offereth his grace, and
is in man to giue cofete
by free will, but
they also by
his grace.

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ANNOTATIONS

CHAP. III.

Doing vvhil in respect of re-
ward.

Adoration of creatures, called Duills.

Perseverance in good continuing to the end.

Neuters or indifferent in religion.

The 3 parts, the books with 7 Seales: Secedy, 7 Angells with trumpettes.

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CHAP. IIII.

2. A doore being open in heaven, he saw one sitting in a throne, 4 and round about
him four and twenty seares sitting, 6 and the four beastes were descri-
bud, 9 vvhich vvhith the 14 seares was termed glorified him that sate
in the throne.

AFTER
CHA. III.  

THE APOCALYPSE.  

I  FTER these things I looked, and behold a doore open in heaven, and the first voice which I heard, was as it were of a trumpet speaking with me, saying, Come vp hither, and I will shew thee the things which must be done quickly after these. Immediately I was in spirit: and beheld there was a seat sette in heaven, and vpone the seat one sitting. And he that sat, was like in sight, to the lauser stone, and the Sardine: and there was a raine-bow round about the seat, like to the sight of an Emeraud. And round about the seat, foure and twentieth seates: and vpone the thrones, foure and twentieth senioris sitting, clothed about in white garments, and on their heads crownes of golde.

† And from the throne proceeded lightenings, and voices, and thunders: and seuen lampes burning before the throne, which are the seuen Spirits of God. † And in the sight of the seate, as it were a sea of glass like to crystall: and in the midst of the sea and round about the sea: four beasts ful of eyes before and behind. † And the first beast, like to a lion: and the second beast, like to a calf: and the third beast, having the face as it were of a man: and the fourth beast, like to a angell flying. † And the four beasts, every one of them had seueen vnginges round about: and within them are seveen of eyes, and they had no rest day and night, saying, Holy, holy, holy, Lord God almightie, which was, and is, and which shall come. † And when these beasts gave glory and honour and benediction to him that sitteth upon the throne, that liueth for ever and ever: † the four and twentieth senioris fell downe before him that sitteth in the throne, and adored him that liueth for ever and ever, and cast their crownes before the throne, saying, † Thou art vvlord the Lord our God to receive al things, and for thy vvlth they vvere and have been created.

ANNOTATIONS  

CHAP. III.

8. Holy, holy, holy. † This word is thrice repeated here, and Eza. 6: and to the imitation thereof, in the territe of the holy Church, at Te Deum, and at Maltse, specially in the Preface next before the greater minaters, for the honour of the three persons in the S. Trinitie, and that the churche militant may joyne vvlth the true glasse, and vvlth al the orders of Angelis, vvlth also are present.
ND I saw in the right hand of him that sate upon the throne, a book written within and without, sealed with seven seals. 

† And I saw a strong angel, preparing to cast the book with a loud voice, who is worthy to open the book, & to loose the seals thereof: † And no man was able neither in heaven nor on earth, nor under the earth, to open the book, nor looke on it. † And I wept much because no man was found worthy to open the book, nor to read it. † And one of the elders said to me, Vseepe not: behold the lion of the tribe of Juda, the root of David, hath vpon the book, & to loose the seven seals thereof.

† And I saw, and behold in the middles of the throne and of the foure beasts and in the middles of the seniours, a Lamb standing as it were slaine, having seven horns and seven viesz: which are the seven spirits of God, sent into all the earth. † And he came, and received the book out of the right hand of him that sate in the throne. † And when he had opened the book, the four beasts and the four and twenty seniours fell before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of saints: † and they sang a new canticle, saying, Thou art worthy o Lord to take the book, and to open the seals thereof: because thou hast slaine, and hast redeemed vs to God in thy bloud out of every tribe and tongue and people and nation, † and hast made vs to our God a kingdom to reign.

† And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the seniours: and the number of them vsas thousands of thousands, saying...
CHAP. VI.

THE APOCALYPSE.

12. A. saying vwith a loud voicē, The Lamb that was slaine, is vwothie to receive power, and diuinite, and visitacion, & strengh, and honour, and glorie, and benediction. ♠ And every creature that is in heaven, and vpon the earth, and under the earth, and that are in the sea, and that are therein: al did I heare sayinge. ♠ To him that sitteth in the thronē, & ♠ to the Lamb, benevigion, and honour, and glorie, and power for evere and evere. ♠ And the foure beastes saied, Amen. And the foure and twentie seniores sied on their faces: and adored him that liueth for evere and evere. ♠

ANNOTATIONS

CHAP. V.

8. The praiers of Saints. *) Hereby it is plaine that the Saints in heaven offer vp the praiers of faithfull and holy persons in earth (called here Saints, and in Scripture oftevn) vpro Christ. And amongst many divine & unsearchable mysteries set dovnne vwithout expostion, it pleased God yet, that the Apostle him self should open this one point vpon vs, that their odours be the lauders and praiers of the faithfull, ascending and offerd vp to God as incense, by the Saints in heaven, that to the Protestants may have no excuse of their cirour. That the Saints have no knowledge of our affairs or desires.

10. A kingdom and priests.) To serve God and subdive vices and sinnes, is to reign or to be a king (spiritually, likewise to offer vpon him the sacrifices of good worke, is to be a priest after a son: though neither the one nor the other in proper sense. See the Annotations before Chap. 1. v. 6.

11. Every creature.) He meaneith the creatures in heaven, as Angels and Saints, the holy persons in earth, and those that were in Limbo, or be in Purgatorio (for of the damned in hell he can not speake in his caifer) lastly, of the peoples in lindes (here called the sea) which the Prophets do often to name literallie, when they foretell the upbringe of Christes glorie through the world, as Esa. c. 49. 17 are ye lianor and ye people a ter of. 9th.

CHAP. VI.

And I saie, that the Lamb had opened one of the seuen scales, and I heard one of the foure beastes, sayinge, as it were the voice of thunder, Come, and see. ♠ And I saie: And behold a white horse, and he that sate vpon him had a bowē, and there was a crowne giuen him, and he went forth conquering that he might conquer.
And when he had opened the second seale, I heard the second beast, saying, Come, &c. And there went forth an other horse, redde: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

And when he had opened the third seale, I heard the third beast, saying, Come, and see. And behold a blacke horse: and he that sat upon him, had a balance in his hand. And I heard as it were a voice in the midst of the foure beasts saying: Two pounds of wheate for a penie, and thrise two pounds of barley for a penie, and wine and oil did hurt thou not.

And when he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, and see. And behold a pale horse: and he that sat upon him, his name was death, and hell followed him. And power was given to him over the foure parts of the earth, to kill with sword, and with famine, and with death, and with beasts of the earth.

And when he had opened the fifth seale: I saw under the altar the soules of them that were slain for the word of God, and for the testimony which they had. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge them that do evil, and the destruction of them that do right? Doest thou not come to the resurrection of the just, and to the judgment?

And I saw, when he had opened the sixth seale, and behold there was made a great earth-quake, and the sunne became black as it were sacke cloth of heare: and the whole moone became as blood: and the staires from heaven fell upon the earth, as the figge tree casteth her greene figges when it is shaken of a great wind: and heaven departed as a book folded together: and every hill, and islandes were moved out of their places. And the kings of the earth, and princes, and tribunes, and the riche, and the strong, and every bond-man, and free-man * hid themselves in the dennes and the rockes of mountaines. And they say to the mountaines.
9. Under the altar. Christ as man is this altar, under which the souls of all Martyrs live in heaven, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heaven, the Church layeth commonly their bodies also or relics near or under the altars, where their Saviour's body is offered in the holy Mass: and hath a special proof of that no altars be erected or consecrated without some part of a Saint's body or relics, Con. Afric., can. 10. See S. Hierom. de vigiliis, c. 3. S. Augustin., de cœn., lib. 8, c. 17. S. Gregor., de san. epist. 50, lib. 1, ep. 15, etc. 68. Vtherto vos, the Prophet fermeeth here to allude, making their foules also to have their being in heaven, as it were under the altar. But for this purpose not only the Masses of S. Augustin, but other ancient Writers (Suger was the author thereof) says, see S. Basil. Under the altar (saith he) of God I saw the foules of the Sainte. What is more renowned or honorable, than to rest under it as an altar on which sacrifice is done to God, and in which our Lord is the Priest as in a viaticum. Then art thou a Priest according to the order of Melchisedec. Rightly do the foules of the saint rest under the altar, because upon the altar our Lord's body is offered, and we cannot say it was in the place where they were slain, because they are slain for the coaguli, where the body of Christ is slain for sinners, and many other goodly vessels to that purpose.

This place after the v Counsels of Vigilius (as S. Hierom. writing against him, Con. Afric., can. 10, 15) subdued to prove: that the foules of Martyrs and other Saints were in some certaine place, that they could not be present at their bodies and monuments (where Christian people vied in the primitive Church to pray vnto them, as Catholike men doe yet) nor be where they lyes, or where men pray vnto them. To which the holy doctor antvereth at large, that they be where they were, as is according to his humane vnder that altar they be. Part of his yvores be these, that you may see how this blessed father refuted in this thatetike the Calunynses so long before they were thrice: Doth their (faith he) heavenly Saintes to God? Doth thes foules the Saintes, that may be kept to be present at the day of judgement, and kept from their Lord, of whom it is said, They follow the Lord. Vf. if the Lambes be in any place, then they be with the Lamb, must be every where. And if the angel and wicked spirits go adoring in the world vvisiting sanctaria, have present every where; (for holy Martyrs after the shedding of their blood, be kept alive under an altar, that they may not suffer one from them.) Do antvereth this learned doctor.

Vf. which misliketh our Calunynses so much, that they charge him of great error, in that he saith, Christ according to his humane is everywhere, as though he were an Vbiqueste Protestant. Vf. where, if they had any judgement, they might per conclude that he meant not, that Christ or his Saintes should be personally present at once in every place alike, as God is: but that their motion, speeded, and agility to be where they left, is incomparable, and that their power and operation is accordingly, which they may learse to be the holy doctors meaning, by the vwores that folowy of the Divil and his minions: whh he affirmed to be everywhere no otherwise but by exceeding celerity at being and movynge mosther therefore in one place, now in another, and that in a moment or though they be spirits, yet are they not every where at once according to their essence.

And for our new Divines it were a hard thing to determine, how long Satan (that told our Lord he had circument the earth) was in his journey, and in the particular consideration and tentation of Job: and how many men he assaulted in that one circuit. No, no, such curious companions know nothing, nor believe nothing, but that they see with corporal eyes, and teach nothing but the way to sinne.

