
The New Testament of Iesus Christ faithfully translated into English.

In the English College of Rheemes.
HEN * IESVS was led by the Spirit into the "desert* to be tempted of the Devil. 
† And when he had "fasted" forty days and forty nights, afterward he was hungry. 
† And the tempter approached & said to him, If thou be the Sonne of God, command that these stones be made bread. 
† Who answered & said, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

† Then the Devil took him vp into the holy citie, and set him vp on the pinnacle of the Teple, and said 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 foole againe a stone." 
† IESVS said to him againe, It is written, Thou shalt not tempt the Lord thy God.

† Againe the Deuel tooke him vp into a very high mountaine: and he shewved him al the Kingdome of the world, and the glorie of them, and said to him, All these will I giue thee, if falling downe thou wilt adore me. 
† Then IESVS said to him, Auant Satan: for it is written, The Lord thy God shall thou adore, & "him only shalt thou serve." 
† Then the Deuel left him: and behold Angels came, and ministered to him. 

† And when IESVS had heard that John was delivered. 
13 Vp, he returned into Galilee: † and leaving the citie Nazareth, came & dwell in Capernaum a sete of a towne, in the borders of 
14 Zabulon & Nephthali, † that it might be fulfilled which was 
manifesting 

† Saying by Elias the Prophet, † Land of Zabulon & land of Nephthali, the Him self by 
16 way of the sea beyond Jordan of Galilee, of the Gentiles: † the people that sit in 
darknesse, hath seen great light: and to them that sate in a country of the shadow 
17 of death, light is risen upon them. † From that time IESVS began to 

preach
preach, and to say, "* Doe penance, for the Kingdom of hea-
un is at hand.

† And I es v s * vwalking by the sea of Galilee, sauv tvo 18
brethren, Simon who is called Peter, & Andrew his brother,
casting a nette into the sea (for they were fishes) †& he sayth 19
to them, Come ye after me, and I will make you to be fishes
of men. † But they incontinent leaving the nettes, folovved 20
him. † And going forward from thence, he savv * other tvo 21
brethren, James of Zebedee & John his brother in a shippe
with Zebedee their father, repaying their nettes: and he cal-
led them. † And they señorv with left their nettes & father and 22
folovved him. †

† And I es v s vvent round about all Galilee, teaching in 23
their Synagoggs, & preaching the Gospel of the Kingdom: and
healing every maladie and every infirmitie in the people.
† And the bruife of him vwent into al Syria, and they preſfe‐
ted 2 4
to him al that vvere il at ease, diuersfly taken vvith diseasves and
torments, and such as vvere poſſest, and lunatikses, and ficke
of the palsey, and he cured them: † And much people folovved 25
him from Galilee and Decapolis, & Hierusalem, and from
beyond Iordan.

ANNOTATIONS
CHAP. IIII.

1. Desert.] As John the Baptist, fo our Saviour by going into the desert and there living in
contemplation even among bruite beafts, and subieCT to the affaults of the Diuel for our siness,
gueh a warrant and example to fuch holy men as haue lived in wilderneffe for penance and
contemplation, called Eremites.

2. Fasted foutrie daies.] Elias and Mofyes (faith S. Hierom) by the fast of 40 daies were filled
with the familiaritie of God, and our Lord him self in the wilderneffe falied as many, to leaue
vn to vs the folome fayntes of fast. (that is, Lent.) Hier. in e. 38 Esa. S. Augustine alfo hath the
very like words ep. 119. And generally all the ancient fathers that by occaſion or of purpofe
speake of the Lent-faft, make it not onely an imitation of our Saviours faft, but alfo an Apo‐

tolicall tradition, and of necessity to be kept. Contemn not Lent (faith S. Ignatius) for it containeth
the imitation of our Lordes converfation. And S. Ambroſe faith plainly, that it was not ordained by
men, but confequced by God: nor invented by any earthly cogitation, but commandned by the heavenly
Śacellia. And againe, that it is finne not to faft al the Lent. S. Hieroms wordes alfo be molt
plain: we (faith he) faft foutrie daies, or, make one Lent in a yer, according to the tradiſion of the
Apoftles, in time covenent. This time most covenent is (as S. Auguſtine faith ep. 119) imme‐
diately before Easter, thereby to communicate With our Saviours Pallion: and (as other writers
do adde) thereby to come the better prepared and more worthy, to the great folomnity of
Chriftes Reſurrection: beside many other goodly reafons in the ancient fathers which for breuitie
we omittte. See (good Chriftian Reader) 11 notable fermen of S. Leo the Great de Quadragesima,
of Lent: namely Ser. 6 and 9, where he calleth it the Apoſtles ordinance by the doctrine of
the Holy Ghoſt. See S. Ambroſe from the 21 ferman forward: in S. Bernard 7 fermen, and
in many other fathers the like. Laft of al, note well the saying of S. Augustine, who affirme‐
that by due obseruation thereof, the wicked be separated from the good, infidels from Chriftians,
Heretikes from faithfull Catholikes.

Aug. Ser. 69. decep.
ACCORDING TO S. MATTHEW.

The sermon of Christ upon the Mount: containing the patience of a Christian life, in these three chapters following. Whereof S. Augustine hath two goodly books to 4.

CHAP. V.

First, he promiseth rewards, 13 and he layeth before the Apostles their office. 17 Secondly, he proclameth unto us, that we must keep the commandments, and that more especially the Scribes and Pharisees, whose justice was counted most perfect: but yet that it was insufficient, he showeth in the precepts of 21 Murder, 21 Adultery, 21 Divorce, 21 Swearing, 21 Revenge, 21 Usurie, 21 Enemies.

And 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 possesse the land. † Blessed are they that mourne: for they shall be comforted. † Blessed are they that hunger & thirst after justice: for they shall have their fill. † Blessed are the merciful: for they shall obrayne mercie. † Blessed are the cleane of hart: for they shall see God. † Blessed are the peace-makers: for they shall be called the children of God. † Blessed are they that suffer persecution for justice: for theirs is the Kingdom of heauen. † Blessed are ye when ye shall receale you, and persecute you, & speake al that naught is agaynst you, vntuely, for my sake: † be glad & reioyce, for your reward is very great in heauen. † For so they persecuted the Prophets, that were before you.

† You are the salt of the earth. † But if the salt leese his vertue, vwherev with shal 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 on a mountaine. † Neither do men light a candle

THE EIGHT BEATITUDES:

- Which are a part of the Catechisme.

- The Gospel vp 50 Aholowes day, and vpon the feastes of many Martyrs.

- The Gospel on the feastes of Do flors.
Do not thinke that I am come to breake the Law or the Prophets. I am not come to breake: but to fulfil. For assuredly I say vnto you, til heauen and earth passe, one iote or one tittle shal not passe of the Law; til al be fulfilled. He therefore that shal breake "one of these least commandements, & shal so teach men: shal be called the least in the Kingdom of heauen. But he that shal doe and teach: he shal be called great in the Kingdom of heauen. 

† For I tel you, that vaules "your justice abound more then that of the Scribes and Phariees, you shal not enter into the Kingdom of heauen.

† You have heard that it was sayd to them of old. "Thou shalt not kill. and whoso killeth, shal be in danger of judgement. But I say to you, that whosoever is angrie vwith his brother, shal be in danger of judgement. And whosoever shal say vnto his brother, Raca: shal be in danger of a coun-

† Be at agreement vwith thy aduersarie be-

† You have heard that it was sayd to them of old. "Thou shalt not committ aduoutrie. But I say to you, that whosoever shall see a woman to lust after her, hath already committed aduoutrie vwith her in his hart. And if thy right eye vscandalize thee, plucke it out, & cast it from thee, for it is expedient for thee that one of thy limmes perish; rather then thy whole body be cast into hel. And if thy right hand vscandale 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 whole body goe into hel.

† It was sayd also, "whosoever shal dimisse his wife, let him...
him give her a bil of diuorcement. † But I say to you, who soever he that diismiss his wife, excepting the cause of fornication, maketh her to committ adultery: And he that shal marie her that is diismissed, "committeth adultery.

† Agayne you haue heard that it was sayd to them of old, * Thou shalt not committe perjury: but thou shalt performe thy othes to our Lord. † But I say to you "not to sware at all: neither by heauen, because it is the throne of God: † neither by the earth, because it is the foot of his feet: neither by Hierusale, because it is the citie of the great King. † Neither shalt thou sware by thy head, because thou canst not make one heare white or blacke. † Let your talk be, yea, yea: no, no: and that which is ouer & aboue these, 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 resift euil: but if one strike thee on thy right cheeke, turne to him also the other: † and to him that wvill contend wvith thee in judgment, and take away thy cote, let goe thy cloke also vnto him. † And whosoever vvil force thee one mile, goe vwith him other tvayne. † He that al/keth of thee, gine to him: and* to him that vwould borowv of thee,turne not avay.

† You haue heard that it was sayd, * Thou shalt loue thy neighbour, and † hate thine enemie. † But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: † that you may be the children of your father vvhich is in heauen, vwho maketh his sunne to rise vpon good & bad, and rayneth vpon iust & vnjust. † For if you loue them that loue you, vwhat rewvard shal you haue? do not also the Publicans this? † And if you salute your brethren only, vwhat do you more? do not also the heathen this? † Be you perfect therfore, as also your heauenly father is perfect.

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

10. *But for iustice.) Heretikes and other malefacours sometyme suffer willingly and stouly: but they are not blest, because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue diuided the Churche, and, where found fayth or charitie is not, there cannot be iustice. Cont. ep. Parm. h. i. c. 9. Ep. 50. Psal. 24. Cons. 2. And so by this scripture are excluded al falsie Martyrs, as S. Augustines often declareth, and S. Cypr.de Univir. Eccl. iu. s.

13. *Reward.) In Latin and Grecke the word significeth very wages and hire dowe for wor- ker, and so presupposteth a meritorious deede.
15. The light.] This light of the world, and citie on a mountayne, and candel vpon a candlesticke, signifie the Clergie, and the whole Churche, so built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor unknown. Aug. cont. Pulp. Donat. c. 18. Li. cont. Faust. c. 17. And therefore, the Churche being a candel not vnder a bushe, but shining to al the house (that is) in the world, what I had I say more (fayth S. Augustine?) then that they are blind which shut their eyes against the candel that is set on the candlestick? Traut. 2. in ep. 10.

17. Your light.] The good life of the Clergie edifieth much, and is Gods great honour; whereas the contrarie dihonor eth him.

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

21. Your justice.] It is our justice, when it is gueuen by God. Aug. in Ps. 30. Conc. 1. De Sp. & lit. c. 9. So that Christians are truly iust, and have in them fulies inherent justice, by doing Gods commandements. Without which justice of workes no man of age can be saved. Aug. de fid. & oper. c. 16. Whereby we see salvation, iustice, and justification, not to come of only iust, or imputation of Christes iustice.

22. Hel of fire.] Here is a playne difference of sinnes, some mortal that bring to Hel, some lefte, and lefte punished, called venial.

24. Gift at the altar.] Beware of coming to the holy altar or any Sacrament out of charite.

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

33. Committeth adultery.] The knot of Marriage is a thing of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawfull neither for the one part nor the other, to marrie agayn vpon divorce. Aug. de bo. Comin. c. 7.

35. Note [wears.] The Anabapists here not following the Churches judgement, but the bare letter (as other Heretikes in other cases) hold that there is no other lawfull, no not before a judge, whereas Christ euokes agaynst such and such and viuial wearing in common talke, when there is no cause.

39. Note to Reflct euil.] Here also the Anabapists gather of the letter, that it is not lawfull to goe to law for our right. As Luther also vpon this place held, that Christians might not refile the Turke. Whereas by this, as by that which followeth, patience only is signified and not to suffer more, rather then to reuenge. For neither did Christ nor S. Paul follow the letter by turning the other cheek. 10. 18. All. 22.

Chap. VI.

In this second chapter of his Sermon, he ContreAleth the Pharisees justice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was unwise glorie. 19. Their end also was to be riche, but ours must be so much as in necessaries.

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

† Therefore when thou doest an almes-deede, found not a tromper before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. † But when thou doest an almes-deede, let not thy left hand know what thy right hand doeth: † that thy almes-deede may be in secret, and thy father which seeth in secret, vvil" repay the. And.
† And when ye pray, ye shall not be as the hypocrites, that love to stand and pray in the Synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward. † 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, shall 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 them, for your father knoweth vvhat is needeful for you, before you ask him.

Luc. 11, 9. Thus therefore shall you pray. * Our Father which art in heaven, hallowed be thy name. † Let thy Kingdom come. Thy will be done, as in heaven, so in earth also. † Give us to day our daily bread. † And forgive us our trespasses, as we also forgive our debtors. † And lead us not into temptation. But deliver us from evil. Amen. † For if you will forgive men their trespasses, your heavenly Father will also forgive you. But if you will not forgive men their trespasses, neither will your Father forgive your trespasses.

† And when you fast, be not as the hypocrites, fast. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. † But thou when thou dost fast, anoint thy head, and put off thy ornaments. † And when you fast, which is in secret; and thy Father which seeth in secret, shall repay thee.

†* Heape not vp to your selues treasures on the earth: vvhile the rust & mothe do corrupt, & vvhile theuees digge through & steale. † But heape vp to your selues treasures in heaven: vvhile neither the rust nor mothe doth corrupt, and vvhile theuees do not digge through nor steale. † For vvhile thy treasure is, there is thy hart also. ††* The candel of thy body is thine eye. If thine eye be simple, thy vvhole body shal be lightsome. † But if thine eye be naught, thy vvhole body shal be darkesome. If then the light that is in thee, be darkenesse the darkenesse it self how much I shal it be?

† No man can *serve two masters. For either he will hate the one, and love the other: or he will hate the one, and contemne the other. You cannot serve God and Mammon.

† Therefore I say to you, be not "careful for your life vvhat you shal eate, neither for your body vvhat rayment you shal pur 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 they love not, neither reap, nor gather into barnes: and your heavenly father feedeth them. Are not you much more of price then they? And why, which of you by caring, can add to his stature one cubite? And for rayment why are you careful? Consider the lilies of the field, how they grow: they labour not, neither do they spinne. But I say to you, that neither Salomon in all his glorie was arrayed as one of these. And if the grasse of the field, which to day is, and to morrow is cast into the oue, God doth clothe: how much more you O ye of very small faith? Be not careful therefore, saying, vvhat shall I vve eate, or what shall I vve drinke, or vvhether shall I vve be covered? for all these things the Heathen do seek to after. For your father knoweth that you neede all these things. Seek therefore first the Kingdom of God, & the justice of him; and all these things shall be given you besides. Be not therefore careful therefore for the morrow. For the morrow shall be careful for it self. Sufficient for the day is the cull thereof.

ANNOTATIONS
CHA P. VI.

1. Justice.] Hereby it is playne that good workes be justice, and that man-doing them doeth justice; and is thereby just and justified, and not by fayth only. Al which justice of a Christiann man or our Sauour here compriseth in these three Workes, in Almes, falling, and prayers. Aug. lii. perf. tiff. c. 8. So that to giue almes, is to doe justice, and the workes of merite are justice. Aug. in Ps. 49. v. 5.

2. Repay.) This repaying and rewording of good workes in heaven, often mentioned here by our Sauour, declareth that the sayd workes are meritorious, and that we may doe them in respect of that reward.

3. Hypocrifie.) Hypocrifie is forbidden in al these three workes of justice, and not the doing of them openly to the glory of God and the profit of our neighbour and our owne salvation: for Christ before (c. 59.) biddeth, saying: Let your light so shine before men & c. And in all such workes S. Gregories rule is to be followed, The Workes so to be in publicke, that the intention remaine in secret. Ho. 11. in Exang. c. 10.

4. Much speaking.] Long prayer is not forbid, for Christ him self spent Whole nights in prayer, and he sayth, we must pray always, and the Apostile exhorteth to pray without intermission, and the holy Church from the beginning hath had her Canonical houses of prayer: but idle and voluntary babbling, either of the heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to perswade God: Whereas the Colleque of the Church are most breake and most effectuall. See S. Augustin. ep. 131. c. 8. p. 10.

5. Superstitionall bread.) By this bread so called here according to the Latin Word and the Greeke, we alle not only all necessarie sustenance for the body, but much more all spiritual foode, namely the blessed Sacrament it self, which is Christ the true bread that came from heaven, and the bread of life to vs that eate his bodie. Cypr. de orat. Do. Aug. ep. 131. c. 11. And therefore it is called here Supertubstantial, that is the bread that paffeth and excelleth all creatures. Hier. in 2. Tit. In 8. Mat. Amb. li. 5. de Sacr. c. 4. Aug. fer. 27. de verb. Do. fei. Mat. 5. Germani in Theor. 2. Dithe.) These doetes doe figurne not only mortal sinnes, but also venial, as S. Augustine often teacheth: and therefore every man, be he never so just, yet because he can not live without venial sinnes, may very truly and ought to say this prayer. Aug. cont. dian. ep. Pelag. li 1. c. 14. li. 21 de Gais. c. 27.

13. Leade vi 861
According to S. Matthew.

Chapter VII.

In this third and last Chapter of his Sermon, because we know not men endes, he biddeth us beware of judging; and nevertheless to take open dogges (so he callith them) as they be, if these works of injustice seeme to hard, we must pray instantly to him that giveth them. In the conclusion, he giveth one short rule of all injustice: and then he exhorteth with vehement words the strait way both of the Catholike faith, and also of good life: because only faith will not suffice.

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 agayne. ¶ And why feast thou the mote that is in thy brothers eye: and the beame that is in thine own eye thou feest not?

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

¶ Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.

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

¶ Ask, and it shall be given you: seeke, and you shall finde, knocke, and it shall be opened to you. ¶ For "every one that asketh receiveth: and that seeketh, findeth: and to him that
that knocketh, it shall be opened. ¶ Or what man is there of you, to whom if his child doth ask for bread, will he not give him fish?

¶ Or if he shall ask him a stone, will he not give him a quill? ¶ If you then being naught, how much more will your father who is in heaven, give good things to them that ask him?

¶ All things therefore whatsoever you will that men do, do you also to them. For this is the Law and the Prophets.

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

¶ Take ye great heed of false Prophets, which come to you in the clothing of sheepe, but inwardly are ravening vvolves. ¶ By their fruites you shall know them. Do men gather grapes of thornes, or figges of thistles? ¶ Even so every good tree yieldeth good fruites, and the euill tree yeldeth euill fruites. ¶ A good tree can not yeld euill fruites, neither an euill tree yeld good fruites. ¶ Every tree that yeldeth not euill fruit, shal be cut downe, and shal be cast into fyre. ¶ Therefore by their fruites you shall know them.

¶ Not every one that saith to me, "Lord, Lord," shall enter into the Kingdom of heaven: but he that doeth the euill 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 duels, and in thy name wrought many miracles? ¶ And then I shall say to them, I never knew you, depart from me ye that vvorke iniquitie. ¶ Every one therefore that heareth these my vwordes, and doeth them, shall be likened to a wise man that built his house upon a rocke, ¶ and the rainye fel, and the fluddes came, and the vwindes blyeue, and they beate agaynst that house, and it fel not, for it was founded upon a rocke. ¶ And every one that heareth these my vwordes, and doeth them not, shall be like a foolish man that built his house upon the sand, ¶ and the rainye fel, and the fluddes came, and the vwindes blyeue, and they beate agaynst that house, and it fel, and the fall thereof was great.

¶ And it came to passe, when Jesus had fully ended these vwordes, the multitude were in admiration upon his doctrine.
29 doctrine. † For he vvas teaching them as having povver, and not as their Scribes and Pharisees.

ANNOTATIONS
CHAP. VII.

1. Judge nos.] It is no Christian part to judge if of mens actes which be in them felues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to fulfipicous and given to deeme always the worst of other men. But to say, that Iudas, or an Heretike evidently known to die obstinatly in herezie, is damned, and in all other playne and manifest cafes to judge, is not forbidden.

6. Holy to dogge.] No holy Sacrament and specially that of our Saviours blest body, must be geuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes examined and proued them felues. See the Annot. 1 Cor. 11, 27, 28, 29.

8. Every one that asketh.] Al things that we aske necessarie to saluation, with humilitie; attention, continuance, and other dewe circumstances, God wil undoubtedly graunte when it beft for vs.

15. Clothing of heepe.] Extraordinary apperance of zeale and holines is the sheepees cote in some Heretikes: but their of this time weare not that garment much, being men of unfatiable sinne. This is rather their garment, common to them with al other Heretikes, to make much of the word of the Lord, and by pretened allegations and sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the funitàl.

16. Fruites.] These are the fruited which Heretikes are knowne by, diuision from the whole Churche, diuision among them selues, taking to them selues new names and new matters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge above the holy Doctours, corruption, falsification, and quite denying of the parts of Scriptures that specially make against them, and these be common to al Heretikes lightly. Othere are more peculiar to this of our time, as Incestuous mariages of vowed perions, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynets of doctrine, directly tending to the corruption of good life in al faithes.

21. Lord, Lord.] These men haue faith, otherwithe they could not innocuate, Lord, Lord: Rq. 10. But here we see that to beleue is not ynowh, and that nor only infaillitie is sinne, as Luther teacheth. Yea Catholikes alfo that workt true miracles in the name of our Lord, and by never to great faith, yet without the workes of justitie shal not be faued. 1 Cor. 13. Agayne, consider here who they are that have so often in their mouth, The Lord, the Lord, and how litle it shal auaille them, that let to litle by good works, and contemne Christian justitie.

CHAP. VIII.

Immediately after his Sermon (to conforme his doctrine With a miracle) he cured a Leper. 
But above him, and in all other unes, he comendeth the faith of the Centurion, who was a Gentile, and foretelleth by that occasio, the vocation of the Gentiles, and reprouuation of the unes. In Peters house he shewed great greate. In the way to the sea he spake with two, of foloving him; and upon the sea commanded the tempest: 28 and beyond the sea he manifesteth the devils malice against man, in an heard of fyuine.

1. And when he vvas come downe from the mountaine, great multitudes solovved him: 
† And * behold a leper came and adored him saying, Lord, if thou wull, thou canst make me cleane. † And Iesus stretching forth his hand, touched him, saying, I vwil. be thou made cleane. And forthwith, his leprof vvas made cleane. †And Iesus sayth to Cij him
THE GOSPEL.  

him, See thou tel no body: but goe,*t hev thy self to the "priest, & offer the" gift vvhich Moyles commaund for a testimonie to them.

† And *vwhen he vvas entred into Capharnaum, there came to him a Centurion, beseeching him, † & saying, Lord 6 my boy lieth at home sicke of the pally, & is sore tormeted. † And I es vvs sayth to him, I vvil come, & cure him. † And7. 8 the Centurion making ansver, sayd,Lord"I am not vvorthie
that thou shouldest enter vnder my roofe: but only say the vword, and my boy shal be healed. † For I also am a man 9 subiect to authoritie, having vnder me souldiares: and I say to this,goe,and he goeth: and to an other, come, & he cometh: and to my seruant, doe this, & he doeth it. † And I es vvs to
hearing this,marveiled: and sayd to them that folovved him, Amen I say to you, I haue not found so great faith in Israel. † And I say to you, that many shal come from the East and 11 West, and I hal sitte downe vwith Abraham & Isaac & Iacob in the kingdom of heauen: † but the children of the kingdom 12 shal be cast out into the exteriour darkenesse: there shal be weeping & gnashing of teeth. † And I es vvs said to the 13 Centurion, Goe:and as thou haft beleued,be it done to thee. And the boy vvas healed in the same house. 14

† And*vwhen I es vvs was come into Peters house,he favv 14 his vvives mother layde, & in a fitte of a feuer: † and he tou-15 ched her hand, and the feuer left her, and she arose, and mini-
stered to him. † And vvhenevening vvas come,they brought 16 to him many that had diuels:and he cast out the spirites vwith a vvord: and al that vvere ill at ease he cured: † that it might 17 be fulfilled vvich vvas spoken by Efay the Prophete saying,

He tooke our insirmities, and bare our deseases.

† And I es vvs seeing great multitudes about him, com-18 maund to goe beyond the vwater. † And a *certaine Scribe 19 came, and sayd to him, Master, I wil solov thee vvhithefe-
uer thou shalt goe. † And I es vvs sayth to him, the foxes have 20 holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head. † And*v an other of his Di-
sciples sayd to him, Lord,permit me first to goe & burie my father. † But I es vvs sayd to him,Folovv me, and "let the dead 22 burie their dead.

† And*v when he entered into the boate, his Disciples so-23 loved him: † and loe a great tempeste arose in the sea, to 24 that

THE GOSPEL.  

Mr.1, 29
Lu. 4,38
Esa. 53, 4.
Lu. 9, 57
Luc. 9, 59.
Mar. 4, 36.
Lu. 8, 22
that the boate was couered with vvaues, but he slept. + And they came to him, and raised him, saying, Lord, saue vs, vve perih. + And he saith to them, Why are you feareful O ye of little faith? Then rising vp he command ed the vvaides & the sea, and there ensued a great calme. + Moreover the men marueled saying, What an one is this, for the vvaides and the sea obey him? 4

† And * when he was come beyond the vwater into the countrie of the Gerasens, there mette him vvo that had diuels, coming forthe out of the sepulcres, exceeding fierce, so that none could passe by that vway. + And behold they cried saying, What is betwene vs and thee IESVS the sonne of God? art thou come hither to torment vs before the time? + And there was not farre frome them an herd of many vwine feed ing. + And the diuels besought him saying, If thou cast vs out, send vs into the heard of vwine. + And he said to the, Goe. But they going forth vvent into the vwine, and behold the whole herd vvent with a violence headlong into the sea:

and they dyed in the vwater. + And the vwineheardes fled: and comming into the citie, told al, and of them that had been possesed of diuels. + And behold the whole citie vvent out to meete IESVS, and vwhen they saw him, they besought him that he vvould passe from their quarters.

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

* Priest. ] The Priests of the old law (faith S. Chrysoforome) had authoritie and privilege only to dicerne who where healed of leprosie, and to denounce the same to the people: but the Priests of the new law hau power to purge in very deed the filth of the foule. Therefore who soever despilth them, is more worthie to be punished then the rebel Dathan and his complices.

S. Chryso. li. s. de Sacre.

* Gift. ] Our Sauior Willich him to goe and offer his gift or sacrifice according as Myes preferred in that case, because the other sacrifice being the holieff of al hollies, which is his body, was not yet begonne. So faith S. Aug. li. q. Euang. q. 3. & Cont. Adver. leg. & Prop. li. i.e. 19. 20.

Litur. 8. Not Worthy.] Orig. ho. s. in diuerf. When thou eateft (faith he) and drinkeft the body and

S. Chryf. of our Lord, he entereth under thy roote. Thou also therefor humblethy self, say : Lord

Grec. sub I am not worthy, &e. So said * S. Chrysoforom in his Maffe, and it doeth the Cath. Churche vfually.

fmem. at this day in every Maffe. See S. Augustine ep. 118 ad ianu.

14. His Wifes mother. ] Of Peter specially among the rest it is euident that he had a wife, but

Libr. adu. (as S. Hierom faith) after they were called to be Apostles, they had no more carnall compaine

10. c. 14. with their wives, as he proouch there by the very wordes of our Sauior, * He that hath left

Mt. 19. 29. Wife & e. And lo in the Latin Churche hath been alwaies vsed, that married men may be and are

Epiph. be. daily made Priests, either after the death of the wife, or with her content to live in perpetual con tinencie. And if the Greeks haue Priests that doe otherwife, S. Epiphanius a Greeke Doctour telleth them that they doe it agaynst the ancient Canons, and * Paphnutius plainly signifieth the same in the first Counsel of Nice. But this is most playne, that there was never either in the

Greeke Church or the Latin, authentical example of any that married after holy Orders.

* Sozom. l. i. c. 22.

Socrat. l. i. c. 8. 

* Let the dead.] By this we see that not only no wordly or carnall respect, but no other laudable
duric
duty toward our parents, ought to stay vs from following Christ, and choosing a life of greater perfection.

26. He commanded.] The Churches (here signified by the boate or shippe) and Catholikes, are often toiled with storms of perfection, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Masters of the Jews be confuseth both with reason & miracles: 2 defending his remitting of sinnes, 3 his eating with sinners, 4 and his confounding to his weak Disciples, until he have made them stronger. 5 Behinng also in two miracles, the order of his prudence about the Jews and Gentiles, leaving the one when he called the other, 6 he cured two blind men, and one possessed. 7 And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pittie toward the people, he thinketh of finding true paviours unto them.

And entering into a boate, he passed ouer the water, and came into his owne citie.

† And* behold they brought to him one sick of the palsey lying in bedde. And Iesvs seeing their faith, said to the sickle of the palsey, Have a good hart sone, thy sinnes are forgien thee. † And behold certaine of the Scribes sayd vs within them selues, He blasphemeth. † And Iesus vs seeing their thoughtes, saide, Wherfore thinke you euil in your hartes? † Whether is easier, to say, thy sinnes are forgien thee: or to say, Arise and walke? † But that you may know the Sonne of man hath power in earth to forgive sinnes, (then sayd he to the sickle of the palsey,) Arise, take vp thy bedde, and goe into thy house. † And he arose, and vpwent into his house. † And the multitudes seeing it, were 8 afraid, and glorified God that gave such power to men. † And when Iesus vs passd forth from thence, he saw a man sittting in the custome-house, named Matthiew: And he sayth to him, Follow me. And he arose vp, and followed him. † And it came to passe as he vs was sittting at meat in the house, behold many Publicans and sinners came, and sate downe with Iesus vs and his Disciples. † And the Pharifes seeing it, sayd to his Disciples: vvhdy doth your Master eate with Publicans & sinners? † But Iesus vs hearing it, sayd: They that are in health, neede not a physician, but they that are ill at ease. † But go your wayes and leaue what it is, 1 vitl meriece, or not sacrifice. For I am not come to cal the lustfull, but sinners. † Then* came to him the Disciples of Iohn, sayng, vvhdy do vve and the Pharifes? 13 fasting often, but thy Disciples do not fast?

My. 2.3. 30.
Luc. 5. 18.
Mar. 2. 14.
Luk. 5. 27.
Ose. 6. 6.
Mar. 2. 18.
Luk. 5. 35.
ACCORDING TO S. MATTHEW.

15 | And Iesus sayd to them, Can the children of the bridegome mourne, as long as the bridegome is with them? But the dayes will come when the bridegome shall be taken away from them, and then they shal fast. Christ signifieth that the Churches shal vse fasting daies after his Ascension. Epiph. in Comp. Solemn. Cath. Aug. c. 80.

16 | But And Iesus sayings vp foloved vp him, and his Disciples. And behold a woman which was troubled with an issue of blood: the angel yeres, came behind him, and touched the hemme of his garment. For she sayd vwithintherself, If I shal touch only his garment, I shal be safe. But Iesus turning and seeing her, sayd, Haue a good hart daughter; thy faith hath made thee whole. And the woman became whole from that hour. And when Iesus was come into the house of the Gouernour, & his minstrels and the multitude keeping a flurrie, he sayd, Depart: for the vvinehe is not dead, but sleepe. And they laughe him to skorne. And when the multitude was put forth, he entred in, and held her hand. And the mayde arode. And this brute vvent forth into al that country.

17 | And as Iesus passed forth from thence, there folowed him two blinde men crying and sayings, Haue mercie on vs, O sonne of Davud. And when he was come to the house, the blinde came to him. And Iesus sayth to them, Do you beleue, that I can doe this vnto you? They say to him, Yea Lord. Then he touched their eyes, saying, According to your faith, be it done to you. And their eyes were opened, and Iesus threatened them, saying, See that no man know it.

18 | But they vvent forth, & bruited him in al that country.

19 | And when they were gone forth, behold they brought him a dumme man, possessed with a diuel. And after the diuel was cast out, the dumme man spake, and the multitudes maruelde saying, Neuer vvas the like scene in Israel.
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<td>34.</td>
<td>But * the Pharisees sayd, * In the prince of diuels he cafteth our diuels.</td>
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<td>35.</td>
<td>And Iesus went about al the cities, and towvnes, teaching in their synagogues, and preaching the Gospel of the kingdom, and curing euerie diseaue, and euerie infirmitie.</td>
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<td>36.</td>
<td>And seeinge the multitudes, he pitied them: because they were vexed, and lay like sheepe that haue not a shepheard. Then he fayth to his Disciples, The harueste surelye is great, but the vworkemen are fevu. Pray therefor the Lord of the haruest, that he send forth vworkemen into his haruest.</td>
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**ANNOTATIONS**

**CHAP. IX.**

3. *He blasphemet.*] When the Iewes heard Christ remitte sinnes, they charged him with blaspheme, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to whom he sayd, Whose sinnes you shal forgiue, they are forgiven &c. Mt. 18. 20.

5. *Whether a easier.*] The faithfull Iewes thought (as Heretikes now a dales) that to forgue sinnes was so far proper to God, that it could not be communicated unto man: but Christ sheweth that as to worke miracles is otherlies proper to God only, and yet this powere is communicated to men, so also to forgue sinnes.

6. *The finnes of man in earth.*) Christ had powere 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 cheefe Bishop and Priеf сt according to his manhood, in respect whereof all powere was geuen him in heauen and earth. Mt. 18. 17. 18.

8. *Gloried.*) The faithfull people did gloriue God that gave such powere to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glory. So the principall worker of that effect, men being only his minitures, sublittuates, and working under him and by his commisshon and authoritie.

8. *To men.*) Not only Christ as he was man, had this powere to forgue sinnes, but by him and from him the Apostles, and consequently Priеfs, Mt. 18. Al powere is geuen me. Mt. 28. Whatsoever you shall loose in earth, shall be loosed in heauen. Ioan. 18. Whose sinnes you shall forgue, they are forgiven.

13. *Not sacrifie.*) These are the wordes of the Prophete, Who spake them euem then when such sacrifie were offered by Gods commandement: so that it maketh not agaynst sacrifie, but he faith that sacrifie only without meriect and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifiaces dewely, but in the meanes time they had no pitie nor mercie on their brethren: that is it which God milikeyt.

14. *Fast often.*) By the often fasting of his discipules, we may saftely gather that he appointed them a precepte maner of fastinge: as if it were certaine he taught them a forme of prayer, Lu. 5. and 11.

17. *New wine.*) By this new wine, he doth plaineely here signifie fastinge and the stricter kind of life: by the old bottelles, them that can not away therewith.

19. *Twelve yeres.*) This woman a Gentil had her daughte twelve yeres yeres, and the Gouerners daughter a Iewe (which is here rayted to life) was twelve yeres old. Luc. 8. Marie then the allegoric hereof in the Iewes and Gentils. As that woman fel sicke when the wench was borne, so the Iewes went their owne waies into idolatrie, when the Iewes in Abraham beleued. Againe, as Christ here went to rayfe the wench, and by the waye the woman was first healed, and then the wench rieuied: so Christ came to the Iewes, but the Gentils beleued first and were faiued, and in the end the Iewes shal beleue also. Hiero. in Mat.

21. *Touche only.*) Not only Chriftes worde, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceding from his holy peron to them. Yea this woman returning home * set vp an image of Chrift, for memorie of this benefite, and the houme of the same Image did also miracles. This image fullan the Apollaia throue downe, and set vp his owne in fleede thereof, which was immediately destroyed by fire from heaven. But the image of Chrift broken in peeces by the heathen, the Christians afterward gathering the pecces together, placed it in the Church: where it was (as Sozomenus Writeth) vnto his time.

28. Do
ACCORDING to S. MATTHEW.

28. Do you believe that I can? We see here that to the corporal healing of these men he required only this faith, that he is able. Which faith is not sufficient to justify them. How then does the Heretics by this and the like places plea to for their onely justifying faith? See the Amor. Mar. 1, 16.

29. Pray therefore. Therefore doth the Church pray and fast in the Ember days, when holy Orders are given, that is, when Workmen are prepared to be sent into the harvest. See Act. 13, 2.

CHA. X.

He giveth to the TVVELUE the power of Miracles, and so sendeth them to the lost shepe of the Levites, yea with instructions accordingly: so and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and all other against the same, so and also exhorting the people to harbour his servants in such times of persecution.

N D having called his TVVELUE Disciples together, * he gave them "povery ouer vnclene spirites, that they should cast them out, and should cure all manner of disease, and all manner of infirmite.

† And the names of the TVVELUE Apostles be these: the first, Simon who is called Peter, and Andrew his brother, Iames of Zebedee, and Iohn his brother, Philip and Barthlemev, Thomas and Mathew the publican, and Iames of Alphæus, & Thaddæus, Simon Cananaæus, and Iudas Iscariote, who also betrayed him.

† These TVVELUE did Iesus send: comanding them, saying, Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not: but goe rather to the shepe that are perish’d of the house of Israel. † And going preach, saying, That the kingdom of heaven is at hand. † Cure the sicke, raise the dead, cleanse the lepers, cast out duels: gratis you have receiued, gratis giue ye. † Do not "possesse gold, nor siluer, nor money in your purses: † not a skrippe for the vway, neither two coates, neither shoes, neither rodde, for the vworkeman is vworthis of his meate. † And into what soever citie or town ye shall enter, inquire vwho in it is vworthis; 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 vworthis, your peace shal come vpon it. But if it be not vworthis: your peace shal returne to you. † And vwho soever shal not receiue you, nor heare your wordes: going forth out of the house or the citie. "I shake of the dust from your feete. † Amen I say to you, it shal be "more tolerable for the land of the Sodomites and Gomortheans in the day of judgement, then for that citie.

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

D Behold
† Behold I send you as sheepe in the middes of vvolues. 16
Be ye therfore vvise as serpents, and simple as doues.† And 17
take heed of men. For they vil deliuer you vp in Counclucs,
and in their synagoges they vil scourge you. † And to Presi- 18
dents and to Kings shal you be ledde for my luke, in testi-
monic to them and the Gentiles. † But when they shal de- 19
liuer you vp, † take no thought howv or vwhat to speake: for
"it shal be giuen you in that houre vwhat to speake. † For it 20
is not you that speake, but the spirit of your father that spea-
keth in you. † The brother also shal deliuer vp the bro- 21
ther to death, and the father the sonne: and the children shal
rise vp agaynst the parents, and shal vvolke their death, 21
and you shal be odious to al men for my name. but he that 22
shall persenere vnto the end, he shal be saued. †
† And vwhen they shal persecute you in this citie, flee into 23
an other. Amen I say to you, you shal not finishe the cities
of Israel, til the sonne of man come.
† The Disciple is not aboue the maister, nor the seruant 24
aboue his lord. † It suffiseth the disciple that he be as his ma- 25
ister: and the seruare as his lord. If they haue called the good ma-
of the house Beelzebub, "howv much more them of his hou-
hold? † Therefore feare ye not them. For nothing is hid, that 26
shall not be revealed: and secrete, that shall not be knovven.
† That vvvhich I speake to you in the darke, speake ye in the 27
light: and that vvhich you heare in the eare, preache ye vpon
the house toppes. † And: "feare ye not them that kill the body, 28
and are not able to kill the soule: but rather feare him that can
destroy both soule and body into hel. †
† Are not two sparowvves fold for a farthing: and not one 29
of them shal fall vpon the ground vvwithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therfore: better are you then many sparowvves. † Every 32
one therfore that shal "confesse me before men, I also vvil
confesse him before my father vvhich is in heauen. † But he 33
that shal denceme before men, I also vvil denc him before
my father vvhich is in heauen. † Do not ye thinke * that I 34
came to send peace into the earth: I came "not to send peace,
but the sword. † For I came to separate * man agaynst his 35
father, and the daughter agaynst her mother, and the daugh-
ter in law agaynst her mother in law. † And a mans ene-
mies, they of his owvne houshold. † He that loueth father or 37
mother
mother" more then me, is not worthy of me: and he that loueth sonne or daughter abone me, is not worthy of me.

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

**The reward for harbouring & helping any blessed lust person suffering for his iustice and confience.**

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**Annotations**

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

2. First Simon. Peter the first, not in calling, but in preeminence, for (as S. Ambrose faith in 2 Cor. 12.) Andrew first followed our Saviour before Peter: and yet the Primacie Andrew receueth not, but Peter. Which preeminence of S. Peter above the other Apostles is to playnly signified in this word, by the judgement euen of Heretikes, that Beza, notwithstanding he confesseth the contenant of all copies both Latin and Greeke, yet is not acquainted to say that he suspeffeth that this word was thrutit into the text by some favourer of Peters Primacie. Wherby we have also that they care no more for the Greeke then for the Latin, when it maketh agaynft thembut at their pleasure say that all is corrupted.

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

8. Aug. de 12. Peace to this house. As Christ him self vfed their worde or this blessing often, Peace be to your houses. So here he biddeth his Apostles say the like to the house where they come: And so hath it. Leo been alwais a most godly vse of Bishops* to geue their blessing where they come. Which blessing imp. vit. must needs be of great grace and profite, when none but worthy persons (as here we read) might S. Chrys. take good thereof: and when it is never lost, but returneth to the gueuer, when the other partie is Sorcer. li. not worthy of it. Among other spiritual benefits it taketh away venial finnes. Amb.in 9. Luc. 6. 16.

14. Shake of the dust. To conterme the true preachers, or not to receaue the truth preached, is a very damnable finne.

15. More tolerable. Hereby it is evident that there be degrees and differences of damnation in hell syre according to mens deferts. Aug. li. de Bapt. c. 19.

18. Kings. In the beginning Kings and Emperours perfected the Church, that by the very death and bloud of Martyrs it should grow more miraculously afterward When the Emperours and kings were them selues become Christians, they vfed their power for the Church, against Infidels and Heretikes. Aug. ep. 48.

19. If shall be gessen. This is verified euen at this present also, when many good Catholikes, that have no great learning by their anfwers confound the Adueraries.

25. How much more. No manuel therefore if Heretikes call Christes Vicar Antichrift, when their forefathers the faithles Jewes called Christ him self Beelzebub. Confessing the truth.

32. Confesse me. See how Christ elenmeth the open confessing of him, that is, of his truth in the Catholike Church, for as wh's Saul perfected the Church, he sayd 'him self was perfected: so to confess him, and his Church, is al one. Contrariwise, see how he abhorrest them that deny him before men. Which is not only to deny any one little article of the Catholike fayth condemned to vs by the Church: but also to allow or content to heresie by any meanes, as by subcribing, coming
coming to their service and sermons, furthering them any way against Catholike, and such like.

And he that art thou? Art thou he that art come, or looke vve for an other? And Iesus vve making any answer said to them, Go and report to Iohn vvhat you have heard and seen. The blinde see, the lame walke, the lepers are made cleane, the deaf heare, the dead rise againe, to the poore the Gospel is preached: and blessed is he that shal not be scandalized in me.

And vvhether they vvent their vway, Iesus began to say to the multitudes of Iohn, what vvent you out into the desert to see? A reede shaken vvith the vvinde? But 8 vvhat vvent you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kinges houes. But vvhether they vvent you out to see? a Prophet? yea 9 I tel you and more then a Prophet. For this is he of vwhom it is vvritten, Behold I send mine angel before thy face, which shal prepare thy vway before thee. Amen I say to you, there hath not rised among the borne of vwomen a greater then Iohn the Baptist: yet he that is the lesser.
ACC EDT TO S. MATTHEW.

Luke 16, 16.

12 lesser in the kingdom of heaven, is greater then he. ¶ And *from the days of John the Baptist vntil now, the king-
dom of heaven suffereth violence, and the violent beare it
away. ¶ For al the Prophets and the Law prophesied vnto
13 John: ¶ and if you wil reciue it, he is *" Elias that is for to
come. ¶ He that hath ears to heare, let him heare.
16 ¶ And * wherevnto s'hall I esteeme this generation to
be like? It is like to children sitting in the market place:
17 vvhich crying to their companions, ¶ say, we haue piped to
you, and you haue not daunced: vve haue lamented, and
you haue not mourned. ¶ For * John came neither " eating
nor drinking: and they say, He hath a diuel. ¶ The Sonne of
man came eating and drinking, and they say, Behold a man
that is a glutton and a vvinedrinker, a frende of Publicans and
sinner. And vvisedom is iustified of her children.
19 Then * began he to vpbraide the cities, vvhether vvere
done the most of his miracles, for that they had not done pe-
nance. ¶ wo be to thee Corozain, vvo be to thee Beth-faida:
for if in Tyre & Sidon had been vvrought the miracles that
have been vvrought in you, they had done " penance in heare-
22 cloth and athes long agoe. ¶ But neuerthelesse, I lay to
you, it s'hall be more tolerable for Tyre and Sidon in the
day of judgement, then for you. ¶ And thou Capharnaum,
s'halt thou be exalted vp to heauen? thou s'halt come downe
euen vnto hel. for if in Sodom had been vvrought the mira-
cles that have been wrought in thee, perhaps it had remained
24 vnto this day. ¶ But notwithstanding I lay to you, that it s'hal
be more tolerable for the land of Sodom in the day of judge-
ment, then for thee.
25 ¶ At that time I es vs answvered and said. ¶ I confesse
to thee O Father lord of heauen and earth, because thou haft
hid these things from the wvise and prudent, and haft revealed
the to " little ones. ¶ Yea Father, for so hath it vvel pleased thee.
27 ¶ Al things are deliuered me of my Father. And no man
knowveth the Sonne but the Father: neither doth any knovv
the Father, but the Sonne, and to vvhom it s'hall please the
Sonne to reveale. ¶ Come ye to me at that labour, and are
burdened, and I vvil refresh you. ¶ Take vp my yoke vpon
you, and learene of me, because I am meeke, and humble of
hart: and you s'hall finde rest to your soules. ¶ For my " yoke
is svelle, and my burden light. ¶
CHAP. XII.

The blindnes of the Pharisees about the Sabbath.

The commandments possible.

3. Are thou he) John him self doubted not, for he baptized him and gave great testimony of him before: 18. But because his disciples knew him not, no esteemed of him so much as of John their own Master, therefore did he send them vno Christ, that by occasion of Christes answer he might the better intrust them what he was, and so make them Christes disciples, preferring them to a better Master.

Eremitical life.

What went you out.) High commendation of John holiness, as wel for his fasting, rough attire, solitary life, and constance, as for the dignitie of his function.

Into the desert.) The faithful people in all ages reformed of devotion into wilderness to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to have their praes, or ghostly counsel. See S. Hierom de vita Hilarionis.

John had be the messenger of Christes later coming, so was John his messenger and Preacher at his former coming; and therefore he called Elias, because of his like office and like spirit. Luc. 1. Grego. bo. 7. in Evang.

Eating and drinking.) The wicked quarrellers of the world misconstrue safely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites if they converse with other men in ordinary manner, then they be counted disolute.

Penance.

Penance in sackcloth.) By this sackloth and ashes added here and in other places, we see evidently that Penance is not only leaving of former sines, and change or amendment of life past, no nor bare forowfulness or recounting of our offences already committed, but requireth punishement and chastisement of our persons by these and such other means as the Scriptures do else where set forth, and therefore concerning the wordes also, it is rather to be called Penance, as in our translation then (as the Adveraries of purpose auoying the word) Repentance or Amendment of life: and that according to the very vtil signification of the * Greek word in the most ancient Ecclesiastical Greek Writers: who for Paniaties (Which in the Primitive Churche did publicke penance) say, * διὸ μετατρέποντες σοι, that is, Men that are doing penance. And concerning that part of penance which is Confession, the Ecclesiastical historie calleth it by the same Greek word, Eccl. hier. and the penitents confessing to confession. "Wee must repent,

Milkewor.

Little ones.) These little ones do not signify here only the vnlearned, as though Coblers tio. and weaers and women and girls had this revelation, and therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he saith, Unless you become as little ones, you shall not enter into the Kingdom of heaven. And so also the greatest Doctors (Who as they were most learned, so most humbled them selves to the judgement of the Catholike Churche) are these little ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their spirit of understanding above al ancient fathers and the whole Churche, can not be of these little and humble ones.

What is this light burden and sweee yoke, but his commandments, of which 5. John fayth 1. Ep. 5. His commandments are not heavy? cleanse contrary to the Adveraries that say, they are impossible to be kept.

CHAP. XII.

The blindness of the Pharisees about the Sabbath: he reproved by Scriptures, by reason, and by a miracle. 14 and his death being therefore sought by them, he seeketh, goeth out of the way, according as Esay had prophesied of him. 22 His casting out of devils also he defendeth against them, 31 and seteth forth the dagg ready for their horrible blasphemes. 58 And because they ask yet for a signe, he sheweth them worthy they shall be damned, 53 foretelling both the devils that possesse their Nation, 46 and testifying that although be kep of their blood yet not they for thine, but such as keepe his commandments are deere unto him.

That time * Iesus went through the cornes 1 on the Sabbath; and his Disciples being hungry, began to pluck the eares, and to eate. And the Pharisees seeing them, said to him. 3 Loe, thy Disciples doe that which is not lawfull.
ful for them to doe on the Sabboth-dayes. † But he sayd to
them, Haue you not read vwhat * Dauid did when he was
an hungred, and they that were with him: † hovv he entred
into the house of God, and did eate the loaves of proposi-
tion, vwhich it was not lawful for him to eate, nor for them
that were with him, * but for priests only: † Or haue ye
not read in the * Law, that on Sabboth-dayes the priests
in the temple do breake the Sabboth, and are vwithout
blame: † but I tel you that is here a greater then the temple.
† And if you did knovv vwhat it is, I wil mercie, and not " sacrifice:
See the anno-
ratig chap. 9, 13.
And the Sonne of man is lord of the Sabboth also.
† And when he had past from thence, he came into their
SYNAGOGUE. † And * behold there was a man vwhich had a vvi-
thered hand, and they asked him sayng, Whether is it lawful
to cure on the Sabboths? that they might accuse him. † But
he sayd to them, What man shal there be of you, that shal haue
one sheepe: and if the same fall into a ditche on the Sabboths,
vvill he not take hold and lift it vp? † Hovv much better is a
man more then a sheepe? therefore it is lawfull on the Sab-
boths to doe a good deede. † Then he sayth to the man,
Stretch forth thy hand: and he streged it forth, and it was
restored to health euenn as the other.
† And the Pharisees going forth made a consultation agaynst
him, hovv they might destroy him. † But I ESVS knovving
it, retir'd from thence: and many follov'd him, and he cured
them all. † and he charg'd them that they shoul'd not dif-
cloze him. † That it might be fulfilled vwhich was spoken by
Esaie the Prophete, sayning. † Behold my servant vwhom I have choos'd,
my beloved in vwhom my soul hath vvell liked. I vvil put my spirit vpon him, and
judgement to the Gentiles shal he shew. † He shal not contend, nor criu out, neither
shal any man heare in the streets his voyce. † The rede bruisthe, he shal not
breake; and smoking flame he shal not extinguish: til he causeth judgement unto
victorie. † And in his name the Gentiles shal hope.
† Then * vwas offered to him one possesed vvith a deuil,
blinde and dumme: and he cured him, so that he spake & law.
† And al the multitude vvere amased, and sayd, Whether this
be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
This felonv causeth not out duels but " in Beelzebub the Prin-
ce of the duels. † And I ESVS knovving their cogita-
tions, said to them.
Every kingdom " deuided against it self shal be made
Therefore the
Kingdom of he-eretikes can not possibly stand, because it is al-
ways ful of defolation and dif-
fraction.

But if Satan cast out Satan, he is deuided 26
against him self: hovv then shal his kingdom stand? 1 And 27
if I in Beelzubeb cast out devils: your children in whom do
they cast out? Therefore they shal be your judges. 1 But if I in 28
the Spirit of God do cast out devils, then is the kingdom of
God come vpon you. 1 Or hovv can a man enter into the 29
house of the strong, and rifhe his vessel, vnel e he first binde the
strong, and then he vvil rifhe his house. 1 He that is " not vvith
me, is agaynst me: and he that " gathereth not vvith me, scat-
tereth. 1 Therfore I say to you, euery sinne and blasphemie 31
shal be forgiven men, but " the blasphemie of the Spirit
shal not be forgiven. 1 And vyhosoeuer shal speake a 32
vword agaynst the Sonne of man, it shal be forgiven him: but he that shal speake against the Holy Ghost, it
shal not be forgiven him neither in this vworld, nor " in the
vworld to come. 1 Either " make the tree good, and his fruite 33
good: or make the tree euil, and his fruite euil. for of the fruite
the tree is knowé. 1 You vipers broodes, hovv can you speake 34
good things, whereas you are euil? for of the abundance of
the hart the mouth speaketh. 1 A good man out of a good 35
treasure bringeth forth good things: and an euil man out of
an euil treasure bringeth forth euil things. 1 But I say vnto 36
you, that euery " idle vword that men shal speake, they shal
render an account for it in the day of judgement. 1 For of thy 37
wordes thou shalt be justified, and of thy vwordes thou shalt
be condemned.

1 Then answered him certaine of the Scribes and Pha- 38
risees, saying, Maifter, vve vwould see a signe from thee.
1 who answered, and said to them,

The vvicked and aduouerous generation secketh a
signe: and a signe shal not be giuen ir, but the signe of Ionas
the Prophet. 1 For as * Ionas vvas in the vvholes belly three 40
dayes and three nightes: so shal the Sonne of man be in the
hart of the earth three dayes and three nightes. 1 The men 41
of Ninive shal rise in the judgemént vwith this generation, and
shal condemne it: because* they did penance at the preaching
of Ionas. And behold more then Ionas here. 1 The * Queene 42
of the South shal rise in the judgemént vwith this generation,
and shal condemne it: because she came from the endes of
the earth to heare the vvisedom of Salomé, and behold more
then
then Salomon here. † And * when an unclean spirit shall go out of a man, he wandereth through dry places, seeking rest, and findeth not. † Then he saith, I will return into my house whence I came out. And coming he findeth it vacant, swept with befores, andtrimmed. † Then goeth he, and taketh with him seven other spirits more wicked than he, and they enter in and dwell there: and * the last of that man be made worse than the first. So shall it be also to this wicked generation.

† As he was yet speaking to the multitudes, * behold his mother and his brethren stood without, seeking to speak to him. † And one said 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 whom my brethren? † And stretching forth his hand upon 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."  

**ANNOTATIONS**

Chap. xii.

24. In Deut. xix. 17. The like blasphemous agaynst the Holy Ghost is, to attribute the miracles done by Saints either dead or alive, to the Devil.

30. Not with me.] They that are indifferent to all religions, commonly and falsely called Neuters, joining them selves to neither part, let them marke these words well, and they shall see, that Christ accounted al them to be agaynst him and his Church, that are not plainly and flatly with him and it.

30. Gathereth not with me.] He speaketh not only of his owne person, but of all to whom he hath committed the government of his Church, and specially of the chiefie Patfours succeeding Peter in the government of the whole. As S. Hierom writing to Damafus Pope of Rome, applieth these words vnto him, saying of all Heretikes, He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrift.

31. The blasphemie of the Spirit.] He meaneth not that there is any sinne so great, Which God will 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 blasphemy of the Jewes against the euident Worke of the Holy Ghost, and likewife Merehabeticke, who willfully refult the knowe the truth and worke of the Holy Ghost in Gods Church) are hardly forgiven, and alwayes haue such men grace to repent. Otherwise among all the sinnes agaynst the Holy Ghost (which are commonly reckned sine) one only shall never be forgiven, that is, dying without repentance wilfully, called Final impenitence. Which finne he committed that dieth with contempt of the Sacrament of Penance, oblinquitly refusing absolution, by the Churches minifterie: as S. Augustine plainly declareth in these words. Whoever he be that believeth not many sinnes to be remitted in Gods Church, and therefore despiseth the bountifidnes of God so mightily a worke, if he in that obstinate minde continue all his lines end, he is guilty of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth sinnes.

32. Some of men.] The Jewes in their worde sinned against the sone of man, when they reprehended those things which he did as a man, to witte, calling him therefore, a glutton, a great drinker of wine, a friend of the Publicans, and taking offente because he kept company with sinners, brake the Sabbath, and such like: and this sinne might more easily be forgiven them, because they judged of him as they would have done of any other man: but they sinned and
and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident 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 posteritie vntil this day.

33. Nor in the World to come. [5. Augustine and other Holy Doctors gather hereupon, that some sinnes may be remitted in the next life, and consequentely prooue Purgatorio thereby. De Cinis. Dei li. 21 c. 11. D. Gregor, Dial. li. 6 c. 19.

56. Idle Word. If euery idle word we must make account before God in judgement, and yet shal not for euery such word be damned eueraftingly: then there must needs be some temporal punishment in the next life.

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

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as more vray for the reprobate leavet: he spake vnto the multitudes of his Church, three parts of foure do perif he through the fault of the hearers. 39. and yet, by the parable of good seeds and cockle (as also of the Hatfe) that his seruants shal not for all that, never vwhile the world laufeth, make any Schisme or Separation. 40. And by parables of the little mustard seed and leauen, that not vwithstanding the three parts perif hing, and overgrowing of cockles, yet that foure parts of the good seeds shall spreade ouer all the world. 41. And withall, what a treasure, and pearl is it. 42. After al vvhich, yet haue vour countrie vntil not honour him.

The same day Iesus going out of the house, went by the seashore. 1. And great multitude were gathered together vnto him, in so much that he vvent vp into a boate & sat: and al the multitude stoode in the shore, and he spake to them; many things in parables, saying,

Behold the tovuer vvent forth to sovv. 1. And vvhiles he sowe, some fell by the wyse side, and the soules of the aere did come and eate it. 1. Othersome also fell vpon rockie places, where they had not much earth: and they vll not vpp incontinent, because they had not deepenes of earth, 1. and after the sunne vvas vp, they parched: and because they had not roote, they vwithered. 1. And others fell among thornes: and the thornes grewe and choked them. 1. And others fell vpon good ground: and they yielded fruites, the one an hundred fold, the other threescore, and an other thirtie. 1. He that hath eares to heare, let him heare.

1. And his Disciples came and said to him, why speakest thou to them in parables? 1. Who answered and said vnto them, because to you it is giuen to know the mysteries of the kingdom of heauen: but to them it is not giuen. 1. For
he that hath, to him shall be given, and he that hath not, from him shall be taken away that also which he hath. Therefore in parables I speak to you; for seeing they see not, and hearing they hear not, neither do they understand; and the prophecy of Isaías is fulfilled in them, which faith, with hearing that you heare, and you shal not understand: and seeing that you see, and you shall not see. For the heart of this people is waxed gross, and with their ears they have not heare, and their eyes, that they have shut: lest at any time they may see with their eyes, and heare with their ears, and understand, with their heart, and be converted, and I may heale them.

But blessed are your eyes because they do see, and your ears because they do hear. For amen I say to you, that many Prophets and just men have desired to see the things that you see, and have not seen them: and to heare the things that you heare, and have not heard them. Heare you therefore the parable of the sower.

Every one that heareth the vworld of the kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side. And he that was sown upon rockey places: this is he that heareth the vworld, and incurreth with joy, yet hath not roote in himself, but is for a time: and when there falleth tribulation and persecution for the vworld, he is by and by scandalized. And he that was sown among thornes, this is he that heareth the vworld, and the carefulnes of this vworld and the deceitfulnes of riches choketh vp the vworld, and he becometh fruitles. But he that was sown upon good ground: this is he that heareth the vworld, and understandeth, and bringeth fruit,e, and yeldeth some an hundred-fold, and some an other three-score, and an other thirtie.

An other parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sowed good seede in his field. But when men were asleep, his enemy came and ouerfovd cockle among the wheet, and went his vway. And when the blade was shot vp, and had brought forth fruit,e, then appeared also the cockle. And the seruants of the goodman of the house comming told to him, Sir, didst thou not sow good seede in thy field? Whence then hath it cockle? And he saide to them, The enemy man hath done this. And the seruants said to him, Wilt thou goe and gather it vp? But he saide, No: "left perhaps..."
The Gospel vp6 the 6 Sunday after the Epiphane.

36 THE GOSPEL 

THE GOSPEL CHA. XIII.

The Gospel vp6 the 6 Sunday after the Epiphane.

The Gospel for Virgins & other holy Women.

Gathering vp the cockle, you may roote vp the vwhete also together vwith it. †Suffer both to grow vntil the har-30 uesft, and in the time of haruest I vvil say to the reapers, Ga-ther vp first the cockle, and binde it into bundels to burre, but the vwhete gather ye into my barne. †

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

† Al these things I ες vs spake in parables to the multitu-34 des, and vwithout parables he did not spake to them: † that it might be fulfilled vvhich vvas spoken by the Prophet saying, I wil open my mouth in parables, I wil vutter things hidden from the foundation of the vworld. †

† Then hauing dimisshed the multitudes, he came into36 the house, and his Disciples came vnto him, sayinge, Expound vs the parable of the cockle of the field. † Who made ansvver37 and saide to them, He that foweth the good seede, is the Sonne of man. † And the field , is the vworld. And the good seede:38 these are the children of the kingdom. And the cockle: are the children of the vvicked one. † And the enemie that sowed39 them, is †† the deuil. But the haruest, is the ende of the vworld. And the reapers, are the Angels. † Euen as cockle therefore is 40 gathered vp, and burnt vwith fire: so vhal it be in the ende of the vworld. † The Sonne of man vhal send his Angels, and 41 they vhal gather out of his kingdom al scandals, and them that vvorke iniquitie: † and vhal cast them into the furnace of 42 fire, There vhal be vweeping and gnashing of teeth. † Then 43 vhal the iust shine as the sunne, in the kingdom of their fa-ther. He that hath eares to heare, let him heare.

† The kingdom of heauen is like a treasure hidden in a 44 field. vvhich a man hauing found, did hide it, and for ioy there-45 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 pearle, he vvent his vvay , and sold al that he had , and bought
bought it.

47. *Againe the kingdom of heauen is like to a nette cast into the see, and gathering together of all kind of fishes.*

48. *Which, when it was filled, dravynge it forth, and lyttynge by the shore, they chose out the good into vessels, but the bad they did cast out.*

49. *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 furnace of fire.*

50. *Wherefore there shal be weeping and gnashing of teeth.*

51. *Hauing ye vnderstode al these things? They shewed it to hym, Yea.*

52. *He shaid vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is like to a man that is an house holder, vvhich bringeth forth out of his treasure new vvhings and old.*

53. *And it came to passe: vvhen Iesus had ended these parables, he passed from thence.*

54. *And* coming into his owne country, he taught them in their synagogues, so that they marueled, and said, How came this fellow by this wisdom, and vertues? *Is not this the carpenters sonne? Is not his mother called Marie, and his brethren, James and Ioseph,*

55. *and Simon and Iude: and his sisters, are not al vvith vs? Whence therefore hath he al these things? And they were scandalized in him.*

56. *But Iesus shaid to them, There is not a Prophet vvithout honour but in his owne country, and in his owne house.*

57. *And he vrought not many miracles there because of their incredulity.*

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**Annotations**

**Chap. xiii.**

1. *One an hundred.] This difference of fruites is the difference of merites in this life, and rewardes for them in the next, according to the diversitie of states, or other differences of states, as that the hundred fold agreeeth to virgins professed, three score fold to religious widowes, thirtie fold to the married; Aug. li. de S. Virginit. c. 6 & seq. Which truth the old Heretike Iounian denied (as ours doe at this day) affirming that there is no difference of merites or rewardes. Hier. li. 16. Io una. Ambros. ep. 82. Aug. loc. 82.*

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

12. *They haue skinne.] In saying that they shut their owne eyes, which S. Paul also repeateth. Afl. 28: he teacheth vs the true understaunding of al other places, where it might seeme by the bare words that God is the very author and worker of this induration, and blindness, and of other Iren. apud finnes: *Which was an old condemned blaspheemie, and is now the Heresie of Caluius: whereas Euseb. li. 15 our Saviour here teacheth vs, that they shut their owne eyes, and are the cause of their owne finne & damnation, God not doing, but permitting it, and sufferinge them to fall further because of Calu. li. 3 their former finnes, as S. Paul declareth of the prorebope Gentiles, Ro. 1.*

21. *Overfowled.] First by Christ and his Apostles was planteed the truth, and fallshod came afterward, and was overfowled by the enemy the Diuell, and not by Christ, who is not the author.*
T H E G O S P E L

Ch. XIII.

That time * Herod the Tetrach heard the fame of \( \text{I} \varepsilon \text{v} \varepsilon \text{s} \): † and laid to his servants, This is John the Baptist: he is risen from the dead, and therefore verities vvorke in him. † For Herod apprehended John and bound him, and put him into prison because of Herodias, his 'brothers' vwife. † For John said vno to him, It is not lawfue for thee to haue her. † And vwill 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 danced before them: and pleased Herod. † Whereupon he promised with an othe, to give her what soever she would ask of him. † But she being instructed before of her mother faith, Gave me here in a dish the head of John the Baptist. † And the king was broken sad: yet because of his † othe and for them that late with him at table, he commanded it to be given. † And he sent, and beheaded John in the prison. † And his head was brought in a dish: and

‡ A Wicked and rash othe, and more wickedly fulfilled: because an unlawful othe bindeth no ma.
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 hour is now past: dismiss the multitudes that going into the townes, they may bye them fishes and victuals. † But Iesus said to them, They have no need to goe: give them to eat.

† They answered him, We have not here, but five loaves and two fishes. † Who said to them, Bring them hither to me. † And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven he blessed and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes. † And they did al eate, and had their fill. And they took the leavings, twelve full baskettes of the fragments. † And the number of them that did eate were five thousand men, beside women and children.

† And forthwith Iesus commanded his Disciples to goe up into the boat, and to goe before him over the vwater, * til 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 boat in the midst of the sea was tossed with vvaues, for the vvince was contrary. † 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 ghost: and for feare they cried out. † And immediatly Iesus spake vnto them, saying, Haue confidence: it is I, feare ye not. † And Peter making ansver 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 vwater to come to Iesus. † But seeing the vvince rough, he was afraid: and when he began to be drowvned, he cried out saying, Lord, saue me. † And incontinent Iesus stretching forth his hand tooke hold of him, and saide vnto him, Thou of little faith, why didst thou doubt? † And when they
the Church, yet Chrifl sustaine them, and holdeth them vp, yea and by them, whatfoeuer they are, he vp-holdeth and preferveth his Church.

See before, chap. 9, 20.

\frac{2}{3} \text{ Because of Herodias.} It is to-ordinary in Princes to put them to death that freely tel them such faultes: Women, whom they fanifie, specially inciting them to such mifchief.

Buried. An example of duty toward the dead bodies of the faithful, wherein fee the difference of Catholike Chriflann Men and of al infidels, be they Pagans, Apoiftlares, or Heretikes. For Hiero. in Epifeph.

Sacrilige a gainft holy Re-likes.

Whereas the Chriflians had laid the body of this bleffed Prophetie and Martyr \text{ in Samaria with the Relikes of Elias and Abdi, as by vertue wherof wonderful miracles were wrought in that place: in the Apoftares time, when men might doe al mifchief freely againft Chriflian religion, the Pagans opened the tombe of S. John Baptifl, burnt his bones, scattered the ahes about the fields: but certaine religious Monikes coming thither a pilgrimage at the fame time, adventured their life and saue as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who eflaiming them to great a treasure for him and his, to keep for their private devotion, sent them to Athanaflus the B. of Alexandria, and he withal reuerence laid them in such a place (as it were by the Spirit of Prophetie) where afterward by occaHon of them was built a goodly chappel. Theod. li, 3 c. 6. Reff. li. 2 c. 23. 27. Mark here that the Heretikes of our time doe as those Pagans, to the bodies and Relikes of al bleffed Saints that they can destroy: and Catholikes contrariwise have the religious devotion of those old Chriflians, as appeareth by the honour done now to his head at Amiens in France.

Retired. Chrifl much esfaimed John, and withdrew him selfe aside, to give example of moderate mourning for the departed, and to fhew the honour of that execrable murder. as in the Primitive Church many good men feting the miserable fate of the world in the time of perfecution, and the finnes that abounded withal: took an occasion to forfake those tumults, and to give them felues to contemplation: and for that purpose retired into the deferts of Egypt and els where, to doe penance for their owne finnes and the finnes of the world, whereupon partly rose that infinite number of Monkes and Eremites, of whom the fathers and Ecclefialical histories make mention. Hiero. to. 3 in vit. Pauli Eremites. Sola, li. 1 c. 12, 13.

The Difiples to the multitudes. A figure of the ministerie of the Apoflles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to beftow and difpenfe al the foode of our foules in ministering of the vord and Sacraments, neither may lay men chalenge the same.

Walking. When not only Chrifl, but by his power Peter also walkeft vpon the waters, it is evident that he can dispose of his owne body aboue nature and contrary to the natural conditions thereof, as to goe through a doore. Io. 20, to be in the compaffe of a little bread. Epifhas. in Anchorato.

Walking. Peter (faith S. Bernard) walking vpon the Waters, as Chrifl did, declared him felf the only Vicar of Chrifl, which fhould be ruler not ouer one people, but ouer all. For many waters, are many peoples. Bernard. li. 2 de confid. e. 8. See the place, how he deduceth from Peter the like authoritie and judicidion to his successor the Bishop of Rome.
HEN came to him from Hierusalem Scribes and Pharisees, saying, Why doth thy Disciples transgresse the tradition of the Auncientes? For they wash not their hands When they eate bread. But he anfwer ing laded to them: Why do you also transgresse the commaundement of God for your tradition? For God lade, 1. Honour father and mother. and, He that shall curse father or mother, dying let him dye. 2. But you lay, Whosoeuer shall lay to father or mother, The gift whatsoeuer procedeth from me, shall profite the: and I shall not honour his father or his mother: and you have made frustrate the commaundement of God for your own tradition. 3. Hypocrites, vvei hath Esay Pro pheced of you, laying, This people honoureth me with their lippes: but their heart is farre from me. 4. And in vane do they vworship me, teaching doctrines and commaundements of men.

And having called together the multitudes vnto him, he said to them, Heare ye and vnderstand. Not that which entreteth into the mouth, defilet a man: but that which procedeth out of the mouth, that defilet a man. Then came his Disciples, and said to him, Doest thou know that the Pharisees, when they heard this vword, were scandalized? But he anfwer ing said: All planting which my heavenly father hath not planted, shall be rootted 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 anfwer ing said to him, Expound vs this parable. But he said, Are you also as yet vnwithout vnderstanding? Do you nor vnderstand, that al that entreteth into the mouth, goeth into the belly, and is cast forth into the priuy? But the things that procede out of the mouth, come forth from the hart, and those things defile a man. For from the hart come forth euil cogitations, murders, aduontries, fornica tions, thefs, false testimonies, blaspheemies. These are the things that defile the file
file a man. but to eate vvith vnvvashen hands, doeth not de-
file a man.  

† And I e s v s vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22
of Chanaan came forth out of those coastes, and crying out,
svyd to him, Haue mercie vpon me, O lord the Sonne of
Dauid:my daughter is sore vexed of a Deuil. †Who answered 23
her not a vvord. And his Disciples came and besought him
saying, Dimisle her: because she crieth out after vs: † And he 24
answering said: I vvas not sent but to the heepe that are
loft of the house of Israel. † But she came and adored him, 25
saying, Lord, help me. †Who answering, said: It is not good 26
to take the bread of the Children, and to cast it to the dog-
ges. † But she said, Yea lord: for the vvhelpes also eate of the 27
crumsse that fall from the table of their maisters. † Then 28
I e s v s answering said to her, O vvoman, :: great is thy
faith:be it done to thee as thou vvilt: and her daughter vvas
made hole from that houre. †

† And vvhen I e s v s vwas passd from thence, he came 29
beside the sea of Galilee: and ascending into the mountaine,
fate there. † And there came to him great multitudes, hauing 30
vvith them dumme persons, blinde, lame, feeble, and many
others: and they call them dovne at his feete, and he cured
them: † so that the multitudes marueled seeing the dumme 31
speake, the lame vvalke, the blinde see:and they magnified the
God of Israel. † And* I e s v s. called together his Disciples, 32
and said: I pitie the multitude: because three dayes novv they
continue vvith me, and haue not vvhat to eate: and dimisle
them saitng I vvil not, lest they fainte in the vvay. † And 33
the disciples say vnto him: vvhense then may vve gette so
many loaues in the desert as to stil so great a multitude? † And 34
I e s v s sayd to them, Hovv many loaues hauve you?but they
sayd,Seuen,& a few v little fishes. † And he commandd the
multitude to sit dovne vpon the ground. † And taking the 36
seuen loaues & the fishes, and geuing thankes, he brake, &
gave to his disciples, and :: the disciples gave to the people.
† And they did al eate, and had their fill. And that vvhich vwas 37
left of the fragments they tooke vp, seuen baf kets ful. † And 38
there vvere that did eate, four thousand men, beside children
& vvomen. † And hauing dimisled the multitude, he vvent 39
vp into a boate, and came into the coastes of Magedan.

ANNO-
ANNOTATIONS.

Chap. xv.

1. With their lips.] This is to be understood properly of such as have other God in their mouths, the word of our Lord, the Scriptures, the Gospel, but in their hearts and at their life be in deeds Godles. It may be applied also to such as say their prayers without attention or elevation of mind to God, witthe he understand the prayers or no, that faith them. For many a poor Chrifian man that understandeth not the words he speaketh, hath his heart nevver heauen, more fervor and devotion, more meditation to himself, moreprofit in spirit (as the Apostle speake thin) and lefle disfractions, then not only al Heretikes Which have no true feeling of such things, but then many learned Catholikes. And thercer it is not to be understood in praying in unknown tongues, as Heretikes sometimenes expound it, farre wide from the circumference of the place and Chrifte intention, speaking of the hypocrifical leue.

9. Commandements of men.] Such only are here called traditions, doctrines, or commandements of men, which be either repugnent to Gods lawes, as this of defrauding their parents under pretence of religion: or which at the left be frivolous, unprofitable, and impertinent to orice or true worhippe, as that other oft of so often washing hands and veffles without regard of inward. The difference putitie of harr and met. Let no man thercfore be abusd with the Prefettans perverfe application betwene the of this place against the holy lawes, canons, and preceptes of the Church and our spiritual Gouer- lwth tradifons, concerning faftes, festivities, and other rules of discipline and due order in life and in the tions here refered to of God. For such are not repugnent but confonant to Gods word and al picie, and our prehended, and Lord is true: honoured, worhipped, and served both by the making and alo by the obtaining of the Churches thcm. S. Paul gaued commandements both by his epifles and by word of mouth, even in such Apostolical tra- marters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obtaine the duties. fame. The Prefettans and Priests at Hierafalem made lawes, and the Chrifianes were bound to obey them. A The keeping of Sunday in feede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due obfervation thereof to be an acceptable worhippe of God? They prescribed the Fefles of Eater, and whifhontide and other Solemnities of Christ and his Saincts, Which the Prefettans them feules obtaine. They appointed the Lent and Imber faftes and other, as wel to chaffe the concupifcencie of man, as to ferve and plea the God thereby, as is plaite in the falling of * Anna, Tobie, Judith, Either, who ferved and pleaded God thereby. Thercfore neithe ther nor other such Apostolike Ordonances, nor any preceptes of the holy Church or of our lawful Paftors are implied in thefe Pharifical traditions here reprehended, nor to be comitted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Chrifians warrant and authoritie, and by fuch as he hath placed to rule his Church, be whom he faith, * He that heareth you, heareth me: that defiffeth you, defiffeth me. They are made by the Holy Ghost, joyning with our Paftors in the regiment of the faithful, they are made by our Mother the Church, which Whofoever obeith not, * we are warned to take him as an Heathen. But on the other side, al lawes, doctrines, feruice and inuiuctions of Heretikes, how fouter pretended to be confonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors have neither sending nor commifion from God.

11. Not that which entereth.] The Catholikes do not abftaine from certaine meates, for that they etome any meate vncheene either by creation or by Iudaical obfervation: but they abftaine for chaffiment of their conucupiscences. Aug. li, de mor. Ec. Cath. c. 11.

18. Defile a man.] It is faine onely which properly defileth man, and meates of them felle or of their owne nature do not defile: but fo farre as by accident they make a man to faine, as the disobedience of Gods commandement or of our Superioris who forbid some meates for certaine time and caufe, is a faine. As the apple which our first parents did eate of, though of it felf it was faine, did not defile them, yet being eaten against the precept, it did defile. So neither felle nor fuch of it felf doth defile, but the breach of the Churches precept defileth.

Chap. XVI.

The obstinate Pharifees and Sadducees, as though his forefaid miracles were not sufficient to prove him to be Chrif, require to see some one from heauen. 5 Whereupon foraking them, he Warneth his disciples to be ware of the leaue of their doctrime: 13 and Peter (the time now approching for him to goe into Iudie to his Pafion) for confenting him to be Chrif, he maketh the Rocke of his Church, givine fulnes of Ecclefiaftical power accordingly. 21 And after, he fo rebuke him for defhading his Croffe and Pafion, tints he also affirmeth the like suffering in every one to be necessary to salvation.

And
And there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a signe from heaven. But he answered & said to them, when it is evening, you say, It will be faire-weather, for the element is redde. And in the morning, This day there will be a tempest, for the element doth glove and lowre. The face therefore of the element you have to kil to discern: and the signes of times can you not? The * naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be given it, but the signe of Ionas the Prophet. And he left them and went away.

† And when his discipes were come over the water, they forgot to take bread. † Who said to them, Looke vvel and bevvare of the leaven of the Pharisees & Sadducees. But they thought within them selves saying, Because vvel tooke not bread. † And I ES VS knowing it, said, Why do you thinke within your selves O ye of little faith, for that you have not bread? † Do you not yet vnderstand, neither do you remember the five loaves among foure thousand men, and how many baskets you tooke vp? † Neither the seuen loaves, among foure thousand men, and how many maundes you tooke vp? † Why do you not vnderstand that I said not of bread to you, Bevvare of the leaven of the Pharisees & Sadducees? Then they understood that he said not they should bevvare of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

The Gospel vnp5
SS. Peter and Pauls day Jun.
19. And in Cathedra Petri Romae, Jan. 18. & Antiochia Febr. 22. And Petri ad vincula Aug. 1. And on the day of the creation and coronation of the Pope, and on the Animir. farie thereof.