10. And they cried. S. Hierom also against the said Vigilius reporteth, that he vued an argument against the presence of Saintes in this place, for that thes Martyrs that Saintes cried for reuenge, and could not obtayne, but vve must report his yvores, that you may see pray for vs. S. how like one hereikey is to an other, thes of our dates to those of old. Then saith this Hierom proverbs (faith S. Hierom c.) that vwores vve must asume, one of vs may pray for an other: but after was saith against the be devon, no man pray nor be heard for an others. Separally says our Martyrs of long reeue of their blood, Hereikey Vigi- could not obtayne. So and the Hereikey. Against vvhile the holy Doctor maachen a long re. antius. fation, pronoun that they pray much more after they be in heaven, then they did here in earth:
earth: and that they shall be much sooner heard of God, than when they were in the world.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, This Martyrs did not observe, nor Saintis do not pray for us: it was so frivolous, and the successor so manifestly false, that he vouchsafed not to stand about it. For it is plain that the Martyrs were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and do sware according as the fellies:) for it was said unto them, That they should not yet a little time, etc. And that Martyrs prisers be heard in this case, our Saviour testifyeth Luke x i. saying, And shall not God revenge his elect that are tormented by day and night? I say to you, He will quickly revenge them. And if God do not hear the Saints sometime nor grant their requestes, is it therefore consequent that they do not or may not pray? Then Christ him self should not have praised his Father to remove the bitter cup of death from him, because that petition was not granted.

10. Rememper thou not? They do not desire revenge upon their enemies for hatred, but of charity and zeal of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgment, that so they might attain the perfect crown of glory promised unto them, both in body and soule: which is to declare the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies confusion.

11. Till these fearful sentences be accomplished. There is a certain number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head Christ our chief Martyr, and till that number be accomplished, the general condemnation of the wicked persecutors shall not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be fam'd land, are commanded to saw them that are sign'd in their foreheads: which are describ'd and numbered both of the true and Gentiles, blessing God. Of them that were elect in whose faces or long noses.

AFTER these things I saw four Angels standing upon the four corners of the earth, holding the four vindes of the earth that they should not blow upon the land, nor upon the sea, not on any tree. And I saw an other Angel ascending from the rising of the sun, having the signe of the rising God: & he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth and the sea, nor the trees, till we have signe the servants of our God in their foreheads.

And I heard the number of them that were sign'd, an hundred fourtie four thousand were sign'd, of every tribe of the children of Israel. Of the tribe of Juda, thousand, thousand sign'd. Of the tribe of Ruben, thousand sign'd. Of the tribe of Gad, thousand sign'd. Of the tribe of Aser, thousand sign'd. Of the tribe of Nephthali, thousand sign'd. Of the tribe of Manasses, thousand sign'd.
7 tvvelue thousand signed. † Of the tribe of Simeon, tvvelue thousand signed. Of the tribe of Levi, tvvelue thousand signed. Of the tribe of Issachar, tvvelue thousand signed. † Of the tribe of Zabulon, tvvelue thousand signed. Of the tribe of Joseph, tvvelue thousand signed. Of the tribe of Benjamin, tvvelue thousand signed.

† After these things I saw a great multitude which no man could number, of al nations, and tribes, and peoples, & tongues standing before the throne, and in the sight of the Lamb, clothed in white robes, and 2 palmes in their hands.

† And they cried with a loud voice, saying, Salutation to our God which sitteth upon the throne, and to the Lamb.

† And al the Angels stooode in the circuite of the throne and of the seniours and of the foure beastes: and they sat in the sight of the throne upon their faces, and adorod God, † saying, Amen. Benediction, and glorie, and vviiedom, & thakes-giving, honour and pouver, and strength to our God for euery euere Amen. ⁻¹

† And one of the seniours 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 knowvest. And he said to me, These are they which are come out of great tribulation, and haue vvashe their robes, and made them white in the bloud of the Lamb. † 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 dvel over them. † * they shal no more hunger nor thirst, neither shall the sunne fall upon them, nor any heate. † because the Lamb vviich is in the middes of the throne, shall rule them, and shall conduct them to the liuing fountains of waters, and God vviile vviipe away all teares from their eies. ⁻¹

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C H A P. V I I I.

3 The seventh sacle being opened, there appear Angells with trumpets: 5 and when an other Angel persuade out fire taken from the altar, upon the earth, there follow divers trumpetes. 7 in like manner, whiles four Angells of the saven sound their trumpets, there fall sevenie plagues.

**** AND
And when he had opened the seventh seal, there was made silence in heaven, as it were half an hour. And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. And another Angel came; and he stood before the altar, having a golden censer: and there was given to him many incense, that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended from the hand of the Angel before God. And the Angel took the censer, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake. And the two Angels which had the seven Trumpets, prepared themselves to sound vvi with the trumpet.

And the first Angel sounded with the trumpet, and there was made hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt.

And the second Angel sounded with the trumpet: and as it was a great mountain burning with fire, was cast into the sea, and the third part of the sea was made blood: and the third part of all living creatures in the sea died, and the third part of the ships were perished.

And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the floods, and on the fountains of waters: and the name of the star is called vortexvodd: and the third part of the waters was made into wormwood: and many men died of the waters, because they were made bitter.

And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moone: and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner. And I looked, and heard the voice of one eagle flying through the middle of heaven, saying with a loud voice, Vvo, vvo, vvo to the inhabitants.
Chap. IX.

THE APOCALYPSE.

Habiters on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

1 And the fifth Angel sounded with the trumpet: and I saw a star fall down from heaven upon the earth, and there was given to him the key of the pit of bottomles depth. And he opened the pit of the bottomles depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened, and the air with the smoke of the pit.

2 And from the smoke of the pit there issued forth six locustes into the earth, and power was given to them, as the scorpions of the earth have power: and it was commanded them that they should not hurt the grass of the earth, nor any greene thing, nor any tree: but only men which have not the sign of God in their foreheads. And it was given unto them that they should not kill them: but that they should be tormented five monethes: and their tormentes as the tormentes of a scorpion when he striketh a man. And in those daies men shall seek for death, and shall not finde it: and they shall desire to die, and death shall flee from them.

3 And the similitudes of the locustes, like to horses prepared into battel: and in the heads as it were crownes like to gold: and their faces as the faces of men. And they had heare as the heare of women: and their teeth were as of lions. And they had habbergions as habbergions of yron, and the voice of their ynings as the voice of the chariotes of many horses running into battel. And they had tailes like to scorpions, and stinges were in their tailes: and their power was to hurt men five monethes. And they had ouer them a king, the Angel of the bottomles depth, whose name in Hebrew is Abaddon, and in Greeke Apollyon: in Latin having the name Exterminans. One vvoe is gone, and behold two vvoes come yet after thefe.

4 And the sixth Angel sounded with the trumpet: and I

XXX ij. heard.
heard one voice from the four horses of the golden altar, which is before the cies of God, 1 saying to the first angel 14 which had the vopet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, who were prepared for an hour, and a day and a moneth and a yer, that they might kill the third part of men. 16 And the number of the armie of horsemen was twenty thousand thousand. And I heard the number of them. 17 And so I saw the horses in the vision: and they that sat upon them, had habbergios of fire and of hyacinth and brimstone. 18 And the heads of the horses were as it were the heads of lions: and their faces were as men. And he saith to the seven angels, Go unto the seven churches: to the first I will give power and strength. And I will give power and strength to the fourth angel, fifth angel, sixth angel, seventh angel. And the first angel poured out his vopet upon the earth, and there came a fire mingled with blood, and it wasted the third part of the earth, and the sea, and the fowles that were in the heaven. And the second angel poured out his vopet upon the sea, and it became as the blood of a dyed vool. And I saw the blood of the saints of God, and of the prophets, poured out as it were the blood of vool. And the third angel poured out his vopet upon the rivers and springs, and they became blood. And I heard the angel of the vopet drinking in the seven golden vases, saying, I am not worthy to take vopet of thee, my lord; for thou art worthy. 19 And the angel saith, Behold, I give thee vopet in thine hand, and the two vases shall be filled. And he saith unto me, The ywo vases are the two vases of the vopet of God and of the prophete. And the sixe vases are sixe vases of the sixe vopets, after the sixe vopets of the sixe angels, which stand before the vopet of God. And the sixth angel vopeteth his vopet upon the great sea, and there came aloud a voice out of the vopet, saying, It is fained, it is fained, for the righteous thynge is come, that which was sowed. And he that setteth the wespe to sting, and the stinger to sting, saith, It is fained, it is fained, it is fained. And the seventh angel vopeteth his vopet upon the earth, and there was seen a great earth quake, as it were a great fire, and a lightnings, and a vole, and a howling; and the men that died by the earth quake were as many as the sand of the seashore.
CHAPTER X.

THE APOCALYPSE.

And I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rainbow on his head, and his face was as the sun, and his feet as 'a pillar' of fire.

1 And he had in his hand a little book opened:
and he put his right foot upon the sea, and his left upon the land.

2 And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spoke their voices.

3 And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Sign: the things which the seven thunders have spoken: and write them not.

4 And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven,

5 And he swore by him that lieth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it:

6 That there shall be time no more: but in the days of the voice of the seventh Angel, when the trumpet shall begin to sound, the mystery of God shall be consummated, as he hath evangelized by his servants the Prophets.

7 And I heard a voice from heaven again, speaking with me, and saying: Go, and take the book that is opened, of the hand of the Angel standing upon the sea and upon the land.

8 And I went to the Angel, saying unto him, that he should give me the book. And he said to me, Take the book, and eat it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were honey.

9 And I took the book of the hand of the Angel, and devoured it: and it was in my mouth as it were honey, sweet and good.

10 And when I had devoured it, my belly was made bitter, and he said to me, Thou must again prophesie to Nations, and peoples, and tongues, and many kings.

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CHAPTER XI.

5. John measuring the Temple. 7. breath of every beast that breathed: 7
when the beast coming up from the sea shall kill: 11. but thou ranst again against: 12. and seven thousand persons are slain: earth: 13. and the sound of the seventh Angel, the fourth and twentieth: sense: gain prosperity and thanks to God.

Xxxx iii] AND
And there was given me a reede like unto a rod: and it was said unto me, Arise, and measure the temple of God, and the altar, and them that adore in it. But the court which is without the temple, cast forth, and measure not that: because it is given to the Gentiles, and they shall tread underfoot the holy city two and fourtie monethes: and I will give to my two witnesses three neftes, and they shall prophesie a thousand two hundred sixtie daies, clothed with facke clothes. These are the two olue trees, and the two candlestickes that stand in the sight of the Lord of the earth. And if any man hurt them, five fire shall come forth out of their mouths, and shall devour their enemies, and if any man hurt them, so must he be slaine. These have power to shut heaven, that it rain not in the daies of their prophesie: and they have power over the waters to turne them into bloud, and to strike the earth with al plague as often as they will.

And when they shall have finished their testimonies, the beast which ascended from the depth, shall make warre against them, and shall overcome them, and kill them. And their bodies shall lie in the streets of the great citie, which is called Sodome and Egypt, where their Lord also was crucified. And there shall be of tribes, and peoples, and tongues, and Gentiles, see their bodies for three daies and a halfe: and they shall not suffer their bodies to be laid in monuments. And the inhabitants of the earth shall be glad 10 vpon them, and make merie: and shall send gifts one to another, because these two prophets tormented them that dwelt vpon the earth. And after three daies and a halfe, the spirit of life from God entered into them. And they stood vpon their feete, and great fear fell vpon them that saw them. And they heard a loud voice from heaven saying, Come vphither. And they went vp into heaven in a cloude: and their enemies saw them. And in that hour there was made a great earthquake: and the tenth part of the citie fell: and there were slaine in the earthquake names of men seven thousand: and the rest were cast into a feare, and gave glory to the God of heaven.