† And I ES VS came into the quarters of Caefarea Philippi: and he asked his discipes, saying, Whom say men that the Sonne of man is? † But they said, Some Iohn the Baptist, others Some Elias, and others Hieremie, or one of the Prophets. † I ES VS faith to them, But whom do you say that I am? † Simon Peter answered, and said, Thou art Christ the Sonne of the living God. † And I ES VS answering, said to him, Blessed art thou Simon bar-Iona: because flesh & bloud hath not revealed it to thee, but my father which is in heaven. † And I say to thee, That thou art Peter: and upon this Rocke will I build my Church, and the gates of hell shall not prevade against it. † And I shall give it to thee the keys of the kingdom of heaven. And what soever thou shalt bind on earth, it shall be bound also in the heauen: and what soever thou shalt loose on earth, it shall be loosed also in the heauen.
no body that he was Iesus Christ.

21. From that time Iesus began to shew his disciples, that he must go to Hierusalem, & suffer many things of the Ancients & Scribes & chief Priests, and be killed, and the third day rise again. And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be vnto thee. 

22. Who turning said to Peter, Go after me: Satan, thou art a scandal vnto me: because thou savourest not the things that are of God, but the things that are of men.

23. Then Iesus said to his disciples, If any man will come after me, let him deny him self, and take up his cross, and follow me. For he that will save his life, shall lose it, and he that shall lose his life for me shall finde it.

24. For what shall it profite a man, if he gain the whole world, and losse his soule? Or what shall permutation shal a man giue for his soule?

25. For the Sonne of man shal come in the glorie of his father vith his Angels: and then shal he render to every man according to his vvorke.

26. Amen I say to you, * there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

ANNOTATIONS
CHAPEL XVI.

13. Whom say men.] Christ intending here to take order for the founding, regiment, and stabilitie 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 whom he thought to make the cheefe) the protestatio of that high and principal Article, That he was the sonne of the Lying God. Which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and all other points thereon depending.

14. But they said.] When Christ asked the peoples opinion of him, the Apostles al indifferently made anwser: but when he demanded what them felue thought of him, then loe Peter the mouth and head of the whole fellowship anwsered for al. Chrys. bo. 55 in Mat.

15. Blessed art thou.] Though some other (as Nathanael fo. 1. 49) seeme to haue before beleued and professed the same thing for which Peter is here counted blefled, yet it may be plainly gathered by this place, and so S. Hilarie and others thynke, that none before this did further vter 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 congruitie and Chriftes special appointment, that he vpon whom he intended to found his new Church, and whose faith he would make infallible, shoulde haue the praeeminence of this first profition of Chriftes natural divinitie, or, that he was by nature the very sonne of God, a thing so farre : aboue the capacitate of nature, reason, fleth and bloud, and so repugnant to Peters tenie & sight of Chriftes humanitie, fleth, and infirmities, that for the beleefe and publike profition thereof he is counted blefled, as Abraham was for his faith: and hath great promises for him selfe & his posteritie, as the said Patriarche had for him and his seed. According as S. Basils faith, Because he excelled in faith, he receiued the building of the Church committed to him.

16. Our Lord recompenseth Peter for his confession, giuing him a great reward, in that vpon him he builded his Church. Theophilus vpon this place.
Thou art Cephas, and upon this Cephas.

PETER.

18. And upon this rocke. Upon that which he said Peter was, will he build his Church: and therefore by most evident fequele he foundeth his Church upon Peter. And the Adverfaries wrangling against this, do against their owne confidence and knowledge: specially being they know and confesse that in Cephas wordes speaking in the Syriack tounge, there was no difference at all betwene Peter and Peter: yet that the Greek wordes also though differing in termination, yet signifie one thing, to wit, a rocke, or stone, as they felves also tranlate it. So that they who profeffe to follow the Hebrew or Syriack and the Greek, and trannie immediately out of them into Latin or English, ifhould if they had dealt sincerely, have thus turned Chriffe wordes, Thou art a rocke, and upon this rocke: or, Thou art Peter, and upon this Peter will I build my Church: For so Chriffe spake by their owne confiinement without any difference. Which doth expresscly stoppe them of all their vain equations, that Petrus the former word is referred to the Apostle: and Petra the latter word, either to Chriffe only, or to Peters faith only:neither the faid original tounge bearing it, nor the fquale of the wordes, upon this, fuffering any relation in the world but to that which was spoken of in the fame fentence next before: neither the wordes following which are directly adrecced to Peters perfon, nor Chriffe intention by any means admitting it, which was not to make him felf or to proumfe him felf to be the head or foundation of the Church. For his ffather gave him that dignity, and he rooke not that honour to him felf, nor feit him felf, nor rooke the keies of heaven of him felf, but al of his father. he had his confirmacion the very houre of his incarnation. And though S. Auguftine fometimes referr the Word (Petr) to Chriffe in this fentence (Which no doubt he did because the terminations in Latin are divers, and becaufe he examined not the nature of the original wordes which Chriffe spake, nor of the Greek, and therefore the Adverfaries which otherwife flee to the tounge, should not in this cafe allege him) yet he never deñieth but Peter alfo is the Rocke and head of the Church, faying that him felf expended it of Peter, in many places, and alledge alfo S. Ambrofe for the fame in his hymne which the Church fingeth, de verb.

17. Thou art Peter.] Chriffe in the firft of John v. 42 foretold and appoited that this man then named Simon, fhoold afterward be called Cephas, or Peter: that is to fay, a Rocke, not then vtering the caufe, but now expréxing the fame, videlicet (as S. Cyril writeth) For that upon him as upon a fome hee Chriffe his Church fhould be builded. Whereunto S. Hilarie agreeing fay, O happee foundation of the Church in the impoing of thy new name. &c. And yet Chriffe here doth not fo much call him by the name Peters or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphor, that he was designed for the foundation and ground worke of his house, which is the Church: and alfo that he should be of inuincible force, firmite, durablene, and flabilitie, to fuffinte all the windes, wautes, and stormes that might fall or beare against the fame. And the Adverfaries obferving againft this, that Chriffe only is the Rocke or foundation, wrangle against the very exprefle Scriptures and Chriffes owne wordes, gueing both the name and the thing to this Aposttle. And the multitude may beare that S. Baffus wordes, how the cafe (handeth. Though (faith he) Peter be a rocke, yet he not a rocke as Chriffe is. For Chriffe is the true unmoveable rocke of him felf, Peter is unmoveable ponit, by Chriffe the rocke. For Iefu doth communicate and impart his dignities, not withdraving him felf of them, but holding them to him felf, befides them to others. Hoe thee light, and yet, Thou art the light: he u the Prieff, and yet he 3 maketh Prieffes theu the rocke, and he made a rocke.

18. And upon this rocke.] Upon that which he faid Peter was, will he build his Church: and therefore by most evident fequele he foundeth his Church upon Peter. And the Adverfaries wrangling againft this, do against their owne confidence and knowledge: specially being they know and confesse that in Cephas wordes speaking in the Syriack tounge, there was no difference at all betwene Peter and Peter: yet that the Greek wordes also though differing in termination, yet signifie one thing, to wit, a rocke, or stone, as they felves also tranimate it. So that they who profeffe to follow the Hebrew or Syriack and the Greek, and tranimate immediately out of them into Latin or English, ifhould if they had dealt sincerely, have thus turned Chriffe wordes, Thou art a rocke, and upon this rocke: or, Thou art Peter, and upon this Peter will I build my Church: For so Chriffe spake by their owne confiinement without any difference. Which doth expressly stoppe them of all their vain equations, that Petrus the former word is referred to the Apostle: and Petra the latter word, either to Chriffe only, or to Peters faith only:neither the faid original tounge bearing it, nor the fequale of the wordes, upon this, fuffering any relation in the world but to that which was spoken of in the fame fentence next before: neither the wordes following which are directly adrecced to Peters perfon, nor Chriffe intention by any means admitting it, which was not to make him felf or to proumfe him felf to be the head or foundation of the Church. For his ffather gave him that dignity, and he rooke not that honour to him felf, nor feit him felf, nor rooke the keies of heaven of him felf, but al of his father. he had his confirmacion the very houre of his incarnation. And though S. Auguftine fometimes referr the Word (Petr) to Chriffe in this fentence (Which no doubt he did because the terminations in Latin are divers, and becaufe he examined not the nature of the original wordes which Chriffe spake, nor of the Greek, and therefore the Adverfaries which otherwife flee to the tounge, should not in this cafe allege him) yet he never deñieth but Peter alfo is the Rocke and head of the Church, faying that him felf expended it of Peter, in many places, and alledge alfo S. Ambrofe for the fame in his hymne which the Church singeth, de verb. And fo do we allege the holy Counfel of Chaldonon, Act. i. pag. 112. Tertullian, de præscript. Do. Sec. 10. Origeni, Ho. 5 in Exe. S. Cyriac, De unit. Ec. S. Hilarie, Can. 16 in Mat. S. Ambrofe, Ser. a. 18, li. 6 for. 49. Ser. c. 9. Lucis S. Hierom, L. i. in Ioum, Ep. c. 10 Hier. S. Epiphanius, in Anchor. S. Chrys. 11. 12. 14. 16. Sotom, Ho. 53 in Matt. S. Cyril, Li. 3 c. 12. com. in 10. S. Leo, Epip 8. S. Gregoric. Li. 4 ep. 31 ind. 19 de Sanu. 19 and others: every one of them faying expressly that the Church was founded and builded vnpon. Al Sweeter. For though fometimes they fay the Church to be builded on Peters faith, yet they meane not in job (as our Adverfaries do vaineledly take them) that it fhould be builded vnpon faith either feparated f. 10. from the man, or in any other man: but vnpon faith as in him who here confesfe that faith. Theodor. Li. 1. har. Fabul. ed. 17. 18. Rocke.] The Adverfaries hearing also the Fathers fometimes fay, that Peter had these pro-"
11. Build my Church.] The Church or house of Christ was only promised here to be built upon him (which was fulfilled, 10. 21. 11.) the foundation stone and other pillars or matter being yet in preparing, and Christ him self being not only the supereminent foundation but also the founder of the same: which is an other more excellent 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 distingushed from the Synagogue till Whitsunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

12. Gates of hel. ] Because the Church is resemled to a house or a citie, the aduenerarie powers also be likened to a contrarie house or towne, the gates whereof, that is to say, the fortitude or impugnations I have never prevaile against the city of Christ. And so by this promis we are assured that no heresies nor other wicked attempts can prevaile against the Church built vpon Peter, which the Fathers call Peters see and the Romane Church. Count (faith S. Augustine) the Priests from the very See of Peter, and in that order of fathers consider who to whom hath succeed, that same is the rocke of which the proud gates of Hel do not overcome. And in another place, that is, which hath obtained the toppe of authority, hereafter in vaine barking round about it.

19. To thee. ] In saying, to thee will I give, it is plain that as he gave the keys to him, so he built the Church vpon him. So faith S. Cyrilian, To Peter first of all, vpon whom our Lord built the Church, and from whom he instituted and shewed the beginning of ecclesi, did he give this power, that Greg. Eij, should be loosed in the heauens, which he had loosed in earth. Whereby appeareth the vaine caual of our Aduersaries, which say the Church was built vpon Peter's Confession only, common to him and the rest, and not vpon his perfection, more then vpon the rest.

19. The keys.] That is, The authtority or Chaire of doctrine, knowledge, judgement and discretion betwene true and false doctrine: the height of government, the power of making lawes, of calling Counsels, of the principal voice in them, of confirming them, of making Canons and boleform decrees, of abrogating the contrarie, of ordaining Bishops and Pastors or depoasing and suspending them, finally the power to dispence the goods of the Church both spiritual and temporal. Which signification of preeminent power and authtority by the word keys the Scripture expresseth in many places: namely speaking of Christ, I haue the keys of death and hel, that is, the rule. And againe, I will give the keye of the house of David vpon his shoulder. Moreover it signifieth that men can no more come into heauen but by him, the keys signifying also authtority to open and shut, as it is said Apoc. 3. of Christ, Who hath the keye of Dauid, he is kingly and no man openeth. But which wordes we gather that Peters authtority is maruellous, to whom the keys, that is, the power to open and shut heauens, is giuen. And therefore by the name of keys is giuen that supereminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, plentitudo potestatis, fulnes of power. Bernard. lib. 3. de considerat. c. 8.

20. Whosoever thou shalt bind.] Al kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporall to fare as it tendeth to the execution of the spiritual charge, is comprised under the word, bind. Of which for be Excommunations, Anathematizes, Sufferences, degradations, and other censures and penalties 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 cheefe pastors thereof.

21. Looseth.] To loose, is as the caufe and the offenders case requirith, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon al, whether all or part of the penances enjoyned, or what debes so euer man oweth to God or the Church for the satisfaction of his finnes forgone, which kind of repealing or loosing is called Indulgence: finally this whatsoever, except that nothing is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And to the validity of Peter: sentence in binding or loosing whatsoever, shal by Christes promis be ratified in heauen. Leo Ser. de Transfig. & Ser. 2. in annier et. assumpt. ad Pontif. Hilar. cas. 16. in Matth. Epiph. in Anchorato prope initium. If now any temporal power can shew their warrant out of scripture for such ouerain power, as is here giuen to Peter and consequently to his successors, by these wordes, whatsoever thou shalt bind, and by the very keys, whereby greatest ouerain tie is signified in Gods Church as in his familie and house hold, and therefore principally attributed and giuen to Christ whom in the scripture is saide to haue the keye of Dauid, but here communicated also into Peter, as the name of Rocke: if I say any temporal potestate can shew authority for the like ouerain tie, let them chalenge hardly to be head not only of one particular, but of the whole vniuerse Church.

22. Workes.] He faith nor, to geue euery man according to his mercie (or their faith) but according to their workes. August. de verbo. Apoll. Ser. 15. And againe, How shoulde our Saviour reward euery one according to their workes, if there were no free will? August. lib. 2. cap. 4. 5. 6. de Free Will. fab. cum Facie. Matth.

CHAP.
ND after six days Iesus taketh vnto him Peter and James and Iohn his brother, and bringeth them into a high mountaine apart: † And he was transfigured before them. And his face did shine as the sunne: & his garments became white as snow. † And behold there appeared to them Moses and Elias talking vvvth him. † And Peter answereth, saying, Lord it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias. † And as he was yet speaking, behold a bright cloud overshadowed them. And loe a voice out of the cloud, saying, This is my wellbeloved Sonne, in vvhom I am well pleased: heare ye him. † And the disciples hearing it, fell vp upon their face, and were sore afraid. † And Iesus came and touched them: and he said to them, Arise, and feare not. † And they lifting vp their eyes, saw no body, but only Iesus. † And as they descended from the mount, Iesus commanded them, saying, Tell the vision to none body, til the Sonne of man be risen from the dead. †

† And his Disciples asked him, saying, What say the Scribes then, that * Elias must come fiwst? † But he answrering, saied to them, * Elias in deede shal come, and restore all things. † And I say to you, that Elias is already come, and they did not know him, but vvrought on him vvhatis ocurer vvhould. So also the Sonne of man shal suffer of them. † Then the Disciples understood, that of Iohn the Baptist he had spoken to them.

† And vvhen he was come vnto the multitude, there came to him a man falling downe vppon his knees before him, † saying, Lord have mercy vpon my sonne, for he is Iohn, lunatike, and fore vexed: for he falleth often into the fire, and often into the water. † And I offered him to thy Disciples: and they could not cure him. † Iesus ansvered and said, O faithles and peruerse generation, how long shal I be vvth you
you? How long shall I suffer you? bring him hither to me. 
18 And Jesus rebuked him; and the devil departed out of him, 
19 and the leprous was cured from that hour. † Then came the 
Disciples to Jesus secretly; and said, "Why could not I 
cast him out? † Jesus said to them, because of your incre-
dulity. for, amen I say to you, if you have faith as a mustard 
seed, you shall say to this mountain, Remove from hence 
this thither; and it shall remove; and nothing shall be impossible to 
you. † But this is not cast out but by prayer and fasting. 
† And when they conversed in 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 struck with a great exceeding. 
24 † And when they were come to Capharnaum, there 
came they that received the didrachms, unto Peter, and said 
to him, Your master doth he not pay the didrachms? † 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 of whom receives they tribute or cense? 
of their children, or of strangers? † And he said, Of strangers. 
27 Jesus said to him, Then the children are free. † But that 
vve may not scandalize them, goeth thy vvaeis to the sea, and 
cast a hook; and that first which I shall have come up, take: 
and when thou hast opened his mouth, thou shalt find a 

2. Transfigured.] Mark in this Transfiguration many marvellous 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 glorie 
of his body and his Saints in heaven. By which marvellous transfiguring of his body, you may the 
least marvel that he can exhibit his body under the form of bread and wine or otherwise 
as he lift.

1. Appeared Moses.] By this that Moses personally appeared and was present with Christ, it 
is plain that the Saints departed may in person be present at the affairs of the living. Aug8. de 
aura pro mort. c. 13, 16. For even as Angels els where, so here the Saints also serve 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.

9. Mount.] This mount (commonly esteemed and named of the ancient fathers Thabor) 
2 Pet. 1, 18. 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 els where to others, he calleth the place of such Appar-
titions, holy ground. Wherby it is evident that such Apparitions, places are sanctified; and there-
upon groweth a religion and devotion in the faithful toward such places, and namely to this 
Mount Thabor (called in S. Hierom Itabirium Ep. 17.) there was great Pilgrimage in the Primitiue 
Church, as unto all those places which our Saviour had sanctified with his presence and miracles.

AnnotatioNS 
ChaP. XvII.

3. These drachmes were pieces of money which they paid for tribute.

2. This stater was a double drachme, and therefore was payed for two.

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The holy land, and thence to the whole land of promis, for that caule called the holy land. See S. Hiero. in Epitap. Paul, &c. ep. 17, &c 18 ad Marcellam.

11. Elias (shall come.) He distinguishes here plainly betwene Elias in person, who is yet to come before the judgement: and betwene Elias in name, to wit, John the Baptist, who is come already in the spirit and virtue of Elias. So that it is not John Baptist only nor principally of whom Mala-chic propheceth (as our Auctores say) but Elias also him self in person.

19. Why could not we? No manuel if the Exorcists of the Catholike Church which have power to cast out duels, yet doe it not alwaies when they wil, and many times with much a do: Wheras the Apollis hauing receiued this power before ouer uncleane spirites, yet here cannot cast the out. Matt. 10. 
But as for heretics, they can never do it, nor any other true miracle, to confirme their false faith.

20. Faith as myfird ffeed. This is the Catholike faith, by which only al miracles are wrought: yet not of every one that hath the Catholike faith, but of such as haue a great and forcefull faith and withal the gift of miracles. These are able as here weee fee by Christs Warrants not only to doe other wonderful miracles here signified by this one, but also this very fame, that is, to move mountains in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocslarienlis, that he moved a mountaine to make roome for the foundation of a Church, called therefor and for other his wonderful miracles, Thaumaturgus. And yet faithlefe Heretikes laugh at all such things and beleue them not.

21. Prayer and Fafting. The force of faffing and praying: whereby also we may fee that the holy Church in Exorcismes doeth according to the Scriptures, when Thoee heeb before the name of I es v, many prayers and much faffing to drive out Duells, because these also are here required beside faith.

22. The Children free. Though Christ to avoid scandal, paid tribute, yet in deede he fwhew that both him self ought to bee free from fuch payments (as being the kings fonne, aswef by his eternal birth of God the father, as temporal of Dauid) and also his Apollis, as being of his familie, and in them their Succesors the whole Clergie, who are called in Scripture the lotre and portion of our Lord. Which exemption and privilige being grounded upon the very law of nature it self, and therefore practized even among the Heathen (Gen. 42. 27.) good Christian Princes have confirmed and ratified by their lawes in the honour of Christ, whose minifters they are, and as it were the kings fones. As S. Hierom declareth plaine ly in these Worde, We for his honour pay not tribute, and as the Kings fones, are free from fuch payments. Hiero, vpon this place.

27. Me and her.] A great mysterie in that he payed not only for him self, but for Peter bearing the Perfoun of the Churche, and in whom as the childe, the rest were conteyned. Aug. q. ex no. Tiff. q. 75. 10. +

THE GOSPEL

CHA. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: foretelling both the author who fhouer he be, and also his foower, of their convergence. 10. and showeing on the contrary fide, howo preciour Christian fones are to their Angels, to the Sonne of man, and to his Father. Is charging us therefore to forfque our brethren, when they have influfed cause againft them, be it never fo often, and to labour their salvation by al means possible.

That houre the Disciples came to I es v, 1 saying. "Who, thinkeft thou, is the greater in the kingdom of heaven? And I es v, 2 calling vnto him a little childe, fet him in the midst of them, and said, Amen I say to you, vntles you be converted, and become as little children, ye shall not enter into the kingdom of heaven. 3 Whosceuer therefore 

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

become as little children, you shall not enter into the kingdom of heaven. 4 Thosceuer therefore shall humble him self as this 4 little childe, he is the greater in the kingdom of heaven. 5 And he that shall receive one such little childe in my name, recei-

Mr. 9, 42.
Luc. 17, 6

veth me. 6 And he that shall scandalize one of these little ones

4. Humilitie, innocencie, simplicitie, commend to vs in the faire and person of a childe.
ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drowned in the depth of the sea.

7. Vvo be to the world for scandals. for it is necessary that scandals do come: but notwithstanding vvo to that man by whom the scandal commeth. And if thy " hand, or thy foote scandalize thee: cut it off, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then having tvvo hands or tvvo feete to be cast into euetlasting fire. And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee having one eye to enter into life, rather then having tvvo eyes to be cast into the hell of fire. See that you despise not one of these little ones: for I say to you that "their Angels, in heaven alwayes do see the face of my father vwhich is in heaven. For the Sonne of man is come to saue that vwhich was perished. Hovv thinke you? If a man have an hundred sheepe, and one of them shall goe astray: doth he not leave ninetie nine in the mountaines, and goeth to seeke that which is straied? And if it chance that he finde it: amen I say to you, that he rejoyceth more for that, then for the ninetie nine that vvent not astray. Euen so it is not the vvil of your father, vwhich is in heaven, that one perish of these little ones.

8. But if thy brother shall offend against thee, goe, and rebuke him between thee and him alone. If he shall heare thee, thou shalt gaine thy brother. And if he will not heare thee, ioyne vvith thee besides, one or tvvo: that in the mouth of tvvo or three vvitneses every vvord may stand. And if he vvill not heare them, tel the Church. If be vvill not heare the Church, let him be to thee as "the heathen and the Publican. Amen I say to you, whatsoever you shal bind upon earth, shal be bound also in heaven: and whatsoever you shal loose upon earth, shal be loosed also in heaven. Againe I say to you, that if tvvo of you shal consent upon earth, concerning vvery thing whatsoever they shal ask, it shal be done to them of my father vwhich is in heaven. For where there be tvvo or three gathered in my name, there am I in the middes of them.

9. Then came Peter vnto him and said, Lord, how often shal my brother offend against me, and I forgive him? vntil Gij seuen
feventimes: I say not to thee \textsuperscript{22} until seuen. \textsuperscript{22} times: but vntil seuentie times seuen times. \textsuperscript{1} \textsuperscript{†} Therefore is \textsuperscript{23} the kingdom of heauen likened to a man being a king, that \textsuperscript{24} would make an account vvth his seruants. \textsuperscript{†} And \textsuperscript{25} when he began to make the account, there vvvas one presented vnto \textsuperscript{26} him that owved him ten thousand talents. \textsuperscript{†} And having not \textsuperscript{27} vvenile to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to \textsuperscript{28} be repayed. \textsuperscript{†} But that seruant falling downe, besought him, \textsuperscript{29} saying, Haue patience toward me, and I vvill repay thee all. \textsuperscript{†} And the lord of that seruant mowed vwith pitie, dimissed 27 \textsuperscript{him}, and the dette he forgaue him. \textsuperscript{†} And \textsuperscript{30} when that seruant vvvas gone forth, he found one of his fellow-seruants that did \textsuperscript{31} owve him an hundred pence: and laying hands vpon him \textsuperscript{32} thratled him, saying, Repay that thou owvest. \textsuperscript{†} And his fellow \textsuperscript{33} seruant falling downe, besought him, saying, Haue patience \textsuperscript{34} toward me, and I vvill repay the all. \textsuperscript{†} And he vvould not: but \textsuperscript{35} vventure his vvay, and cast him into prison, til he repayed the \textsuperscript{36} dette. \textsuperscript{†} And his fellow-seruants seeing vvhat vvvas done, vvere vvery forie, and they came, and told their lord al that vvvas \textsuperscript{done.†} Then his lord called him: and he said vnto him, Thou \textsuperscript{39} vngratious seruant, I forgaue thee al the dette because thou \textsuperscript{40} besoughte me: oughteest not thou therefore also to haue \textsuperscript{41} mericie vpon thy fellow-seruant, even as I had mercie vpon thee? \textsuperscript{†} And his lord being angrie deliuered him to the tormenters, vntil he repayed al the dette. \textsuperscript{†} So also shal my hea- \textsuperscript{44} uenly father doe to you, if you forgiue not euer one his bro- \textsuperscript{45} ther from your hattes. \textsuperscript{†}

A N N O T A T I O N S

\textsuperscript{1} [Who is the greater.] The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the comming of the Holy Ghost, was (as cernaine holy Doctours write) vpon emulation toward Peter, whom only they law preferred before the rest in the payment of the tribute, by their words of our Saviour, Give it them for me and thee. Chrys. ho. 55, Hier. in Mat. Vpon this place.

\textsuperscript{7} [Scandals.] The simple be most annoyed by taking scandal of their preachers, Priests, and elders in life: and great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunderous life the people be scadalized.

\textsuperscript{10} [Their Angels.] A great dignitie and a marvelous benefite that euer one hath from his

Natiuitie
According to S. Matthew.

Chapter XIX.

He answered the tempest Phariasees, that the case of a man with his wife shall be (as in the first institution it was) utterly indissoluble, though for one cause he may be divorced. And therefore upon that Disputes he highly commendeth Single life for heaven. He will have children come unto him. He beareth what is to be done into life everlasting: What also, for a rich man to be perfect? As also what passing reward they shall have which follow to his counsel of perfection. Ye though it be but in some one piece.

1. And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to divorce his wife, for every cause? Who answerving, said to them, Have ye not read, that which did make from the beginning, made them male and female? And he said, For this cause, man shall leave father and mother, and be united to his wife: and they two shall be one flesh. Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate. They say to him, Why then did Moses command to give a bit of divorce, and to divorce her? He saith to them, Because Moses for the hardnes of your hart permitted you to divorce your wives.

The fourth part of this Gospel.

but from the beginning it was not so.† And I say to you, that * who seduce shall dimis his wife, "but for fornication, and shall marry an other, doth commit adultery: and he that shall marry her that is dimis, committeth adultery. † His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. † Who said to them," Not all ‡ take this word, but they to whom it is given. † For there are eunuchs which were borne so from their mothers vom- be: and there are eunuchs which were made by men: and there are eunuchs, which have" gelded them selves for the kingdom of heaven."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 Iesus said to them, Suffer the little children, and stay them not from coming to me: for the kingdom of heaven is for such. † And when he had imposéd † hands upon them, he departed from thence.

† And * behold one came and said to him, Good Master, what good shall I do that I may have life everlasting? † Who said to him, What askest thou me of good? One is good, God. But ♡ if thou wilt enter into life, keep the commandments. † He faith to them, Which? And Iesus said, Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, † Honour thy father and thy mother, † Thou shalt love thy neighbour as thy self. † The yong man faith to him, All these haue I kept from my youth: what is yet wanting vnsto me? † Iesus said to him,"If thou wilt be perfect, goe, sel the things that thou haist, & give to the poore, and thou shalt have treasure in heaven: and come," folov me. † And when the yong man had heard this word, he went away sad: for he had many possessions. † And Iesus said to his 23 disciples, † Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. † And againe I say to you, it is easier for a camel to passe through the eye of a needle, then for a rich man to enter into the kingdom of heaven. † And when they had heard this, the disciples marueled very much, saying, Who then can be saved? † And Iesus behol- ding, said to them, With men this is impossible: but with God " all things are possible. † Then Peter answering, said to 27 him, Behold vve haue " left al things, & haue folovved thee: what therefore shall vve haue? † And Iesus said to them, Amen
ACCORDING TO S. MATTHEW.

Amen I say to you, that you which have followed me, in the regeneration, when the Sonne of man shall sitte in the seate of his maiestie, you also shall sitte upon th' thronable seates, judging the vvvalue tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or vvife, or children, or landes for my names sake: shall receive an hundred fold, and shall possesse life euerlasting.

† And *many shall be first, that are last; and last, that are first.

ANNOTATIONS

CHAPEL. xix.

6. Not man separate.] This ineparable between man and wife is that which we call a marriage. Made by God's own authority, not by the law, but by the nature of things.

9. But for fornication.] For adultery one may be judged of another, Matt. 5. But neither party can marry again.

11. Not at take.] Whosoever hath not this gift given them, it is either for that they will not have it, or for that they fulfill not that which they will: and they that have this gift or attayne to this word, have it of God and their owne free will.

12. Giveth them faith.] They giveth them faith for the kingdom of heaven which vow chaotic.

14. He that han.] It is not said of the Precepts, keepeth them who can, for they be necessary.

13. Impose.] They knew the value of Christ's blessing, and therefore brought their children to be baptized, and to be taught the truth of the Gospel. And of Religious men's blessing, see Ruffin. ii. c. 8. blessing.

29. And in a vovtile.] Made by God's own authority, not by the law, but by the nature of things.

† Hereof is gathered that the Apostles among other things left their wives also to follow Christ.

Marriage after diuorce vvallawful. Vow of chastitie.

Vow of povertie in respect of reward.

Counself not Precepts.

The Religious state of perfection.

Bishops and to him: as good Christian people have at all times brought their children to be baptized, and to be taught the truth of the Gospel. And of Religious men's blessing, see Ruffin. ii. c. 8. blessing.

Cloake, and unire among the brethren, and be in unity, and be in peace, and be in concord, and be in the power of God, and be in the power of the Son of God, and be in the power of the Holy Ghost, and be in the power of the apostles, and be in the power of the fathers, and be in the power of the primitive church, and be in the power of the primitive church.

‡ Left al.] This perfection of leaving all things the Apostles vowed, August. 17, to the Dei. 20.

‡ What shall we have:] They leave all things in respect of reward, and Christ doeth well allow it in them by his answer.

‡ You also shall live:] Note that not only Christ, Who is the principal and proper judge of the living and the dead, but with him the Apostles and all perfect Saints shall judge: and yet that doeth nothing derogate to his prerogative, by whom and vnder whom they hold this and all other dignities in this life and the next.
THE GOSPEL  
CHAP. XX.

To shew how through God's grace the Jews shall be overthrown of the Gentiles, although they begin after, he bringeth a parable of men working seven and later in the vineyard, but the later rewarded in the end even as the first. 
15 He saith more to his disciples touching his passion: 19 Bidding the ambitious two suitors to think rather of suffering with him: 20 And teaching us (in the rest of his Disciples) not to be envied of our Ecclesiastical Superiors, considering they are (as he was him self) to toil for our Salvation. 29 Then going out of Jerusalem, he giveth sight unto two blind.

HE kingdom of heaven is like to a 1 man that is an houholder which vvet forth early " in the morning to hire vworkem into his vineyard. 
† And 2 having made couenant vvith the Workemen for a penie a day, he sent them into his vineyard. 
† And going forth 3 about the third houre, he fayv other standing in the marker place idle, † and he said to them, Goe 4 you also into the vineyard: and that vvhill shalt be last, I vvil gie you. † And they vwent their vway. And againe he vwent forth about the sixt & the ninth houre: and did like-vvise. † But about the eleuenth houre he vwent forth and 6 found other standing, & he said to them, What stand you here at the day idle? † They say to him, Because no man hath 7 hired vs. He saith to them, Goe you also into the vineyard.

† And vvhen euening vvas come, the lord of the vineyard 8 faith to his bailife, Call the vworkemen, and pay them their hire, beginning from the last euem to the first. † Therefore 9 vwhen they vwere come that came about the eleuenth houre, they received euery one " a penie. † But vvhen the first also 10 came, they thought that they should receive more: and they also received euery one a penie. † And receiving it they 11 murmured against the good man of the house, † saying, These last 12 have continued one houre: and thou hast made them equal to vs that have borne the burden of the day and the heats. † But he answering said to one of them, Frende, I doe the no 13 vviol: didst thou not couenant vvith me for a penie? † Take that is thine, and goe: I vvil also give to this last euem 14 as to thee also. † Or, is it not lawful for me to do that I vvil? 15 is thine eye naught, because I am good? † So hal the last, be 16 first: and the first, last. For many be called, but " few elect. 

† * And I es s y s going vp to Hierusalem, took the vvalue 17 disciples secretly, and said to them, † Behold vwe goe vp to 18 Hierus-
Hierusalem, and the Sonne of man shal be deliuered to the
cheefe priests and to the Scribes, and they shal condemne
him to death, t and shal deliuer him to the Gentiles to be
mocked, & scourged, & 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 vvil thou? She faith to him,
Say that these my tvvo sonnes may sitte,one at thy right had,
and one at thy left hand in thy kingdom. † And I es vs
anfwering, said, You knovv not vwhat 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 decee you shal
drinke of: but to sitte at my right hand and left, is not mine to
gie to you: but to vwhom it is prepared of my father. †
† And the ten hearing it, were displeased at the tvvo bre-
thren. † And I es vs called them vnto him, and said, * You
knowv that the princes of the gentiles v: ouerrule them: and
they that are the greater, exercise powuer against them. † It
shal not be so among you. but vwhofoeuer vvil be the grea-
ter among you, let him be your minister: † and he that vvil
be first among you, shal be your servant. † Even as the"Sonne
of man is not come to be miniftrd vnto, but to minister, and
to give his life a redemption for many. †
† And* vwhen they vvent out from Iericho, a great multi-
tude folovvvd him. † And behold tvvo blinde men fiting by
the vway side, heard that I es vs passed by, and they cried
out saying, Lord, haue mercie vpon vs, sonne of Davuid. † And
the multitude rebuked them that they sould hold their
peace. But they cried out the more, saying, Lord, haue mercie
vpon vs, sonne of Davuid. † And I es vs folood, and called
them, and said, Vwhat vvil ye that I doe to you? † They say
to him, Lord, that our eies may be opened. † And I es vs
having compassion on them, touched their eies. And imme-
diately they fayv, and folovvvd him.

**Annotations**

CHA. XX. ACCORDING TO S. MATTHEW. 57

The Gospel vpon S. James day Iul. 25, And S. John ante
portam Latinam May 6.

Hierusalem, and the Sonne of man shal be deliuered to the
cheefe priests and to the Scribes, and they shal condemne
him to death, t and shal deliuer him to the Gentiles to be
mocked, & scourged, & 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 vvil thou? She faith to him,
Say that these my tvvo sonnes may sitte, one at thy right had,
and one at thy left hand in thy kingdom. † And I es vs
anfwering, said, You knovv not vwhat 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 decee you shal
drinke of: but to sitte at my right hand and left, is not mine to
gie to you: but to vwhom it is prepared of my father. †
† And the ten hearing it, were displeased at the tvvo bre-
thren. † And I es vs called them vnto him, and said, * You
knowv that the princes of the gentiles v: ouerrule them: and
they that are the greater, exercise powuer against them. † It
shal not be so among you. but vwhofoeuer vvil be the grea-
ter among you, let him be your minister: † and he that vvil
be first among you, shal be your servant. † Even as the"Sonne
of man is not come to be miniftrd vnto, but to minister, and
to give his life a redemption for many. †
† And* vwhen they vvent out from Iericho, a great multi-
tude folovvvd him. † And behold tvwo blinde men fiting by
the vway side, heard that I es vs passed by, and they cried
out saying, Lord, haue mercie vpon vs, sonne of Davuid. † And
the multitude rebuked them that they sould hold their
peace. But they cried out the more, saying, Lord, haue mercie
vpon vs, sonne of Davuid. † And I es vs folood, and called
them, and said, Vwhat vvil ye that I doe to you? † They say
to him, Lord, that our eies may be opened. † And I es vs
having compassion on them, touched their eies. And imme-
diately they fayv, and folovvvd him.

**Annotations**

CHA. XX. ACCORDING TO S. MATTHEW. 57

† In the morning.] God called one in the morning, that is, in the beginning of the world,
as Abel, Enoch, Noe, and other the iuft and faithful of the first age: at the third hour, Abraham,
Isaac, and Jacob, and the rest of their age: at the 6. hour of the day, Moses, Aaron, and the rest:
at the 9. hour, the Prophets: at the eleuenth, that is, at the later end of the World, the Christian
Nations
Holy Week.

The fifth part of the Holy holy of his Passio in Hierosolym. The Gospel on Palme Sunday before the benediction of the Palms. 

When they drew nigh to Hierusalem, and were come to Beth-phage into Mount-oliet, then they sent two disciples, saying to them, Go ye into the town that is against you, and immediately ye shall finde an ass tied and a colt with her: loose them & 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 leae them goe. And this was done that it might be fulfilled which was spoken by the Prophet, saying, Say ye to the daughter of Zion, Behold thy king cometh to thee, meek, & sitting vpon an ass and a colt the foal of her that is vnto the yoke. And the disciples going, did as the Prophet said. And they brought the ass and the colt: and laide their garments vpon them, and made him to sit thereon. And a very great multitude spred their garments in the way: and others did cut boughes from the trees, and straved them in the way: and the multitude...
tudes that wents before and that solovved, cried, saying,

"Hosanna to the sonne of David: blessed is he that commeth in the name of our Lord." Hosanna in the highest.

10 And when he was entered Hierusalem, the whole citie was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth in Galilee.

11 And the cheefe priests and Scribes seeing the maruelous things that he did, and the children crying in the temple, & saying,

Hosanna to the sonne of David: they had indignation, and said to him,

"Hearest thou what these say? And Iesus said to them, Very vvele haue you neuer read, That out of the " mouth of infants and sucklings thou hast perisshed praiert" And leauing them, he went forth out of the citie into Bethania, and remained there.

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

13 hungrted. * And seeing a certaine " figtree by the vway side, he came to it: and found nothing on it but leaves only, and he fahte to it. Neuer growv there fruite of thee for euer.

14 And incontinent the figtree vvas vwithered. * And the disciples seeing it, marueld saying, Hovv is it vwithered incon- tinent? * And Iesus answering said to them, Amen I say to you, * if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal fay to this mountaine, Take vp and threw thy self into the see, it shal be done. * And all things vvhatis euier you shal aske in prayer " beleeuing, you shal receiue.

15 * And vvhen he was come into the temple, there came to him as he vvas teaching, the cheefe Priests and auncients of the people, saying," In vwhat povver doest thou these things? And who hath giuen thee this povver? * Iesus answering said to them, I also vvil aske you one vvord: vvhich if you shal tell me, I also vvil tel you in vwhat povver I doe these things. * The Baptisme of John vvhence vvas it? from heauen, or from men? But they thought vwithin them selues, saying,

16 If vve shal fay from heauen, he vvil fay to vs, vvhy then did you not beleuue him? but if vve shal fay from men: vve feare the multitude, for al hold John as a Prophett. * And answering H. i
to Jesus they said, We know you 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 vvorke to day in my vineyard. And he anfvering, said, I vvil not. But afterward mowed vwith repentance he vwent. And comming to the other, he said likewise. And he anfvering, said, I goe Lord, and he vwent not. Which of the tvvo did the fathers vvil? They fay to him, The first. Jesus faith to them, Amen I fay to you, that the Publicans and vwhoores goe before you into the kingdom of God. For Iohn came to you in the way of iustice: and you did not beleue him. but the publicans and vwhoores did beleue him: but you seeing it, neither haue ye had repentance afterward, to beleue him.

An other parable heare ye: A man there was an houfholder vwho * planted a vineyard, and made a hedge round about it, and digged in it a preffe, and builded a touvre, and let it out to husbandmen: and vwent forth into a strange countrie. And when the time of fruities drew vneigh, he fent his fervants to the husbandmen, to receive the fruities thereof. And the husbandmen apprehending his fervants, one they beat, an other they killed, and an other they ftoned. Againe he fent other fervants moe then the former: and they did to them likewise. And laft of all he fent to them his fonne, faying, They vvil reverence my fonne. But the husbandmen, vfeeing the fonne, faid vwithin them felves, This is the heire, come, let vs kill him, and vs hal haue his inheritaunce. And apprehending him they caft him forth out of the vineyard, and killed him. When therefore the lord of the vineyard hal come, vwhat vvil he doe to those husbandmen? They fay to him, The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other husbandmen, that hal render him the fruiter in their feasons.

Jesus faith to them, Haue you neuer read in the Scrip- tures, * The stone which the builders reected, the same is made into the head of the corner? By your lord was this done, and it is maruelous in our eyes. Therefore I fay to you, that the kingdom of God hal be taken away from you, and hal be giuen to a nation yielding the fruities thereof. And he that falleth vpon this stone, hal be broken: and on vwhom it falleth, vs hal al to bruife him. And when the cheefe Priests and Pharifes had heard his parables, they kneve that he spake of them. And seeking to
to lay hands upon him, they feared the multitudes: because they held him as a Prophet.

ANNOTATIONS

CHAP. XXI.

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

Hier. in Mat. 11. 28. and 29. the colt.] This ass under yoke signifies the Jews under the Law and under God their Lord, as it were his old and ancient people: the young colt now first ridden on by Christ, signifies the Gentiles, wild and hitherto and not broken, now to be called to the faith and to receive our Saviour’s yoke. And therefore the three last Evangelists writing specially to the Gentiles, make mention of the colt only.

8. Garments in the way.] These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemn Procession every year on this day, with the B. Sacrament reverently carried, as it were Christ upon the ass, and scattering of rushes and flowers, bearing of Palms, crament, setting up boughs, spreading and hanging up the richest clothes, the quire and quiresters singing as here the children and the people, all done in a very goodly ceremonial to the honour of Christ and the memory of his triumph here upon this day. The like ferries and the like duties done to him in all other solemn Processions of the B. Sacrament, and otherwise, be undoubted no less grateful.

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

13. House of prayer.] Note here that he calleth external sacrifice (out of the Prophete Ely’s) prayer. For he speaketh of the Temple, whose was built properly and principally for sacrifice.

16. Mouth of infants.] Young children’s prayers proceeding from the instinct of God’s spirit, be acceptable: and so the voices of the like, or of other simple folk now in the Church, though them felices understand not particularly of the parthec, are also acceptable.

22. Beleaus.] In respect of our own unworthiness, and of the thing not always expedient acceptable, for vs, we may well doubt when we pray, whether we shall obtaine or no: but on God’s part we must believe that is, we must have no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expedient. And therefore S. Marketh hath thus, Make ye faith of God.

23. In what power?] The Heretikes preumpitously think them felices in this point like to Hæretikes run-Christ, because they are asked, in what power they come, and who sent them? But when they have ne, not sent, answered this question as fully as Christ did here by that which he insinuated of John’s sermon for his authority, they shall be heard, and at that time they shall be filled taken for none of whom God speaketh by the Prophete, They name, and I sent them not.

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

CHAP. XXII.

Ye see other parable he foresaw this the most dearest reprobation of the earthly and perishing Jews, and the gracious vocation of the Gentiles in their place. Then be defeate the snare of the Pharisees and Herodians about paying tribute to Cesar. He answered also the invention of the Sadducees against the Resurrection: and a question that the Pharisees asked to pose him: turning and posing them again, because they imagined that Christ should be no more than a man: and so he put them in the bush Sellez to silence.
The Gospel vpó
the 19 Sunday
after Pentecost.

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

ND Iesus answered, spoke againe in para-
bles to them, saying: * The kingdom of heauen
is likened to a man being a king, which made a
mariage to his sone. * And he sent his sereants
to call them that were invited to the mariage:
and they would not come. * Againe he sent other sereants,
saying, Tel them that were invited, Behold I haue prepared
my dinner: my beeues and fatlings are killed, and all things
are ready: come ye to the mariage. * But they neglected:
and vvent their vvaies, " one to his farme, and an other to his
merchandise: * and the rest laid hands vpon his sereants, and
spitefully intreating them, destroyed those murderers, and burn't their citie. * Then he
faith to his sereants, The mariage in deed is ready: but they
that were invited, were not vvorthe. * Go ye therfore into
the high vvaies: and vvhosoever you shal finde, call to the
mariage. * And his sereants going forth into the vvaies, ga-
thered together al that they found, * bad and good: and the
mariage was filled with ghestes. * And the king vvent in to
see the ghestes: and he sawy there a man not attired in a vved-
ding garment. * And he faith to him, Frende, hovv camest thou in hither not having a vveding garment? But he vvas
dumme. * Then the king laid to the vwaiters, Binde his hands
and feece, and cast him into the yter darkenes: there shal be
vweeping & gnashing of teeth. * For many be called, but 14
fevv elect.

* * Then the Pharisees departing, consulted among them
selves for to entrappe him in his talke. * And they tend to him
their discipes vvith the Herodians, saying, Maister, vve
knowv that thou art a true speaker, and teachest the vvey of
God in truth, neither carest thou for any man. for thou doest
not respect the person of men: * tel vs therfore vvhat is thy
opinion, is it lawfull to give tribute to Caesar, or not? * But 18
Iesus knovving their naughtines, said, What do you tempt
me Hypocrites? * Shovv me the tribute coine. And they 19
offred him a penie. * And Iesus faith to them, Whose is this
image and superscription? * They say to him, Caesar. Then 21
he faith to them, Render therfore the things that are Caesar,
to Caesar: and the things that are Gods, to God. * And hea-
ting it they marueld, and leaving him vvent their vvaies.

* * That day there came to him the Sadducees, that say 23
there
24 there is no resurrection: and asked him, saying, Master, 
Moyses said, If a man die not having a childe, that his brother have his wife, 
and raise up seed to his brother. And there were vveee vs seven brethren: and the first having married a wife, died: and not 
having issue, left his wife to his brother. In like manner the 
second and the third even to the seventh. And last of all the 
vwoman died also. In the resurrection therefore whose wife 
of the seven shall she be? for they all had her. And I esvs 
answering, said to them, You do err, not knowing the Scrip-
tures, nor the power of God. For in the resurrection nei-
ther shall they marry nor be married: but are as the Angels of 
God in heavan. And concerning the resurrection of the dead, 
have ye not read that which was spoken of God saying 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. 

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 greatest 
commandment in the law? I esvs said to him, Thou shalt 
love the Lord thy God from thy whole heart, and with thy whole soul, and with 
thy whole minde. This is the greatest and the first com-
mandment. And the second is like to this, Thou shalt love thy neigh-
bour as thyself. On these two commandments dependeth 
the vwhole Law and the Prophets.

And the Pharisees being assembled, I esvs asked them 
saying, What is your opinion of Christ? Whose sonne is he? 
They say to him, Dauid. He faith to them, Hovv then 
doeth Dauid in spirit call him Lord, saying, The Lord said to my Lord, 
sit on my right hand, until I put thine enemies the foote stolfe of thy feete? If 
Dauid therefore call him Lord, hovv is he his sonne? And no 
man could answer him a vword: neither durft any man from 
that day ask him any more. 

ANNOTATIONS

1. Mariage.) Then did God the Father make this mariaje, when by the mysticke of the Incar-
nation he joyned to his sonne our Lord, the holy Church for his spouse. Greg. hom. 38.

2. Servants.) The first servants here sent to invite, were the Prophets: the second, were the 
Apostles: and at that afterward converted countries, or that haue and doe reconcile men to the 
Church.

3. One to his farme.) Such as refuse to be reconciled to Christes Church, allege oftevn vaine 
impediments and worldly excuses, which at the day of judgement will not ferue them.

4. A man
The Church co- etencher of good
and bad.

Neither must
temporal Prin-
ces exact, nor
their Subjects
give unto them,
Ecclesiastical juri-
scription.

The Saints hea-
tre our prayers.

Religious Single
Life, Angelical.

Not only
faith.

CHAP. XXIII.

The Scrip
The Gospel vpo

Tuesday the se-
cond Wecke in

Lent.
but with a finger of their owne they vil not moue them.

5 But they doe al their worke, for to be seene of men, for they make brode their phylacteries, and enlarge their fringes.

6 And they loue the first places at suppers, and the first chaire in the Synagogues, and salutations in the market-place, and to be called of men, Rabbi. But be not you called Rabbi.

7 For one is your maister, and al you are brethren. And call none father to your sefl upon earth: for one is your father, he that is in heauen. Neither be ye called maisters: for one is your maister, Christ. He that is the greater of you, shall be your seruitor. And he that exalteth himself, shall be humbled: and he that humblyth himself, shall be exalted.

8 But vvo to you Scribes and Pharifees, hypocrites: because you shut the kingdom of heauen before men. For your selues do not enter in: & those that are going in, you suffer not to enter.

9 Wo to you Scribes and Pharisees, hypocrites: because you deny vveare vvoidovves houses, praying long prayers. for this you shal receive the greater indigment.

10 Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one profelyte: and when he is made, you make him the childe of hel! double more then your selues.

11 Wo to you blinde guides, that say, whosoeuer shal vveare by the temple, it is nothing: but he that shal vveare by the gold of the temple, is bound. Ye foolish and blinde, for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoeuer shal vveare by the altar, it is nothing: but whosoeuer shal vveare by the gift that is vpon it, is bound. Ye blinde, for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that vveareth by the altar, vveareth by it and by all things that are vpon it: and whosoeuer shal vveare by the temple, vveareth by it and by him that dwelleth in it: and he that vveareth by heauen, vveareth by the throne of God & by him that sitteth thereon.

12 Wo to you Scribes and Pharisees, hypocrites: because you titer the mint, and anife, and cummin, and have left the weightier things of the law, judgemèt, and mercie, and faith. these things you ought to have done, & not to have omited those. Blinde guides, that straine a gnat, and svvallovy a camel.
The Gospel vndQRST
S. Stevens day Decemb. 26.

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

† Wo to you Scribes and Pharisees, hypocrites: because you 27
are like to whited sepulchres, which outvvardly appeare
vnto me beautiful, but within are ful of dead mens bones, and
al filthines. † So you also outvvardly in deed appeare to men 28
iust: but involvvardly you are ful of hypocrizie and iniquitie.

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

ANNOTATIONS
CHAPEL, XXIII.

The See of Rome preferred in truth.

2. Chaite of Moyses.] God preferueth the truth of Chrittian religion in the Apostolike See of
Rome, which is in the new law answerable to the chaite of Moyses, notwithstanding the Bishops
of the same 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 Chirilians, for whom our Lord
providing said, Doe that which they say, but doe not as they doe. August. Epist. 165.
The dignity of the See of Rome, notwithstanding some evil Bishops thereof, many maisters are many Arch-heritikes.

Doctours, Maisters, and spiriutall fathers.

The honour of Priesthood.

The intention.

Not only faith, The altar is sanctified by our Lords body thereupon.

1. Praying long prayers. They are not reprehended here for the things them selues, which for the most part are good, as, long prayer, making Proeleyes, garnishing the Prophete's sepulchres, &c. but for their wicked purpose and intention, as before is laid of falting, prayers, almes, Mat. 6.

12. Double more. They, that teach that it is synough to have onely faith, doe make such Christians, as the Jews did Proeleyes, children of Hell far more then before. Aug. lib. de fide & oper. cap. 16.

13. Sancitieeth. Note that donaries and gifts bestowed upon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the facrinae and Sacrament of Christs body and bloud, by touching the same, and the altar it self whereupon it is consecrated, whereof Theophylact &c wrote thus upon this place: In the old law, Christs body was consecrated not the gift to be greater then the altar, but where the altar is sanctified by the gift: for in the Hosts the divine grace are turned into our Lord's body, and therefore is the altar also sanctified by them.

21. By him that dwelleth therein.) By this wee fee that (wearing by creatures, as by the Gospel, by Saints, is al referred to the honour of God, whose Gospel it is, whose Saints it are.

28. Apparea to men. Christs might boldly reprehend them so often and so vehemently for hypocricie, because he knew their harts and intentions: but we that can not fee within men, may not presume to call mens external good doings, hypocricie: but judge of men as we see and know.

30. Garnifh.) Christs blanmeth not the Iews for adorning the sepulchres of the Prophete's, but entwirrith them of their malice toward him, and of that which by his divine knowledge he foresew, that they would accomplishe the wickednes of their fathers in heding his bloud, as their fathers did the bloud of the Prophete's. Hilar.
The Gospel for a vortue Maffe in time of warre, and for manie Martyrs.

TUESDAY night.

ND Iesus being gone out of the temple, vvent. And his disciples came to shew him the buildings of the temple. ¶ And he answe-ring said to thee, Do you see all these things? Amen I say to you, there shal not be here a stone vpon a stone that shal not be destroyed.

† And when he was sitting vpon Mount-olivet, the disciples came to him secretly, saying: Tel vs, vvhether shal these things be? and vs, vvhether shal be the signe of thy comming, and of the commussion of the vworld? † And Iesus answe-ring, said to them, Bevare that no man seduce you: † for many shal come in my name saying, I am Christ: and they shal seduce many. ¶ For you shal hear of varres, & bruites of varres. See that ye be not troubled. For these things must be done: but the end is not yet. ¶ For nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quakes in places; and all these things are the beginnings of sorrows. † Then shal they deliuer you into tribulation, and shal kill you: and you shal be odious to al nations for my names sake. ¶ And then many shal be scandalized: and they shal deliuer vp one an other; and they shal hate one an other. ¶ And many false prophets shal rise: and they shal seduce many. ¶ And because iniquitites shal abound: the charitie of many shal vvvaxe cold. ¶ But he that shal persever to the end, he shal be safed. ¶ And this Gospel of the kingdom shal be preached in the vvvhole vworld, for a testimommie to al nations, and then shal the commussion come.

† Therefore vvhener you shal see "the abomination of desolation, vvhich was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand) † then they that are in Levvrie, let them flee to the mountaines: ¶ and he that is on the housetoppe, let him not come dovvne.
to take any thing out of his house: \(†\) and he that is in the field, let him not goe backe to take his coat. \(†\) And 
vvo to the that are vvith childe, and that giue sucke in those dayes. \(†\) But pray that your flight be not in the vwinter or on the Sabbath. \(‡\) For there shall be then great tribulation, such as hath not been 
comming from the beginning of the vworld untill now, neither shall 
be. \(†\) And vnles those dayes had been shorntene, no flesh 
should be saued: but for the elect the dayes shall be shornten. \(†\) Then if any man shall say vnto you, Loe: \(‡\) here is 
Christ, or there: do not beleue him. \(†\) For there shall rise 
false-Christes and false-Prophebers, and shall heev great 
signes and vvonders, so that the elect also (if it be possible) may 
be induced into error. \(†\) Loe I have foretold you. If therefore 
they shall say vnto you, Behold he is in the desert: goe ye not 
out: behold in the closets, beleue it not. \(†\) For as lightening 
cometh out of the east, and appeareth euyn into the west, so 
shall also the aduent of the Sonne of man be. \(†\) Wherefore the 
body is, thither shall the egles also be gathered together.

\(†\) And "immediately after the tribulation of those dayes 
the Sonne shall be darkened, and the moone shall not giue 
her light, and the starres shall fall from heauen, and the powers 
of heauen shall be moued: and then shall appeare: the signe 
of the Sonne of man in heauen: and then shall all tribes of the 
earth be moued: and they shall see the Sonne of man comming 
in the cloudes of heauen vvith much power and maestie.

\(†\) And he shall send his Angels vvith a trumpeter, and a great 
voice: and they shall gather together his elect from the four 
vvindes, from the furthest partes of heauen euyn to the endes 
thereof. \(†\) And of the figtree learne a parable: When nowv 
the bough thereof is tender, and the leaves come forth, you 
knowv that somer is nigh. \(†\) So you also, vvhen you shall 
see these things, knowv ye that it is nigh euyn at the doores.

\(†\) Amen I say to you, that this generation shall not passe, til 
all these things be done. \(†\) Heauen and earth shall passe, but my 
vvordes shall not passe. \(†\)

\(†\) But of that day and houre no body knowveth, neither 
the Angels of heauen, but the Father alone. \(†\) And as* in the 
dayes of Noe, so shall also the comming of the Sonne of man 
be. \(†\) For as they were in the dayes before the flood, eating 
and drinking, marrying and goynge to mariage, even vnto that 
day in vvhich Noe entred into the arke, \(†\) and knevve not til

\(†\) Whoseoeuer 
dreweth Christ 
or his Church 
from the Com-
munion and fe-
lowship of 
Nations Chi-
risten, to one 
corner, townes, 
or Countrie, be-
leue him not.

\(†\) This signe of 
the Sonne of 
man, is the holy 
Crofe, which 
the shall appe-
are to the Jewes 
to their confu-
sion. 

\(‡\) This is a re-
markable parable 
that can not abide 
the signe there-
of.

\(†\) Aug. de uir. 
Ecc. 6:1.

\(†\)

Gen. 7, 
5.
The floud came, and took them all; so also shall the coming of the Sonne of man be. Then two shall be in the field: one shal take, and one shal be left. Two women grinding in an earthen mill: one shal be taken, and one shal be left. Watch therefore because thou knowest not what hour the Lord will come. But this know ye, that if the good man of the house did know what hour the thieves would come, he would have been prepared, and would not suffer his house to be broken vp. Therefore be ye also ready, because at what hour you know not, the Sonne of man shall come.

Who then, thinketh thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord cometh, he hath found him doing. Amen I say to you, that over all his goods he shall make him ruler. But if that servant which hath received the talent should say in his heart, I will not be broken, and return my Lord his money. And he will appoint him a servant over ten thousand denaries.

Amen, I say to you, that he will appoint him ruler over all his goods; and if that servant also which hath received the talent shall say in his heart, My Lord delayeth his coming: and shall begin to dig up his earth, and to reap carelessly: and the Lord coming, will find him so. And he will appoint him a servant over a hundred denaries.

But if that servant which hath received the talent shall say in his heart, Lord, since thou hast given me no power, I will go and pluck the corn of the fields; that which thou gavest me, I will not be broken. And the Lord will say unto him, Thou foolish servant, I was not thee to do great things, but to do just those things which were committed to thee. Then will he say also unto him, Thou wicked servant, I was not thou to keep the riches of my Lord? Then shall he say also unto him, Take thy portion, with the hypocrites: there shall be weeping and gnashing of teeth.

The Gospel for a Bishop that is a Martyr, Novemb. 23.

The Church cæsarean neuer faile.
ACCORDING

The accordan of Antichrist, which is to endure but three years and a halfe, as is aforesaid: then is it mere blasphemous to say, Gods Vicar is Antichrist, and that (by their owne limitation) thereof thousand yeares almof.
ye forth to meete him. † Then arose all those virgins: and they thinned their lampes. † And the foolish said to the 8 vwise, Giue vs of your oyle: because our lampes are going out. † The vwise anfwered, faying, Left peradventure there suffifie not for vs and you, goe rather to them that faile, and bie for your felues. † And vwhiles they vwent to bie, the bridegome vvas come: and they that vvere ready, entred vwith him to the mariage, and the gate was shut. † But laft of all come 11 also the other virgins, faying: Lord, Lord, open to vs. † But 12 he anfwered faying, Amen I fay to you, I know you not.
† Watch ye therefore, because you know not the day nor the 13 hour. †

† For euen as a man going into a strange countrie, calleth his fervants, and deliuered them his goods. † And to 15 one he gaue fiue talents, and to an other tvvo, and to an other one, to euery one according to his proper facultie: and immediatly he tooke his journey. † And he that had receiued the fiue talents, vwent his vway, and occupied vwith the fame, and gained other fiue. † Likewise alfo he that had receiued the tvvo, gained other tvvo. † But he that had receiued the one, going his vway digged into the earth, and hid his lords money. † But after much time the lord of those fervants commeth, and made a count vwith them. † And there came he that had receiued the fiue talents, and offerd other fiue talents, faying, Lord fiue talents thou didft deliuer me, behold: I have gained other fiue besides. † His lord faid 21 vnto him: Well fare thee good and faithful fervant, because thou haft been faithful over a fewv things, I vvil place thee over many things: enter into the joy of thy lord. † And there came alfo he that had receiued the tvvo talents, and faid, Lord tvvo talents thou didft deliuer me: behold I have gained other tvvo. † His lord faid to him, Wel fare thee good and faithful fervant: because thou haft been faithful over a fewv things, I vvil place thee over many things, enter into the joy of thy lord. † And he alfo that had receiued the one talent, came forth, and faid, Lord, I know that thou art a hard man, thou reapest where thou didft not sow: and gatherest where thou stravvedst not: † and being afraid I vvent, and hid thy talent in the earth: behold loe here thou haft that vvilch thing is. † And his lord anfwered, faid to him: Naughtie 26 and soughful fervant, thou didft knowv that I reapv vhere I sowy
27 I sowed not, \\

and al the Angels vvith him, then shall he sitte vpon the seat of his majestie; \\

fhal be gathered together before him, and he shal separate them one from another, as \\

the pastor separateth the sheepe from the goates: \\

Then shal the king say to them that shal be at his right hand, \\

shal thee? \\

in prison: and came to thee? \\

and did not visit me. \\

thee? \\

and did not minister to thee? \\

and did not minister to thee, neither did 

and did not minister to thee. \\

fshal goe into punishment euerlasting: but the iiuft, into life euerlasting. \\


come ye blessed of my father, possesse ye the kingdom prepared for you from the foundation of the world. \\

vwas an hungred, and you gaue me to eate: I vwas a thirst, and you gaue me to drinke, \\

took me in naked, and you couered me: sicke, and you visited me. I vwas in prison, and you came to me. \\

Then shal the just ansver him, saying: Lord, vwhen did vve see thee an hungred, and \\

fed thee: a thirst, and gaue thee drinke? \\

in prison: and came to thee? \\

and did not visit me. \\

and did not minister to thee? \\

and did not minister to thee, neither did 

and did not minister to thee. \\

and did not minister to thee, neither did 


† And the unprofitable servant cast ye out into the utter darkness. There shall be vveeping and gnashing of teeth. 

† And when the sonne of man shal come in his majestie, 

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

† for I was a stranger, and you took me not in naked, and you couered me: sicke, and in prison, and you did not visit me. 

† Then they also shall ansver him, saying, Lord, vwhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? 

† Then he shal ansver them, saying, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 

† Then he shal ansver them also that shal be at his left hand, Get ye avvay from me you cursed into fire euerlasting, vwhich vwas prepared for the Deuil and his angels. 

† for I was an hungered, and you " gaue me not to eate: I vwas a thirst, and you gaue me not to drinke, I was a stranger, and you took me not in naked, and you couered me not: sicke, and in prison, and you did not visit me. 

† Then they also shall ansver him, saying, Lord, vwhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? 

† Then he shal ansver them, saying, Amen I say to you, as long as you did it not to one of these lesse, neither did 

† And these shal goe into punishment euerlasting: but the iiuft, into life euerlasting.
A N N O T A T I O N S
C H A P . x x v .

1. Virgins.] These virgins sue Wife, and sue foolishe, signify that in the Church militiant there
be good and bad: which bad (heal be true out at the later day, although they have lamps (that is
faith) as the other, because their lamps are out, that is, their faith is dead without charity and good
works to lighten them Greg. b. 12.

2. Lamps.] These lamps lighted, be good works, namely of mercy, and the laudable con-
versation which thineth before men. Aug. ep. 120. c. 19.

3. Oyle.) This oyle is the right inward intention directing our works to Gods glory, and not
to the praise of our felunes in the light of men. Aug. ep. 120. c. 19.

27. With vsurie.) Vsurie is here taken for the lawful gaine that a man getteth by wel employing
his goods. When God gueveth vs any talent or talents, he looketh for vsurie, that is, for spiritual
increase of the fame by our diligence and industri.

29. That which he semeth to haue.) He is said to have Gods gifts, that vseth them, and to such an
one God will increas his gifts. He that vseth them not, semeth to haue, rather then hath them,
and from him God will withdraw that which before he gave.

32. Separate.) Here is the separation, for in the Church militiant they liued both together.
As for Heretikes, they went out of the Church before, and separated them selves, and therefor
are not to be separated here, as being judged already.

34. Come ye, get ye away.) It is no incongruity that God shoulde say, Go into everlafting
fire, to them that by their free will have repelled his mercy: and to the other, Come ye blessed
of my father, take the kingdom prepared for them, that by their free will have received faith, and
condemned their finnes and done penance. Aug. li. 3. all. sum Fel. Manich. c. 8.

35. You gave me.) Hereby we see how much almes-deedes and al works of mercy prevail
inwardly to life everlafting, and to blot out former finnes. Aug. in Ps. 49.

39. Causeth not.) He chargeth them not here that they beleue not, but that they did not good
works. For such did beleue, but they cared not for good works, as though by dead faith they
might have come to heauen. Aug. de fid. & op. c. 15. & ad Dulcis. q. 2. 10. 4.

CHAP. x x v i .

To the Council of the Iewes, Judas by occasion of Marie Magdalens vntmet, doth sell him
for little. 17 After the Paschal lamb, 26 he giveth them that bread of life promised
10. 6.) in a mystical Sacrifice, or Separation of his Body and Blood. 31 And that
night he was after his prayer 27 taken of the Iewes men, Judas being their captaines:
and forsaken of the other eleven for feares: 52 is falsely accused, and improbably
condemned of the Iewes Council, 67 and shamefully abused of them: 69 and
shrije desired of Peter: As even as the Scriptures and him self had often foretold

ND it came to passe, when I e s v s had 1
ended all these vwords, he said to his Di-
ciples, † You knowv that after tvvo 2
days I shall be Pasche, and the Sonne of
man I shall be deliuered to be crucified.
† Then vvere gathered together the 3
cheefe Priestes and auncient of the peo-
ples into the court of the high priet, vho vvas called Cai-
phas: † and they consulted howv they might by some vvile
apprehend I e s v s, and kilhim. † But they said,Not on the 5
festual day, lest perhaps there might be a tumult among the
people.

† And
And* vvhen I e s v s v v a s in Bethania in the house of Simon the Leper, † there came to him a vvoman having an alabaster-boxe of pretious ointment, and povvred it out vpon his head as he sate at the table. † And the Difciples seeing it, had indignation saying, Whereto is "this vvait? for this might haue been sold for much, and giuen to the poore.

† And I e s v s knovving it, said to them: Why do you molest this vvoman? for the hath vvrought a "good vvorke vpon me. † For the poore you have alvayes vvithe you; but me "you have not alvayes. † For the in povvring this ointment vpon my body: hath done it to burie me. † Amen I say to you, vwheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhithe she hath done, shall be re-reported for a memorie of her.† Then vvent one of the Tvvvel-ue, vvhilch vvwas called Iidas Iscarioth, to the cheefe Prieftes, and said to them, What vvil you giue me, and I vvil deluuer him vnto you? But they appointed vnto him thirtie pieces of filuer. † And from thenceforth he sought opporuttunitie to betray him.

† And* the first day of the Azymes the Difciples came to I e s v s, saying, Where vvilt thou that vvwe prepare for thee to eate the Pasche? † But I e s v s said, Goe ye into the citie to a certaine man: and say to him, The Maifter faith, My time is at hand, vvhithe thee do I make the Pasche vvhithe my Difciples.

† And the Difciples did as I e s v s appointed them, and they prepared the Pasche. † But vvhen it vvwas euuen, he sate downe vvhithe his "ttwvelue Difciples. † And vvhile they vvvere eating, he said: Amen I say to you, that one of you shal betray me. † And they being very saied, began euery one to say, Is it I L o r d? † But he anfwvering said, * He that dippeth his hand vvhithe me in the dish, he shal betray me. † The Sonne of man in deede goeth as it is vvritten of him: but vvvo be to that man, by vvhom the Sonne of man shal be betrayed. It vvvere good for him, if that man had not been borne. † And Iudas that betrayed him, anfwvering said, Is it I Rabbi? He faith to him, Thou haft said.

† And* vvhile they vvvere at supper, I e s v s "tooke bread, and "blessed, and brake: and he gaue to his Difciples, and said, Take ye, and eate: " T h i s i s " M y b o d y. † And taking the chalice, " he gaue thankes: and gaue to them, saying: Drinke :: yeal of this. † For this is " M y b l o v d o f

: : Hereby we learne that the good workes of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy daies and Cememo-rations.

: : See the ma- gent note Mar.

K i j  T h e
The Holy Week.

The Nocturne or Matins in the Churches Service, answereth to this night part of our Saviour's Passion, and consequently the other Canonical hours to the rest.

† Then Iesus faith to them, Alou shalt be scandalized 31 in me, in this night. For it is written, I will strike the Pastor, and the Sheepe of the Slaughter shall be dispersed. † But after I shall be risen 32 againe, I will goe before you into Galilee. † And Peter an- 33 swering, said to him, Although al shall be scandalized in thee, I will never be scandalized. † Iesus said to him, Amen I say 34 to thee, that in this night before the cocke crowv, thou shalt deny me thrice. † Peter faith to him, Yea though I should die 35 with thee, I will not deny thee. Likewise also said al the Disciples.

† Then Iesus commeth with them into a village called 36 Gethesemani: and he said to his Disciples, Sitte you here til I goe yonder, and pray. † And taking to him Peter and the two 37 sons of Zebedee, he began to vaaxe forovvful and to be sad. † Then he faith to them: My soul is forovvful even 38 unto death: stay here, and vwatch vvith me. † And being 39 gone forward a little, he fell vpon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me. nevthertheless not as I will, but as thou. † And he commeth to 40 his Disciples, and findeth them sleeping, and he faith to Peter, Euen so? Could you not vwatch one houre vwith me? † Watch 41 ye, and pray that ye enter not into tentation. The spirit in decede is prompt, but the flesh vveake. † Again the second 42 time he vvent, and prayed, saying, My Father, if this chalice may not passe, but I must drinke it, thy vvill be done. † And he commeth againe, and findeth them sleeping: for their eyes were become heavy. † And leauing them, he vvent againe: 44 and he prayed the third time, sayinge the self same word. † Then he commeth to his Disciples, and faith to them, 45 Sleepe ye novv, and take rest: behold the houre approcheth, and the Sonne of man shall be betrayed into the hands of sinners. † Rife, let vs goe: behold he approcheth that shall be- 46 tray me.

† As he yet spake, behold Judas one of the Two came, 47 and with him a great multitude vvith vvordes 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 souer I shal kisse, that is he, hold him. *And forthvith com-
ing to I E S V s, he said, Haile Rabbi. And he kifled him.
50 *And I E S V s said to him, Frened, vvhерeto art thou come?
51 Then they drewe neere, and laid hands on I E S V s, and held
52 him. *And behold one of them that vvere vvith I E S V s,
stretching forth his hand, drewe out his svvord: and striking
53 the servaunt of the high Priest, cut of his eare. *Then I E S V s
faith to him, Returne thy svvord into his place: for al that take
54 the svvord, shal perish vvith the svvord. *Thinkest thou
55 that I cannot aske my Father: and he vvil giue me presently
more then tvvelve legions of Angels? *Hovv then shal the
56 scriptures be fulfilled, that so it muitt be done? *In that house
57 I E S V s said to the multitudes: You are come out as it vvere
to a theefe vvith svvordes and clubbes to appreched me: I late
daily vvith you teaching in the temple: and you laid no hands
58 on me. *And al this vvvas done, that the scriptures of the Pro-
59 phers might be fulfilled. The the disciples al leaving him, fled.
60 *But they taking hold of I E S V s, led him to Caiphas
61 the high Priest, vvhere the Scribes and auncients vvere assem-
62 bled. *And Peter folovved him a farre of, euven to the court
of the high Priest. And going in he fnte vvith the servaunts, that
63 he might see the end. *And the theefe Priests and the vvhole
Council sought false vvitnes against I E S V s, that they might
64 put him to death: *and they found not, vvhareas many false
vvitneses had come in. And last of al there came tvvo false
65 vvitneses: *and they said, *This man said, I am able to de-
66 stroy the temple of God, and after three dayes to reedifie it.
67 *And the high Priest rising vp, said to him: Ansvvereest thou
nothing to the things vvhich these do tesifie against thee?
68 *But I E S V s held his peace. And the high Priest said to him:
I adiure thee by the living God, that thou tel vs if thou be
69 Christ the Sonne of God. *I E S V s faith to him, Thou haft
70 said, nevertheles I say to you, hereafter you shal see *the
71 Sonne of man sitting on the right hand of the povver of
72 God, and comming in the cloudes of heauen. *Then the
73 high Priest rent his garments, saying, He hath blasphemed,
what neede vve vvitneses any further? behold, novv
74 you haue heard the blaspheme, *hovv thinke you? But
75 they answering said, He is guilty of death. *Then did they
76 spit on his face, and buffeted him, and other smote his

K iij  

face
face with the palms of their hands, saying, Prophecy unto 68 vs O Christ: who is he that stooke thee?

† But Peter saith vwithout in the court: and there came to 69 him one vvenche, saying: Thou also wast with Iesus the Galilean. † But he denied before them all, saying, I vvoat not 70 vvhat thou sayest. † And as he went out of the gate, another 71 vvenche saue him, and the faith to them that were there. And this fellow also was with Iesus the Nazarite. † And 72 againe he denied with an othe, That I knowv not the man. † And after a little they came that stoode by, and said to Peter, 73 Surely thou also art of them: for even thy speache doth be- vvrav thee. † Then he began vto curse and to swvre that 74 he knewe not the man. And incontinent the cocke crowe.

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

**Annotations**

**Chapter XXVI.**

8. *Thou wast.*] Colt bestowed upon Christes body then alive, being to the same not necessary, seemed to the disciples loot and fruitides: so the like bestowed upon the same body in the Sacrament, upon altars, or Churches, seemeth to the simple loft, or leffe meritorious, then if the same were bestowed upon the poore.

10. *Good worke.*] Colt bestowed for religion, devotion, and signification, is a meritorious Releeve of the worke, and often more meritorious than to give to the poore, though both be very good, and in some cases the poore are to be preferred: yea in certaine cases of necessity, the Church will breake the very consecrated vesseles and jewels of filuer and gold, and bestow them in Worke of mercy. But we may remember very well, and our fathers knew it much better, that the poore were then best relieved, when most was bestowed upon the Church.

11. *Hauent not.*] We haue him not in visible maner as he conuerfed on the earth with his discipules, and there had the poore men and the poore mem but we haue him after an other fort in the B. Sacrament, and yet haue him only and really the self same body. Therefore he faith, they shold not haue him, because they shold not so haue him, but after an other maner. as when he said Luc. 17. 10 as though he were not then with them, *When I was with you.*

20. *Twelue.*] It must needs be a great mysterie that he was to worke in the institution of the new Sacrament by the marueolous transmutatiou of bread and Wine into his body and blood. Whereas he admitted none (although many present in the citie) but the twelue Apostles, which were already taught to beleue it without contradiction. 10. 6, and were to haue the administration and conferration thereof by the Order of Priesthood, which also was there gauen the to that purpose, Whereas at the eating of the Pauchal lambe al the familie was wont to be present.

26. *He took bread.*] Here at once is inflampt, for the continuance of the external office of Christes eternal Priesthood according to the order of Melchizedec, both a Sacrament and a Sacrament, though the Scriptures gueve neither of these names to this action: and our Aduerfaries without all reason or religion accept in a fort the one, and utterly deny the other. A Sacrament, in that it is ordained to confine the memory of Christes death and oblation vpon the Croffe, and the application of the general vertue thereof to our particular necessities, by consecrating the fezzers, 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 betrayed, broken, and guen for vs: the wine into his bloud apart, as shed out of his body for remembrance of times and dedication of the new Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical and unspakable maner, he would have the Church to offer and sacrifice him daily, and in mysterie and Sacrament dyeth, though
though now not only in heauen, but also in the Sacramet, he be in deede per Consonantiam (as the Church calleth it, that is, by (equelle of all his partes to ech other) whole, alibe, and immortal. Which point because our Advertisers understand not, not knowing the scriptures nor the power of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordained to be receiued into our bodies and to feede the same to resurrection and immortality, and to geue grace and vialluation to our foules, if we worthily receiue it.

26. **Blessed** Our Advertisers for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit*, he blessed, he gave thankes. We only the later, of purpose to signifie that Christ blessed not nor confeocrated the bread and the wine, and so by that blessing wrought any effect upon them, but gave thankes only to his father, as we doe in saying grace. But the truth is that the word *benedixit*, signifieth properly to bleffe, and is referred to the thing that is blessed, as Luke 9 of the fiftes, *ο *νιμιαονιαντως, *benedixit ei, he blessed them. And thereby wrougeth in them that wonderful multiplication. So the blessing of God is alwayes effectual; and therefore here also he blessed the bread, and by that blessing, with the wordes following, made it his body. Ambros. li. de his qui initii, myst. c. 9. Aug. ep. 19 ad Paulinum. Now whereas taking the cuppe it is said, *he gaue thankes* we say that it is at one with blessing, and that he blessed the cuppe, as before the bread: as it is coudent by these wordes of S. Paul, *Calix cui benedictis*, the cuppe which we bleffe: and therfore he calleth it, *Calicem benedictionis*, the cuppe of blessing, ving the same Greeke word that is spong of the bread. But why is it then found here, he gave thankes? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is at one, as we are taught by S. Paul before allaged, and by the fathers, which calle this geuing of thankes over the cuppe or over the bread, the blessing thereof. S. Iulfin. in fin. Apol. Panem Eucharisticum; S. Irenei i. c. 34. Panem in qua gratia dixit. S. Cyprian de con. do. Calix folemnis benedictionis sacram.; that is, *XPXVII.*

The bread bleffe by giving thankes upon it. The cuppe confeocrated by folemne blessing.

26. **Thu u.** The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the World was made, and the word was incarnate in the wombe of the virgin.