The second vvoe is gone: and behold the third vvoe 14 shall come quickly. And the seuenthe Angel sounded with a trompet
Chap. XI. The Apocalypse. 719

A trumpet: and there were made loud voices in heaven saying, "The kingdom of this world is made our Lords & his Christ, and he shall reign for ever and ever. Amen.

16 And the four and twenty senior which sit on their thrones in the sight of God, fell on their faces, and adored God, saying: "Vve thank thee Lord God omnipotent, vvhich art, and vvhich wast, and vvhich shalt come: because thou hast received thy great power, and hast reigned.

17 And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and to render reward to thy servants the prophets and saints, and to them that fear thy name, little and great, and to destroy them that have corrupted the earth.

18 And the temple of God was opened: and the ark of his testament was seen in his temple, and there were made lightnings, and voices, and an earthquake and great hail.

Annotations Chap. XI.

5. Enoch and Elias, as it is commonly expounded. For, that Elias shall come againe before the latter day, is a most notorious true, but the other part of the prophecy, to wit, that Elias shall be a type of the Saviour, is not so generally agreed.

6. The Greek fathers also, as St. Chrysostom, say, that the Apocalypse is a prophecy of the times of the Antichrist, and the times of the end.

7. The灾难 of the great day of God's wrath being the last day on earth. And the end of the world is the end of the world in a spiritual sense.
ND a great signe appeared in heaven: a woman clothed vith the sunne, and the moone vnder her seete, & on her head a crownne of vevlenue starres: & being 1 with childe, she cried also traueling, and is in anguish to be deliuered. And there was seen an other signe in heaven, and behold a great red dragon hauing seue heades, & ten hornes: and on his heades seuen diademes, & his tale drew to the third part of the starres of heaven, and cast them to the earth, and the dragon stode before the woman which was ready to be deliuered: that when she should be deliuered, he might devour her sonne. And she brought forth a man 5 childe, vwho was to goveerne all nations in an yron rokke: and her sonne was taken vp to God and to his throne, & the 6 woman fled into the vwildernesse where she had a place prepared of God, that there they might feede her a thousand two hundred sixtie daies.

And there was made a great battle in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: and they preuailed not, neither was their place found any more in heaven. And that great dragon was cast forth, the old serpent, which is called the Devil and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were thrown downe vith him. And I heard a great voice in heaven saying: Now is there made saluation and force, and the kingdom of our God, and the powuer of his Christ: because the accusers of our brethren is cast forth, vwho accused them before the fight of our God day and night. And they overcame him by the bloud of the Lambe, and by the word of their testimonie, and they loued not their liues euen vnto death. Therefore rejoise o heavens, and ye that dwelle therein. Vvo to the earth and to the sea, because the Devil is descended to you, hauing great vwrath, knowynge that he hath a little time.

And after the dragon saue that he was thrown into the earth, he persecuted the woman which brought forth the man-childe: and there were given to the woman two wings of a great egle, that shee might fly into the desert.
CHA. XII.  THE APOCALYPSE.  721

"This often

unto her place, where she is nourished for a time & times, & half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman, as it were a flood: that he might make her to be carried away with the flood. And the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was angry against the woman: and went to make war with the rest of her seed, which keepe the commandements of God, and have the testimonie of Jesus Christ. And he stood upon the sand of the sea.

ANNOTATIONS

CHAP. XII.

6. The woman fled.] This great perfection that the Church shall have from, is in the time of Antichrist, and shall endure but three years and a halfe, as is noted v. 14 in the margent. In which time for all that, the Church shall not want our Lorde's protection, nor true Paulists, nor be to secree, but open and sincere. For all bad men that know and follow her, much lese shall the decay, ease in faith, or degenerate. For if Antichrist is so to and follow Antichrist, as Heretikes do wickedly feyne, as the Church Catholike now in England and in this time of perfection, because it hath no publick state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither vnknown to the faithful that follow it, nor the enemies that persecute it: as the hideous company that the protestants take of, was for some wvorldes together, neither known to their frendes nor foes, because there was in deed some such for many ages together. And this is true, if we take this time for a very corporall resting in the wilderness. Wherein shall it be, and is of most expounded, to be a time, a spiritual night, by forsaking the ioyes and graces of the world, and giving her selfe to contemplation and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signify the devotion and affliction that the Church suffereth and hath suffered from time to time, in this wilderness of the world, by all the learenmen and ministers of Antichrist, Tyrants and Heretikes.

7. A great beast.] In the Church there is a perpetual combat between S. Michael, protector of the Church militares, as he was sometime of the Levies Synagogue (Dan. 10, 13.) and his Angels, fighting with and the Deuils and his ministers, the perfect victorie over whom, I shall be at the judgement. Marke also the cause why S. Michael is commonly painted fighting with a dragon.

13. To be caried away.] By great perfection he would draw her, that is, her children from Antichrist's steel faith: that every one of the faithful elect, gladly bearing their past thereof, overcome his temptations to draw him from the true steel faith, who are here signified by the rhyt of her seed that keepeth the commandements, but faith is not so perfected as the former.

CHAP. XIII.

1. A beast rising up out of the sea, having seven heads and ten horns, & ten diademers, black as the abode of God. 7. And as o other beast rising out of the earth, having seven heads and ten horns, is and the new name is written, when they have destroyed the Temple, and the Temple of his glory, and when his name is written upon his temple: and is given to the beast, 21. And he taketh a name, as the son of man, and the true name of his name is written upon his temple.
and (should make, that) whomsoever shall not adore the image of the beast, be slain. 

And he shall make all, little & great, and rich, and poor, and free-man, and bond-man, to have a character in their right hand, or in their forehead. 

And that no man may be sold, but he that hath the character, or the name of the beast, or the number of his name. 

Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: & the number of him is six hundred sixty-six.

ANNOTATIONS

CHAP. XIII.

1. A beast coming up. This beast is the vunerial company of the wicked, whom head is Antichrist: & the same is called (Apoc. 17) the whores of Babylon. The 7 heads are expounded (Apoc. 17) seven kings: five before Christ, one present, and one to come. The 10 horns are also expounded to be 10 kings that shall reign a short while after Antichrist. This dragon is the wicked, by whom the vwoore or beast or Antichrist worketh, for in the vwores following (Apoc. 18 & 4) Antichrist is called the beast, to whom the dragon, that is, the Devil, giveth power that he may do miracles, and as we adore God for giving power to Christ and his followers, so they shall adore the Devil, for satisfying Antichrist and giving him power.

2. To make beast worship the image. He shall kill the souls then living, Elias and Enoch, and the infinite more that profess Christ, whereby we must learn, not to marvel when we see the wicked persecute and persecute against the saint, in this life. Then shall his great persecution and persecution rise the saints patience, as his wonderful means to seduce him into the falsehoods of his faith, which is dignified by their vwores following, Here is the patience and the faith of saints, and when it is said, They adored the beast, those names are not written in the book of life of the Lamb, geneth great solace and hope to all them that hath not yielded to such persecutions, that they are of God elect, and their names written in the book of life.

3. The image of the beast. They that now refuse to vworeship Christ's image, would then vworeship Antichrist. And vve may note here, that as the making or honouring of this image was not against the honour of Antichrist, but vwyly for it, as also the image everted of Nabuchodonosor, and the vworeship thereof were altogether for the honour of him, so is the vworeship of Christ's image, the honour of Christ him self, and not against him, as Proteusians madly imagine.

4. The image of the beast is made by the vunerial company of the wicked, whose image specially, as the Roode or crucifyer, he teach honours and exalted in every Church, he will have his image adored (for that is Antichrist, in vemulation of like honour, adoration to Christ) for that he teacheth all Christian men to bear the badge of his Cross in their forehead, he will force all to have an other mark, to aboile the signe of Christ. By like emulacion ador and all, he will have his name and the letters thereof to be facted, and to be vwores in mens capes, or written in solemn places, and to be vwores hipped, as the name of the yst is and ought to be among Christian men. And as the ineffable name of God was among the leaves expressed by a certain number of 4 characters (therefore called Tetragrammaton) so it becometh the Apostle alluding here to the number of Antichrist's name.

And here it is much to be noted, that the Protessants, plucking downe the image of Christ out of all Churches, & his signe of the cross from mens foreheads, and taking away the honour and reverence of the name Iesus, does make rooms for Antichrist's image, & mark, and name. And when Christ's images and ensigns of arms shall be abolisshed, and the idol of Antichrist set up in their stead, as it is already begun: then is the abomination of desolation which was to the name Iesus, make Protessants a people against the honour of God.

5. Let him count. Though God would not have it manifest before hand to the world, who is the beast. And in particular this Antichrist should appear; yet is pleased him to give such tokens of him, that when he commeth, the faithful may easily take notice of him. According to the event of other prophecies concerning our Saviour. That whoso is come to you, may believe. In the mean time we must take heed that we judge not over hastily of God's secret, the holy writen,

YYYY Y
THE APOCALYPSE.

CHA. XIII.

And I saw a beast coming up from the sea, having seven heads, and ten horns, & vpon his horns ten diademis, and vpon his heads names of blasphemie. t And 2 the beast which I saw, vvas like to a lion, and his feet as of a beare, and his mouth, as the mouth of a lion. And the dragon gave him his owne force and great power. t And I saw one of his heads, as it were slain to death: and the wound of his death was cured. And all the earth vvas in admiration after the beast. t And they adored the dragon which gave power to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvho shall be able to fight with it? t And there was given to it a mouth speaking great things and blasphemies: and power was given to it to vworke vvre and fourtie monethes. t And he opened his mouth vnto blasphemies towrward God, vnto blaspheme his name, and his tabernacle, and those that dwelt in heaven.

t And it vvas giue vnto him to make battail vwith the fain- cies, &c to overcome them. And power was giuen him vp- on euery tribe and people, and tongue, and nation, t and all that inhabit the earth, adored it, vvhoose names be not written in the booke of life of the Lambe, vvvhich was slain from the beginning of the vworld.

t If any man haue an ear, let him heare. t He that shal 9 leade into captiuitie, goeth into captiuitie: * he that shal kil to in the sword, he must be killed vwith the sword. here is the patience and the faith of fainctes.

t And I saw an other beast coming up from the earth: 11 and he had tvvo horns, like to a lambe, & he spake as a dragon. t And all the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvhoose vound of death was cured. t And he did many signes, so that he made also fire to come downe from heaven vnto the earth in the sight of men. t And he seduceth the inhabitants on the earth through the great signes which vvere giue him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make the image of the beast vvhich had the stroke of the sword, and liued. t And it vvas giuen him to giue spyrit to the image of the beast, and that the image of the beast should speake: and
and should make, that he who ever shall not adore the image of the beast, be slain. And he shall make all, little & great, and rich, and poor, and free-men, and bond-men, to have a character in their right hand, or in their foreheads. and that no man may be or sell, but he that hath the character, or the name of the beast, or the number of his name. Here is vvsdom. He that hath vnderstanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

ANNOTATIONS

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7. To make beast vseth the innocents. He shal kill the innocents: then living, Elias and Enoch: and as the great persecution by Antichrist and his cruelie trie the smale patience, so his wonderful means to seduce shal trie the steadiness of their faith, which is signified by these wordes following. Here is the patience and the faith of innocents. And when it is said, They adored the beast, or the name thereof, or vseth it in the book of life of the Lambes, it guesht great folace and hope to all them that shal not yield to such persecutions, that they are or Gods elect, and their names written in the book of life.