26. **My body.** He said not, *This bread is a figure of my body* or, *This wine is a figure of my blood*. But *no figurative.*

Thu is my body, and, Thu is my blood. *Damas. ii. c. 15. Theophyl, in hunc locum. Cons. 2. Nic. ad 8.*

But a real pre. *a iudicata pro in fine.* When some fathers cal it a figure or signe, they meane the outward f彭ce.

28. **Bloud of the new Testament.** As the old Testament was dedicated with bloud in these wordes, *This is the blood of the Testament &c.* so here is the institution of the new Testament in Christes bloud, by these wordes, *This is the bloud of the new Testament &c.* Which is here mystically shed, and not only afterward upon the Cross: for the Greeke is the present tense in all the Euangelistes, and S. Paul and likewise speaking of the body, *Cor. 11, it is in the Grece the present tense, and Luc. 22, and in the Latin here.* And the Heretikes them selves to put it in their translations.

29. **Fruite of the vine.** S. Luke putteth these wordes before he come to the confeocracion, whereby it seemeth that he speake of the wine of the Parchang lambe, and therefore nameth it, the fruite of the vine but if he speake of the wine which was now his bloud, he nameth it not with standing wine, as S. Paul saith the other bread, for three caues: first because it was so before: as Eue is calleth Adams bone, and, *Aaron rod dewoure their roddes.* Whereas they were not now roddes, but serpents. And, *He turned the water into wine.* Whereas it was now wine and not water: and such like, secondly, because it keepeth the formes of bread and wine, and things are called as they appear: as when Raphael is calleth a young man, *Tab. 5.* and, *Three men appeare to Abraham Gen. 18.* Whereas they were three Angels, thirdly, because Christ in this Sacrament is verie true and principal bread and wine, feeding and relieving vs in body and soule to euerelating life.

39. **Not as I will.** A perfect example of obedience and submitting our self and our wills to Gods will and ordinance in al aduersity: and that we should desire nothing temporeal, but under the condition of his holy pleafure and appointment.

41. **Watch and pray.** Hereof came Vigils and Nocturnes, that is, watching and praying in the Vigils and Nocturne, commonly vified in the Primitive Church of al Christians, as is plaine by S. Cyprian and S. Cworthes. Hieron: but afterward and vntil this day, specially of Religious persouns.

69. Wench. S. Gregorie declaring the difference of the Apofilles before the receiuing of the Holy Ghost and after. Faith thus: *Even this very Foflor of the Church him self, at whose mouth faied body we it. Now where he was, the Wench can tell you: but how strong he was after, his anfwer to the high Prieff declareth, Acts 13, 19: We muft obey God rather then men.* Greg. ho. 10: d. Euan. 19. **To curfe.** A goodly example, and warning to mans infirmity, and to take heed of pre. Mans infirmity too to hang only upon God in tentations.

75. **Wife bitterfly.** S. Ambrof in his Hymne that the Church vfeeth at Laudes, speaking of this, *Peters teares faith, Horita Petri ecleficis cames, eulpsam diluit.* When the Coke crow, the Rocke of the Church and repentence. him self washde away his fault. S. August. 1 Retraet. 6. 12.
When morning was come, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. And they brought him bound and delivered him to Pontius Pilate the president.

Then Judas that betrayed him, seeing that he was condemned, repented him, returned the thirty silver pieces to the chief priests and ancients, saying, I have sinned, betraying innocent blood. But they said, What is that to you? See. And they cast down the silver pieces in the temple, and cast for the vulture. And the chief priests taking that money, returned it again, saying, It is not lawful to cast money into the treasury. But hallowed to do with them. For this cause that field was called the field of blood, because the blood of Jesus was there betraysed. Then was fulfilled that which was spoken through Esaias the prophet, saying, And they took the thirty pieces of silver, the price of a man, from the ancients of the children of Israel, and laid down for the potter's field, as it is written, He has taken the price of the potter's field, that the blood of the children of Israel may be poured out upon the ground. Then said Pilate unto them, Are ye set to make me a king? Then said they, We have a King on earth, whom ye know not, Jeoiu. Then answered Pilate again, Are ye crucifying me a king? Then said unto him, We are not crucifying a king. But this Jesus we say is a prophet, whom God hath sent. Then Pilate entered into the place where he was judgment, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Thou sayest. And when he was accused of the chief priests and ancients, he answered nothing. Then Pilate again said unto them, See ye what I bring? And they said, We know it. And he sat in the judgment seat, as it was the custom with him, to release a prisoner unto them at the feast. And there was one named Barabbas, who had been put in prison for sedition, and for murder. And the multitude cried, saying, Release unto us Barabbas. Jesus however, forsook, and released unto them the one whom they desired. And he delivered Jesus to them to be crucified.
vWould. † And he had then a notorious prisoner, that was called Barabbas. † They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Iesus that is called Christ? † For he knew that for envy they had delivered him. † And as he was sitting in place of judgment, his wife sent unto him, saying: Have thou nothing to doe with that just man: for I have suffered many things this day in my sleepe for him. † But the chief Priests and ancients persuaded the people, that they should ask Barabbas, and make Iesus away. † And the President answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. † Pilate saith to them, What shall I do then with Iesus that is called Christ? They say al, 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 to vnder: 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 vpon our children. † Then he released to them Barabbas, and hauing scourged Iesus, deliuered him vnto them for to be crucified.

† Then the Presidents sodiars taking Iesus into the Palace, gathered together vnto him the whole band: † and stripping him, put a scarlet cloke about him, † and plattinge a crowne of thornes, put it vpon his head, and a reede in his right hand. And bowing the knee before him, they mocked him, saying, Haile King of the Levvies. † And spitting vpon him, they tooke the reede, and smote his head. † And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. † And in going they found a man of Cyrene, named Simon: him they forced to take vp his cross. † And they came into the place that is called Golgotha, which is, the place of Caluarie. † And they gave him vinegar to drinke mingled with gall. And when he had tasted, he would not drinke.

† And after they had crucified him, they devided his garments, casting lottes: that it might be fulfilled which was spoken by the Prophet, saying: They devided my garments among them.
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Then were crucified with him two thees: one on the right hand, and one on the left. And they that passed by, 39 blasphemed him, wagging their heads, 39 and saying, Vah, 40 thou that destroyest the temple of God, and in three days doest to redeifie it: save thine own self: "if thou be the sonne of God, come downe from the Cross." 3 In like manner also the cheefe Priestes with the Scribes and auncients mocking, said: 41 He saued other: himselfe he can not saue: if he be the King of Israel, let him now come downe from the Cross, and vve vvil beleue him. *He trusted in God: let him now deliuer him if he vvil: for he said, That I am the sonne of God. 4 And the selfsame thing the theees also that were crucified with him, reproched him vvithal. 44

And from the sixth hour, there was darkenesse made upon the vyhole earth, vntil the ninth hour. 45 And about the ninth hour Iesus cried with a mighty voice, saying, Eli, Eli, lamma sabathani? that is, My God, my God, vvhy hast thou forsaken me? *And certaine that stood there and heard, said, 47 He calleth Elias. *And incontinent one of them running, 48 took a sponge, & filled it vvith vinegre: and put it on a reede, and gave him to drinke. *And other said, Let be, let vs see whether Elias come to deliuer him. *And Iesus againe crying vwith a mighty voice, yielded vp the ghost. *And be hold the vyle of the temple vvas rent in two pieces, from the toppe even to the bottome. and the earth did quake, and the rockes were rent, 46 and the graues were opened: and many bodies of the saints 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 54 and they that were vvith him vwatching Iesus, haung seen the earth-quake and the things that were done, were sore afraid, saying, In deede this vvas the sonne of God.

*And there were there many vvomen a farre of, vvhich had folowved Iesus from Galilee, ministring vnto him: *among vvhom vvas Marie Magdalene, and Marie the mother of the sonnes of Zebedee. *And when it was euening, there came a certaine rich...
rich man of Arimathea, named Joseph, who also himself was
disciple to Jesus. He went to Pilate, and asked the body
of Jesus. Then Pilate commanded that the body should
be delivered. And Joseph taking the body, wrapped it in
clean linen, and laid it in his own new monument,
which he had hewed out in a rocke. And he rolled a great
stone to the door of the monument, and went his way.
And there was there Marie Magdalene, and the other Marie,
sitting over against the sepulchre.

† And the next day, which is after the Pasch, the cheefe
Priestes and the Pharisees came together to Pilate, † saying,
Sir, we haue remembred, that that seducer said yet living,
that he was risen from the dead: and the last error shall be vvorste
then the first. † Pilate saide to them, You haue a gard: goe, gard it
as you know. † And they departing, made the sepulchre
sure: sealing vp the stone, vith vvatchmen.

ANNOTATIONS

1. Repenting him.] Note how pedily the plague of God falleth after sinne, and specially men
must note what torment of conscience, and desparation often foloweth the heading of innocent
blood.

2. Hung him.] If he had rightlie repent, notwithstanding his horrible treason, he might
have obteyned mercy: but by hanging him self he tooke away al means of mercy and saluation,
because he died finally impient.

3. Innocent of his blood.] Though Pilate was much more innocent then the Iewes, and would
have beene free from the murder of our Saviour, seeming at the meanes that he could (without offending
the people and the Emperours lawes) to dimifie him: Yet he is damned for being the minister
of the people wicked will against his owne conscience. even as off Officers be, and specially the
Judges and Juries which execute lawes of temporal Princes against Catholique men: for all they be
guilty of innocent blood, and be nothing exeuted by that they execute other mens will according
to the lawes, which be violat. For they should rather suffer death them selves, then put an innocent
man to death.

4. If thou be the Sonne.] Manuel not, when thou hearest our Saviour in the Sacrament
mocked at, or seeft him abused of wicked men, that he straighe revengeth not such blaphemies: or
that he fieweth not him selfe there visibly and to the senses, when faithfull Heretikes will say, Let
me see him, taft him, &c. for he suffered here the like on the Cross, when he might at his will have
done with as much cafe as he rote when he was dead.

5. Why haft thou forsaken me?] Beware here of the detestable blaphemie of Calvin and the
Calunitis, who thinking not the bodily death of Christ sufficient, say, that he was also here so for-
faken and abandoned of his Father, that he faintned in foule and conscience the very fears and
torments of the damned. And to take away the Article of his deading into Hel after his death, 
(which was with triumph and not in paine,) they say that his deading was nothing els, but
that his soule suffered the very paines of Hel upon the CrossRef. Whereas in deed by these words
out of the Plaine, our Saviour will signifie no more but that his paines (being now so long on the
Cross and ready to die) were very great, and therefore according to the imminency of his humane
nature, for very anguish (as before in the garden when he was but toward his Passion he faileth he
was Lij was
And in the evening of the Sabbath which 1 dayveth on the first of the Sabbath, came Marie Magdalene, and the other Marie " to see the sepulchre. † And behold there was a made a great earth-quake. For an Angel of our Lord descéded from heaven: and coming, rolled backe the stone, and sate vpon it: † and his countenance was as lightening: and his garment as snow. † And for feare of him, the watchmen were frightened, and became as dead. † And the Angel answering said to the vow men, Feare not you. for I knovv that you lecke I s v s that was crucified. † he is not here: for he is risen, * as he said. 6 come, and see the place vvhiche our Lord vvas laid. † And 7 going quickly, tel ye his Disciples that he is risen: and behold he goeth before you into Galilee. there you shal see him. loe I haue forttold you.

† And they vvent forth quickly out of the monument 8 vvhith feare and great joy, running to tel his Disciples. † And 9 behold I s v s mette them, saying, Al haile. But they came neete and tooke hold of his feete, and adored him. † Then 10 I s v s said to them, Feare not, goe, tel my brethren that they goe into Galilee, there they shal see me.

† Who vvhent when they vvere departed, behold certaine of the 11 watchmen came into the citie, and told the cheefe Priests al things that had been done. † And being assembled toget her vvhith the auncients, taking counsel, they gave a greater summe of money to the soldiars, † saying, Say you, That his Disciples came by night, and stole him away vvhent vve vvere a sleepe. † And if the President shal heare of this, vve 14
vvil persuade him, and make you secure. But they taking the money, did as they were taught. And this word was bruited abroad among the Levites, even unto this day.

And the eleuen Disciples went into Galilee, vnto the mount vwhere Iesus had appointed them. And seing him they adored, but some doubted. And Iesus comming neere spake vnto them, saying. Al power is giuen to me in heauen and in earth. "going therefore teach ye al nations: Baptizing them in the name of the Father and of the Sonne and of the Holy Ghost, teaching them to observe al things vvhatissoever I have commanded you, and behold I am with you al daies, euen to the consummation of the world."

ANNOTATIONS

CHAP. xxviii.

1. To see the Sepulcher. The devout Women came to visite our Saviours sepulcher, and for their devotion first desired to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thervnto in the Primitie Church, S. Hierom declareth in these words, The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rodde, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto the more honorable? Which as often as we enter into, so often Doe we see our Saviour lie in the fondre: and seing there a while, we see the Angel againe sette at his feete, and at his head the napkin wrapped together. The glory of whose Sepulcher, we know was long prophesied before Joseph hewed it out, by Esay saying, And his rest shall be honorable. so wistle, because the place of our Lords burial should be honoured of all men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prudence keep the holy Sepulcher, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.

19. Going thence. Communion to baptize and preache to al Nations geuen to the Apostles, and grounded vpon Chriſts soueraine authority, to whom was geuen al power in heaven and in earth.

20. With you al daies. Here Chriſt doth promise his concurrence with his Apostles and their successors, as well in preacheing as miniftring the Sacraments, and his protection of the Church neruer to cease till the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Calvina.
THE ARGUMENT OF
S. MARKES GOSPEL.

Markes Gospel may be well divided into foure partes.
The first part, of the preparation and manner made to the mani
feslation of Christ: chap. 1. in the beginning.
The second, of his manifesting himselfe by preaching and Miracles,
and that in Galilee: the residue of the chap. unto the 10. chap.
The third, of his coming into Lurie, towards his Passion: chap. 10.
The fourth, of the Holy weke of his Passion in Hierusalem:
chap. 11. to the end of the booke.

Of S. Marke and his conversation with the two Apostles S. Paul and S. Bar
nabas, we have at large Act. 12 and 15. sometymes also Col. 4. and 2. Tim. 4. and
Philemon. Moreover of his familiaritie with the Prince of the Apostles S. Peter,
we have 1 Pet. 5. For so it pleased our Lord, that orly two of the Evangelists
should be of the twelue Apostles, to write, S. Matthew and S. Ioann. The other
two, S. Marke and S. Luke, began unto us of the Disciples of his two most princi
pal 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 (faith 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 yeares after our Lordes Afcen
sion.) Which when Peter had heard, he approv'd it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus
writeth li.6. hypotypof.

In the same place S. Hierom addeth, how he went into Egypt to preach, and
was the first Bishop of the chiefe Citie there, named Alexandria; and how Phile
Indians at the same time seeing and admiring the life and conversation of the Chris
rians there under S. Marke, who were Monkes, wrote a booke thereof, which is
extant to this day. And not only S. Hierom (in Maro, & in Phileon) but
also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Sest. 29. Nazareum, li. 1. 2. 3. 4.
Cassianus de Instit. Canobiorem li. 2. c. 5. Soromenus li. 1. 1. 2. Nicephorus
li. 2. c. 15. and divers others, doe make mention of the said Monkes out of the same
Author. Finally, He died (faith S. Hierom) the 8 yer of Nero, and was
buried at Alexandria, Anianus succeeding in his place. But from Alexan
dria he was* translated to Venice, Anno Dom. 830.

It is also so esteemed, that in respect of S. Peter, who sent S. Marke his scholer
to Alexandria, and made him Bishop there, this S. Marke was accounted next in
dignitie to the See of Rome, and this Bishop thereof was accounted the chiefe Met
tropolitane or Patriarch of the East, and that by the first Council of Nice. Where
of see S. Leoep. 53. S. Gregori li. 5 ep. 60. & li. 6. ep. 37.

* Nauber gene.
rat. 28.

THE
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO MARKE.

CHA. I.

HE 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 thy way before thee,) † A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his paths. † * John was in the desert baptizing, and preaching the baptism of penance; unto remisston of sins. † And there went forth to him at the countrie of Ievvrie, and al they of Hierufalem: and were baptized of him in the river of Iordan, confessing their sins. † And John was clothed with camels heare, and a girdle of a skinne about his loines: and he did eate locustes and vvidl honie. † And he preached, saying, There commeth a stronger then I after me: vvhose latchet of his shoes I am not vvorthie ftooping downne to vnloose. † I have baptized you with water: but he shall baptize you with the holy Ghoft. † And it came to paffe: in those daies came IESVS from Nazareth of Galilee: and was baptized of John in Iordan. † And forthvth 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 was made from heauen, Thou art my beloued sonne, in thee I am vvel pleased. † And forthvth * the Spirit droue him out into the desert
The second part of this Gospel: of Christ's manifestation.

He went and knew and understood of God, and the Angels ministered to him.

And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent, and believe the Gospel.

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

And they entered into Capernaum, and he forthwith upon the Sabdoth, going into the Synagogue, taught them. And they were astonished at his doctrine. For he was teaching them as having power, and not as the Scribes. And there was in their Synagogue a man in an unclean spirit; and he cried out, saying, What have I to do with thee, thou Son of the Most High? art thou come to destroy us? I know thee whom thou art, the Son of God. And Jesus threatened him, saying, Hold thy peace, and go out of the man. And the unclean spirit, being marveled, and crying out with a great voice, went forth out of him. And they marveled all, in so much that they questioned among them selves, saying, What thing is this? what is this new doctrine? for with power he commanded the unclean spirits also, and they obey him. And the brute of him went forth incontinent into all the country of Galilee.

And immediately going forth out of the Synagogue, they came into the house of Simon and Andrew, and James and John. And Simon's mother lay in a fit of fever: and forthwith they told him of her. And coming, he lifted her up by the hand: and incontinently the ague left her, and she ministered unto them. And when it was evening after sunne set, they brought to him all that were ill at cafe and that had devils.

gathered
gathered together at the doore.  
† And he cured many that were vexed with divers diseases: and he cast out many devils, and he suffer'd not them to speake that they knew him.

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

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

† And he vs preaching in their Synagoges, and in all Galilee: and casting out devils.  
† And a leper commeth to him beseeching him: and kneeling downe faith to him, If thou wilt, thou canst make me cleane.  
† And Iesus having compassion on him, stretchted forth his hand: and touching him, he faith vnto him, I vvil, be thou made cleane.  
† And vvhen he had spoken, immediately the leprosie departed from him, and he vs was made cleane.  
† And he threatened him, and forthvth cast him forth.  
† and he faith to him, See thou tel no body: but goe, shew thyy self vnto the high priest, and offer for thy cleansing the things that Moses commanded, for a testimonie to them.  
† But he being gone forth, began to publish, and to blase abrode the vword: so that now he could not openly goe into the citie, but vs was abrode in desert places, and they came together vnto him from al sides.

ANNOTATIONS

CHAP. I.

1. Confessing their sines.  
A certaine confession of sines there was even in that penance which Confession. John preached, and which was made before men were baptized. Whereby it is clee the 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 sins.  
He doth not say that they confessed them felues to be sinners, which may be done by a general confession: but that they confessed their sines, which is a particular confession.

3. Clothed.  
The Holy Ghost thought it worthy of speciall reporting how straitly this Prophet lived, and how he abstained from delicate meates and apparel. See Mat. 6. 3.

4. With water.  
John with water only, Christ with the Holy Ghost, not only, as the Heretikes hold, that say water is not eceessary, but with water and the Holy Ghost, as it is plaine Io. 3: 4: vsile a man be borne againe of water and the Holy Ghost, he shall not enter into the kingdom of heaven.

The humility of Christ not dillaining his servants baptism. Which is an example for all faithfull not to dislaine Christ's Sacraments of any Priest be he never so simple, being by the Catholike Church lawfully called. Ang. li. 5 de bapt. c. 9.

6. The Spirit.  
Expressly mention of the B. Trinitie, the Father speaketh from heaven, the Holy Spirit. The B. Trinitie, M
Holy Ghost appeareth in the likeness of a dove, the Sonne also is recommended vnto vs.

\[\text{Chap. II.}
\]

Against the Scribes and Pharisees he defendeth first his power to remit sines in earth,

\[\text{Mr. 9, 1.}
\]

\[\text{Lu. 5, 18}\]

ND againe he entered into Capernaum 1 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 vworld. + And they came to him bring-3 ging one sike of the palsey, who vs caried of soure. + And when they could not offer him vnto 4 him for the multitude, they vncovered the roofe where he was: and opening it they did let downe the couche vwhere-in the sike of the palsey lay. + And when 1 Es v s had seen 5 their faith, he faith to the sike 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 7 he speake so? he blasphemeth. * Who can forgiue sines but only God? + Which by and by 1 Es v s knowing in his spire, that they (o thought vvithin them selues, faith to them, why thinke you these things in your hartes? + Whether is easie, to lay to the sike of the palsey, Thy sines are forgiuen thee: or to lay, Arise, take vp thy couche, and vvalke? + But that you may know that "the Sonne of man hath to power" in earth to forgiue sines (he faith to the sike of the palsey) + I lay to thee, Arise, take vp thy couche, and goe in 11 to thy house. + And forthvith he arose: and taking vp his 12 couche, vwent his vway in the sight of al, so that al maruelled, and glorified God, saying, That vve never saw the like.

+ And he vwent forth againe to the sea: and al the multy 13 tude came to him, and he taught them. + And vwhen he 14 passed...
Mt. 9, 9.  
Lu. 5, 27.  

Passed by, * he sayv Leui of Alphazs sitting at the custome place: and he faith to him, Folovv me. And rising vp he fo-
15 lovvd him. † And it came to passe, as he fate at meate in his house, many Publicans and Sinners did sit dovvne together vvith I e s v s and his Disciples. for they vvere many, vwho also folovvvd him. † And the Scribes and the Pharifees seeing that he did eate vvith Publicans and Sinners, said to his Dis-
17 ciples, Why doth your Maister eate and drinke vvith Public-
cans and Sinners? † I e s v s hearing this, faith to them, The vvhole haue not neede of a Physicions, but they that are il at ease. for I came not to call the iuft, but Sinners.

† And * the disciples of John and the Pharifees did vfe 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 I e s v s said to them, Why, can the children of the marriage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. † But the daies vvil come vvhen the bridegrome shal be taken away from them; and then they shal ii fast in those daies. † No body fowveth a piece of ravyv cloth to an old garment: othervwise he taketh away the newv peecing from the old, and there is made a greater rent. † And no body putteth newv vvine into old bottels: othervwise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be loft. but newv vvine must be put into newv bottels.

† And * it came to passe againe vvhen he vwalked through the corne on the Sabboths, and his Disciples began to goe forword and to plucke the eares. † And the Pharisees said to him, Behold, vvhy do they on the Sabboths that vvilch is not lavyful? † And he said to them, Did you never read vwhat Dauid did, vvhen he vvas in necessitie, and him self vvas an hungry and they that vvere vvith him? † hovv * he entred into the house of God vnder Abiathar the high Prief, and did eate the loaves of Proposition, vvwhich it vvas not lavyful to eate * but for the Priests, and did give vnto them vvwhich vvere vvith him? † And he said to them, The Sab-
27 both vvas made for man, and not man for the Sabbath.
28 † Therefore the sonne of man is ??Lord of the Sabbath also.

Mij ANNOT.
And he entred againe into the Synagogue, and there was a man there that had a vvithered hand. † And they vvatched him whether he vvould cure on the Sabbaths: that they might accuse him. † And he faith to the man that had the vvithered hand, Rife vp into the middes. † And he faith to them, Is it lawful on the Sabbaths to doe vveel or ir? to save a soule, or to destroy? but they held their peace. † And looking round about vpon them vvith anger, being sorrowful for the blindenes of their harts, he faith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored vnto him.
† And the Pharisees going forth, immediately made a consultation with the Herodians against him lest they might destroy him. † But Jesus with his Disciples retired to the sea: and a great multitude from Galilee and Lebanon followed him, † and from Hierusalem, and from Idumaæa, 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 boat might attend on him because of the multitude, lest they should throng him. † For he healed many, so that there pressed in upon him for to touch him, as many as had hurters. † And the unclean spirits, when they saw him, fled from him: and they cried saying, † Thou art the Son of God. And he vehemently charged them that they should not disbelieve him.

† And ascending into a mountaine, he called vnto him whom he would himself: and they came to him. † And he made that "wherewith I 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 James of Zebedee, and John the brother of James: and he called their names, Boanerges, which is, the sons of thunder. † and Andrew and Philip, and Bartlemeus and Mathew, and Thomas and James of Alphaeus, and Thaddæus and Simon Cananaeus, † and Judas Iscariote, who also betrayed him.

† And they came 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 out 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 divided against itself, that kingdom can not stand. † And if a house be divided against itself, that house can not stand. † And if Satan be risen against himself, he is divided, and can not stand, but hath an end.

† No body canifle the vessel of the strong, being entred into his house, vnlesse he first binde the strong, and then shall he rifle his house. † Amen I say to you, that al sinnes shal be forgiven the sonnes of men, and the blasphemies wherewith they
they shal blaspheme. *But he that shal blaspheme against 29
the Holy Ghoft, he hath not forgiuenesse for euer, but shal be
guilty of an & eternal sinne. † Because they said, He hath an 30
vncleane spirit.
† And *there come his mother and brethren: and stan-31
ding without they sent vnto him calling him, † and the 32
multitude sate about him: and they say to him, Behold thy
mother and thy brethren without seek thee. † And answer 33
ring them, he said, “Who is my mother and my brethren?
† And looking about vpon them vvhich sate round about 34
him, he faith, Behold my mother and my brethren. † For 35
vvhoseuer I shal doe the viyl of God, he is my brother and
my sister and mother.

ANNOTATIONS
CHA P. III.

15. Thou art the Sonne.) The confession of the truth is not gratefull to God, proceeding from
every perfon. The diuell acknowledging our Sauioour to be the Sonne of God, wasidden hold his
peace : Peters confession of the fame was highly allowed and rewarded, Aug. trafl. 10 in ep. Ioan.
Ser. 30. 31. de verb. Apostolici. Therefore neither Heretikes sermons must be heard, no not though they
preach the truth, So is it of their prayer and service, which being never so good in it selfe, is not
acceptable to God out of their mouthes, yea it is no better then the howling of wolues.
Hier. in 7 Ofes.

14. Twelue.) This number of twelue Apostles is mystical and of great importance (as appea-
reth * by the choosing of Mathias into Ludas place to make vp againe this number) prefigured in
the 12 Patriarces, Gen. 40. the 12 Princes of the children of Israel, Num. 1. the 12 fountains
found in Elim, Exod. 15. the 12 precious stones in the Rational of Aaron, Exod. 29. the 12 Spies
sent by Moses, Num. 13. the 12 stones taken out of Jordan whereof the Altar was made, 10. su. 2.
the 12 louses of Proposition, Levit. 26. Sc. Anfelm in Mt. c. 10. And these are the 12 foundations
of heavenly Hierusalem. Apoc. 21.

16. Peter.) Peter in numbering the Twelue is always the first, and his name is so given him for
signification of his calling to be the * Rocke or Foundation of the Church vnder Christ: as here also
the name Boaenerges is given to other two Apostles for significiation, and so names elsewhere in
the old Teftament and in the new.

24. Kingdome against kingdome.) As this is true in al Kingdoms and Common-weales where
Ciuitie distinction reigneth, so is it specially verified in heretiques and Heretikes, which haue alwaies
dilutions among them selves as the plague of God, for dividing them selues and others from the
Church.

29. Eternal sinne.) That which is here called eternal, is (as S. Matthew expresseth it) that which
shall neither be remitted in this life, nor in the life to come, Where we learne by S. Marke, that there
are also sinnes not eternal: and by S. Matthew, that they are much, as shal be forgiven either here, or
in the life to come.

31. Who is my mother?) Neither is it here said, that he had no mother, as some vpon these words
falling gather: nor ingratitude to our parents is taught vs by this answer: but we are hereby admon-
ished to preferre the spiritual mother of the Faithful, which is the Church Catholike, and our
brethren in her, and their spiritual good, aboue our carnall parents or kinne. For to our Maiffer
being occupied here about heavenly things, accounted at them his mother and brethren, which did
the will of his Father, in which number our Lady his mother was also included for the did his
fathers will. Aug. ep. 38. Yeas and aboue all others, because he had so much grace give him that
the neuer sinned not so much as venially in all her life. Aug. de nat. & grat. c. 35.
According to S. Mark

Chapter 3

And again he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitudeabout the sea was upon the land: and he taught them in parables, many things, and said to them in his doctrine, "Hear ye:

Behold, the former went forth to sow. And while he sowed, some fell by the way side, and the fowls of the aire came, and did eat it. And other fell upon rocky places, where it had not much earth: and it shot up at once, because it had not deepnes of earth: and when the sun was risen, it withered, and because it had not roote, it withered. And some fell among thorns: and the thorns grew up with it, and choked it, and it did not bring forth fruit. And other fell upon good ground, and it brought forth, one thirtie, one sixty, and one an hundred.

And he said, He that hath ears to heare, let him heare. And when he was alone, the disciples that were with him asked him the parable. And he said to them, To you it is given to know the mysteries of the kingdom of God: but to you that are without, all things are done in parables:

Such as he out of the Church, though they heare and read neuer so much, they cannot understand. "

Eccles. iii. 9
in them selues, but are temporal: afterwvard vven when tribulation is risen and persecution for the vword, forthwith they are scandalized. † And other there be that are soven among 18 thornes: these are they that heare the vword, † and the cares 19 of the vworld and the deceitfulnes of riches, and concupiscences about other things entring in choke the vword, and it is made fruiteles. † And these are they that vvere soven vpou 20 the good ground, vvhich heare the vword and receive it, and yield fruite one thirtie, one sixtie, and one an hundred.

† And he said to them, * Commeth a candel to be put 21 vnder a bushe, or vnder a bed? and not to be put vpou the candle finger? † For there is nothing hid, vvhich shal not 22 be made manifest: neither vwas any thing made secret, but that it shal come to light. † If any man have cares to heare, 23 let him heare.

† And he said to them, See vwhat you heare. * In vwhat 24 measure you mete, it shal be measured to you againe, and more shal be giuen to you. † For he that hath, to him shal be 25 giuen: and he that hath not, that also vvhich he hath, shal be taken away from him.

† And he said, So is the kingdom of God, as if a man cast 26 seede into the earth, †and sleepe, and rife vp night and day, 27 and the seede spring, and grovve vp vvhiles he knowveth not. † For the earth of it self bringeth forth fruite, first the 28 blade, then the eare, afterwvard the full corne in the eare. † And 29 vwhen the fruite hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

†* And he said, To vwhat shal vve liken the kingdom of 30 God? or to vwhat parable shal vve compare it? † As a mustard 31 seede: vvhich vwhen it is soven in the earth, is lefle then al the seedes that are in the earth: † and vwhen it is soven, it 32 riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the " birds of the airc may dvel vnder the shadowvv thereof.

† And vvith many such parables he spake to them the 33 vword,according as they vvere able to heare: † and vvithout 34 parable he did not speake vnto them, but apart, he explicated al things to his Disciples.

† And he faith to them in that day, vven euening vwas 35 come.* Let vs passe ouer to the other side. † And dimissing the 36 multitude, they take him so as he vvas in the boate: and there vvere
ACCORDING TO S. MARKE.

37. Were other boates vvith him. + And there arose a great storme of vvinde, and the vvaues bette into the boate, so that the boate vvas filled. † And he vvas in the hinder part of the boate sleeping vpon a pillow: and they raise him, and say to him, Master, doth it not pertaine to thee that vve perish? 39. + And rising vp he threatened the vvinde, and said to the sea, Peace, be stil. And the vvinde ceased: and there vvas made a great calme. † And he said to them, Why are you feateful? neither yet haue you faith? And they feared vwith great feate: and they said one to an other, Who is this (thinkeft thou) that both vvinde and sea obey him?

ANNOTATIONS

12. Left they should be converted.] These speakes here and els where, we must not so vnderstand as though he speake of parables of purpose and to this end, that the hearers might not vnderstād. lest they should be converted: which were as much to say as that he would not haue them vnderstand, nor be converted: but we must leare the true sense of this very place in S. Matthew and God is not author of sinne, but mans owne will.

13. 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 beene great in the beginning, and final afterward: where this Parable faith contrary, that it was a mustard seed first, and afterward a great tree. vide Chrys. 10. contra Gentiles in vita S. Babyle. Mart.

14. The birden.] Of all sectes or doctrine, Chrifts religion at the beginning was the smallest, and most contemptible: but the success of thereof farre passt all mens doctrine: in so much that afterward at the wiseft and greatest of the world made their residence and rest therein. The Church visibly increas-
And they came beyond the strait of the sea into the country of the Gerasens. And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, that had his dwelling in the sepulchres. And neither with chains could any man bind him: for being often bound with fetters and chains, he had burst the chains, and broken the fetters, and no body could tame him. And he was alwayes day and night in the sepulchres and in the mountaines, crying and cutting himself with stones. And seeing Iesus a farre off, he ranne and adored him: and crying with a great voice, said, What to me and to thee Iesus the Sonne of God most high? I adjure thee by God that thou torment me not. For he said vnto him, Go out of the man thou unclean spirit. And he asked him, What is thy name? And he faith to him, My name is Legion: because we are many. And he besought him much, that he would not expel him out of the countrey. And there was there about the mountaine a great herd of swine, feeding. And the spirits besought him, saying, Send vs into the swine, that we may enter into them. And Iesus s immediatly granted vnto them. And the unclean spirits going out, entered into the swine: and the herd vs with great violence vs was caried headlong into the sea, about two thousand, and were stifled in the sea. And they that fed them, fled, and caried nevves into the citie and into the fields. And they went forth to see vs was done: and they come to Iesus, and they see him that vs was vexed of the devil, sitting clothed, and vvel in his wittes: and they were afraid. And they that had seen it, told them, in vs what maner he had been dealt vs thal that had the diuel: and of the swine. And they began to desire him, that he vs would depart from their coastes. And vs when he went vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be vs thim, vs and he admitted him not, but vs faith to him, Go out of thy house to thine, and tell them how great things vs Lord hath done for thee, and hath had mercy vpon thee. And he vs away, and began to publish in Decapolis how great things Iesus had done to him: and all marueled.

And
† And when Jesus had passed by in a boat again, he went forth the straight, a great multitude assembled together unto him, and he was about the sea. ✡ And there commeth one of the Arch-synagogues, named Iaïrus; and seeing him, he salleth downe at his feete, ✡ and befought him much, saying, That my daughter is at the point of death, come, impose thy hands vpon her, that she maie be safe and live. ✡ And he went with him, and a great multitude folowed him, and they thronged him.

† And a vvoman vvhich vvas in an issue of blood vvuelve yeres, ✡ and had suffred many things of many Physicians, and had bestowed al that she had, neither vvas any thing the better, but vvas rather vvorse: ✡ vvhen she had heard of Jesus, ✡ she came in the preasse behind him, and touched his garment. ✡ for she saide, That "if I shal touche but his garment, I shal be safe." ✡ And forthwith the sountaine of her bloud vvas dried: and she felt in her body that she was healed of the maladie. ✡ And immediately Jesus vvas knowing in him selve "the vterue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? ✡ And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me? ✡ And he looke d about to see her that had done this. ✡ But the vvoman fearing and trembling, knowing vvhat vvas done in her; came and fel downe before him, and told him al the truth.

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

† As he vvas yet speaking, they came to the Arch-synagogue, saying, That thy daughter is dead: vwhy doest thou trouble the Maister any further? ✡ But Jesus saide to him that was spoken, faith to the Arch-synagogue, Farea not: only beleue. ✡ And he admitted not any man to folowe him, but Peter and James and John the brother of James. ✡ And they came to the Arch-synagogues house, and he seeth a tumult, and folke vveeping and vvailing much. ✡ And going in, he faith to them: Why make you this a doe and vvepee? the vvenche is not dead, but "it sleepe." ✡ And they derided him. But he saide to them all, taketh the father and the mother of the vvenche, and them that were vvith him, and they goe in vvhree the vvenche vvas lying. ✡ And holding the vvenches hand, he faith to her, Talithacumi, vvhich is being interpreted, "vvenche (I say to thee) arise." ✡ And forthwith
with the vecho rose vp, and walked, and the was twelve yeres old: and they were astonied with great astonishment. And 43 he commanded them earnestly that no body should know it: and he bad that something should be given her to eate.

ANNOTATIONS

CHAP. V.

1. Could bind him.] We see here that mad men which haue extraordinary strength, are many times possest of the duels; as there is also a deafe and a dumme duel, and vnclean spirits, which vork the effects in men, possesting their bodies. All which things infidels and canall men following only, nature and reason, attribute to natural cause: and the vlef faith a man hath, the vlefe he beleeueth that the duell worketh such things.

26. If I shall touch.] So the good Catholike faith, if I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the vhand of one of his Saints, I should be better for it.

46. Only believe.] It is our common speache, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Physician to his patient, Only take a good harte; when he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidility of the Jewes, required only that they would beleeue he was able to doe such a cure, such a miracle, and then he did it: otherwize it followeth in the next Chapter, He could not do miracles; there because of their incredulity. Againe, for this faith he gave them here, and in all like places health of body, which they deare, and therfore he faith not. Thy faith hath suffiued thee: but, hath made the same or worse hole. Againe this was the fathers faith, which could not influe the daughter. Whereby it is most evident, that this Scripture, and the like, are falsly abused of the Heretikes to prove that only faith inuith.

46. Whereas.] Christ in miracles, besides that he be wonders and wais to shew his power, be also significative: as these which he corporally raised from death, put vs in minde of his raising our foules from sinne. The Scripture makes especial mention only of three raised by our Saviour. of which three, this wench is one, within the house of a certain widow, in Naim, now caried out toward the grave the third, Lazarus having been in the grave foure daies, and therefore thinking. Which diversity of dead bodies, signifie diversity of dead foules, some more desperate then other, some past all mans hope, and yet by the grace of Christ to be resuited and reclaimt.

CHAP. VI.

In his owne country (signifing the reprobate Jews) he is condemned, and therefore Worketh little in respet, 6 His Apostles preach every where and work miracles. so that King Herode (who shamefully killed John Baptift) and others are striken with great admiration. 39. After Johns death he goeth into the Desert, where great concorse being unto him, he fedeth 5000 with five breaues. 46. And after he hath prayed long in the mountaine, he walketh upon the sea. 51. And with the very touche of his garments beame he health innumerabule.

ND going out from thence, he vvent into his country: and his Disciples folloowed him. 1 and when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying, How came this fellow by all these things?
and what vvisedom is this that is given to him, and such vertu
3 es as are wrought by his hands? † Is not this " the Carpenter,
the sonne of MARKE, the brother of James and Ioseph
and Iude and Simon? why, are not also his sisters here vvit
4 h? And they " were scandalized in him. † And IESVS said
to them, That there is not a Prophet vwithout honour, but
5 in his owne countrey, and in his owne house, and in his
ovvne kinred. † and " he could not doe any miracle there,
but only cured a fewv that were sicke, imposing his hands
6 † and he marueled because of their incredulity, and he vvent
about the tovvnes in circuite teaching.

† And he called the Twvelue: and began to send them twvo
7 and ttwo, and gave them powver ouer vnccleane spirits. † And
he commanded them that they should take nothing for the
way, but a rod only: not skrippe, not bread, not money in
8 their purse, † but fod vvith sandals, and that they should
not put qu" ttwo coates. † And he said to them, Whitherso-
9 cker you shall enter into an house, there tarie til you depart
thence. † and vvhossoever shall not receive you, nor heare
10 you: going forth from thence shake of the dust from your
feete for a testimonie to them. † And going forth they prea-
11 ched that they should doe penance: † and they cast out many
diuels, and * anointed" vvith :: oile many sicke, and healed
them.

† And * king Herod heard (for his name vvvas made ma-
nifest) and he said, That John the Baptif is risen againe from
the dead, and therefore vvetues vvorke in him. † And others
14 said, That it is Elias. But others said, That it is a Prophet, as
one of the Prophets. † Which Herod hearing, said, John
vvhom I beheaded, he is risen againe from the dead.

† For the said Herod sent and apprehended John, and
17 bound him in prison for Herodias the vwise of :: Philippe
his brother, because he had maried her. † For John said to
Herod, " It is not lawfull for thee to have thy brother's vwise.
18 † And Herodias lay in vnvaite for him: and vvvas desirous to
kill him, and could not. † For Herod feared John, knowing
him to be a iust and holy man: and he kept him, and by hea-
19 ring him did many things: and he heard him gladly. † And
vvhen a conuenient day vvvas fallen, Herod made the supper
of his birth-day to the Princes and the Tribunes and the
20 cheefe of Galilee. † And vvhen the daughter of the same He-

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the decollation
of S. John Bap-
tiff Aug. 29.

† He might and
should by xoy-
fer law have
maried his bro-
thers wife, if he
1 had been dead
without issue: 
but this Philip
was yet xalue,
and had also
this daughter
that dauanced.
rodias came in, and had danced, and pleased Herod, and them.

that fate vvith him at the table: the King said to the damsel, Afke of me vvhat thou vvilt, and I vvil giue it thee. † and 23, he syyvare to her, That vvhatsoever thou shalt afke I vvil giue thee, though the halfe of my kingdom. † Who vvhen 24 the vvas gone forth, said to her mother, vvhat shal I afke? But she said, The head of Iohn the Baptist. † And vvhen the 25 vvas gone in by and by vvith halfe to the King, she afketh saying, I vvil that forthvvith thou giue me in a platter the head of Iohn the Baptist. † And the King vvas stroken sad. 26 Because of his othe and for them that late together at table he vwould not displease her: † but sending the hangman, 27 commaunded that his head should be brought in a platter. † And he beheaded him in the prifon, and brought his 28 head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. † Which his discipes hearing came, 29 and tooke his body: and they put it in a monument. 30

† And * the Apostles gathering together vnto Iefus, 30 made relation to him of all things that they had done and taught. † And he saide to them, Come apart into the desert 31 place, and refle a little. For there vvere that came and vvent, many: and they had not so much as space to eate. † And 32 * going vp into the boate, they vvent into a desert place apart. † And they saie them going a vay, and many kneve: 33 and they ranne flocking thither on foote from al cities, and prevented them.

† And going forth, I es vs saie a great multitude: and 34 he had compassion on them, because they vvere as shepe not hauing a shepheard, and he began to teach them many things. † And * vvhen the day vvas noyne faire spent, his Di- 35 scipes came to him, saying, This is a desert place, and the house is noyne past: † dimisfe them, that going out into the 36 next villages and bowling, they may eie them felues meates to eate. † And he anfiweriing saide, Giue ye them to eate. And 37 they said to him, Let vs goe and bie bread for vvo hundred pence: and vve vvil giue them to eate. † And he faide to 38 them, Hovv many loaues hauye you? goe and see. And vvhen they kneve, they say, Fiue, and tvvo fishes. † And he com- 39 maunded them that they shoule make al fit downe, by com- 40 panies vpon the greene graffe. † And they fate downe in 40 rankes by hundreds and fifties. † And vvhen he had taken 41 the fiue loaues, and the tvvo fishes: looking vp vnto heauen, he
he blessed, and brake the loaves, and gave to his Disciples to
set before them: and the two fishes he deuided to all. † And
al did eate, and had their fill. † And they tooke vp the lea-
nings, vvalue ful baskets of fragments: and of the fishes.
† And they that did eate, vvere five thousand men. † And
immediatly he compelled his Disciples to goe vp into the
boate, that they might goe before him beyond the straite to
Bethsaida: vvhiles him self did dimiss the people.
† And * vvhen he had dimissed them, he vvent into the
mountaine to pray. † And vvhen it vvvas late, the boate vvvas
in the middes of the sea, and him self alone on the land. † And
feeing them labouring in rowving(for the vvinde vvvas against
them ) and about the fourth vwatch of the night he commeth
to them vvalking vp on the sea: and he vvould have passed by
them, † But they feeing him vvalking vp on the sea, thought it
vvvas a ghost, and cried out. † For al fayv him, and vvere trou-
bled. And immediatly he talked vvith them, and said to them,
Haue confidence, it is I, feare ye not. † And he vvent vp to
them into the shippe, and the vvinde ceased: and they vvere
farre more aftonied vwithin them selues: † for they vnder-
stoode not concerning the loaues: for their hart vvvas blin-
ded.
† And * vvhen they had passed ouer, they came into the
land of Geneszareth, and set to the shore. † And vvhen they
vvere gone out of the boate, incontinent they knevv him:
† and running through that vwhole countrie, they began to
carie about in couches those that vvere il at ease, vwhere they
heard he vvvas. † And vvhithersoeuer he entred into towvnces
or into villages or cities, they laid the sicke in the streates, and
befought him that they might touche but the hemme of his
garment: and as many as touched him, vvere made vvwhole. †

ANNO TATION S
CHA P. VI.

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

2. They
1. They were scandalized.] This scandal rose partly of envy of his equals by birth, who reputed Christ, he... on his own country; signifying (as it is plain in Luke) the malice and envy of the Jews, in his coming to refolute him (Ver. 1.) and that the Gentiles would more effectually merit of him.

2. He could not.] It is said that he could not work miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of caginity work there, where their incredulity was so great, that it would not have profited them. And for this cause he faiths extra where to dispensation, only believe. Mark, 5.

3. Not two coats.] He forbade the superfluities, and to careful provision of bodily things, when they are about God's service in gaining souls. And for the contrariety that seemeth here and in S. Matt., understand that there he forbade them to wear ornamented or staffe to defend them felons, here he permiteth a walking rod or staffe to lean, and stay upon where he forbidth his people to correct the foote, such as were here, where he permiteth bandals, that is such had roles only, which the poor commonly wore in levity, and now some religious men. See S. Augustines opinion li. 2 r. 36 de confessione Huan. 10. 4.

4. With oil.] In the words of the commission oil is not mentioned, and yet it is certain by this their using of oil, that either Christ did then appoint them to use it, or they might take it up of them felones, by virtue of the general commission.

5. With oil.] By this it is clear that not only the Apostles, but other may have power to work miracles, by their only word and invocation of Christ's name, but also by application of creatures which creatures also have a miraculous medicinal virtue to heal diseases.

CHAP. VII.

The masters of Hierusalem coming so farre to see him, 6 he chargeth with tradition, partly frivolous, 9 partly also contrary to God's commandments, 14 and to the people he yealdeth the reason of that which they carped, 17 and againe to his disciples, shewing the ground of the Jews' being (so write, that means either wise or defile the soul) to be false, 14 but by and by among the Gentiles, in a woman he findeth a wonderful faith, upon her therefore he bestoweth the crumme that she asked. 32 returning (because the time of the Gentiles was not yet come) to the levites within the loaves, 33 where he sheweth his compassion towards mankind so deafe and dumme, 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 disciples eate bread with common hands, that is, not vvashted, they blamed them. 1 For the Pharisees and al the Ievves, vnles they often vvasht their hands, eate not, holding the tradition of the Auncients: 1 and from the market, vnles they be vvashted, 4 they eate not: and many other things there be that were deliuered vnto them to obserue, the vvashtings of cuppes and cruces, and of brazen vessels & beddes. 1 And the Pharisees and Scribes asked him, why do not thy disciples vvalke according to the tradition of the Auncients, but they eate bread with common hands? 1 But he answering, said to them, 6 Wel did Esay Prophecye of you hypocrites, as it is written, This people honoureth me with their lippes, but their heart is farre from me. 1 and in vaine doe they worship me, teaching doctrines & precepts of men. 7

† For
For leaving the commandement of God, you hold the traditions of men, the vvhings 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 obserue your ovne tradition. † For Moyses said, Honour thy father & thy mother. If a man say to father or mother, Corban (vvhich is a gift) vvhatsoever proceedeth from me, I hal profit thee: † and further you suffer him not to doe ought for his father or mother,  

† And calling againe the multitude vnto him, he said to them, Heare me al you, and vnderstand. † Nothing is vvhithout a man entring into him, that can defile him. But the things that proceede from a man those are they that make a man common. † If any man haue cares to heare, let him heare. † And vvhen he vvas entred into the house from the multitude, his Disciples asked him the parable. † And he faith to them, So are you also vnskilful? vnderstand you not that every thing from vwhithout, entering into a man, can not make him common: † because it entreth not into his hart, but goeth into the belly, and is caste out into the priuie, purging al the meates? † But he said that the things vvhich come forth from a man, they make a man common. † For from vwhithin out of the hart of men proceede euil cogitations, aduersities, fornications, murders, † thefes, avarices, tvvickednesse, guile, impudicities, an euile eye, blasphemie, pride, foolishnes. † Al these euils proceede from vwhithin, and make a man common: 

† And rising from thence he vvent into the coastes of Tyre and Sidon: and entring into a house, he vwould that no man should know, and he could not be hid. † For a woman immediately as she heard of him, vvhoes daughter had an vn- 
clean spirit, entred in, and fell downe at his feete. † For the vvoman vvas a Gentile, a Syrophænician borne. And she besought him that he vwould caste forth the ducel 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 ansvered, and said to him, Yea lord, for the vvhelpes also eate vnder the table of the cru-
The Gospel v p the 11 Sunday after Pentecost.

mes of the children. † And he said to her, For this saying goe乙烯 the devil is gone out of thy daughter. † And when she was departed into her house, she found the maid lying vpon the bed, and the devil gone out.
† And againe going out of the coaftes 'of Tyre, he came by Sidon to the sea of Galilee through the middes of the coaftes of Decapolis. † And they bring to him one deafe and dumme: and they besought him that he vwould 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 heaven, he groned, and said to him," Ephethetha,vv which is, Be thou opened. † And immediately his eares were opened, and the string of his tongue vvas 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 publish it, † and so much the more did they vounder, saying, He hath done al things vvel: he hath made both the deafe to heare, and the dumme to speake. †

ANNOTATIONS

CHAP. VII.

2. Common.] Common and vncline is al one. For the Iewes were commaundd by the Law to eate certaine kinds of meates only, and not al indifferently: and because these were seprated from other meates, as it were sanctified to their use, they called the other common and profane: and because the Law calleth those cleane and those vncline, thereof it is, that vncline and common is al one. as in this Chapter often, and Act. 10.

7. Precepts of men.] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisites were then, and the like traditions of Heretikses be now. for how soever they bragge of Scriptures, al their manner of administration and minifterie is their owne tradition and invention without al Scripture and Warrant of Gods Word. But the traditions of the Apostles and Ancients, and al the precepts of holy Church we are commaundd to kepe, as things not prescribed by man, but by the Holy Ghost. Act. 15, 28, 41. 2 Thes. 2, 11.

11. Gift.] To glue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necelitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or to the Altar, that is impious and vnnatural. And these Pharisites teaching children fo to neglect their duties to their parents, did wickedly.

15. Nothing entering into a man.] As these worde of our Sauior do not import, that the Iewes then might have eaten of those meates which God forbade them: no more doe they now, Abstinence from that we Christians may eate of meates which the Church forbideth 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 meates are of their nature abominable, or defile the eater, but they for signification, we for obedience and chastisement of our bodies.

13. Spitting.] Not only by Christis spittle, but also by ceremony and by application of external creatures which be holy, miracles are vrought. as by Christis spittle, which was not part of his persion, being a superfluity of his body, but yet most holy. Theophyl. in ? Mardi.

44. Ephesetha.
Ch. VIII. According to S. Marke.

Chap. VIII.

Of compassion he feedeth the people, &c. 10 After which miracles as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 11 Whereupon for taking them, he varneth his Disciples to beware of the leaven of their doctrine, neither to fear want of necessaries. 21 He healeth a blind man by degrees and with ceremonies. 27 Peter confesseth him (though men at this while had not learned so farre) to be Christ. 31 and by and by he Revealeth to them his passion, 32 rebuking also Peter for disquieting him, and shewing that it is a thing wherein that this will be Solved (namely in time of persecution) must follow him.

In those days againe when there was a great multitude, and had not what to eate: calling his Disciples together, he said to them, 1 I have compassion upon the multitude: because they are three days they now endure with me, neither have vvhato eate. 3 And if I dimis file them fasting into their home, they will faint in the way: for some of them came farre off. 4 And his Disciples answered him, Whence may a man fill them here with bread in the wilderness? 5 And he asked them, How many loaves have ye? Who said, 6 Seven. And he commanded the multitude to sit downe upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. 7 And they had a fewe little fishes: and he blessed them, and commanded them to be set before them. 8 And they did eate and were filled; and they tooke vp that which was left of the fragments, seven maundes. 9 And they that had eaten were about foure thousand: and he dimissed them.

And immediatly going vp into the boate, &c. 11 And the Pharisees went forth, and began to question with him, asking of him a signe from heaven, tempting him. 12 And groning in spirit, he said, Why doth this generation aske a signe? Amen I say to you, If a signe shal be giuen to this generation. 13 And leaving them, he went vp againe into the boate, and passeth beyond the straite.
† And they forgot to take bread: and they had but one 14
loafe with them in the boate. † And he commanded them, 15
saying, Looke vvel and bevare of the leauen of the Phari-
sees, and the leauen of Herod. † And they reasoned among 16
them selues saying, Because vve haue not bread. † which 17
I es vos knowvving, faith to them, Why doe you reason, be-
cause you haue not bread? do you not yet know nor vnder-
stand? yet haue ye your hart blinded? † hauing eies see 18
you not? and hauing cares heare you not? Neither do you re-
member? † when I brake fiue loaes among fiue thousand: 19
and hovv many baskets ful of fragmets tooke you vp? They
say to him, Tvvelue. † When also feuen loaes among four 20
thousand, hovv many maundes of fragmets tooke you vp? And
they say to him, Seuen. † And he said to them, Hovv do 21
you not yet vnderstand?

† And they came to Bethsaida: and they bring to him one 22
blinde, and desired him that he vould touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne; and spitting into his eies, imposing his hands, he af-
ked him if he lave any thing. † And looking vp, he said, I see 24
men as it vvere trees, vwalking. † After that againe he impos-
led his hands vpoun his eies, and be began to see, and vwas re-
stored, so that he lave al things clerely. † And he sent him in- 26
to his house, saying, Goe into thy house: and if thou enter in
to the tovvnne, tel no body.

† And 1 es vos vvent forth and his Disciples into the 27
tovvnes of Caiferæa-Philippi: and in the vway he ascked his
Disciples, saying to them, Whom do men say that I am? 28
† who ansvwered him, saying, Iohn the Baptift, some Elias, 29
other some as it vvere one of the Prophets. † Then he faith 29
to them, But vvhom do you say that I am? Peter ansvvering
said to him, Thou art Chrift. † And he threatened them that 30
they should not tel any man of him.

† And he began to teache them, that the Sonne of man 31
must suffer many things, and be reiectted of the Auncients
and of the high Priestes and the Scribes, and be killed: and
after three daies rise againe. † And he spake the vword open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and seeing his Disciples, threatened Peter, saying, Goe
behind me Satan, because thou fauoureft not the things that
are of God, but that are of men. † And calling the multitude 34
together
Cha. VII. According to S. Marke. 109

According to S. Mark.

Accorping nor 1 agreeable and together vwith his Disciples, he said to them, If any man vil folovv me, let him deny him self, and take up his croffe, and folovv me. † For he that vil saue his life, fhal lose it: and he that fhal lose his life "for me and the Gospel, fhal saue it.

For vvhvhat fhal it profit a man, if he "gaine the vwhole vworld, and suffer damage of his soule? † Or vvhat permuta- tion fhal a man gieue for his soule? † For he that fhal be asha- med of me, and of my vvordes in this aduouterous and sinful generation, the Sonne of man also vil be ashaied of him, when he fhal come in the glorie of his father vvith the holy Angels.

ANNOTATIONS

Chap. VIII.

6. Gate to his disciples.] He ferueth the people not immedietly him self, but by the Apoftles mi- nifterie: to teach vs that we muft receive Christes Sacraments and doctrine, not at our owne hand, but of his Priets and our Paffours.

7. Blessed them.] So is it in some ancient Greeke copies, agreeable to our Latin, and in S. Luke expressly in the common Greeke text, that he blesled the huc loaues and the two fishes, which must be alwaies marked against the Heretikes, which denie this blesling to pertaine to the creatures, but feine it alwaies to be referred to God for thanks giuing. For if if were so, he Would have faied grace but once for that whole refefion: but he did feuerally blesle both the bread firft, and afterward the fishes alfo, multiplying them by his faid blesling (as he did mankind and other creatures in the beginning by blesling them) and to working effectuallly some change or alteration in the very creatures them felues.

8. For me and the Gospel.] By the Gospel is signified, not only the fouere Euangeliftes, but al What is to suffer Scriptures, and whatsoever Crist faid that is not in Scripture: for he faith in this very place, He that for the Gospel, fhal be ashaied of my Wordes, the Sonne of man will be ashaied of him &c. Neither his owne Wordes only, but whatsoever the Apoftles taught in Word or writing: for our Sauiour faith, He that defipifeth you, defipifeth me. For defence of any of al thee and of euery Article of the Catholike faith, We ought to die, and this is to lose our life for Christ and his Gospel.

9. Gate the whole World.] Let such note this, that for feare or flattery of the World codefende Doing against to obey the vnift lawes of men touching religion, against their owne confciences: and be content for the reft of a few daies of this life, and for lauing their temporal goods, to lose their soule and science, the joyes of heauen.

Chap. IX.

The more to confirme them, he giueneth them in his Transfignuration a sight of his glorie, whereunto Suffering doth bring, and then againe doth inculcute his Pafion.

A Diuel also he cauffeth out, which his Disciples (upon whom therefore the perverses Scribes triumphed in his abfence) could not, for lacke of fastinge and praying. Being yet in Galilee, he reuealeth more about his Pafion. And because in the Way to Capernaum they contended for the Primacie, he teacheth them that humility is the Way to Primacie before God: bidding them alfo, not to prohibite such as be not against them: nor to gie 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 near unto them.

O iij AND
THE GOSPEL

And he said to them, Amen I say to you, there shall be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

And after six days, Jesus taketh Peter, and James, and John: and bringeth them alone into a high mountain apart, and was transfigured before them. And his garments were made shining, and white exceeding as snow, the like whereof a fuller cannot make white upon the earth. And there appeared to them

Elies with Moses: and they were talking with Jesus. And Peter answered, saying, Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he knew not what he said: for they were frightened with fear. And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my Son; hear ye him. And immediately looking about, they saw no man: but they kept in the word which they had seen: but when the Son of Man shall be risen again from the dead, then they shall not tell any man what things they had seen: but when the Son of Man shall be risen again from the dead, then they kept in the word which they had seen: questioning together what that should be, when he shall be risen from the dead.

And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? Who answering, said to them, Elias; when he is come, shall restore all things: and how he is written of the Sonne of Man, that he shall suffer much things and be contemned. But I say to you, that Elias also is come (and they have done to him whatsoever they would) as it is written of him.

And coming to his Disciples, he saith a great multitude about them, and the Scribes questioning with them. And forthwith all the people seeing Jesus, were astonished, and much afraid: and running to him, saluted him. And he asked them, What do you question of among you? And one of the multitude answering, said, Master, I have brought my Sonne to thee, having a dumme spirit. Who, wherelouer he taketh him, dares not him. And he said, and gnaseth with the teeth, and vvithereth: and I spake to thy Disciples to cast him out, and they could not. Who answering them,
said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

10 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he trembled coming. 11 And he asked his father, How long time is it since this hath chancied unto him? But he said,

12 From his infancy: and often times hath he casta him into fire and into waters, to destroy him. But if thou canst any thing, help vs, having compassion on vs. 13 And ifesus said to him, If thou canst believe, all things are possible to him that believeth. 14 And instantly the father of the boy crying out, with tears said, I do believe Lord: help my incredulity.

15 And when I s vs s avv the people running together, he threatened the unclean spirit, saying to him, Deafe and dumb spirit, I command thee, goe out of him, and enter not any more into him. 16 And crying out, and greatly tearing him, he avvent out of him, and he became as dead; so that many said, That he is dead. 17 But I s vs holding his hand,

18 lifted him vp: and he rose. 19 And I vs when he vs entred into the house, his Disciples secretly asked him, Why could not vs cast him out? 20 And he said to them, This kinde can goe out by nothing, but by prayer and fasting.

Mt. 17, 22.
Lu. 9, 21.

19 And* departing thence they passed by Galilee, neither would he that any man should knowv. 20 And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal rise againe.

Mt. 18,1
Lu. 9, 46.

21 But they were afraid to ask him.

22 And* they came to Capharnaum. Who, when he vs was in the house, asked them, What did you treate of in the way?

23 But they held their peace for in the way they had disput ed among them selves, which of them should be the greater.

24 And sitting down, he called the twelve, and faith to them, If any man vs be the first, he shal be last of al, and the minister of al.

25 And taking a child, he set him in the midst of them. Who hom vs when he had embraced, he said to them,

26 Vvho soeuer shal receive one of such children in my name, receiueth me, and Vvho soeuer shal receive me, receiueth not me, but him that sent me.

Lu. 9, 49.

29 *Iohn answered him, saying, Master vs s vs one casting out vs deuils in thy name, vs who soloveth not vs, and vs prohi-
prohibited him. *But Iesus said, Do not prohibit him. For there is no man that doth a miracle in my name, and can foone speake il of me. *For he that is not against you, is for you. *For whosoever shal give you to drinke a cuppe of water in my name, because you are Christes: amen I lay to you, he shal not lose his *revard. *And whosoever shal *scandalize one of these little ones beleeuing in me: it is good for him rather if a milstone were put about his necke, and he were cast into the sea. *And if thy hand *scandalize thee, cut it of. it is good for thee to enter into life, mained, then hauing two hands to goe into hel, into the fire vnquenchable, *vvhere their vvorme dieth not, and the fire quen-cheth not. *And if thy foote *scandalize thee, choppe it of. it is good for thee to enter into life everlafting, lame, rather then hauing two feete, to be cast into the hel of vnquenchable fire, *vvhere their vvorme dieth not, and the fire 44 quencherth not. *And if thine eye *scandalize thee, cast it 47 out. it is good for thee with one eye to enter into the king-dom of God, rather then hauing two eies, to be cast into the hel of fire, *vvhere their vvorme dieth not, and the fire 46 quencherth not. *For every one shal be salted vvith fire: and 49 every victime shal be salted vvith salt. *Salt is good, but if 50 the salt shal be vnseasoned, vvherewith vvil you season it? Haue salt in you, and haue peace among you.

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**ANNOTATIONS**

**CHAP. IX.**

4. *Elias With Moses.* Moyfes representeth the persons of all the Saints that shal be departed this life when Christ commeth in his Maiestie to judgement: And Elias (who was then living) figureth the holy men that shal then be found alue when he commeth in glorie, who both shal then begin to reigne with Christ in glorie. *Beda in 9. Marc.

15. *Elias also is come.* Elias Was Zelous for Gods Law, a great reprehender of sinne, and an Eremite, and shal be the Precurfor of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremite, and his Precurfor. *Theod. in caten. Theme super hunc locum. See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptist were counted principal profefours of that life.

28. *In thy name.* Miracles are wrought sometime by the name of Iesus, whatsoever the men be, when it is for the prove of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did drine away duelles with the signe of the Crosses. *S. Gregorie Nazianzene Writeth orat. in Iulian. Theodoret, li. 55. hift. And so alfo Heretikes may doe miracles among the Heathen, to prove any article of the Christian faith: but they never did nor euer shal vouerke any miracle to prove any of their erroneous opinions, as, to prove that Christ is not really in the B. Sacrament.
ND rising vp thence, he commeth into
the coasts of Ievvrie beyond Iordan: and
the multitudes assemble againe vnto him.
and as he was accustomed, againe he
taught them. † And the Pharifises com-
ming neere, as ked him, Is it lawfual for a
man to dimiffe his vvife? tempting him. † But he anfvering,
said to them, Vhat did Moyles commaund you? † Who faid,
*Moyles " permitted to vvrite a bil of diuorce, and to dimiffe
her. † To vvho I E S V S anfvering, said, For the hardnes
of your hart he vvrote you this precept. † but from the be-
ginning of the creation * God made them male and femal.
† For this caufe, * man fhal leuе his father and mother: and
fhal cleaue to his vvife, † and they tvvo fhal be in one
flesh, therefore now they are not tvvo, but one flesh. † That
therefore vvhich God hath ioyned together, ‡ let not man se-
parate.

† And * in the house againe his Disciples as ked him of
the fame thing. † And he faith to them, Whofoeuer dimiffe
his vvife and " marrieth an other: committeth aduoutrie vpon
her. † And if the vvife dimiffe her husband , and marry an
other, she committeth aduoutrie.

† And * they offered to him yong children, that he might
touche them. And the Disciples threatened those that offered
them. † Whom vvhen I E S V S fawv, he toooke it il, and faid
to them, Suffer the little children to come vnto me, and prohi-
bit them not. for the kingdom of God is for fuch. † Amen
I fay to you: Whofoeuer receiued not the kingdom of God
as a little child, fhal not enter into it. † And embracing them,
and imposing hands vpon them, he ‡ blessed them.

† And vvhen he vvas gone forth in the vvay, a certaine
man running forth and kneeling before him as ked him,
* Good Master, vvhath shal I doe that I may receiue life euer-
lafting? † And I E S V s said to him, Why calleff thou me good? 18

"None is good but one, God. † Thou knoweft the :: com-
19
maundements, * Commit not adultery, Kil not, Steale not, Beare not fals;

vvidnesse, doe no fraude, Honour thy father and mother. † But he anfwe-
20
ring, faid to him, Master al these things I haue obserued from
my youth. † And I E S V s beholding him, loued him, and 21
faid to him, One thing is vvanting vnto thee: :: goe, fel vwhat-
souer thou haft, and give to the poore, and shal haue

treasure in heauen: and come, folovv me. † Who being sto-
22
ken faid at the vword, vvent away for ovvful: for he had many
posessions. † And I E S V s looking about, faith to his Disci-
23
ptes, Howv hardly thal they that haue money, enter into the
kingdom of God! † And the Disciples were astonishing at his 24
vwordes. But I E S V s againe anfwered, faith to them,
Children, hoHV hard it is for them that trust in money, to en-

ter into the kingdom of God! † It is easie for a camel to 25
paffe through a nedels eye, then for "a rich man to enter into
the kingdom of God. † ¥ho marueled more, faying to them 26
selues, And vho can be saued? † And I E S V s beholding 27
them, faith, ¥vich men it is impoffible: but not vvith God.
for al things are poíible vvith God. † And Peter began to 28
fay vnto him, Behold, ¥vve haue left al things, and haue fo-

lovved thee. † I E S V s anfwered, faid, :: Amen I say to 29
you, there is no man ¥vvhich hath left house, or brethren, or
sifters, or father, or mother, or children, or landes for me and
for the Gospel: ¥hat shal not receiue "an hundred times fo 30
much now in this time: houses, and brethren, and sifters, and
mothers, and children, and landes, ¥vich perfecutions: and in

the vvorld to come life euerlafting. † But * many that are first, 31
shal be laft: and the laft, first.

† And they were in the vway going vp to Hierufalem: and 32
I E S V s vvent before them, and they were aſtonied: and fo-

lovving were afraid. And * taking againe the Tvvelue, he
began to tell them the things that shoulde befal him. † That, be-
33
hold ¥vve goe vp to Hierufalem, and the Sonne of man shal
be betrayed to the cheefe Priestes, and to the Scribes and
Auncient, and they shal condemne him to death, and shal
deliuer him to the Gentiles, † and they shal mocke him, and 34
spit on him, and fcourege him, and kill him, and the third day
he shal rise againe.

† And
† And * there come to him James and John the sons of Zebedee, saying, Master, we wish to sit, one on thy right hand, and the other on thy left hand, in thy glory.† And Iesus saith to them, You vvohte not vvhat you aske. can you drinke the cuppe that I drinke: or be baptized vwith the baptisme vvhervvith I am baptized?

† But they said to him, Vve can. And Iesus saith to them, The cuppe in deede vwhich I drinke, you shal drinke: and vwith the baptisme vvhervvith I am baptized, shal you be baptiz-

40 ed: † but to sit on my right hand or on my left, is not mine to giue vnto you, but to vvhom it is prepared. † And the ten hearing, began to be displeased at James and John.

† And Iesus calling them, faith to them, * You know v that they vwhich seeme to rule ouer the gentiles, ouerrule them: and their Princes haue powuer ouer them. † But it is not so in you. but vvhosouer vvil be greater, shal be your minister:

† and vvhosouer vvil be first among you, shal be the fer-

vant of al. † For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redeem-

46 ption for many.

† And * they come to Jericho: and vwhen he departed from Jericho, and his Disciples, and a very great multitude, the sonne of Timeæus, Bar-timeæus the blinde man, sate by the way side begging. † Vwho vwhen he had heard, that it is Iesus of Nazareth: he began to cry, and to say, Iesus, sonne of Da-

uid, haue mercie vpon me. † And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid, haue mercie vpon me. And Iesus standing stil comman-

49 ded 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 Iesus answering, said to him, Vwhat vvilt thou that I doe vnto thee? And the blinde man said to him, Rabbâni, that I may see. † And Iesus saith to him, Goeth thy vvaies, thy faith hath made the safe. And forthvvith he savyv, and folovved him in the vway.
The fourth part of this Gospel, the holy weeke of his Passion in Hierufalem.

And when they came nigh vnto Hierufalem,

P A L M E-

Sunday.

And Bethania to Mount-olier, he sendeth tvvo of his Disciples, and faith to them, Goe into the towne that is against you, and immediately entring in thither, you shal finde a colt tied, vpon which no man yet hath ridden: loose him, and bring him. And if any man shal say to you, Vvhat doe you? say that he is needful for our Lord: and incontinent he will send him hither. And going their vways, they found the colt tied before the gate without in the meeting of tvvo vways: and they loose him. And certaine of them that stoode there, said to them, Vvhat doe you loosing the colt? Vvho said to them as I s v s had commaundd them: and they did let him goe v with them. And they brought the colt to I s v s: and they lay their garments vpon him, and he sat vpon him. And many spred their garments in the vway: 8 and
and others did cut boughs from the trees, and strawed them in the way. And they that went before and they that followed, cried saying, Hosanna, blessed is he that commeth in the name of our Lord. And blessed is the kingdom of our father David that commeth, Hosanna in the highest. And he entered Hierusalem into the temple: and having waved all things round about, when now the evening hour was come, he went forth into Bethania with the Twelve.

† And the next day when they departed from Bethania, he was an hungred. † And when he had seen a farre of a figtree having leaves, he came if happily he could finde anything on it. And when he was come to it, he found nothing but leaves. For it was not the time for figges. † And an answering he said to it, Now no man eate fruites of the any more for euer. And his Disciples heard it. † And they come to Hierusalem.

And when he was entred into the temple, he began to cast out them that sold and bought in the temple, and tables of the bankers, and the chaires of them that sold pigeons he ouerthrevv. † And he suffered not that any man should carie a vessel through the temple: † and he taught, saying to them, Is it not written, That my house shall be called the house of prayer to all nations? But ye have made it a denm(i) of thieves. † Which when the chief Priests and the Scribes had heard, they sought how they might destroy him. For they were afraid of him, because the whole multitude was in admiration upon his doctrine. † And when evening was come, he went forth out of the citie.

† And when they passed by in the morning, they saw the figtree withered from the roots: † And Peter remembrance, said to him, Rabbi, behold the figtree that thou didst curse, is withered. † And Iesus answering faith to them, Hauing faith of God. † Amen I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his harte, but beleue that whosoever he faith, shall be done: it shall be done vnto him. † Therefore I say to you, all things whosoever you ask, praying, beleue that you shall receive, and they shall come vnto you. † And when you shall stand to pray, forgive if you have offended against any man: that also your father which is in heauen, may forgive you your finnes. †: If so be that your enemies from his
you will not forgive, neither will your father that is in heaven, forgive you your sins. And they come again to 27 Jerusalem.

And when he walked in the temple, there came to him the chief Priests and the Scribes and the Ancients, and they say to him, In what power doest thou these things? and who hath given thee this power, that thou shouldest do these things? And Jesus answerying said to them, I also 29 will ask you one word, and answery me: and I will tell you in what power I doe these things. And the baptism of John was it from heaven, or from men? answery me. But they thought with them selves, saying, If we say, From heaven: he will say, Why then did you not beleue him? If we say, From men, they feared the people. For al accounted John that he was in deede a Prophet. And they answerying saith to Jesus, We know not. And Jesus answerying faith to them, Neither do I tell you in what power I doe these things.

ANNOTATIONS

CHA. XI.

Profaning of Gods Church.

16. Yeefel 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 other wise were not vialual but honest, if they had been done in due place. How much lesse can he abide the profaning of Churches now with Heretical servise and preaching of heresie and blasphemie?

17. Denne.of theeues. If the Temple was then a denne of theeues, 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 denne for the Ministers of Caluinus bread?

CHA. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentilles in their place, so him self being the headstone thereof.

He defeated the snare of the Pharisees and Herodians, about paying tribute to Caesar: 18 answerying also the invention of the Sadducees against the Resurrection: 18 also the opposition of a Scribe. 35 And so having put at the busie siface to silence, he turneth and poses them on the other side, because they imagined Christ should be no more but a man. 38 Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41 He commendeth the poore widow for her two mites, above al.

AND he began to speake to them in parables, 2 A man planted a vineyard and made a hedge about it, and digged a trough, and built a owvre, and let it out to husbandmen: and went forth into a strange countrey. And he sent to the 2 husbandmen in season a servant, to receive of
of the husbandmen, of the fruit of the vineyard. † Whoso ap-
prehending him, better him: and sent him away empty. † And
again he sent to them an other servant: and him they voun-
ded in the head, and vsed him reprochefuly. † And again he
sent an other, and him they killed: and many other, beating
certain, and killing others. † Therefore having yet one
sonne most deere: him also he sent vnto them last saying,
That they vvill reverence my sonne. † But the husbandmen
said one to an other, This is the heier: come, let us kill him:
and the inheritance shall be ours. † And apprehending him,
they killed him, and cast him forth out of the vineyard. † What
therefore vvill the lord of the vineyard doe? † He vvill come
and destroy the husbandmen: and vvill give the vineyard to
others. † Neither haue you read this scripture, The stone vvhich
the builders receiued, the same is made the head of the corner: † By our Lord was this
done, and it is maruelous in our eies? † And they sought to lay hands on
him, and they feared the multitude. for they knew that he
spake this parable to them. And leaving him they vuent their
way.

† And they send to him certaine of the Pharisees and of
the Herodians: that they shou’d entrappe him in his word.
† Whoso comming, say to him, Master, vve knowythou
art a true speaker, and carest not for any man: for thou doest
not looke vp vnpon the person of men, but teachest the way of
God in truth: is it lawfull to giue tribute to Caesar: or hal
vve not giue it? † Whoso knowynghis subteltie, saide to
them, Vvhys tempt you me? bring me a pence that I may see
it. † But they brought it him. And he answere how he vse is
this image, and inscription? They say to him, Caesars. † And
I es v s an swer ing, said to them, Render therefore the things
that are Caesars, to Caesars: and that are Gods, † to God. And
they marueled at him.

† And there came to him the Saducees that say there is
no resurrection: and they asked him saying, Master, †* Moses
wrote vnto vs, that if any mans brother die, and leave his
vwife, and leave no children, †* his brother shall take his vwife
and raise vp seede to his brother. † There vvere therefore seven
brethren: and the first tooke a vwise, and died leaving no issue.
† And the second tooke her, and died: and neither this left is-
ssue. And the third in like maner. † And the seven tooke her in
like sort; and did not leaue issue. Last of all the vwoman also
died
† And *there came one of the Scribes that had heard them 28 questioning, and seeing that he had well answered them, asked him vv which vv was the first commaundement of all. † And I e s v s 29 answered him, That the first commaundement of all is, Hear Israel: the Lord thy God is one God. † And thou shalt love the Lord thy 30 God from thy whole hart, and vvith thy whole soule, and vvith thy whole minde, and vvith thy whole powuer. This is the first commaundement. † And the second is like to it, Thou shalt love thy neighbour as thy self. 31 An other commaundement greater then thele there is not. † And the Scribe said to him, Vvel Maifter, thou haft said in 32 erth, that there is one God, and there is none other besides him. † And that he be loued from the vvhole hart, and vvith 33 the vvhole understanding, and vvith the vvwhole soule, and vvith the vvwhole strenth: and;** to loue his neighbour as him self is a greater thing then all holocaustes and sacrificies.

† And I e s v s seeing that he had answered vvifely, said to 34 him, Thou art not farre from the kingdom of God. And no man novv durft afke him.

† And* I e s v s anfwering, said, teaching in the temple, 35 Hovv do the Scribes say, that Christ is the fonne of Dauid? † For Dauid him self faith in the holy Ghoft: Our Lord said to 36 my Lord, sit on my right hand, untill I put thine enemies the foote-stoole of thy feete. † Dauid therefore him self calleth him Lord, and vvhence is 37 he his sonne? And a great multitude heard him gladly.

† And he said to them in his doctrine,* Take heed of the 38 Scribes that vvil vvalke in long robes, and be faluted in the market-place, † and sit in the first chaires in the Synagoggs, 39 and loue the highest places at suppers: † vvhich deoue 40 vvidovvves houlesvnder the pretence of long prayer: these shal

† In the resurrection therefore vwhen they shal rife 23 againe, vvhose vvife shal she be of these: for the seuen had her to vvife.

† For vvhen they shal rife againe from the 25 dead,they shal neither marrie, nor be married, but are as the Angels in heauen. † And as concerning the dead, that they 26 do rife againe, have you not read in the booke of Moyles, how in the bush God spake to him, saying, I am the God of Abra-

ham, and the God of Ifaac, and the God of Iacob? † He is not the God of 27 the dead, but of the liuing. You thereforre are much decei-

† And **This excel-

lence of Char-}

tie teacheth vs that faith only is not sufficient.
shal receive larger judgement.