11. The image of the beast. They that move refuse to worship Christs image, would then worship Antichrists image. And for this, that the making or honouring of this image was not against the honour of Antichrist, but vsholy for it, as also the image erected of Nabuchodonosor, and the vseth thereof was altogether for the honour of him, so is the vseth of Christs image, the honour of Christ himself, and not against him, as Prophets madly imagin.

17. The charactre or the name. As belike for the perverse imitation of Christ, whose image (speciallly by the Roode or crucifixie) he feth him honoured and exalted in every Church, he vsholy have his image thereon; for that is Antichrist, in emulation of like honour, adoration, to Christ for that: he feth all true Christian men to best the badge of his Cross in their foreheads, he likewise will force all his to have an other mark, to abolish the signe of Christ. By the like emulation also and vsholy opposition he vsholy his name and the letters thereof to bee facted, and to bee vseth in mens cappes, or written in solemn places, and to bee vseth, as the name of Iesus is and ought to bee among Christian men. And as the ineffable name of God was among the leves expressed by a certaine number of 4 characters (therefore called Tetragrammation) so it seemeth the Apostle alled this here to the number of Antichrists name.

The Protevists by abolishing of the image of Christ out of all Churches, & his signe of the crose from mens foreheads, and taking away the honour and reverence of the name Iesus, doe make roomes for Antichrists image, & markes, and name. And when Christs images and ensignes or armes shall be abolished, and the idol of Antichrist set in three of them, as it is already begonne: then is the abominacion of defoliation which was before told by Daniel and our Saviour.

18. Let him assent. Though God would not have it manifestly before hand to the vworld, who a ready way to in particular this Antichrist should be: yet is pleased him to give such tokens of him, that when he is commeth, the faithful may easily take notice of him, according as it is written of the event of other prophecies concerning our Saviour. That vwhere it is come to passe, you may believe. In the meantime we must take heed that we judge not over rashly of Gods secrets, the holy writer here.
here signifying, that it is a point of high understanding, illuminated extraordinarily by God's spirit, to reckon right and discern truly before hand, Antichrist's name and person.

Antichrist shall be one special man, and of a peculiar name.

The Pope cannot be Antichrist.

All framing of letters to express Antichrist's name, is uncertain.

If the Pope had been Antichrist, and had been revealed so, there would have been much more fictions, as these fellows say he is to them, then the number of this name would agree to him, and the prophecies being so fully fulfilled, it would evidently appear that he bare the same name and number here noted. For (no doubt) when he commeth, this count of the letters or number of his name which before is so hard to know, will be easy, for he will lift up his name in every place, as we faithful men do now advance in so many places. And what name proper or appellative of any of the Popes do they find to agree with this number, notwithstanding they boast that they have found the whole order and every of them these thousand years to be Antichrist, and the rest before even from St. Peter, foretold kings to his kingdom.

Chap. XIII.

1. Virgin follow the Lamb whithersoever, singing a new anthem.

2. One Angel sounded the first trumpet, and there was hail, fire, and brimstone, as a weight according to the weight of man.

3. And the angel cried, saying with a loud voice, Bethel, Bethel.

4. And I looked, and behold, a Lamb stood upon mount Sion, and with him an hundred fourtie foure thousand having his name, and the name of his Father written in their foreheads.

5. And I heard a voice from heaven, as the twelfth voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harps.

6. And they sang, as it were a new song before the throne, and before the four beasts, and the elders, and no man.
man could lay the song, but those hundred fourth foure thousand, that vvere bought from the earth. These are they which were not defiled vwith vwomen. For they are virgins. These folovv the Lambe vvhitherfore he fhal goe. These vvere bought from among men, the first fruities to God and the Lambe: and in their mouth there vvas found no lie, for they vvere without spot before the throne of God.

6. And I saw an other Angel flying through the middes of heaven, having the eternal Gospel, to evangelize vnto them that sit vpon the earth, and vpon every nation, and tribe, & people: saying with a loud voice, Feare our Lord, and give him honour, because the hour of his judgemen is come: and adore ye him that made heaven and earth, the sea and all things that are in them, and the fountaines of vwaters.

7. And an other Angel folovved, saying, Fallen fallen is that great Babylon, which of the vvine of the vvrathe of her fornication made al nations to drinke.

8. And the third Angel folovved them, saying with a loud voice, If any man adore the beast and his image, and receive the character in his forehead, or in his hand: he also shal drinke of the vvine of the vvrathe of God, which is mingled vwith pure vvine in the cuppe of his vvrathe, and shal be tormented vwith fire & brimstone in the sight of the holy Angels and before the sight of the Lambe. And the smoke of their tormentes shal ascende for euery & euery; neither haue they rest day and night, vvhich haue adored the beast, and his image, and if any man take the character of his name.

9. And here is the patience of fainthees, which kepe the commandements of God and the faith of 1 e s v e.

10. And I heard a voice from heaven, saying to me, Vvrite, Blessed are the dead which die in our Lord; from hence forth novv, faith the Spirit, that they rest from their labours: for their vvorkes folow them.

11. And I saw, and behold a white cloud: and vpon the cloude one sitting like to the Sonne of man, having on his head a crowne of golde, and in his hand a harpee fickle.

12. And an other Angel came forth from the temple, crying with a loud voice to him that sate vpon the cloude, after the sickle, and reape, because the houre is come to reape.
THE APOCALYPSE.

CHA. XIII.

for the harvest of the earth is dry. † And he that sate upon the cloud, thrust his sickle into the earth, and the earth was reaped. † And another Angel came forth from the temple which is in heaven, him self also having a sharp sickle. † And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe. † And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wine of God’s wrath: and and the press was trodden without the city, and blood came forth out of the press, up to the horse bridles, for a thousand six hundred furlongs.

ANNOTATIONS

CHA. XIII.

19. Primum enim forte verbo.] This being specially spoken of Martyrs (as not only S. Augustine seemeth to take it, but the Caluniani them styled, translating, in domino, for our Lords cause) the Protestants have no reason to vie the place against Purgatorio, or pray for the departed, seeing the Catholicke Church and all her children confesseth, that al Martyrs are straight after their death, in bliss, and in no pains. Whereof this is S. Augustines known sentence, He whose immortality to the Martyrs, that proceed for the Martyrs, S. 17. de supp. Ap. 6. 1: and againe to this purpose he writeth thus most excellently tract. 85. in Ion. We have not a memory of Martyrs at our Lords table, as we do of other things in peace, that is, for the intent to pray for them, but rather that they may pray for us.

But if we take the words generally for al deceased in state of grace, as it may be also, then we say that even such, though they be in Purgatorio and Gods chastisement in the next life, and neede our prayers, yet (according to the foresaid words of S. Augustine) do rest in peace, being discharged from the labours, additions, and perfections of this world, and (which is more) from the daily dangers of sinne and damnation, and put into infaillible security of eternal joy, with unspakeable comfort of conscience, and such in deede are more happy and blessed then any living, who yet are usually in the Scriptures called blessed, even in the midst of the tribulations of this life. Whereby we fee that these words, from hence forth they shall rest from their labours, may truly agree to them also that are in Purgatorio, and so here is nothing proved against Purgatorio. Lastly, this adverb, ἀλλά, in Latine, as in the Greek οἱ θανατοί, death not properly signifies, from this present time forward, as though the Apostle had said, that after their death and to tow-ward they are happy: but it signifyeth: they shall rest and enjoyeth the time past together with the time present, in this sense, that such as have died since Christ’s Ascension, when he resteth into heaven opened it for others, goe not to Limbo Parnasse, as they were wont before Christ’s time, but are in case to goe straight to bliss, except the impediment be in them selves. Therefore they are here called blessed, that die now in this state of grace & of the new Testament, in comparison of the old faithful and good persons.

CHA. XV.

3. They that had power overcome the beast and his image and the number of his name, do glorify God. 6. To them Angels among the seven last plagues, are given seven copper plates of the Ornaments of God.

AND
CHAP. XV.

THE APOCALYPSE.

And I saw another sign in heaven great and marvellous: seven Angels having the seven last plagues. Because in them the wrath of God is consommate. And I saw it vvere a sea of glasse mingled with fire, and them that overcame the beast and his image and the number of his name, standing vpon the sea of glasse, having the harpes of God: and singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God omnipotent: just and true are thy names, King of the world.

I who shall not fear thee, O Lord, and magnifie thy name? because thou only art holy, because all nations shall come, and adore in thy light, because thy judgments be manifest.

And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven: and there issued forth the seven Angels, having the seven plagues, from the temple: requited with clean and white stone, and girded about the breasts with girdles of gold. And one of the four beasts, gane to the seven Angels seven vials of gold full of the wrath of the God that lineth for ever and ever.

And the temple was filled with smoke at the maistic of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consommate.

CHAP. XVI.

Upon the pouring out of the seven vials of God’s wrath, on the land, the sea, the fountains, the face of the beast, Ephraïm and the air: there arise seven deadly plagues in the world.

And I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. And the first vial, and poured out his vial upon the earth, and there vvas made a cruel and very sore wound vpon men that had the character of the beast: and vpon them that adored the image thereof.

And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it were of one dead: and every
And the third poured out his vial upon the rivers & fountains of waters: and there was made blood.  
And I heard the Angel of the waters, saying: Thou art just, O Lord, which art, and which wast, the holy one, because thou hast judged these things:  
for because they have shed the blood of the saints and prophets, & thou hast given them blood to drink, for they are worthy.  
And I heard another, saying: Yea, Lord God omnipotent, true and just are thy judgements.

And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:  
and men boiled alive with great heat, and blasphemed the name of God, having power over these plagues, neither did they penance to give him glory.

And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom was made dark: and they together did eat their tongues for paine:  
and they blasphemed the God of heaven because of their paines and wounds, and did not penance from their vworkes.

And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the waters thereof that a way might be prepared to the kings from the rising of the sunne.

And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits in manner of frogs:  
for they are the spirits of Demons working in their image, and they go forth to the kings of the whole earth to gather them into barreis at the great day of the omnipotent God.  
Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, that he walketh not naked, and they see his turpitude.

And he shall gather them into a place which is called Armageddon.

And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the temple from the throne, saying: It is done.  
And there were lightenings, and voices, and thunders, and a great earthquake was made, such an one as neuer hath been since men were upon the earth, such an earthquake, so great.  
And the great city was made into three partes: and the cities of the Gentiles.
And Babylon the great came into memory before God, to give her the cup of vine of the indignation of his wrath. And every land fled, and mountains were not found. And great hail like a talent came down from heaven upon men; and men blasphemed God for the plague of the hail: because it was made exceeding great.

ND there came one of the seven Angels which had the seven vials, & spake vvvhich
me, saying, Come, I vvill I scul be the
 Damnation of the great harlot, vvhich
sitteth vpon c many vватers, vvvth
vvhom the kings of the earth have forni-
cated, and they vvhich inhabithe the earth
have been drunk of the vine of her vvhotredom. And he tooke me away in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns. And the woman was clothed with the sun, and the moon stood vpon her head, and the dragon vvhich is called Jap'san, and the dragon gaveth her the power of the vvhole earth.

And I saw a woman vvhich was vvhore, and the dragon was vvhich wvthvthe woman. And there was given her a vwhel of gold, and she had vwhom she vvere, and they cursed her, because they knew not the time of her vwhore.

And the beast vvhich thou sawest, vwas, and is not, and shall come vp out of the bottomes depth, and goe into destruction: and the inhabitants on the earth (vvhose names are not written in the booke of life from the making of the world) shall marue1, seeing the beast that vvas, and is.

Chap. XVII.

The harlot Babylon clothed vwithin delicious ornaments, and drunken of the blood of Martyrs, sitting vpon a beast that hath seven heads and ten horns: 7 all vvhich things the Angel expounded.
not. 

And here is understanding, that hath wisdom. 9 The seven heads are seven hills, upon which the seven stars, and they are seven kings. 10 And these are fallen, and another is not yet come: and when he shall come, he must stay a short time. 11 And the beast which was, and is not; the name thereof is the eighth, and is of the seven, and goeth into destruction. 12 And the ten horns which thou sawest: 12 are ten kings, which have not yet received kingdom, but shall receive power as kings one hour after the beast. 13 These have one counsel and force: and their power they shall deliver to the beast. 14 These shall make war with the Lamb, 14 and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him, called, and chosen, and faithful. 15 And he said to me, The vassals 15 which thou sawest, v where the harlot sitteth: are peoples, and nations, and tongues. 16 And the ten horns which thou sawest 16 in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire. 17 For God hath given into their hands 17 harrets, to do that which pleaseth him: that they give their kingdom to the beast, till the word of God be fulfilled. 18 And the vassals which thou sawest 18 are the great city, which hath dominion over the kings of the earth.

ANNOTATIONS

1. Babylon.] In the end of S. Peter first Epistle, where the Apostle saith it is Babylon, which the ancient writers (as we there noted) affirm to be means of Rome: the Protestants will not in any wise have it so, because they would not be driven to confess that Peter ever vvas at Rome, but here for that they thinketh it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and citie of Antichrist, they will not have Rome be this Babylon, this great vchore, and this purple harlot: for such followers in the exposition of holy Scripture, be ledde only by their prejudice and opinions, and heresies, to which they draw all things without any indifference and sincerity.

But S. Augustine, Aretas, and other writers, most commonly expose it, neither of Babylon itself a citie of Chaldea, nor Egypt, nor of Rome, or any one citie, which may be so called spiritually, as Jerusalem: but, it is named spiritual Sodom and Egypt: but of the general citie of the impious, & of that citie which preferre the tyrannic kings and emonstide of the world, before God & eternal felicite. The author of the Commentary upon the Apocalypse saith forth in S. Ambrose name, vireth thus: This great vchore sometimes signifieth Rome, generally which at some time vvas by the Apostle vritten this, did persecute the Church of God. But otherwise it signifieth the whole citie of the Dispel, that is, the universal army of the reprobate. Terullian also taketh it for Rome, O. aduers. Thus Babylon (saith he) in S. John is a citie of the citie of Rome, being so great, so proud of the Empire, indom. and the defactor of the faith. Which is plainly spoken of that citie, when it was heacthen, the head of the tyrannic dominion of the world, the persecutor of the Apostles and their successors, the state of Nero, Domitian, and the like, Christ’s special enemies, the lake of idolatry, snares, and false
CHA. XVII.

THE APOCALYPSE.

Then was it Babylon, when S. John wrote this, and then was Nero and the rest figures of Antichrist, and that city the resemblance of the principal place (wherefore it be) that Antichrist shall reign in, about the latter end of the world.

The Church of Rome is never called Babylon. The Church of Rome was once thing & Babylon in Rome another thing. Peter sat in Rome, and Nero sat in Rome. But Peter, as in the Church of Rome, Nero, as in the Babylon of Rome. Which distinction the Hieretics might have learned by S. Peter himself. 1, 17, 6. It was in Rome, and the Church of the persecuting Emperor (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shall have his seat there, as it may well be (though others think that Hierusalem rather shall be his principal city): yet even then shall neither the Church of Rome, nor the rest of the people of Rome, be persecute by Antichrist, but shall be protected by Antichrist, and driven out of Rome, if it be possible, for to Christ's Vicar and the Roman Church he will bear as much good, as the Protostants now do, and he shall have more power to persecute him and the Church, then they have.

5. Hierom epist. 17, 6. To Marcella, to draw her out of the city of Rome to the holy land, warning her of the manifold allurement to sin and all life, that be in so great and populous a city, sullied at length to this world, and so of the Apocalypse, and maketh it to be Babylon, and so of the Apocalypse, Babylon, and so of the Apocalypse Babylon, and so of the Apocalypse Babylon. (which was spoken of the figure of the wicked one that was added. There is there in deed the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confission of Christ there, ther is the faith praised of the Apostles, and Credulity troden under foot, the name of Christian daily advancing is set on high, whereby ye see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene flame, in so much that the said holy Doct (2. 12. adver, i. 15) signifieth, that the holiness of the Church there, hath vsved away the blasphe in written, the forehead of the Church, and the race of the old sate and dominion of the Heathen there, for which it is termed to Antichrist, and the Plessy state which now it hath, redare a noble place in S. Leo. famis. 1. in natali P. B. Famili.

5. Mysteries. 5. Paul calleth this secrete and close working of abomination, the mysteries of iniquence. 1. Theos. 2. And it is a little after in this chapter ver 7. the sacrament (or my little) of the woman, and it is also the mark of reprobation and damnation.

6. Dreams of the blind. It is plain that this woman signifies the whole corps of the persecutors of Christ, that is, much blood of the fight of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protostants falsely exposed it of Rome, for that there they put Heretikos to death, and allow of their punishment in other countries: but their blood is not called the blood of saints, no more than the blood of Christ, mankillers, and other malefactors; for the shedding of which by order of justice, is commonwealth shall answer.

9. Semen hiles. The Angel him feth, did not expend there these 7 hiles to seal one with the 7 heads and the 7 kings: yet the Heretikos blinded exceedingly with malice against the Church of Rome, so as to take them for the seven hiles literally, upon which in old time Rome did stand: that so they might make the valedern believe that Rome is the sease of Antichrist. But if they had any consideration, they might make that the Prophets visions here are most of them by these, whether he take of heads, horns, candlestick of Churches, kings, hiles, or other things: and that he alluded not to the hiles, because they were in few, but that Semen is a mystical number, as sometime Tim is, signifying vnerially all of the whole one, of the world, as that the Angel him feth, is not to see the blood of saints.

The Protostants madnes, in expounding the 7 hiles, of Rome: the Angel him feth, is not to se the blood of saints.

This woman signifies all persecutors of saints. Putting here his death, is not to see the blood of saints.

What is the eighth beat. The beat of fitting the congregation of all these wicked persecutors, though it consist of the forezaid seven, yet for that the malice of all is complete in it, may be
called the eight. Or, Antichrist him self, though he be one of the seven, yet for his extraordinary wickednes he shall be counted the odd one persecutor, or the accomplishment of all other, & therefore is named the eight. Some take this beast called the eight, to be the Diied.

18. The street is the city. If it be meant of any one city, and not of the universal society of the reprobate (which is the city of the Diied, as the Church & the universal fellowship of the faithful is called the city of God) It is most likely to be old Rome, as some of the Greeks express it, from the time of the first Emperors till Constantinople, and had an end of the persecution, for by the authority of the old Romane Empire, Christ was put to death first, and afterward the two greatest Apostles, & the Popes their successors, and infinite Catholike men through out the world, by lesser kings which then were subject to Rome. Al which Antichristian persecutions ceased when Constantinople reigned, and yielded up the city to the Pope, who heldeth not the kingdom or Empire over the world, as the Heathen did, but the fatherbod and spirtual rule of the Church. Howbeit the more probable sense is the other, of the city of the Diied, as the author of the homilies upon the Apocalypse in St. Augelline, declareth.

The fall of Babylon, her being overcome, plagued and remov'd; for the world, the kings, and merchants of the earth that sometime did trade were made bitter, and to drown, and the Apostles and Prophets shal return.

And after these things I saw an other Angel coming downe from heaven, haveing great power: & the earth was illuminated of his glory. And he cried in a loud voice, saying, Fallen, Fallen is Babylon the great: and it is become the habitation of Devils, and the custodie of every vnchane spirit, and the custodie of every vnchane and hateful bird: because all nations have drunkke of the wine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made riche by the vertue of her delicacies.

And I heard an other voice from heaven, saying, Go out from her my people: that you be not partakers of her sinnes, and receive not of her plagues. Because her sinnes are come even to heaven, and God hath remembred her iniquities. Render to her as she also hath render'd to you: double ye double according to her vvorke: in the cuppe vnderin she hath mingled, mingle ye double vnto her. As she hath glorified her self, & hath been in delicacies, so much giveth her torment and mourning: because the faith in her hart, 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 judge her.

And
And the kings of the earth, which have committed fornication with her, and have made her dwelling places full of their songs, saying, Vvvo, vvvo, that great city Babylon, the mother of harlots and abominations of the earth, because in one hour is thy judgement come.

And the merchants of earth shall weep and mourn over her, for the riches of her vessels are come to the earth: and they cast upon them the drapery of purple and scarlet, and gold and scarlet, and silver, and steeple, and horse, and chariots, and men.

And the apples of desire are gone from thee, and all joyous and goodly things are perished from thee, and thou shalt no more finde them.

The merchants of these things, which were made rich by her, shall stand farre from her for fear of her torments, weeping and mourning, saying, Vvvo, vvvo, that great city Babylon, the mother of harlots and abominations of the earth, which was clothed with purple and scarlet, and vvas gilded with gold, and precious stones, and pearls: for in one hour she is becast.

Rejoice over her, ye heavenly and ye holy Apostles and Prophets: for the judgment of many peoples is come, and the time of the dead, which were judged, and the angels and kings and whores and traffickers, and the shipmen, and all them that have had the spoil of her, stood on the shore of the sea.

And there was given unto her a cake of fire, written Babylon the great, the mother of harlots and abominations of the earth, and the devil gave her the dragon seven heads, and ten horns and names of a lie.

And the light of the lamp shal no more shine.
Shine in thee, and the voice of the bridegome and the bride shall no more be heard in thee: because thy marchantes were the princes of the earth, because all nations have erred in thine inchauntments. And in her is found the blood of the Prophets and Saints, and of all that were slain in the earth.

CHAP. XIX.

The Sainctes glorifying God for the judgement pronounced upon the harlot, the marriage of the Lamb is prepared. The Angel refuseth to be adored of S. John. There appeared one (vbi est in the Word of God, and the King of kings and Lord of lords) sitting on a horse, vbi est in great armies, and fighting against the beast and the kings of the earth and their armies. The bodies of the are being in the manner time called to descerne their face.

The Epistle for many martyrs.

ALLELUVIA

This often repeating of Alleluia, in times of rejoicing, the Church doth follow in her Service.

At this day shall the whole Church of the elect be finally & perfectly for ever renowned unto Christ in marriage inseparable.

That is the feast of eternal life prepared for his spouse the Church.