41 * And Lësvs sitting ouer against the treasurie, beheld hovv the multitude did cast money into the treasurie, and many rich men did cast in much. * And vvhen there came a certaine poore vvidovv, she cast in twvo mites, vvhich is a farthing. * And calling his Disciples together, he faith to them, Amen I say to you, that this poore vvidovv hath cast in: more then al that haue cast into the treasurie. * For al they of their abundance haue cast in: but she, of her penurie hath cast in al that she had, her vwhole liuing.

**Annotations Chap. XII.**

17. To God.] These men were very circumspect and wary to doe al duties to Caesar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to uphold their Herethies, doe not only incalcare mens dutie to the Prince, diffembling that which is due to God: but alfo giue to the Prince more then dwew, and take from God his right and dutie. But Christ allowing Caesar his right, warneth them also of their dutie toward God. And that is it which Catholikes incalcare, Obey God, doe as he commandeth, Serue him first, and then the Prince. 

19. His brother shal take.] Mark well here, that the Law which faith, Thou shalt not marry thy brothers wife, is not such as admitteth no diendership, 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.

24. Not knowing the Scriptures.] Who would have thought, that by this place of Scripture alleged by Christ, the Resurreretion were proved? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Malsters (which arrogated to them feules the knowledge of Scriptures) that it is their ignorance, that they knew not, so to deduce it. No manuel then if the Holy Doctors and Catholike Church make the like deductions sometime and proofs, where the Heretike doth not or wil not see to much, thentore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the fense of the Holy Goft in them. For example, when of that place, It shall not be forgiuen in this world nor in the world to come, ancient fathers deduce, that there are finnes remitted after this life in Purgatorie. See Mat. 12, 32.

24. The power of God.] Even so doe Heretikes erre two waies: because they know not the Scriptures, which they interprete contraire to the fense 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 felle same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleuing his power, they dispute of al fuch matters only by reason and their owne imaginations.
AND when he went out of the temple, one of his Disciples faith to him, Master, behold what manner of stones, and what kind of buildings. And Iesus answering, laid to him, See ye if thou al these great buildings: There shall not be left a stone upon a stone, that shall not be destroyed. And when he sate in Mount-olivet against the temple, Peter and James and John and Andrew asked him apart, Tell vs, when shall these things be? and what shall be the signe when al these things shall begin to be consummate? And Iesus answering began to say to them, See, that no man seduce you. For many shall come in my name, saying that I am he; and they shall seduce many. And when you shall hear of wars and rumors of wars, be not terrified: for these things must be, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows. But looke to your selves. For they shall deliver you up to councils, and in Synagogues ye shall be beaten, and ye shall stand before Presidents and Kings for my sake, for a testimonie vnto them. And into all nations first the Gospel must be preached. And when they shall lead you, and deliver you, be not careful before hand what you shall speake: but that which shall be given you in that hour, that speake ye. For it is not you that speake, but the holy Ghost. And brother shall deliver brother unto death, and the father his sonne: and the children shall rise against the parents, and shall vvorke their death. And you shall be odious to all men for my name. But he that shall endure vnto the end, he shall be saved. And when you shall see the abomination of desolation, standing where it ought not (he that readeth, let him understand) then shall they that be in Levrie, let them flee vnto the mountaines: and be that is on the house-toppe, let him not goe downe into the house, nor enter in to take any thing out of his house: and he that shall be in the field, let him not re-turne backe to take his garment. And vvo to them that are vvith childe and that give sucke in those daies. But pray that the things chaunce not in the vvinter. For those daies shall be such tribulations as were not from the beginning of the creation that God created vntil now, neither shall be.
be. † And vnles the Lord had shortened the daies, no flesh should be saue: but for the elect which he hath elected, he hath shortened the daies. † And then if any man shal say vnto you, Loe, here is Chrift: loe, there: do not beleue. † For there shal arise vp false-Christs and false-Prophets, and they shal shew signs and wunders, to seduce (ft if it be possible) the elect also. † You therefore take heede: behold I haue foretold you all things.

† But in those daies after that tribulation * the sunne shal be darkened, and the moone shal not giue her light, † and the stannes of heauen shal be falling down, and the poveres that are in heauen, shal be moued. † And then they shal see the * Sonne of man comming in the clouds, with much power and glorie. † And then shal he send his Angels, and shal gather together his elect from the four vvinces, from the very end of the world to the very end of heauen. † And of the figtree learne ye a parable. Vvheneuere the bough thereof is tender, and the leaves come forth, you know that sommer is very nigh. † So also you when you shal see these things coming to passe, know 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 I hal not passe.

† But of that day or houre no man knoweth, neither the Angels in heauen, nor the Sonne, but the Father. † Take heede, vvatch, and pray. for you know not vvheneuere it is. † Euen as a man vwho being gone into a strange countrie, left his house: and gaue his servants authority, to ouer ech vvorke, and commanded the porter to vvatch. † Vvatch ye therefore (for you know not vvheneuere the lord of the house commeth at euen, or at midnight, or at the cocke crowing, or in the morning) † left comming vpon a soden, he finde you sleeping. † And that vwhiche I say to you, I say to all, Vvatch. †

ANNOTATIONS

CHA. XIII.

1. When shal these things be?] The miseries which did fall before the destruction of the Temple and citie of Hierusalem, were a remembrance of the extreme calamities that shal befall before the latter day at the time of Antichrist: Whereupon Christ (speaketh indifferently of both.) hould be Antichrist reign and shalbe three yeres and a halfe. Dan.7. Apoc.13. *Antichrists Arch heretikes be Fals-Christvs be Fals-Christes and Falle-Prophet, &cules Christes, promissing the people deliverance from the seares and dangers they were in of forraigne
CALVINISME 10. The abomination of defolation. To the defolation. Calvinisme tendeth to the abomination of defolation. 10. The abomination of defolation. No herefore doth so properly and purposely tend to this abomination of defolation, which by Antichrist shall be achieved, as this Calvinisisme: which taketh away with other Sacraments and external Worship of God, the very Sacrifice of Christ's Body and Blood. Which being taken away (as S. Cyprian faith) no religion can remaine.

22. Signs and Wonders. False-Chriftes and False-Prophets be seducers, who 'in the later day by the power of the diuell shall seeme to worke wonders, and yet men must not beleue them. Much lefse thefe, which for their false faith they shew so much as one false miracle.

CHAP. XIII.

ND the Pasche vvas and the Azymes after two daies: and the cheefe Priests and the Scribes sought hovv they might by some vile lay hands on him, and kill him. For they said, Not on the festval day, lest there might be a tumult of the people.

† And when he was at Bethania in the house of Simon the Leper, and late at meate, there came a woman having an alabaster boxe of ointment, of precious spike-narde: and breaking the alabaster-boxe, she poured it out vpon his head. But there were certaine that had indignation within them selues, and said, Whereto is this vvlst of the ointment made? For this ointment might have beene sold for more then three hundred pence, and giuen to the poore. And they murmured against her. But Jesus said, "Let her alone, why do you inoilest her? She hath vvorke vpon me. For the poore you have alvvaies vwith you: and when you vvil,you may doe them good: but me you have not alvvaies. That vvhich she had, she hath done: she hath prevented to anoint my body to the burial. Amen I say to you, Wherefoever this Gospel shall be preached in the vwhole vworld, that also vvhich 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. Vvhio hearing
ring it, were glad: and they promised him that they would give him money. And he sought how he might betray him conveniently.

† And the first day of the Azymes when they sacrificed the Pasch, the Disciples say to him, 'Wilt thou that we goe, and prepare for thee to eat the Pasch?' † And he senteth two of his Disciples, and faith to them, 'Goe ye into the citie: and there I shall meete you a man carying a pitcher of water, follow him: † and when he entereth, say to the maister of the house, that the Master faith, 'Vvhere is my refectorie, vvhere I may eate the Pasche with my Disciples?' † And he vvill shew you a great chamber, adorned: and there prepare for vs. † And his Disciples vwent their vvaeies, and came into the citie: and they found as he had told them, and they prepared the Pasch. † And vwhen euen vvas come, he commeth vvith the Tvvelue. † And vwhen they were sittin at the table and eating, IESVS said, Amen I say to you, that one of you I shall betray me, he that eateth vvith me. † But they began to be sad, and to say to him seuerally, Is it I? † Vho said to them, One of the Tvvelue, he that did sippeth vvith me his hand in the dish. tast and the Sonne of man in deedeth goeth, *as it is written of him, but vvto to that man by vvhom the Sonne of man I shall be betrayed, it were good for him, if that man had not been borne. † And whiles they were eating, IESVS stooke" bread: and blessing brake, and gaue to them, and said, Take, THIS IS "MY BODY.

† And taking the † chalice, giuing thanks he gaue to them, and they † al dranke of it. † And he said to them, THIS IS "MY BLOOD OF THE NEW TESTAMENT, THAT SHAL BE SHED FOR MANY. † Amen I say to you, that now I vvil not drinke of the fruitie ‡ of the vine vntil that day vwhen I shall drink it nevv in the kingdom of God.

† And an hymne being said, they vwent forth into Mount-oliet.

† And IESVS faith to them, You shall al be scandalized in me in this night: for it is written, "I vvil strike the Pastor, and the sheepe shalbe dispersd. † But after that I shall be risen againe, vvil goe before you into Galilee. † And Peter said to him, Although al shal be scandalized: yet not I. † And IESVS faith to him, Amen I say to thee, that thou this day in this night, before the cocke crowv tvvise, I shall thrisfe deny me.
† 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 said to his Disciples, Sit you here, until I pray. And he tooketh Peter and James and John vwith him: and he began to be heavy. And he said to them, My soul is sorrowful even vnto death: stay here, and vwatch.

† And vwhen he was gone forward a little, he fell flat vpon the ground: and he prayed that it might be, the hour might passe from him: and he said, Abba, Father, al things are possible to thee, transferre this chalice from me. but not that which I vvil, but that vvhich thou. And he commeth, and 37 findeth them sleeping. And he said to Peter, Simon, sleepest thou? couldst thou not vwatch one houre? 38 pray that you enter not into tentation. The spirit in deede is prompt, but the flesh in firme. And going away againe, he prayed, saying, the selfsame vword. And returning, againe he found them a sleepe (for their eies were heavy) and they vs not what they should ansvver him. And he commeth the third time, and faith to them, Sleepe ye now, and take rest, it sufficeth, the houre is come: behold the Sonne of man shall be betrayed into the hands of sinners. 42 Arise, let vs goe, behold, he that shall betray me, is at hand.

† And as he was yet speaking, commeth Iudas Iscariote one of the Tyvvelue, and vwith him a great multitude vwith vvordes and clubbes, from the cheefe Priestes and the Scribes and the Auncients. And the betrayer of him had giuen them a signe, saying, Vvhom soever I shal kiffe, it is he, lay hold on him, and leade him vvariely. And vwhen he was come, immediatly going to him, he faith, Rabbi, and he kiffed him. But they laid hands vpon him, and held him. And one certaine man of the fladers about, drauving out a vvord, smote the seruant of the cheefe priest, and cut of his eare. And 48 I es vs ansvvering, said to them, As to a cheefe are you come out vvith vvordes and clubbes to apprehend me? I vvas daily vvith you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. Then 50 his disciples leaving him, al fled. And a certaine yong man followed him clothed vvith findon vpò 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. And Peter followed him a far off even in unto the court of the high priest: and he sat with the servants of the temple, and the chief priests asked him, saying, Tell us, by what authority dost thou do these things? and who is it that gave thee this authority? And Peter answered and said, Speakest thou by the authority of God, of which I said unto thee before, that the son of man must be lifted up? If then I speak the truth, testify of me; but if I lie, testify of me of this witness, which I have told. And he said to them, Who is it then that testifieth to you of me? And they said, None. And others said, Some one; and yet no man. And Jesus answered them, Whether also is it lawful to give alms according to the law? And they said, Yea. And Jesus said unto them, Well, what thinkest thou? There was a certain man possessed with a devil, and he was blind. And when the devil was cast out, he both saw and spake. Doth this thing agree with the law? For he is not cast out of the devil, except thou consent. Therefore it is a sin to hold him. And the chief priests began to question with one another, saying, What shall we do? for this man worketh miracles. But how shall we say, for fear of the people? for they worship him. For besides, they added, He performeth many miracles, insomuch that we fear the people, for they will take us for the scribes, and will stone us. And one of them, named Caiaphas, being the high priest that year, said unto them, Ye know nothing at all, or do ye consider any thing? Know ye not that it is expedient for you, that one man should die for the people, and that the whole nation should be saved? And they took counsel together, saying, Let us not have him dead, lest peradventure he do anything still more. For many said, We know not what he will do. And others said, He is the Christ. And Caiaphas, their high priest, said unto them, Ye know nothing at all, or consider any thing. For I say unto you, That ye shall have no bishop, nor any man that shall be the head of this people. Wherefore think on this, that it is expedient that it should be so, that one man should die for the people, and that the whole nation should be saved.
4. This Woff.] Religious offices done to Christ for signification, devotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (ynder pretence of better being flowing such things upon the poore) condemned vnusly.

6. Let her alone.] Christ answereth for the devout woman, and for defence of her fault, as we must answer against the ignorant and silly men, when they blame good men for giving their goods to the Church.

The real presence by Consecration.

Very blood under the forme of wine.

Faith necessarie in the Sacrament.

Peter.

CHAP. XV.

The cheese of the Ievves accuse him to Pilate the Gentil. 6 And (he seeking to deliver him) they persuade the common people (who hisberto were alwaies ready to defend him) not only to pursue the murderer Barabas, but also to erie Cruc-fige (to the reprobation of the whole nation.) 8 After many ielotions, 20 he is crucified by the Gentils. 29 Which the Ieue receiving, do triumph as if they had now the victory. 31 But even then by many wonderful woorkes he declareth his might; 32 and finally is buried honorably.

ND forthwith in the morning the cheese 1 Priests with the auncients and the Scribes and the whole counsel, consulting together, binding Iesu led and delivered him to Pilate. 1 And Pilate asked him, Art thou the King of the Ievves? but he an- swereth, said to him, Thou faiest. 1 And the cheese Priests accused him in many things. 1 And Pilate againe asked him, saying, Answerest thou nothing? see in how many things they accuse thee. 1 But Iesu answered nothing more: 5 so that Pilate marneled.

1 And upon the festival day he vvas vent to release vnto 6 them one of the prisoners whomsoever they had dam- mended. 1 And there was one called Barabbas, vvhich vvas put 7 in prison vwith seditious persons, vho in a sedition had com- mitted murder. 1 And when the multitude vvas come vp, they 8 began
began to require according as alvvaies he did vnto them. 

† And Pilate anfwered them, and said, Vvil you that I release 
to you the King of the Levves? † For he knewv that the cheese 
Priests for enuy had deliuered him, † But the cheese Priests 
moued the people, that he shoule release Barabbas rather to 
them. † And Pilate againe anfwerver, said to them, Vvhat 
vvil you then that I doe to the King of the Levves? † But they 
againe cried, Crucifie him. † And Pilate said to them, Vvhy, 
vvhat evil hath he done? But they cried the more, Crucifie 
him. † And Pilate vvilling "to satisfie the people, released to 
them Barabbas, and deliuered I s v s, hauing vvhipped him, 
for to be crucified.

16 † And * the soouldiers led him into the court of the Palace, 
and they call together the vvhole band: † and they clothe 
him in purple, and plating a crowne of thornes, they put 
it vpon him. † And they began to salute him, Haile King of 
the Levves. † And they smote his head vvith a reede: and 
they did spit on him. and bowing the knees, they adored 
him. † And after they had mocked him, they stripped him of 
the purple, and put on him his owne garments, and they leade 
him forth to crucifie him. † And they forced a certaine man 
that passed by, Simon a Cyrenëan comming from the coun- 
trie, the father of Alexander and Rufus, to take vp his crosse.

22 † And they bring him into the place Golgotha, vvhich being 
interpreted is, The place of Calvarie. † And they gave him to drinke 
vvine mingled vvith myrrhe: and he tooke it not.

24 † And crucifying him, they deuided his garments, casting 
lottes vpon them, vvho shoulde take vvhich. † And it vvas 
the third houre, and they crucifiev him. † And the title of his 
cause vvas superscribéd, KING OF THE LEVES. † And 
vvith him they crucifie vvo theeeues: one on the right hand, 
and an other on his left. † And the Scripture vvas fulfilled 
that faith, And vvith the vvicked he vvas reputed. † And they that 
passed by, blasphemèd him, vvagging their heads, and saying, 
Vah, "he that deftroieth" the temple, and in three daies "buil-
deth it: † faue thy self, comming dovvnne from the crosse. 

† In like maner also the cheese Priests mocking, said vvvith 
the Scribes one to an other, He faued others, him self he can 
not faue. † Let Christ the king of Israel come dovvnne novv 
from the crosse: that vvwe may fee and beleue. And they that 
vvvere crucifiev vvith 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, Lest, Lest, Lammas-sabathani? Which is being interpreted, My God, my God, why hast thou forsaken me? † And certain of the thieves that were crucified with him reproached him, saying, We have done nothing wicked. † And one running and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Let be; let us see if Elias come to take him down. † And Jesus putting forth a mighty voice, gave up the ghost. † And the veil of the temple was rent in two, from the top to the bottom. † And the centurion that stood over against him, seeing that so crying, he had given up the ghost, laid, In deed, this man was the son of God.

† And there were also women looking on at a farthest distance; among whom were Marie Magdalene, and Marie the mother of James the less and of Joseph, and Salome: † and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem. † And when even was come (because it was the Sabbath eve, which is the Sabbath eve) † came Joseph of Arimathaea a noble Senator, who him himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. † But Pilate marveled, if he were so young dead. And sending for the centurion, asked him if he were so young dead. † And when he understood by the centurion, he gave the body to Joseph. † And Joseph 46 bying found, and taking him down, wrapped him in the spondon, and laid him in a monument, that was heaved out of a rocke. And he rolled a stone to the door of the monument. † And Marie Magdalene and Marie of Joseph 47 beheld where he was laid.

ANNOTATIONS

CHAP. XV.

The Priests of the old Testament, because they were such as were intrusted by the secular power of the Roman Emperor, and from bribery and friendship were to yeere by bribery and friendship, not by justification according to the law of Moses: partly because the time was now come when the old Priesthood of Aaron should cease, and the new Priesthood shall begin according to the order of Melchisedec, and for these causes God suffered their former principles of wisdom and judgment and discretion to decay in these latter usurpers, and that according to


CHA. XVI. ACCORDING TO S. MARKE.  

The Prophet saying, The Law shall perish from the Priest and counsel from the Ancients. But the Priesthood of the new Testament is to continue unto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for ever promised, to teach it as true: and for Peter 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.  

To satisfy the people.] Pilate should have suffered death, rather then by other means provocation or commandment have executed an innocent; as a Christian judge should rather suffer extremities, than give sentence of death against a Catholike man for his faith. 

Religious duty toward the bodies of Christ and his Saints, 

And when the Sabbath was past, Marie Magdalene and Marie of Iames, and Salome bought spices, that comming they might anoint IESVS. And very early the first of the Sabbath, they come to the monument: the sunne being now risen.  

And they said one to another, Vvho shall roll vs backe the stone from the doore of the monument? And looking, they saw the stone rolled backe.  

And it was very great. And entring into the monument, they saw a yong man sitting on the right hand, couered with a white robe: and they were astonished. Vvhile faith to them, Be not dismayed: ye seeke IESVS of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him. But goe, tel his Disciples and + Peter that he goeth before you into Galilee: there shalt see him, as he told you. + But they going forth, fled from the monument, for trembling and fear had inuaded them: and they said nothing to any body. for they were afraid.  

+ And he rising early the first of the Sabbath, * appeared first to Marie Magdalene, * out of whom he had cast seven deuils. + She went and told them that had been with him, that were mourning and weeping. + And they hearing that he was alive and had been seen of her, did not believe.  

+ And after this he appeared in an other shape to two of
of them walking, as they were going into the country. 
† and they going told the rest: neither them did they believe. 13 
† Last * he appeared to those eleven as they sat at the table: and he exprobrated their incredulity and hardnes of heart, because they did not believe them that had seen him risen again. † And he said to them, * Going into the whole world preach the Gospel to all creatures. † He that believeth and is baptized, that be saved: but he that believeth not, that be condemned; And them that believe these 17 signs shall follow: In my name shall they cast out devils, They shall speak with new tongues, † Serpents shall they take away, And if they drink any deadly thing, it shall not hurt them, They shall impose hands upon the sickle: and they shall be whole. 

† And so our Lord Jesus after he spake unto them, * was assumed into heaven, and sat on the right hand of God. † But they going forth preached every where; our Lord working, and confirming the word with signs that followed. †

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

The women's devotion toward Christ's body now dead.

Christ's body vnder divers forms.

Not only faith.

The gift of miracles.

1. Brought [spicis.] As the did bestow and consume a costly ointment upon his body being yet alive (c. 14, 3,) Christ him self defending and highly commending the fact against Judas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great devotion and merit, he and these other women seek to announce his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed upon the poor) and therefore, * the first before all others,* and they next, saw him after his Resurrection.

12. In an other shape.] Christ though he haue but one corporall shape, natural to his person, yet by his omnipotency he may be in whatsoever forme, and appear in the likenesse of any other man or creature, as he lift. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament.

16. He that believeth.] Note well, that whereas this Evangelist mentioneth only faith and baptism, as though to believe and to be baptized were enough, S. Matthew addeth these words also of our Saviour, reaching them to obscure al things whatsoever I have commanded you, which containeth al good works and the whole justice of a Christian man.

17. These signs shall follow.] It is not meant, that al Christians or true believers should doe miracles: but that some for the prove of the faith of all, should have that gift. The which is the grace of gift of the whole Church, executed by certaine for the edification and profit of the whole.
THE ARGUMENT OF
S. LUKE'S GOSPEL.

1. Luke's Gospel may be divided into five parts.
   The first part is, of the Infancy both of the precursor, and
   of Christ himself: chap. 1 and 2.
   The second, of the Preparation that was made to the mani-
   festation of Christ: chap. 3 and a piece of the 4.
   The third, of Christ's manifesting himself, by preaching
   and miracles, specially in Galilee: the other piece of the 4 chap.

into the middle of the 17.

The fourth of his coming into Judea towards his Passion: the other piece of
the 17 chap. into the middle of the 19.

The fifth, of the Holy week of his Passion in Hierusalem: the other part of
the 19 chap. into the end of the booke.

S. Luke was sectator (sight S. Hierome) that is, a disciple of the Apostle
Paul, and a companion of all his peregrination. And the same we see in the
traine of S. Paul, writing thus in the storie. Forthwith we sought to goe
into Macedonia, and in like manner, in the first person, commonly through the
rest of that book. Of him and his Gospel, S. Hierome understandeth this saying of
S. Paul: We haue sent with him the brother, whose praise is in the
Gospel through al Churches, where also he addeth: Some suppose, too
often as Paul in his Epitlles faith, According to my Gospel, that he
meaneth of Lukes booke. And againe: Luke learned the Gospel not one-
ly 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 delievered to vs who them selues from
the beginning saw, and were ministers of the word. It followeth in S. Hier-
rome: Therefore he wrote the Gospel, as he had heard. but the Acts of
the Apostles he compiled as he had seen. S. Paul putteth of him by name
to the Colossians: Luke the Physicin saluteth you. And to Timothee: Luke
alone is with me. Finally of his end thus doth S. Hierome write: He liued
forescore and foure yeres, haung no wife. He is buried at Constantinople: to which citie his bones with the Relikes of Andrew the
Apostle were translated out of Achaia, the twentith yere of Constantinus. And of the same Translation also in another place against Vigilantius
the Heretike: It grieueth him that the Relikes of the Martyrs are couered
with pretious coverings, and that they are not either tied in cloutes or
thrown to the 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 Dijuels rone, and the inhabiteres
of Vigilantius confesse that they feele their presence?

His sacred body is now at Padua in Italie, Where it was againe translated
from Constantinople.
The first part of the Infancy both of the Precursor, and of Christ him self.

Because many have gone about to compile a narration of the things that have been accomplished among vs: according as they have delivered unto vs, who from the beginning them selues savv and vvere ministers of the word: it seemed good also unto me having diligently attained to all things from the beginning, to write to thee in order, good Theophilus, that thou maist know the veritie of those wordes whereof thou hast been instructed.

† There vvas in the daies of Herod the king of Ievvrie, a certaine Priest named Zacharie, of the course of Abia: and his wife of the daughters of Aaron, and her name Elizabeth. † And they vvere both just before God, vwalking in all the commandements and justifications of our Lord without blame, † and they had no sonne: for that Elizabeth vvas barren, and both vvere vvel striken in their daies. † And it came to passe, when he executed the priestly function in the order of his course before God, † according to the custome of the Priestly function, he vwent forth by lot to offer incense, entering into the temple of our Lord: † and all the multitude of the people vvas praying without at the houre of the incense. † And there appeared to him an Angel of our Lord,
Lord, standing on the right hand of the altar of incense.

12 And Zacharie vvas troubled, seeing him: and feare fell vpon him. 13 But the Angel said to him, Fear not Zacharie, for thy prayer is heard: and thy vwife Elizabeth shall beare thee a sonne, and thou shalt call his name Ioahn: and thou shalt haue "joy and exultation, and many shal reioyce in his natiuitie. 14 for he shall be great before our Lord; and vvine and ficer he shall not drinke: and he shall be replenished vwith the Holy Ghost even from his mothers vnombe. 15 And he shall convert many of the children of Israel to the Lord their God. 16 And he shall goe before him in the spirit and vertue of Elias: that he may convert the hartes of the fathers vnto the children, and the incredulous to the vvisedom of the iuft, to prepare vnto the Lord a perfect people. 17 And Zacharie said to the Angel, Vvhereby shal I know v this: for I am old: and my vwise is vvel striken in her daies. 18 And the Angel anfwering said to him, I am Gabriel that afift before God: and am sent to speake to thee, and to euangelize these things to thee. 19 And behold, thou shalt be dumme, and shalt not be able to speake vntil the day vwherein these things shal be done: for because thou haft not beleued my vor- des, which shal be fulfilled in their time. 20 And the people was expecting Zacharie: and they marneled that he made variance in the temple. 21 And coming forth he could not speake to them, and they knew that he had seen a vision in the temple. And he made signes to them, and remained dumme. 22 And it came to pafle, after the daies of his office were expired," he departed into his house. 23 And after these daies Elizabeth his wife conceived; and hid her self five mo- neths, saying, 24 For thus hath our Lord done to me in the daies vwherein he had respect to take avay my reproche among men.

25 And in the fiue moneth, the Angel Gabriel was sent of God into a citie of Galilee, called Nazareth, 26 to a virgin despoused to a man whose name vvas Ioeseph, of the house of Dauid: and the virgins name vvas MARIE. 27 And the Angel being entred in, said vnto her, "H A I L E fulof grace, our Lord is with thee; blessed art thou among women. 28 Vho hauing heard, was troubled at his saying, and thought what manner of saluta- tion this should be. 29 And the Angel said to her, Fear not MARIE, for thou haft found grace vwith God. 30 Behold thou
And 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 throne of David his father: **and he shall reign in the house of Jacob for ever.** And there was a river, and there was no end. **And Mary said to the Angel,** because I know not what man. **And the Angel answering, said to her, The Holy Ghost shall come upon thee, and shall be 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 with speed, into a city of Juda.** And being entered into the house of Zacharias, she saluted Elisabeth. **And it came to pass, as Elisabeth heard the salutation of Mary, the infant did leape in her womb, and Elisabeth was replenished with the Holy Ghost: and she cried out with a loud voice, saying,** “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 did leape 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,**

**MAGNIFICAT**

*My soul doth magnify Our Lord.*

**And my spirit hath rejoiced in God my Saviour: because he hath regarded the humiliation of his handmaid: for behold from henceforth all generations shall call me blessed.**

**Because he hath regard to the humility of his handmaid: for he hath considered her that she had brought forth no generation, but is called blessed.** **And his mercy is from generation to generation, to them that fear him.** **He hath hewed out a highway for our feet, in the deserts of their heart.** **He hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble, and hath exalted the humble.** **The hungry he hath filled with good things: and the rich he hath sent empty.** **He has received Israel his child, being mindful of his mercie, and as he spake to our fathers, to Abraham and his seed for ever.** **And**
According to S. Luke.

56 † And Mary taried with her about three months: and she returned into her house.

57 † And Elisabeth full time was come to be delivered: and

58 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 circuncize the childe, and they called him by his fathers name, Zacharie. † And his mother answerling, 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 have him called. † And demanding a writing table, he vvrote, saying, "* John is his name. And they al marueled.

61 † And forthwith his mouth vvas opened, and his tongue, and he spake blessing God. † And feare came vpon al their neighbours: and al these things vvere bruited ouer al the hil-countrie of Ievrie: † and all that had heard, laid them vp in their hart, saying, What an one, trevv ye, shal this childe be: For the hand of our Lord vvas with him. † And Zacharie his father vvas replenished vwith the Holy Ghost: and he prophesied, saying,

68 † Blessed be our Lord God of Israel: because he hath visited and vvvrought the redemption of his people: ✓

69 † And hath errected the borne of salvation to us, in the house of David his servant.

70 † As he spake by the mouth of his holy Prophets, that are from the beginning.

71 † Salvation from our enemies, and from the hand of al that hate vs:

72 † To vvorke mercy with our fathers: and to remember his holy testament,

73 † The promise which he sware to Abraam our father, † that he vvould give

74 to vs,

75 That vvvis about feare being deliveried from the hand of our enemies, we may serve him.

76 † In holines and † justice before him, al our daies.

77 † And thou childe, shalt be called the Prophet of the Highest: for thou shalt goe before the face of our Lord to prepare his vways.

78 † To give knowledge of salvation to his people, vnto remission of their sinnes,

79 † Through the bowels of the mercie of our God, in which † the * Orison, from on high, hath visited vs,

80 † To illuminate them that sit in darkenes, and in the shadow of death: to di-

rect our feere into the way of peace.

81 † And the childe grew, and vvas strengthened in spirit, and vvas in the deserts vntil the day of his manifestation to Israel.

S ANNOT.

Sacred writers and holy Councils.

True justification by oberring the commandments.

Corrupt translation of Heretics.

The continence of priests.

Often saying of the Ave Maria.

Corrupt translation of Heretics.

Our B. Lady vowed virginity.

Annotations Chap. I.

1. Having diligently attained.] Hereby we see that, though the Holy Ghost ruled the penne of holy writers that they might not err, yet did they see humane means to search out and find the truth of the things they wrote, of. Even so doe Councils, and the President of them, Gods vicar, discute and examine at cause by humane means, the assistance of the Holy Ghost concuring and directing them into al truth, according to Christes promise 16. 17: as in the very stift Council of the Apollis then seftes at Hierusalem is manifest Acts 15: 7. and 21. Again here we have a familiar preface of the Author as to his friends, or to every godly Reader (signified by Theophilus) concerning the cause and purpose and manner of his writing, and yet the very fame is confed Scripture, with the volume book following. Marvel not then if the first book of the Machabees v. vse the like humane spechcs both at the beginning and in the latter end, neither do thou therefore reject the booke for no Scripture, as our Heretikc doth or doth not sin the sacred vviter.

6. In the commandments.] Three things to be noted directly against the Heretikes of our time. First, that good men doe keepe al Gods commandements: which (they say) are impossible to be kept. Again, that men be justified not by only imputation of Christes justice, nor by faith alone, but by walking in the commandments. Again, that the keeping and doing of the commandments is properly our justification.

11. The continence of priests.] The reason given here, is that they were not only not in their houses, but were purifiied for the time, being separated from their wives, and they dranke neither wine nor any strong drinke, which are wont to provoke conciscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie, as the Priests were in the old Testament.

20. Haileful of grace.] Holy Church and all true Christian men doe much and often vse these words brought from heaven by the Archangel, as well to the honour of Christ and our B. Lady, as also for that they were the words of the first glad tidings of Christes Incarnation and our Saviour, by the grace and fulness of the whole Gospel. In so much that the Greek Church vse it daily in the Mass.

21. He departed.] In the old Law (faith S. Hieron) they that offered holies for the people, were not only not in their houses, but were purifed for the time, being separated from their wives, and they dranke neither wine nor any strong drinke, which are wont to provoke conciscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie, as the Priests were in the old Testament.

22. Ful of grace.] Thee excellent prerogatives of our B. Lady, and abstinence those Heretikes which make her no better then other vulgar women, and therefore to take from her fulness of grace, they say here, Haile freely beloed, contrary to all significations of the Greek word, which is al the left, ended with grace. As Paul vijheth it Ephes. 1. by S. Chrysostom interpretation: or rather, ful of grace; as both * Greek and Latin fathers haue alwaies here understood it, and the Latines also read it, namely S. Ambrose thus, Wel u the only called ful of grace, whoo only obtained the grace, which no other woman deovered to be replenished with the author of grace. And if they did as well know the nature of these kind of Greekes words, as they would see more skilful, they might easily obfervc that they signifiz fulnes, as when them felues translate the like word (Luc. 16, 20) ful of fores, Bexa, vice versa.

23. I know not man.] These words declare (faith S. Augustine) that she had now voweine virginity to God. For other wise neither would she say, How shal thou be done? nor have added, because I know not man. Yes if she had said only the first words, How shal thou be done? it is evident that I would not have asked such a question, how a woman I should bear a bonne promised her, if she had married meaning to have carnal copulation, etc. de virgin. As he should say, If the might have known a man and so haue had a child, the would never haue asked, How that this be done? but because that ordinarie way was excluded by her vow of virginity, therefore the akeeth, How? And in akeing, How? The plainly declareth that the might not have a childe by knowinge man, becaus of her vow. See S. Gregorius, ff. de sancta Christi naturitate. 16. Elizabeths.
The Gospel was made by the first Maffe upon chritmas day.  

The Nativity of Christ, and manifestation thereof to the Shephards by an Angel, and by them to others.  

1 His Circumcision. 22 His Presentation, together with Simeons (as also Anne's) attestation and prophecy of his Baptist, of the Jews' reprobation, and of the Gentils illumination. 41 His annual ascended to Hierusalem with his parents, to whom he was subject, and his fulnes of Wisdom shewed among the Doctors at twelve yeres of his age.

1 And it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the whole world should be enrolled.  

† This first enrolling was made by the President of Syria Cyrrinus. † And al vvent to be enrolled, euery one into his owrne citie.  

4 And Joseph also went vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of David that is called Beth-lehem; for-because he vvas of the house and familie of Dauid, † to be enrolled with Marie his desposed vife that vvas vvith childe. † And it came to passe, vvhen they vvere there, her daies vvere fully come that she should be deliuered. † And she brought forth her first begotten sonne, and
and saddled him in clothes, and laid him downe in a manner: because there was not place for them in the inn.

† And there were in the same countre shepheardes vsat-

8 things, and keeping the night vafter ouer their flocke.

† And behold, an Angel of our Lord stood by them, and 9
the brightness of God did shine round about them, and they feared with a great feara. † And the Angel saide to them, Fear not; for behold I euangelize to you great joy, that shal 10 be to al the people: † because this day is borne to you a Saviour

11  for the Lord, You shal finde the infant saddled in clothes: and laid in a manger. † And fodenly there 13

was vwith the Angel a multitude of the heauenly armie, praise-

14 God, and saying, † Glorie in the highes to God: and in earth peace to 14

men of good vvil, 1 1 b And it came to passe: after the Angels de-

15 parted from them into heauen, the shepheardes spake one to 16

another: Let vs goe ouer to Bethlehm, and let vs see this

vvord that is done, vvhich our Lord hath sheved to vs.

† And they came vwith speed: and they found MARIE and 16

Joseph, and the infant laid in the manger. † And seeing it, 17

they understood of the vvord that had been spoken to them 18

concerning this childe. † And al that heard, did manuel: and 19

concerning those things that were reported to them by the

shepheardes. † But MARIE kept at these vvordes, confes-

20 ring them in her hart. † And the shepheardes returned, glor-

21 fying and praying God in al things that they had heard, and

feen, as it was said to them. 1

† f And after eight daies were expired, that the childe 21

should be circumcised: his name vs was called IESVS, 22

vwhich was * called by the Angel, before that he was concieued 23

in the v vombe. 1

† d And after the daies were fully ended of her purificacioun 22

* according to the lavy of Moyes, they caried him into Hi-

23 erusalem, to present him to our Lord ( † as it is vvritten in the 23

lavy of our Lord, That every male opening the matrice, shal be called holy 24

to the Lord. ) † and to give a sacrificie * according as it is vvritten 24

ten in the lavy of our Lord, a paite of turtles, or tvvo yong 25

pigeons. † And behold, there vs was a man in Hierusalem, na-

25 med Simeon, and this man vs was just and religious, expec-

ting the consolation of Israel: and the Holy Ghost vs was in him.

† And he had receiued an ansver of the Holy Ghost, that he 26

should
ACCORDING TO S. LUKE.

27 Lord. † And he came in spirit into the temple. And when his parents brought in the childe IESVS to doe according to the custome of the LAVV for him: † he also tooke him into his armes, and blessed God, and said,

29 † NOW THOU dost dimisse thy servant O Lord, according to thy word in peace.

30 † Because mine eyes have seen, thy SAVVATION,

31 † Which thou hast prepared before the face of all peoples:

32 † A light to the revelation of the Gentiles, and the glory of thy people Israel. †

33 † And his father and mother were marueling vpon those things which were spoken concerning him. † And Simeon blessed them, and said to MARIE his mother, Behold this is set "unto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shall be contradicted, † and thine ovne soule hal a sword peace, that out of many hartes cogitations may be revealed. † And there was Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she was farre stricken in daies, and had liued vwher her husband seuen yeres from her virginitie. † And she was "a vvividovv vntil eightie and foure yeres: vvhich departed not from the temple," by fastings and prayers: † seruing night and day. † And she at the same houre suddenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. † And after they had vvholy done al things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.
† And seeing him, they wndered. And his mother said to 48 him, Sonne, vhy haft thou so done to vs? behold thy father and I forovving did secke thee. † And he saide to them, Vvhat is it that you fought me? did you not know, that I must be about those things, vvhich are my fathers? † And they vn-so derstood not the vword that he spake vnto them. † And he su- vent downe vwith them, and came to Nazareth: and vs was s ubiect to them. And his mother kept al these vvordes in her hart. † And l v s v proceeded in vvidedom and age, and grace v v with God and men. †

**Annotations Chap. II.**

Free vvil.

14. Men of good Will.] The birth of Christ giveth not peace of minde or saluation but to such as be of good will, because he worketh not our good against our willes, but our willes concurring. Aug. quæst. ad Simplici, li. q. 2, to. 4.

19. Kepst al.] Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated of al those things that were done and saide about Christ, from the first houre of his Conception till the end of his life and his Ascension.