After these things I heard as it were the voice of many multitudes in heaven saying, Alleluia. Praise, and glory, and power is to our God: because true & just are his judgments which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the blood of his servants, of her handes. And they said, Alleluia. And her smoke ascendeth for ever and ever. And the foure and twentie elders fell downe, and the foure beasts, & adored God sitting upon the throne, saying: Amen, Alleluia. And a voice came out from the throne, saying: Say praise to our God al ye his servants: and ye that fear him, little and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, Alleluia: because our Lord God the omnipotent hath reigned. Let us be glad and rejoyce, and give glory to him: because the marriage of the Lamb is come, and his wife hath prepared herself. And it was given to her that she clothe her self with vvlte glittering and vvhite. For the filke are the justifications of Saints.

And he said to me, Writhe, * Blessed be they that are called to the supper of the marriage of the Lamb. And he said to me, These vvorides of God, be true. And I fell before his feete to adore him. And he said to me, See thou do not: I am thy fellow servant, and of thy brethren that have
Cha. XIX. The Apocalypse.

have the testimonie of Jesus. Adore God. For the testimonie of Jesus is the spirit of prophecy.

† And I saw heaven opened, and behold a white horse; and he that sat upon him, was called Faithful and True, and in righteousness he judged and made war. † And his eyes as a flame of fire, and on his head many names written, which no man kneweth but himself. † And he was clothed with a garment sprinkled with blood: & his name is called, The Word of God. † And the hosts that were in heaven followed him upon white horses clothed in white and pure clothes. † And out of his mouth proceeded a sharp sword: that in it he might strike the Gentiles. And he shall rule them in a rod of iron: and he treadeth the winepress of the wrath of God omnipotent. † And he hath in his garment and in his thigh written, *King of Kings and Lord of Lords.

† And I saw one Angel standing in the sunne, & he cried with a loud voice saying to all the birds that did fly by the middes of heaven, Come and assemble together to the great supper of God: † that you may eat flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses & of them that sit on them, & the flesh of all freemen and bondmen, and of little and great.

† And I saw the beast and the kings of the earth, & their armies gathered to make warre with him that sat upon the horse and with his armie. † And the beast was apprehended, and with him the false prophet: which wrought signes before him, whereewith he seduced them that took the character of the beast, and that adored his image. These two were cast alive into the poole of fire burning also with brimstone.

† And the rest were slain by the sword of him that sat on the horse, which proceeded out of his mouth: and all the birds were filled with their flesh.

Annotations

4. Amen, Alleluia. These two Hebrew words (as other els where) both in the Greek & Latin text are kept religiously, & not translated, unless it be once or twise in the Psalms. Yea and the Protestants them selves keep them in the text of their English Testament in many places.

Amen, Alleluia, not translated.

Amen, Alleluia, into, vwhereof see the Annotation 1 Sam. 6, v. 14: and in their Service bookes they translate Amen, Alleluia, into,
into, Praeifie ye the Lord. as though Aludias had not so good a grace in the saec of saving God, (where it is in deed properly vied) as it hath in the text of the Scripture.

The Church Catholike doth often and specially vied this sacred word, to ioyne with the Church triumphant, consisting of Angells and Saintes, who here are said to lande and praife God vwith great rejoicing, by this word Aludias, and by often repetition thereof: as the Catholicke Church also viet, namely in Easter time even dVr Vhrist-Fostide, for the ioy of Chirsts resurrection, which (as S. Auguines declereth op. ad Ephesinum) was the general vis of the Primitie Church, making a greater mytery and matter of it, then our Protestantis now do. At other times of the yeare also be laie it was sung in tope Churches, but not in al. and S. Hierom numbereth it among the hestiries of Vigilantes, That Aludias could not be sung but at Easter. Amen, Vigilantae c.t.

The truthis, by the vis of the Scriptures it hath more in it then, Praeifie ye the Lord, signifying vwith laude, glorifying, and praifing of God, a great rejoicing vwithal, mirth, and exultation of heart in the fingers thereof, and that is the cause why the holy Church Faith, Cem the Dominic, Praefices to thee Lord, in Lent and times of penance and mourning, but no Aludias, vwhich (as S. Auguines also declereth) is a terme of lignification and mysterie, ioyned with that time, and that time vied specially in the Church of God, vthen the representation vsh in her Sanctie, the loyees and bostitude of the next life, which is done specially at Easter, by the joyful celebring of Christs glorious Resurrection and Ascension, after the penetall of Lent which represteth the misterie of this life. See S. Auguines Epp. 1. & e. 12. & 6. de Divinit. 10. and his enarration upon the 14. Psalmes. For in the times andOrders of diuere holy Psalmes this Aludias is full of mysterie & sacred lignification. Where we mushe ke the Protestantis, vsh in it is sett altogether, being in it a sole substance, flying neither Aludias, nor Praefices the Lord, in the Bible 1777: & that nine times in the iue Psalmes.

Moreover the said holy Doctor (1. 2. de doct. Chrift. c. 11) affureth that Amen & Aludias be not translated into any other language, proper sanctiior authoritiae, for the more sacred authoritie of the vwords so remaining, and ps. 177. he saith that it is not lawfull to translate them. "Quam iuuendum erit, for it is to be keptvven (faith he) that al nations do sing Amen and Aludias in the Hebrew words, vwhether the Latiue man nor the Barbarous may translate into his oown vlanguage. See S. Hierom afp. Epis. 147. And namely for our Nation, S. Gregoris weber vs vrireth, that we that in our country received the vword Aludias vwith their Christiantie, laying thus (as l. 27 Moral. c. 6. Lingua Britannia qua nihil aliud numeras quam barbarorum fores, i.e. non est in lingua scito, in lingua alia est), that is, The Britan tongue, vwhich knoweth nothing els but to master barbarously, bathe onely in Godis dominus lauder and praifes to found the Hebrew Aludias. And for lurtie, S. Hierom ep. 17. c. 7 vrireth, that the husbandmen at the plouing lang Aludias, which was not then their vwork specke. Ye he faith that in Monalenses the singinge of Aludias was in fleede of a bell to call them together ad Cathedram, in Epis. Paul. c. 10.

This vword is a sacred, Chaufian, mystical, and Angelicall song, and yet in the new fermons booke it is turned into, Praeifie ye the Lord, and Aludias is quite gone, because they lift neither to agree with the Church of God, nor with the vis of holy Scripture, no nor with their owne translationes, but no marule, that they can not sing the song of our Lord and of Angells in a strange contrie, Psal. 116. that is, of the Canaolike Church, in the capitulacion of chiste & heretique. Lestly, we might tale them vtherwise it be al one to saie Mai. 21. Hoian, &c. Some to vber before the vwheres Hoianis is vwheres Hoian, and not excnding contemporane and ioy which vtherwise they causeth no other Sanyther, even so Aludias hath an other manner of sense and lignification in it, then can be expreied by, Praefices the Lord.

4. Inificationes of Saintes. Here the Heretikes in their translatiuncs could not alter the vword Inificationes are inificationes into ordinances, or constitutions, as they did falsingly in the sust. of S. Luke, wherof so good worker, the Annotations there vsh de. but they are forced to say in Latin, inificationes, as Bezaand in Englishis, not as the eectes of faute or iuicome, but because they make this vword vfailen, and because they failen with faute inuile a man.

3. John ador ofing of the Angell, explained against the Protestant. It being the same, it is causeth no religious vowship ought to be done vnto them. But in truth it maketh for no such purpose, but only vruene vsh that Aludia honour and vsh adoration due to God alone, may not be givene to any Angel or other creature. S. Auguine de vera relig. cap. viiima. And when the Adveraries replie that to gret an Apostle, as John was, could not be ignorant of that point, nor shuld have gueind Aludia honour vnto an Angel (for so he had been an idolater) and therefore that he was not...
reprehended for them, but for doing any religious reverence or other honour whatsoever to his fellow-servant: we answer that by the like reason, S. John being so great an Apostle, if this latter be re-ferred by kind of reverence was been unlawful and to be reprehended, as the Protestants hold it is no lesse their own then the other, could not have been ignorant thereof, nor vould have done it.

Therefore they might much better have learned of S. Augulle (p. 41 in Gen.) hovv this fakce of S. John was corrected by the Angel, and vherein the error was. In effect it is thus, S. John erred that the Angel being so glorious and ful of majestie, presenting Chri$t persons, and in his name only in the pers-son of Christ, did win a wonder proper to God, as, (as the soft and the soft and wise and true and dead, and such like, might vell be taken of S. John, by errour of his person, to be Chri$t himself, and that the Angel to be Chri$t himself, adored him with divine honour which the Angel cor-recing, told him he was not God, but one of his fellow-servants, and therefore that he should not so adore him, but God. Thus then we see, John vns was neither so ignorant, to think that any vade honour might be given to any creature; nor is it, to commit idolatry by doing vade vsworhip to any Angel in heaven: and therefore was not culpable at all in his fakce, but onely materially (as the Scholeman call that is, by mistaking one for an other, thinking that vvhich was an An-ge, he called an Angel, and haff often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 12. of the Apocalypse, whether it were the same or some other. For that also did so appear, that John could not tell whether it were Chli$t himself or not, till the Angel told him. Once this is certain, that John did not formally (as they lay) commit idolatry, nor sins at all herein, knowing all duties of a Christian man, he lefle then an Angel of heaven being also in as great honour with God, yes and in more than many Anges. Furthermore, it may be the cause (and consequently another exposition of this place) that the Angel knowing his great graces and successes before God, would not accept any vade holl re or submission as his hands, though John agane of like humilitie did it, as also immediately after-ward chap. 12, which like he would not have done, if he had been precisely aduised by the Angel but a moment before, of error and vndue fuls in the fakce. Howsoever that be, this is irrera-nt, that this the Angels refuling of adoration, taketh not away the due reverence and respect we ought to have to Angels or other sanctified persons and creatures, and to those vwords, see those deo in me, signifies rather an earnest refusals, then any signification of crime to be committed thereby.

And marueil it is that the Protestant making them selues so sure of the true sense of every doubtfull place by conference of other scriptures, follow not the conference and comparing of Scriptures that them selues so much or onely require. We vshall give them occasion and a methode so to doe, thus. He that doubteth of this place, fineth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures, taking the word religion or religious worship not for that special honour which is properly and onely due to God, as S. Augulle sometimes metheth it, but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing is, whether by vfe of Scriptures, that honour be called adoration in Latin, or by a vword equivalent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fall downe prostrate before the things, or at the feete of the person that we vve adore. 1 or of civil dutie done to our superiors by capping, kneeling, or other courteous, it must the Protestant not stand with vwe though in decrete, their arguments make as much against the one as the other.

But for religious worship of creatures (which vve speake of), let them see in the Scriptures both old and newtest, whether the Temple, the tabernacle, the Ark, the pro-pitiatorie, the Cherubins, the altar, the bread of proposition, the abbot, and all their holies, were not reverenced by all signes of devotion and religion: whether the sacra-Pments of Chri$t, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of 1 s vsw, such like (which be by video sification, or sanctification made holy) are not now to be reverenced, and they shal finde all these things to have been re-versed of not be faithful, without any dis honour of God, and much to his honour.

Secondly, that his reverence is called adoration in the Scriptures, these speaches do prove Ps. 9. Ador ab vos, saeculorum, becase it is holly, and Heb. 1. He adored the toppe of his rood. Thirdly, that the scriptures also warrant vs (as the nature of the vword adoratiio 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 John doth here, these exam-Ples prove it. A great Angel has appeared to him, and the Angel that showed him selfe out of the bush, who were creatures, though they represented Gods person, as this Angel here did, hatt sake to S. John. Psalm adored the Angel that roode before him with a vword draveng. Num. 22. Israc adored falling flat downe before Angeli.
THE APOCALYPSE.

CH. XX.

before the face 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, commending him to plucke of his shoes, because the ground was holy, so doubt is made by the presence onely of the Angel.

Yes not only to Angels, but even to great Prophets this devotion was done, as to Daniel by Nabuchodonosor, who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against sophryne, who charged Daniel with intolerable pride therein, and the said holy doctor allegeth the fact of Alexander the great, that did the like to * Innocent the high priest of the Jews. Jn 4. 6 * said that he (for of the sacrifice there mentioned there may be some doubt, which the Church doth always immediately to God, and to no creature) the sac of the prophets (4. K. E. 5.) to Elizeus, it plaineth where they perceived that the double grace and spirit of Elias was given to him, set flat downe at his feete and adored. So did the Sunamite, to omit that Achior adored Judith, falling at her feete, as a woman blessed of God, and infinite other places.

All which, by comparing the Scripture, our Adversaries should have found to be lawfully done to men, and Angels, and suavere holy creatures. Whereby they might convince them false, & perceive, that that thing could not be forbidden S. John to doe to the Angel, which they pretend: though the Angel for causes might refuse even that which S. John did lawfully vouch him, as S. Peter did refuse the honour given him by Cornelius, according to S. Chrysostom opinion. Ps 11. 92. in All, yew mention in the third chapter of this prophecy (as our Adversaries would look no further) they might see where this Angel prophesieeth & promiseth that he leues I should fall downe before the face of the Angel of Philadelphia and adore. See ch. Annos. there.

CHAP. XX.

An Angel casteth the dragon (or diuell) bound, into the depth for a thousand yeres, on which the sails of mariners in the first resurrection shall rejoice & sing Christ. 7 After which yeres, Saran being let loose, shall raise Gog and Magog, an innumerable armie, against the blessed miss ; so but a fire from heaven shall deform them. 12 Then books are opened, and one that siteth upon the throne, singeth at the dead according to their works.

ND I saw an Angel descending from heaven, having the key of the bottomles depth, and a great chaine in his hand. 1 And he apprehended the dragon the old serpent, which is the Deiul and Saran, and bound him for a thousand yeres. 1 And he threw him into the depth, and shut him vp, and sealed over him, that he seduce no more the nations, till the thousand yeres be consummated, and after these things he must be loosed a little time.

1 And I saw seates : and they sate upon them, & judge-4 ment was given them, and the soules of the beheaded for the testimonie of 1 Thess. 5, and for the vword of God, and that adored not the beast, nor his image, nor received his characte in their foreheads or in their handes, and have liued, and reigned with Christ a thousand yeres. 1 "The rest of the dead liued not, till the thousand yeres be consummated. " This is the...
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6 the first resurrection. † Blessed and holy is he that hath part in the first resurrection, in these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years shall be consummated, Satan shall be loosed out of his prison, and shall go forth and seduce the nations that are upon the four corners of the earth, * Gog, and Magog, and shall gather them into battle, the number of whom is as the sand of the sea. † And they ascended upon the breadth of the earth, and compassed the camp of the Saints, and the beloved city. † And there came down from God out of heaven, and devoured them: † And the Deil which seduced them, was cast into the poole of fire and brimstone, where both the beast and the false-prophet shall be tormentet day and night for ever and ever.

† And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled, and there was no place found for them. † And I saw the dead, great and small, standing in the sight of the throne, and books were opened: and another book was opened, which is of life: and the dead were judged of those things which were written in the books according to their works. † And the sea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their works. † And hell and death were cast into the poole of fire. This is the second death. † And such as were not found written in the book of life, were cast into the poole of fire.

ANNOTATIONS
CHAP. XX.

2. Round him.] Christ by his Passion hath abridged the power of the Deil for a thousand years, that is, the whole time of the new Testament, until Antichrist's time, when he shall be loosed again, that is, be permitted to deceive the world, but for a short time only, to wit, three years and a half.

4. 4. 5. 5. Augustine (li. 10 of Cist. De ci. g. 9) taketh this to be spoken, not of the judgment, but of the See or Conferences of Bishops and Preistans, and of the Presbyterstam, and of them that are the Church in every governed. As the judgement here given, can be taken no otherwise better, than of other sees and Synodes, which was said by our Saviour Matt. 18. 15. "Wherefore ye shall be bound on earth, shall be bound in heaven." And every Synod, whenever it is to judge of them that are evil ones.

12. And the poole.] Its meaning: (1st. 5. Augustine in the place alleged) The tower of Martyrs, During a thousand years, during that time, during those thousand years, trueth is the sense of the Church militant, trueth is the sense of the Church triumphant, and is the sense of the Church mediocrate, with his body, and reigns with Christ: the poole (Smith's) of the godly departed, are in the time of A. A. a. A.
The beast are dead and damned in soul, during the same time.
The first resurrection, on the soul only.

Priesrs, some properly so called, some vnpopropriely.
The binding and loosing of Satan, explained by S. Augustine.
The short regime of Antichrist.

Millennial or Chiliasm.
The Scripture hard.

By S. Augustines foresaid exposition, it evidently appears against the Protestant, that the Church can not err, and that the Pope can not possibly be Antichrist.

not separated from the Church, which is man now in the kingdom of Christ, for else there should be hope no memory of them at the end of God in the communication of the body of Christ: neither could it be possible to happen to Baptism in the persons of death, for fear of ending our lives vituperously; as to be husbanded to be reconciled, if we prove fortune for parrum or if it conclude to be separated from the same body. And they are all such things done, but that the faithful departed alfo be members of this Church? And though for an example the Martyr may be easily named hereafter, yet it is means of others also that die in the faith of grace.

This is the first resurrection.

Priests, because they are the members of one Priest of us where the Apostle Paul saith, A body people a kingdom Priesthood. Which words are notable for their teaching: that there be none properly called Priests now in the new Testament, no otherwise than all Christian men and women, and a confession to them that therefores have named the same Priest into Ministrers.

The priests shall be loosed. In the whole 5 chapter of the said to booke of Deutero Deut in S. Auguistine, there is so notable a commendation of their words. Where first it declareth, that neither this binding nor loosing of Satan is to respect of inducing or not inducing the Church of God: proving that whether he be bound or loose, he cannot induce the fame. The same, saith he, shall be the state of the Church at that time when the Diuell is to be loosed, even as it was when induced. The same hath been & shall be at all times in your children that your only other by birth & death. And a little after, Thou thoughtst that therefore to be mentioned, and many more bound thine own, and during the last time to be removed, they shall be loosed, the Church shall have been upon the earth, to either one finding it bare to himself, to excommunicating it was then by al menmes to remove the same. And further, it declareth, that the Diuell to be bound, is nothing else but to be permitted by God to exercise all his forces or frauds in temptation: as to be loosed, is to be suffered by God for a small time, that is, for three years and a half, to prosecute and praise at his power and arts of temptations against the Church and her children, and yet not to persuade against them. Thirdly this Diuell & his word by what great terror of Our Lord hath tied Satan and abridged his power during the whole millennium or thousand years, which is the time of the new Testament: and then & with what vilif in looss he permitted him to take loose that little time of three years and six months, toward the later day, which shall be the regime of Antichrist. Lastly the heeathens vs. kind of men shall be most subject to the Diuels seducation, (even such as new by temptation of Hesterettes goe out of the Church) and who shall avoid it.

By which means we may confute diverse false expositions of old & late Heretiques. First, the ancient felt of the Millenniums, that grounded upon their thousand years named by the Prophet, this beth, that there should be so many years after the restitution of our creatures, in which we should reign with Christ in this world, in our bodies, in all delights and pleasures corporeal, of meats, drinks, and such like, which they called the first resurrection, of which hereticus Cerinthus was the author. Epistle, bar. 77 in fine. Hier. Comment. in s. 15. Matt. Augu. bar. 6 ad Quodvum Dreum. Ezechias also (Is. 3. Historia e. 13) heeareth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion, by misconstruction of their words of S. John. Whereby we learn and al the world may perceive, the holy Scriptures to be hard, when so great deludes did err, and that there is no security but in that faith for which the Church alloweth ord.
before, and the truth better to be known, and the faith more common, the nearer we come to
the same judgement which is expressly against the Gospel, and this prophesie of S. John.

Vve see that the sects of Luther, Calvin, and other, be more spread through the world then
they were ever before, and consequently the Pope and his religion softened, and his power of pu-
nishing (or, as they call it) perfuruting the said sectaries, through the multitude of his aduersaries,
diminished. How then is the Pope Antichrist, whose force shall be greater at the lather end of the
world, then before? or how can it be otherwise, but these sect maisters should be Antichrist?
were precurors, that make Christ's sheepe Ministrers & the Churches sheepe governours that have
been these thousand years and more, to be Antichristes: and them selves and their sectes to be
true, that come to be the time of the Diuell looking and seduction & of the personal reign
of Antichrist?

6. The camps of the saints.] S. Auguistine in the 3d booke de Cuius. Dei cap. 12. It is not,

faithful, to be taken that the persecutors shall gather to any place, as though the camps of the saints or
the scattered sheep should be but in one place, which on earth are no other thing but the Church of Christ spread
through the whole world. And therefore whereas the Church shall then be (though it had been al
Nations except them, for so much is informed by that latitude of the earth here mentioned), there shall be
the same of saints be, and the scattered sheep of God, and there shall be besieged by all her enemies, tributious (had
be in every country, where it is, in most cruel and forcible sort. So writeth this profound holy Doctor.
Vvhereby we vse see, that, as now the particular Churches of England, Scotland, Flanders, and such
like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches
of all Nations, as of Italy, Spaine, France, and all other which now be quiet, shall be assaulted as
now the forsaid are, and much more. For that the general persecution of the whole, shall be
greater then the particular persecution of any Churches in the world.

9. There came a voice from heaven.] It is not of the fire of hell faith. S. Auguistine de
in the 3d book into

which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary
helpe that God will send from heaven, to give assurance to the Saints of the Church that then
shall fight against the wicked one, the very frequent and burning zeale of religion and Gods honour,
which God will kindle in the hearts of the faithful, to be constant against all the forces of that
great persecution.

An invincible demonstration.

The camps of
Saints is the
Cath. Church
through the
world.

As now Her-
Etikkes in par-
cular countries,
so Antichrist
shall persecute
the Churches
of all nations.

Vvhat is meant
by fire from
heaven.

The books of
every man
Worke, opened
In the day of
judgement.

The Epistle
upon the dedi-
cation of a
Church.

The Church
triumphs.

This happy
day shall make
an end of all
the miseries of
this morta-
life.

The 3d part.

The final glo-
risation of the
Church.

The Apocalypse.

CHAPTER XXI.

The earth being made new, S. John saith the new city Hierusalem prepared
and adorned for the people of the Lamb, & The raft are glorified. 7 and the
wicked through into it as a pool of fire. 12. The wall and fates and foundations
of the city are describ'd and measured : 18. at which are gold and crystal,
previous stones and pearls.

1. ND I saw a new heaven and a new earth, for

the first heaven, and the first earth was gone, &
the sea now is not. And I John saw the holy

city Hierusalem new descending from heaven

prepared of God, as a bride adorned for her husband. And

I heard a loud voice from the throne saying : Behold :: the

tabernacle of God with men, and he will dwell with

and they shall be his people: and he God with them shall be

their God. And * God shall wipe away all tears from

their eyes: and death shall be no more. nor mourning, nor

weeping, neither shall there be sorrow any more, vvhich first

things are gone.
And he that sitteth on the throne, said: * Behold I make all things new. And he said to me: Write, because these words be most faithful and true. And he said to me: It is done, * I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis. He that shall overcome, * shall possess those things, and I will be his God: and he shall be my sonne. But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and forsworn, and idolaters, and all liars, their part shall be in the poole burning with fire and brimstone, which is the second death.

And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lambe.

And he took me up in the spirit into a mountain great and high: and he shewed me the holy citie Hierusalem descending out of heaven from God, * having the glorie of God. 11 and the light thereof like to a precious stone, as it were to the jasper stone, even as crystal. And it had a vall great and 12 high, 13 having tively gates, and in the gates tively Angels, & names written thereon, which are the names of the tively tribes of the children of Israel. 14 On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. And the vall of the citie 14 having tively foundations: and in them, tively names, of the tively Apostles of the Lambe.

And he that spake with me, had a measure of a reede of 15 gold, to measure the citie and the gates thereof, and the vall.

And * the citie is situated quadrangle-wise, and the length 16 thereof is as great as also the breadth: and he measured the citie with the reede for tively thousand furlonges, & the length and height and breadth thereof be equal. And he measured 17 the vall thereof of an hundred fourtie fourte cubites, the measure of a man which is of an Angel. And the building 18 of the vall thereof was of jasper stone: but the citie itself pure gold, like to pure glasse. And the foundations of the vall of the citie were adorned with with al precious stone. The first foundation, the jasper: the second, the saphire: the third, the calcedonius: the fourth, the emerald: the fifth, the far- 20 donix: the sard: the sardius: the saphire: the chrysolithus: the eight, the beryl: the nith, the topazius: the tenth, the chryso-
the eleventh, the hyacinthe: the twelfth, the 
11 amethyste. ♦ And the twelue gates: there are twelue pearsles, one to every one: & every gate was of one sensual pearsle. &
the streate of the citie pure gold, as it were transparent glass.

22 † And ✤ the temple I saw not therein. for our Lord the God om.

23 nipotent is the temple thereof, and the Lambe. † And ✤ the 
citie needeth not sunne nor moone, to shine in it. for the glos-
rice of God hath illumined it, and the Lambe is the lamp.

24 thereof. † And ✤ the Gentiles shall walk in the light of it:
and the kings of the earth shall bring their glorie and hon-

25 nour into it. † And ✤ the gates thereof shall not be shut by 
6 day: for there shall be no night there. † And they shall bring
27 the glorie and honour of nations into it. † There shall not
enter into it any polluted thing, nor that doeth abomination
and maketh lie, but ✤ they that are written in the booke of
life of the Lambe.

ANNOTATION
CHAPEL XXI.

18. See S. Gregoris (I. ii. Mund. a. 2. §) faith, the heavenly state is resembled
to gold, precious stone, crystal, glass, and the like, for the purest, clear &t; glittering
of the glorious bodies: where one man's body, conscience, and cogitations are represen-
ted to another, as corporal things in this life are seen through crystal or glass.

CHAPEL XXII.
The tree of life being covered with liuing water, yieldeth fruiter every moneth,壂
There is neither curse nor night in the citie. 6 The Angel that 5
choosed John at these things, refused to be adored of him. 14. He calleth him that the
just shall enter into the citie, but the rest shall be cast forth, 8 Lastly, he pro-
testeth and threateneth against them that shall presume to add to this proposcit,
or take away from the same.

1 ND he shewed me a riuier of liuing water, cleere as crystal, proceeding from the feate of
God and of the Lambe. † In the middes of the streate thereof, and on both sides of the
riuer, the tree of life, yelding twelue fruits,

3 rendring his fruite every moneth, and the leaves of the tree
for the curing of the Gentiles. † And no curse shall be any
more: and the feate of God and of the Lambe shall be in it,
and his seruantes shall serve him. † And they shall see his face:
and his name in their foreheads. † And ✤ night shall be
no more: and they shall not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shall reign for ever and ever. And he said 6 to me, These words are most faithful and true. And our Lord the God of the spirits of the prophets, sent his Angel to shew his servants these things which must be done quickly. And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John which have heard, and seen these things.

And after I had heard and seen, I fell downe to adore before the feete of the Angel which shewed me these things: and he said to me, See thou doest, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book. Adore God. And he faith 10 to me, Seal not the words of the prophecy of this book, for the time is neere. He that hurteth, let him hurt yet; and he that is in filth, let him be filthie yet; and he that is just, let him be justified yet: and let the holy be sanctified yet. Behold I come quickly. And my reward is with me, to render to every man according to his works. * Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. Without are dogges and forcerers, and the vnchaste, and murderers, and seruants of Idols, and every one that loueth and maketh a lie.

Iesus have sent mine Angel, to telesfie to you these 16 things in the Churches. I am the roote and stocke of David, the bright and morning starre. And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And he that is thirsty, let him come: and he that vaile, let him take the waters of life gratis.

For I telesfie to every one hearing the words of the prophecy of this booke, If any man adde to these things, God shall adde upon him the plagues written in this booke. And if any man shal diminish of the words of this booke of this prophecy: God shall take away his part out of the booke of life, and out of the holy citie, and of these things that be written in this booke. Faith he that giveth testimony of these things. Yea I come quickly: Amen. Come Lord.
Ch. XXII.

The Apocalypse.

11. Lord Jesus. ♠ The grace of our Lord Jesus Christ be with you all. Amen.

Annotations

Chap. XXII.

11. He that believeth.] It is not an exhortation, but a commination or threatening, that have for ever the wicked increase in iniquities, God hath provided answerable punishment for them.

18. if any man shall add.] The author of the commentaries upon this book, bearing the name of S. Ambrose, saith thus of this passage: He maketh use this prophesying against the expositors of adding or diminishing, and against Heretics, for the expositors do add or diminish, but openeth the objections in the manner; or in the manner of the mental or spiritual sense. He saith therefore, that used to add some where of the sentences that were set, and to take away other things that were contrary to their heresies, not Catholiques, but all others now as we have noted through the whole Bible, and as we have in sundry places for further reasons, to the sight of all indifferent readers, in the new Testament, that all the world may see that the Apostles curse is fallen upon them and may beware of them.

10. Come Lord Jesus.] And now ♠ Lord Jesus, most just and merciful, we thy poor creatures that are so afflicted for confession and defence of the holy Catholike and Apostolike truth, we are not contained in this thy sacred book, and in the infallible doctrine of thy dear spouse our mother Church, to come the Church, we criest unto thy Majesty with tenderness of our hearts unspakeable. Come quickly, as S. Lord Jesus quickly, and judge between us and our Adversaries, and in the mean time urge patience and comfort, and confidence to all that suffer for thy name, and truth in thee. ♠ Lord God, our only help and protection, taste not long. Amen.

A b b b b

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# A Table of the Epistles and Gospels, after the Romane use, upon Sundaeis, Holidays, and other principal daies of the yere, for such as are desirous to know and reade them according to this translation. And therefore the Epistles taken out of the old Testament are omitted, till the edition thereof.

Upon Sundaeis, Imber Daies, and other Festes.

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THE EXPLICATION OF CERTAINE WVRDES
IN THIS TRANSLATION, NOT FAMILIAR

to the vulgar reader, which might not conve-
niently be vettered otherwises.

A
Abstray-ed, Drauen away. pag. 643.
 Acquisition, Gaining, purchasing. pag. 514.
Aduent. The comming. pag. 69.
Adorers. See pag. 471. 477.
Agion, knovvnledge or acknowledging. p. 600.
Allegoria, a Mystical speache, more then the bare
letter. pag. 105. See the Annex. pag. 108.
Anem. expounded pag. 144.
Anathema, expounded pag. 59.
Aril is nominate, expounded pag. 59.
Afisf. pag. 121, signifies the Angels standing
and standing, alasvses readiness to doe their ministre.
Assumptio, p. 185. Christes departure out of this
vvorld by his death and Ascension.
Aegim, Vnaeemized bread. pag. 75.

C
Columminate. By this vword is signified violent op-
position by vvord or deed. pag. 143.
HARD WORDS EXPLICATED.

Dominion, gifts offered to God for his Temple, 
&c. 199.

E
Emasculated from Christ, that is, Made voide and 
hauling no part with him. p. 108.
The scandal of the cross emasculated, that is, made 
voide, cleanse taken away. ibidem.
Emasculated, signifies such preaching of good 
things, as cozeneth the Gospel. See the preface.
Emasculated, gelded men

Eminently, abased exceedingly. p. 318.

G
Grace, an usual word to signifie, for nothing, freely, 
for God'smercie, vs:hour: descent.

H
Heliconus, a kind of sacrifice whereat were burnt 
in the honour of God. p. 635.
Holies, sacrifices.

I
Immaculated, called upon, praised verno. p. 316. Hereof 
very Gay, Immaculation of Saints, and to invocate. 
Isms, good mens. pag. 445. 
Impious, taken in the nev Testament, not as it is co-
tinued to wrong or injure, but for that quality 
whereof a man is full and inflamed. p. 315.

N
Mephisto, expounded p. 349.
Paradise, expounded pag. 260.
Paradise, the leaves Sabbath, &c. Good friday. p. 190. v. 43.

Päche, Easter, and the Paschal lamb. p. 205.
Penamorph, whistling, &c. the space of fifteen days.
Prefatius, A determination before. p. 127.
Prepar, expounded pag. 187.
Proprieties, foreknowledge. p. 329.
Propitiation, transfiguration, and propitiatory, trans-
figuration.

Stasises of Proposition, so called, because they were 
proposed and set upon the table in the Temple, 
before God. pag. 314.

R
Repentance, the sinners. pag. 605. that is, make a re-
colligation for them.
Ressoultion, the preparation of the body and the 
sole, the departing out of this life. p. 193.
Repentance, the grace, that is, Raise, quicken, renew 
and revive the grace which otherwise languis-
the and decays. pag. 386.

S
Sabbatisme, A time ofsembling and ceasing from la-
bour. pag. 607.
Sacrament, for mysteries. p. 155.
Sancta Sandrum, The holies of holies, that is, the 
most and holiest place of the leaves Temple, 
as it were the Chastet.

Supplications, Indulged upon Christ the principal house 
pag. 617.

T
Treasers, Governor or Prince of the 4 part of a countyre. p. 135.

Thome, an higher order of Angels. p. 327.

V
Victims, Sacrifices. p. 302.

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