24. To the ruine.] Therefore to the ruine of some, because they would not beleue in him, and so were the cause of their owne ruine, as he is els Where called, A stumbling stone, because many would stumble at him and so fall by their owne fault, other some he raifed by his grace from finne to iustice, and so he was the resurrection of many. The Apostle faith the like speake, saying: We are to some the odour of life, vnto life: to others, the odour of death, vnto death. Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly finne and damnation.

18. A widow.] Marke that widowhod is here mentioned to the commendation thereof even in the old Testament also, and the fruite and as it were the profecion thereof is here commended, to vvithe, falling, praying, being continually in the Temple, even as S. Paul more at large for the sake of the new Testament speake of widowhod and virginitie, as being profecions more apt and commodious for the seruice of God.

Fasting an act of religion.

17. By fastings and prayers serving.] Serving, in the Greeke is λαλεσθαι, that is, doing divine worship vnto God, as by prater, so also by fasting, so that fasting is λαλεσθαι, that is, an act of religion whereby we doe worship God, as we doe by prater, and not vfed only to subdue our fleth, much lesse (as Heretikes would have it) as a matter of policie.

61. Subject to them.] Al children may learn hereby, that great ought to be their subjection and obedience to their Parents, when Christ him self being God, would be subject to his parents being but his creatures.

**The se-Cond part:**

The prepa-ration that vv was made to the mani-festation of Christ.

CHAP. III.

John, to prepare al to Christ (as Esay had prophesied of him) baptized them to penance, 7 inuining their reproucation, and the Gentils vocation, 10 teaching also and exhoriating ech fort to doe their dutie. 11 That him self is not Christ, be he vwhite by the difference of their enuie baptisme. 17 and faith that Christ vnlso judge his baptized. 19 John imprisoned. 21 Christ being him self also baptized of John, hath testimonie from heauen, 22 as he vwho generation re-duced vv againe to God.

And
ACCORDING

N D in the fiftenth yere of the empire of Tiberius Caesar, Pontius Pilate being Governor of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lysianias Tetrarch of Abilina, under the high Priests Annas and Cai- phas: the vword of our Lord was made uppon Iohn the sonne of Zacharie, in the desert. And he came into al the countrie of Iordan, preaching the baptisme of penance vnto remif- 

tion of sinnes: as it is written in the booke of the sayings of

Esa. 40, 3. 7

Mt. 3, 7.

He said therefore to the multitudes that vvent forth to 
be baptized of him, Ye vipers broodes, vwho hath shewed 
you to flee from the vvrath to come? Yeld therefore: Fruites 
worthie of penance, and doe ye not begin to say, Vve 
haue Abraham to our father. For I tel you, that God is able 
of these stones to raise vp children to Abraham. And now 
the axe is put to the roote of the trees. Every tree therefore 
that yeeldeth not good fruite, shal be cut downe, and cast 
into fire. And the multitudes asked him, saying, Vvhat shal 
vve doe then? And he answvering, said vnto them: 
He that hath vvvo coates, let him giue to him that hath not: 
and he that hath meate, let him doe likevise. And the Publicans also came to be baptized, and said to him, Maister, vvhat 
shal vve doe? But he said to them, Doe nothing more then 
that vwhich is appointed you. And the soulidars also asked 
him, saying, Vvhat shal vve also doe? And he said to them, 
Vxe not neither calumniate any man: and be content vvith 
your stipes.

† And the people imagining, and al men thinking in 
their harts of Iohn, left perhaps he vvere Christ: † Iohn an-
swered, saying vnto al, I in deede baptize you vvith vvater: 
but there shal come a mightier then I, vwho s latched of 
his shoes I am not vvorthie to unloose, he shal baptize you 
in the Holy Ghost and fire. Vvho se fanne is in his hand, and 
he vvil purge his floore: and vvil gather the vvheate into his 
barne, but the chaffe he vvil burne vvith vnquenchable fire.

† Many other things also exhorting did he euangelize to the 
people.

† John was so 
holy that many 
might by error 
easily thinke he 
was Christ.

† How say 
then the Hере-
tikes that the 
Baptisme of 
Christ is of no 
greater verue 
then Iohns?
people.
†* And Herod the Tetrarch, when he was rebuked of 19 him for Herodias his 'brothers' wife, and for all the evils which Herod did: †† he added this also above all, and shut 20 vp Iohn into prison.
†* And it came to passe when al the people vvas baptized, 21 Iesvs also being baptized and praying, heauen vvas made: † and the Holy Ghoft descended in corporal fa pe as a dove 22 vpon him: and a voice from heauen vvas made: Thou art my beloved sonne, in thee I am vvel pleased. †And Iesvs him self 23 was beginning to be about thirtie yeres old: as it was thought, the sonne of Ioseph, vho vvas " of Heli,* † vho vvas of Mat- 24 that, vho vvas of Leui, vho vvas of Melchi, vho vvas of Ianné, vho vvas of Ioseph,†vho vvas of Mattathias, vho 25 vvas of Amos, vho vvas of Naum, vho vvas of Hesli, vho 26 vvas of Naggé, † vho vvas of Mahath, vho vvas of Mat- 26 thathias, vho vvas of Semei, vho vvas of Ioseph, vho vvas 27 of Iuda, †vho vvas of Iohanna, vho vvas of Refa, vho 27 vvas of Zorobabel, vho vvas of Salathiel, vho vvas of 28 Neri, †vho vvas of Melchi, vho vvas of Addi, vho 28 vvas of Co'am, vho vvas of Eimadan, vho vvas of Her, 29 †vho vvas of Iesus, vho vvas of Eliézer, vho vvas 29 of Iorim, vho vvas of Matthath, vho vvas of Le- 30 ui, †vho vvas of Simeon, vho vvas of Iudas, vho 30 vvas of Ioseph, vho vvas of Iona, vho vvas of Elia- 31 cim, †vho vvas of Melcha, vho vvas of Menna, vho 31 vvas of Mattathá, vho vvas of Nathan, vho vvas of Da- 32 uid, †*vho vvas of Issé, vho vvas of Obed, vho vvas 32 of Booz, vho vvas of Salmon, vho vvas of Naasfon, 33 †vho vvas of Aminadab, vho vvas of Aram, vho vvas 33 of Esron, vho vvas of Pheares, vho vvas of Iudas, † vho 34 vvas of Iacob, vho vvas of Isaac, vho vvas of Abraham, 35 vho vvas of Tharé, vho vvas of Nachor, † vho vvas 35 of Sarug, vho vvas of Ragau, vho vvas of Phaleg, vho 35 vvas of Heber, vho vvas of Salé, † vho vvas of Cai- 36 nan, vho vvas of Arphaxad, vho vvas of Sem, vho vvas 37 of Noé, vho vvas of Lamech, † vho vvas of Mathusalé, 38 vho vvas of Henoch, vho vvas of Iared, vho vvas of Malaleel, vho vvas of Cainan, †vho vvas of Henos, 38 vho vvas of Seth, vho vvas of Adam, vho vvas of God.

ANOT.
ND IESVS ful of the Holy Ghost, returned from Iordan, and was driven in the spirit into the desert,‡: fourtie daies, and was tempted of the devil. And he did eate nothing in those daies: and when they were ended, he was an hunged, † And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. † And IESVS made anfwer unto him, It is written, Thet not in bread alone shal man live, but in every word of God. † And the Deuil brought him into an high mountaine, and heaved him al the kingdoms of the whole world in a moment of time: † and he said to him, To thee this I give this whole power, and the glorie of them: for to me they are delivered, and to whom I vil, I doe give them. † Thou therefore if thou wilt adore before me, they shal all be thine. † And IESVS anfwering said to him, It is written, : Thou shalt adore the Lord thy God, and him onely shalt thou adore. † And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence dovvnevvard. † For it is written, that He hath given his Angels charge
The third part: of Christ's manifesting him self by preaching and miracles, specially in Galilee:

Our Saviour vfed to preach in their Synagogues.

He had a marvellous grace, and an extraordinary force in moving the hearts of his hearers.

The Gospel upon Monday in the 3. weke of Lent.

charge of thee, that they preserve thee: "and that with their hands they shall bear thee vp, lest perhaps thou knocke thy foote against a stone." "And Iesus ans"wering saith to him, It is said, Thou shalt not tempt the Lord thy God." "And all the tentation being ended, the Deuil departed from him vntil a time."

"And Iesus returned in the force of the spirit into Galilee, and the fame vvent forth through the whole countrie of him. "And he taught in their synagogues, and was magnified of all."

"And he came to Nazareth where he was brought vp: and he entered according to his custom on the Sabbath day into the synagogue: and he rose vp to reade. "And the booke of Esay the Prophet was deliuered vnto him. And as he vnsfolded the booke, he found the place vhere it was vritten, "The spirit of the Lord upon me, for which he anointed me, to evange"lize vnto the poore he sent me, to beacle the contrite of heart, to teach to the captives remission, and sight to the blinde, to dimifie the bruised vnto remission, to preach the acceptable yere of the Lord, and the day of retribution. "And when he had vnsfolded the booke, he rendred it to the minister, and saie dovvne. And the cies of all in the synagogue were bent uppon him. 

"And he began to say vnto them: That this day is fulfilled this scripture in your cares. "And al gaue testimonie monie to him: and they marueled in the vworldes of grace that proceeded from his mouth, and they saie, Is not this Josephs sonne? "And he said to them, Cethes you vil say to me this similitude, Physi"on, cure they self: as great things as vve have heard done in Capernaum, doe also here in thy countrie. "And he said, Amen I say to you, that no Prophet is accepted in his owne countrie. "In truth I say to you, *there were many vvidovves in the daies of Elias in Israel, vwhen the heauen vvas shut three yeres and six moneths, vwhen 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 were many lepers in Israel vnder Eliasus the Prophet: and none of them vvas made cleane but Naama the Syri"an. "And all in the synagogue vvere filled vvith anger, heating these things. "And they rose, and cast him out of the citie: and they brought him to the edge of the hill, vhereupon their citie vvas built, that they might throw him dovvne headlong. "But he passing through the 30 middes of them, vvent his vway. "

"*And
**CHAP. IIII. ACCORDING TO S. LUKES.**

<table>
<thead>
<tr>
<th>Mat. 4, 13-7, 8.</th>
<th>Mr. 1, 21</th>
</tr>
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<tbody>
<tr>
<td>31. And he went down into Capernaum a city of Galilee: and there he taught them on the Sabbaths. † And they were astonied at his doctrine: because his talke was in power. † And in the synagogue there was a man hauing an vnclean Diuel, and he cried out vvith a loud voice, † saying, Let be, vwhat to vs and thee Iesus of Nazareth? art thou come to destroy vs? I know thee vwho thou art, the S A I N T of God. † And Iesus rebuked him, saying, Hold thy peace, &amp; goe out of him. And vvhen the Deuils had thrown him into the middles, he went out of him, and hurted him nothing. † And there came feare vpon al, and they talked together one vvith an other, saying, Vwhat vword is this, that in power and verue he commaundeth the vncleanse spirits, and they goe out? † And the name of him vvvas published into euery place of the countrie.</td>
<td></td>
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<tr>
<td>Mat. 8, 14.</td>
<td>Mr. 1, 30</td>
</tr>
<tr>
<td>38. † And Iesus rising vp out of the synagogue, entred into Simons house. * And&quot; Simons vvives mother vvvas holden vvith 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 ministred to them. † And vvhen the sunne vvvas dowvne, all that had diseased of sundrie maladies, brought them to him. But he imposing hands vpon euery one, cured them. † And Deuils vvent 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 vvvas Christ. † And vvhen it vvvas day, going forth he vvent into a desert place: and the multitudes fought him, and came euen vnto him: and they held him that he should not depart from them. † To vwhom he said, That to other cities also must I euangelize the kingdom of God: because therefore I vvvas sent. † And he vvvas preaching in the synagogues of Galilee. †</td>
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**ANNOTATIONS CHAP. III.**

12. Departed untill a time.) No manuel if the diuel be often or alwaies busie vvith Chffian men, The diuels ten-seeing after he was plainly overcome by Chrift, yet did he not give him oueraltogether, but for vreasons. a time.

23. Done in Capernaum.) God maketh choie of persons and places where he worketh miracles: or doeth benefices, though he might doe the fame els where if it liked his wisdomom. So doth place and not at he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him, an other.

30. Pauing Miracles at one
Christ's body contained in place above nature.
The Apostles left their vessels.

30. Passing through the middle of them.) Either by making him self invisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By which and the like his doings mentioned in the Gospel, it is evident that he can alter and order his body as he list, aboute the natural conditions of a body.

38. Simon's wife filled the part of a mother.) It is evident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places op. 160. ad Julianum. Li. i ad. Iohin. See the Annot. Matth. 9, 29.

CHAP. V.

Having taught the people out of Peters ship, 
he showed in a miraculous taking of fish, how he would make him the fisher of men. 11 He cured a leper by touching him, and senteth him to the chief in testimonie that he is not against the people. 12 The people flocking unto him, he retireth into the wilderness. 13 To the Pharisees in a solemn assembly he proacheth by a miracle his power to remit" sins in earth. 27 He defended him eating with sinners, as being the Physician of souls, 31 and his not preferring as yet of any fare to his Disciples.

Not it came to passe when the multitudes pressed upon him to heare the word of God, and him himselfe beside the lake of Genesareth.
† And he saw two shippes standing by the lake: and the fishes were gone downe, and vsed their nettes. † And he going vp into one ship that was Simons, desired him to bring it backe a little from the land, and sitting, he taught the multitudes out of the ship.
† And as he ceased to speake, he said to Simon, Launche forth into the depe, and let loose your nettes to make a draught. † And Simon answereth, saide to him, Master, if labouring all the night, we have taken nothing: but in thy word I will let loose the nette. † And when they had done this, they inclofed a very great multitude of fishes, and their nettes were broken. † And they beckened to their fellowes that were in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke. † Which when Simon Peter did see, he said to all the other shippes, saying, Go forth from me, because I am a sinful man, O Lord. † For he was marvelously astonished. and al that were with him, at the draught of fishes which they had taken. † In like manner also James and John the sons of Zebedee, who were Simons Fellowes. And Iesus said to Simon, Fear not: from this time now, thou shalt be taking men. † And hauing brought their shippes to land, leaing all things they followed him. †

†† And it came to passe, when he was in one of the cities.
ties, and behold a man ful of leprosye, and seeing I esv s, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. \(1^*\) And stretching forth the hand, he touched him, saying, I will be thou made cleane. And immediately the leprosye departed from him. \(1^*\) And he commanded him that he should tell no body, but, Goe, **thev** thy self to the Priest, and offer for thy cleansing* as Moyses commanded, for a testimonie to them.

\(1^*\) But the bruit of him vvent abrode the more, and great multitudes came together to heare, and to be cured of their infirmities. \(1^*\) And he retired into the desert, and prayed.

\(1^*\) And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctors of Law that were come out of euery towne of Galilee and Ievrie and Hierusalem; and the vertue of our Lord vvas to heale them.

\(1^*\) And behold men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him.

\(1^*\) And not finding on which side they might bring him in for the multitude, they vvent vpon the roofoe, and through the tiles let him downe vwith the bed into the middes, before I esv s. \(1^*\) Whose faith vwhen he savv, he said, Man, thy sinnes are forgiven thee. \(1^*\) And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but only God? \(1^*\) And vwhen I esv s knevve their cogitations, ansvering he said to them, Vvhat doe you thinke in your hartes? \(1^*\) Which is easie to say, Thy sinnes are forgiven thee: or to say, Arise, and vvalke? \(1^*\) but that you may know that the sonne of man hath power in earth to forgive sinnes (he said to the sicke of the palsy) I say to thee, Arise, take vp thy bed, and goe into thy house.

\(1^*\) And forth vwith rising vp before them, he tooke that vwhere, in he lay; and he vwent into his house, magnifying God. \(1^*\) And al vvere astonied: and they magnified God. And they vvere replenished vwith feare, saying, That vve have seen marvelous things to day.

\(1^*\) But after these things he vvent forth, and savv a Publican called Leui, sitting at the Cuftome-house, and he said to him, Follovv me. \(1^*\) And leavynge all things, he rose and follovved him. \(1^*\) 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 vwith them. \(1^*\) And their Pharisees and Scribs,
bes murmured, saying to his disciples, why do ye eate and drink with Publicans and Sinners? * And I say unto you, that they that are whole, need not the Physician: but they that are ill at ease. † Then came not to call the just, but Sinners to penance. 

† But they said unto him, Why do the disciples of John fast often, and make oblations, and of the Pharisees in like manner: but thine doest eat and drink? † To whom he said, Why, can you make the children of the bridegroom fast whiles the bridegroom is with them? † But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days. † And he said a similitude also: † That no man putteth a new garment into old bottels: otherwiser both he breaketh the new, and the piece from the new agreeth not with the old. † And no bodie putteth new wine into old bottels: othervise the new wine will break the bottels, and it sol will be shed, and the bottels sol be loist. † But new wine is to be put into new bottels: and both are preferred together. † And no man drinking old, will new by and by. for he faith, The old is better.

<no output>

ANNOTATIONS

CHAP. V.

Peters Ship. 1. One ship Simon. It is purposely expressed that there were two ships, and that one of them was Peters, and that Christ went into that one, and fete downe in it, and that fittin he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the charie of Christ, and only true preaching.

Peters fishing. 6. A great multitude of fishes.)Likewise by this significatione miracle wrought about Peters fishing, is evidently for he wed what wonderful success did Peter have in converting men to Christ, both Jews and Gentiles, as when at one draught, that is to say, at one Sermon he drewe into his ship, which is Christs Church, a great number of men, as he did now fishes: and so continually by him self and his Successors vs to the worldes end.

Peters coadjuvators. 7. Beckned to their fellowes.) Peter had so much Wurke that he called for helpe and loyned vs to him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the conunction of the Synagogue and the people of Gentile vs Peters ship, that is, to the Church of Christ. Ambro. li. 2. in Luc. c. vii.

Peters preeminence in fishing for nes foules. 10. Thou shalt not be taking men.) That all this aforesaid did properly meane Peters travaules to come, in the collection of the world to Christ, and his prerogative before al men therein, is evid by Christs special promis made to him feuerally and apart in this place, that he should be made the maker of men, through to other he giueth alfo, as to Peters coadjuvators and coadjuvators, the like office. Mat. 4. 19.

Zeale of foules. 19. Went up upon the roofe.) A strange diligence in procuring corporall health of and by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our friends, and to feke to his Church and Sacraments with what extraordinarie paine foruer.

The intercessors of others. 20. Whoe faith.) Great is God (faith S. Ambrose) and pardoneth one for through the merites of others, therefore if thou doubtst to obtaine forgiveness of thy great offences, loyne thy thy self intercessors, vse the Churches helpe, which may pray for thee and obtains for thee that which our Lord might desire to thy self. Amb. li. 5 in Luc.
ACCORDING TO S. LUKE.

Chap. VI.

For reproving by Scripture and miracle (as also by reason) the Pharisees blindness about the observations of the Sabboths, they seek his death. Having in the mountains prayed at night, he chooseth twelue Apostles, after many miracles upon the diseased, he maketh a sermon to his Disciples before the people proposing heem to such as will suffer for him. And vvo to such as will not. Ter vvothal exhorts to doe good even to our enemies also. And that the Masters must first mend them selues. And finallly, to doe good and vvoles, because only faith will not suffice.

And it came to passe on the Sabboth second first, vvhile he passed through the cornes, his Disciples did plucke the eares, and did eate rubbing them vwith their hands.

And certaine of the Pharisees said to them, Why doe you that which is not lawfull on the Sabboths? And Iesus answering them, said, Neither this haue you read which Dauid did, vwhen he selfe was an hungred and they that vvere vwith him: hovv he entred into the house of God, and took the loaves of Proposition, and did eate, and gaue to them that vvere vwith him, which it is not lawfull to eate but only for Priests? And he said to them, That the sone of man is Lord of the Sabboth also.

And it came to passe on another Sabboth also, that he entred into the synagogue, and taught. And there was a man, and his right hand was vvithered. And the Scribes and Pharisees vwatched if he vwould cure on the Sabboth: that they might finde hovv to accuse him. But he knevv their cogitations: and he said to the man that had the vvithered hand, Arise, and stand forth into the midst. And rising he stood. And Iesus said to them, I aske you, if it be lawfull on the Sabboths to doe vvel or ill: to save a soule or to destroy? And looking about vpon them all, he said to the man...
man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And they verre replenished with madnes: and they communed one vith an other what they might doe to Iesvs.

† And it came to passe in those daies, he vvent forth into 12 the mountaine to pray, and he passd the vwhole night in the prayer of God. † And vhen day vvas come, he called 13 his Disciples: and he chose twve of them (vwhom also he named Apostles) † † Simon vwhom he surnamed Peter, and An- 14 drew his brother, James and John, Philippe and Bartholo- mevv, † Matthew and Thomas, Iames of Alpheus and Si- 15 mon that is called Zeloites, † and Iude of Iames, and Iudas 16 Isariote vwhich vvas the traitour. † And descending vwhith 17 them he stoode in a plaine place, and the multitude of his Dis- ciples, and a very great compaine of people from alievrie and Hierusalem: and the sea coast both of Tyre and Sidon, † vwhich vvere come to heare him, and to be healed of their 18 maladies. And they that vvere vexed of uncleeane spirits, vvere cured. † And al the multitude sought to touch him, because 19 vertue vvent forth from him, and healed al. † † And he lif- 20 ting vp his eies vpon his Disciples, laid,

* Blessed are ye poore: for yours is the kingdom of God.
† Blessed are you that novv are an hungred: because you shal 21 be filled. Blessed are you that novv doe vveepe: because you shal laugh. † Blessed shal you be vwhene men shal hate you, 22 and vhen they shal separate you, and vbraide you, and abandon your name as euil, for the sonne of mans sake. † " Be glad in that day and reioyce: for behold, your revvard 23 is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, be- 24 cause you have your consolation. † Vvo to you that are fil- 25 led: because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. † Vvo, vwhen 26 al men shal bleffe you. for according to these things did their fathers to the falle-Prophets.

† But to you I say that doe heare, Loue your enemies, doe 27 good to them that hate you. † Bleffe them that curse you, 28 and pray for them that calumniate you. † And he that stri- 29 keth thee on the checke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate 30 also. † And:· to euery one that asketh thee, giue: and of him 31 that
that taketh away the things that are thine, as he not again.
31 And according as you vil that men doe to you, doe you
32 also to them in like maner. And if you love them that love
33 you, what thanke is to you? for Sinners also love those that
34 love them. And if ye doe good to them that doe you good:
35 what thanke is to you? for Sinners also doe this. And if ye
36 lend to them of whom ye hope to receive: what thanke is to
37 you? for Sinners also lend vnto Sinners, for to receive as much.
38 But love ye your enemies: doe good and lend, hoping for
39 nothing thereby, and your reward shal be much, and you
40 shall be the sonses of the highest, because him self is beneficial
41 vpō the vnkinde and the euil. Be ye therefore merciful as also
42 your father is merciful. I judge not, & you shal not be judged.
43-condemne not, & you shall not be condemned. Forgiv, and you
44 shal be forgiven. Give, and there shall be given to you. Good
45 measure & pressed downe, and shaken together and running
46 ouer shal they give into your bosome. For with the same
47 measure that you do measure, it shal be measured to you again.
48 And he said to them a similitude also: Can the blinde
49 lead the blinde? doe not both fall into the ditch? The disci-
50 ple is not above his master: but every one shall be perfect, if
51 he be as his master. And why seest thou the mote in thy
52 brothers eie: but the beam that is in thine oynne eie thou
53 considerest not? Or how canst thou say to thy brother,
54 Brother, let me cast out the mote out of thine eie: thy self not
55 seeing the beam in thine oynne eie? Hypocrite, cast first the
56 beam out of thine oynne eie: and then shalt thou see clearly
57 to take forth the mote out of thy brothers eie.

58 For there is no good tree that yeldeth euil fruites: nor
59 euil tree, that yeldeth good fruites. For every tree is known
60 by his fruites. For neither doe they gather figges of thornes:
61 neither of a bough doe they gather the grape. The good man
62 of the good treasure of his hart bringeth forth good: and the
63 euil man of the euil treasure bringeth forth euil. for of the abou-
64 dance of the hart the mouth speaketh.

65 And why cal you me, Lord, Lord: and doe not the
66 things which I say? Every one that commeth to me, and
67 heareth my words, and doeth them: I wil shew you to
68 whom he is like. He is like to a man building a house,
69 that digged deepe, and laid the foundation vpon a rocke.
70 And when an inundation rose, the riuer bete against that

\[
\text{V house}
\]
house, and it could not move it: for it was founded upon a rocke. But he that heareth, and doeth not: is like to a man building his house upon the earth without a foundation: against the which the river did beat: and incontinent it fell, and the ruin of that house was great.

ANNOTATIONS

**CHAP. VI.**

1. **Neither this have you read?** The Scribes and Pharisees boasted most of their knowledge of the Scriptures: but our Saviour often reproved their great ignorance. Even so the Heretikes that now a daies vaunt most of the Scriptures and of their understanding of them, may soon be proued to vnderstand little or nothing.

2. **Save a soul.** Hereby it is cermed that Christ (as at other times lightly alvways) did not only heal this man in body, but of some corresponding difease in his soule.

3. **The whole night.** Our Saviour infantly prayed, alone in the mount without dore, al night long, as a preparation to the deignement of his Apostles the day after: to glue example to the Church of praying infantly when priests are to be ordered, and a lesson to vs all what we should doe for our owne necessitie, when Christ did so for other mens.

4. **Vvho be named Apostles.** Here it is to be noted against our Aderarities that deceitfully measure to the simple the whole nature and qualitie of certaine sacred functions, by the primitive signification and compasse of the names or vvorde whereby they were called, with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendant, so an Apostle is nothing but a Legate or Meilenger, and in that sense (as they make) can make no Lawes nor prescribe any thing not expressed in his mandatum. Know therefore against such deceivers, that such things are not to be ruled by the vulgar signification of the Word or calling, but by vs and application of the Holy Writ and in this point by Christis owne express imposition. And so this vword, Apostle, is a calling of Office, government,authoritie, and most high dignitie giuen by our Master, specially to the College of the Twelve: Whom he endued above that winch the vulgar etymologie of their name requireth, with power to bind and loose, to punishe and pardon, to teach and rule his Church. Out of which roome and dignitie, which is called in the Pflme and in the actes, a Bishop, a watchman, when Iudas fel, Mathias was chosen to supply it, and was numbered among the rest, who were asfounders or foundations of our Religion, as the Apostle termeth them. Therefore to that College this name agreeth by special imposition and prerogatue, though afterward it was by vs of the Scriptures extended to S. Paul and S. Barnabas, and sometines to the Apostles Succesors: as also (by the like vs of Scriptures) to the first converters of countreis to the faith, or their coadjuvators in that function. In which sense S. Paul challengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippian Apostle: as vs call S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al vwhich taking, eu er signifit dignitie, regiment, Paternitie, Principallitie, and Primacie in the Church of God according to S. Paul 1. Cor. 15. He hath placed in his Church, first in deede Apostles &c. Whereby vs may see that S. Peters dignitie was a wonderful eminenc Pretragrais and Souerainitie. When he was the head not only of other Christian men, but the head of al Apostles, aye even of the College of the Twelve. And if our Aderarities lift to have learned any profitable lesson by the vword Apostle, more profitably and truly, they might have gathered, that Christ called these his principal officers, Apostoles, or Sent (as in myl self also specially and aboue all other being Mifters, that is, Sent, and called also Apostle in the Scriptures) to vvarne vs by the nature of the vword, that none are true Apostoles, Pastors, or Preachers, that are not specially sent and called, or that can not beby vwhom they be sent, and that al Heretikes thenceforth be not called Apostoles then Apostoles, for that they be not sent, nor duly called, nor chosen to preach.

5. Simon. Peter in the numbering of the Apostles, alvways first named and preferred before Andrew his elder brother and menor by calling. See Annotat. Ac. 10. 2. 11. 2. 

6. Be glad. The common miseries that fall to the true preachers and other Catholike men for Christ sake, as wearie, famin, mourning, and persecutions, be in deede the greatest bleslings that can be, and are meritorious of the reward of heaven. Contrarievise, al the felicitie of this vworld vvithout Christ,are in deede nothing but vvo, and the enterauce to everlasting miserie.

7. Shal blest. This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praises and blessings and fhoues, preaching pleasant things of purpose to their itching

Peters preeminence.

At perfection for Christ, is a blesting.

The vanity of Heretical preachers.
eares: as did the False-Prophets, when they were magnified and commended therefor of the canan leves.

35 Lend, hoping nothing:) in that we may here seeme to be moved to lend to those whom we think not able nor like euers to repay again, it must be holden for a counsel rather then a communement, except the case of necessitie: but it may be taken rather for a precept, wherein virtue, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And greater shame and pitie it is, that it should be so much vied or suffered among Christians, or so couered and cloked vnder the habite of other contrates, as it is.

CHAP. VII.

He testimoneth, the faith of the Centurion Who was a Gentile, to be greater then he found among all the Jews, and certeth his servant absent. 11 The widow sone he removeth and restoreth to her, and is renowned therefore. 18 To John's messengers be answereth with miracles, leaving to John to preach thereby vnto them that he is Christ. 26 And afterward he declareth how worthy credit was John's testimony, 29 inveighing against the Pharisees, 31 Who with neither of their maners of living could be wonne. 36 shewing also vnto them by occasion of Marie Magdalene, how he is a frende to sinners, not to maintaine them in sinne, but to forgive them their sinnes upon their faith and penance.

And when he had fully said al his words into the eares of the people, he entred into Capharnaum. † And the servant of a certayne Centurion being sicke, was readie to die: who vvas deere vnto him. † And when he had heard of Iesus vs, he sent vnto him the Auncients of the Ievves, desiring him to come and heale his seruant. † But they being come to Iesus vs, besought him earnestly, laying to him, That he is worthy that thou shouldest doe this for him: for he loueth our nation: and he hath build a synagogue for vs. † And Iesus vs vvent vnto them. And vvhile he vvas so not farre from the house, the Centurion sent his frends vnto him, saying, Lord, trouble not thy self, for: I am not worthy that thou shouldest enter vnder my roaste. † For the vvhich cause neither did I thinke my self vworthy to come to thee: but say the word, and my seruant shal be made whole. † For I also am a man subject to authoritie, haung vnder me souldiers: and I say to this, goe, and he goeth: and to an other, come, and he commeth: and to my seruant, doe this, and he doeth it.

† Which Iesus vs hearing, merueiled: and turning to the multitudes that folowved him he said, Amen I say to you, neither in Israel haue I found so great faith. † And they that were sent, being returned home, found the seruant that had been sicke, vvhole.
† And it came to pass, afterward he went into a city that is called Naim: and there went with him his Disciples and a very great multitude. † And when he came nigh to the gate of the city, behold a dead man was carried forth, the only sonne of his mother: and he, was a vvidow: and a great multitude of the citie went with her. † Whom when our Lord had seen, being moved with mercie vpon her, he said to her, Vveepe not. † And he came neere and touched the coffin. And they that carried it, stood still: and he said, Yong man, I say to thee, Arise. † And he that was dead, sate vp, and beganne to speake. And he gave him to his mother. † And Iohn tooke them all: and they magnified God, saying, That a great Prophet is rifen among vs: and, That God hath visitd his people. † And this saying, he went forth into all Ievvtrie of 17 him, and into al the country about.

† And Iohns disciples shewed him of al these things. 18
† And Iohn called twvo of his disciples, and sent them to Iesus, saying, Art thou he that art to come: or expect vve an other? † And when the men vwere come vnto him, they 20 said, Iohn the Baptist hath sent vs to thee, saying, Art thou he that art to come: or expect vve an other? † (And the self same 21 hour, he cured many of maladies, and hurtes, and evil spirits: and to many blinde he gaue sight.) † And answvering, he said 22 to them, Goe and report to Iohn vwhat you have heard and seent: * That the blinde see, the lame walkke, the lepers are made cleane, the deaf eare, the dead rise againe, * the poore 23 are euangelized: and blessed is he vwhofoeuer shal not be scandalized in me.

† And when Iohns messengers were departed, he began to say of Iohn to the multitudes, Vwhat vuent you out into the desert to see? a reede moued vwith the vvinde? † But 25 vwhat vuent you forth to see? a man clothed in solo garments? behold they that are in costly apparel and delicacies, are in the house of kings. † But vwhat vuent you out for to see? a Prophet? Certes I say to you, and more then a Prophet. † This is he of whom it is vritten, Behold I send mine Angell before thy face, which shall prepare thy way before thee. † For I say to you, 28 A greater Prophet among the children of vwomen than Iohn the Baptist, there is no man: but he that is, the lesser in the kingdom of God, is greater then he. † And al the people 29 hearing and the Publicans, iujustified God, being baptized vwith Iohns,
According to S. Luke.

Chap. VII.

John's baptism. † But the Pharisees and the lawyers despised the counsel of God against them selues, being not baptized of him. † And our Lord said, Whereunto then shall I liken the men of this generation, and vwhereunto are they like? † They are like to children sitting in the market-place, and speaking one to an other, and saying, Vve have piped to you, and you have not danced: vve have lamented, and you have not vvept. † For John the Baptist came neither eating bread nor drinking vvine: and you say, He hath a devil. † The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vvine, a frende of Publicans and Sinners. † And vvisedom is justified of all children.

† And one of the Pharisees desired him to eate v with him. And being entred into the house of the Pharisee, he saie downe to eate. † And behold a vwoman that was in the citie, a sinner, as she kneev that he vvas set downe in the Pharisees house, She brought an alabaster boxe of ointment: † And standing behind beside his feete, she began to vvater his feete vvith teares, & vvipved 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 selfe, saying, This man if he were a Prophet, vwould knowe certe vvho and vvhat maner of vvoman he is vvhich toucheth him, that she is a sinner. † And Js vs answering said to him, Simon, I haue some vvhat to say vnto thee, but he said, Master, say, A certaine creditour haue two debters: one did ovve five hunder pence, and the other fiftie. † They haueing not vwhere vvith to pay, he forgave both. Vwhether therfore doth loue him more? † Simon answering said, 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, Dost thou see this vwoman? I entred into thy house, vvater to my feete thou didst not giue: but she vvith teares hath vvatered my feete, and vvith her heares hath vvipved them. † Kiss thou guessst me not: but she since I came in, hath not ceased to kiss my feete. † Vvith oile thou didst not anoint my head: but she vvith ointment hath anointed my feete. † For the vvich I say to thee, Many sinnes are forgien her, because she hath loued much. But to vvhom leffe is forgien, he loueth leffe. † And he said to her, Thy sinnes are forgien.
And they that sat at meat with him began to say within them: &c. 

Vt they is this that also forgiveth

7. Thy faith hath made you whole, go in peace.

**ANNOTATIONS**

**CHAP. VII.**

1. *Built a Synagogue.* As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful people for whome it was made: so now much more in the new Testament, to build a Church, Monastery, College, or any like workes for the honour and service of God, is grateful to him and procureth the prayers of the good people for whome such things be founded.

2. *Into thy house.* An exceeding approbation of the extraordinary workes and signes of external devotion, which seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therefore (as divers others did els where) invited Christ to his house, not of curiosity or capriouitie, as some other did: but of affection, as it may seeme by Christ's familiar talke with him. Not vvhilestanding his duties towards him were but ordinary, but the anointing, valet hing, killing, veping of his feete in such fort as the woman did, were further signes of more then vulgar loue: such as is in deuout men or vwomen that goe on pilgrimage and kisse devoutly the holy memories of Christ and his Saints, which is no more but an exterior expressing of their affection, and that they loue much, as every vulgar Christian man doth not.

5. *Thy faith.* The remission of her sinnes being attributed before to charitie, 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 vvhile there be divers causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his vorking miracles vpon any perion, is attributed to the faith of them on vvhom or at vvhose desire they be done. Because he vrought his miracles to induceth al men to believe in him, and therefore specially required faith at their hands, and namely before other things, whether they did believe that he was able to doe that which they asked at his hands; without vvhich it had been rather a mocktrie and tentation of him, then a true desire of benefite at his hands.

**CHAP. VIII.**

Going over Al Galilee with his traine, he preacheath to the lewes in parables, because of their reproucation: but to his Disciples manifestly, because he will not for the lewes incredulity have his comming frustrate: signifying also that we are his kinne (though we be Gentils) and nos his carnal brethren the lewes. 22 To whom also (signified by the Geriaens) after the tempes in his sleepe (that is, in his death) and saultime in his resurreccion, he commeth: but they preferring their temporals before his presence, he leaunte them againe. 4 Like wise comming to cure the lewes (who were borne when the Gentils flected, about Abraham's time) he is presented with the faith of the Gentils, and then the lewes die, but them also in the end be wil restore.

AND it came to passe afterward, and he made his journey by cities and towynes preaching and evangelizing the kingdom of God: and the Tyvvelue vvhith him, and some vwomen that had been cured of wicked spirits and infirmities, Marie vvhich is called Magdalene, out of vvhom sevene deuils were gone forth.
ACCORDING to S. LUKE.

Forth, and Joane the vvife of Chusla Herods procurator, and Susan, and many others that did minister vnto him of their substance.

And when a very great multitude assembled, and hasted out of the cities vnto him, he said by a similitude. The sower went forth to sow his seede. and whilst he sowed, some fell by the way side, and vvas troden vpon, and the foules of the aire did eate it. And other some fell vpon the rocke: and being short vp, it vwittered, because it had not moisture. And others some fell among thornes, and the thornes growing vp vvithal, choked it. And other some fell vp good ground: and being short vp, yielded fruite an hundred fold. Saying these things he cried, He that hath ears to heare, let him heare.

And his disciples asked him what this parable vvas. To whom he said, To you it is giuen to know the mysterie of the kingdome 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 sееde, 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 hart, left believing they be fased. For they vpon the rocke: such as vvhent they heare, vewith joy receive the vword: and these haue no rootes: because for a time they believing, and in time of tentation they revolt. And that which fell into thornes, are they that haue heard, and going their vways, are choked vwith cares and riches and pleasures of this life, and render not fruite. And that vpon good ground: are they which in a good and very good hart, hearing the vword, doe reetene it, and yeld fruite in patience.

And no man lighting a candel doth couer it vwith a vessell, or put it under a bed: but setteth it vp under a candelsticke, that they that enter in, may see the light. For there is not any thing seetete, that shall not be made manifest: nor hid, that shall not be known. And come abrode. See therefore how you heare. For he that hath, to him shall be giuen: and vvho soeuer hath not, that also vvhich he thinketh he hath, shall be taken away fro him.

And his mother and brethren came vnto him: and they could not come at him for the multitude. And it was told him, Thy mother and thy brethren stand vwithout, desirous to see thee. Who answereing said to them, My mother and my...
my brethren, are they that heare the word of God and doe it.

* And it came to passe one day: and he went vp into a boate, and his discipiles, and he laded to them, Let vs strike ouer the lake. And they launched forth. And when they were failing, he slept: and there fell a storme of vvinde into the lake, and they were filled, and were in danger. And * they came and raised him, saying, Master, we petish. But he rising, rebuked the vwinde and the tempest of vwater: and it ceased, and there vvas made a calme. And he said to them, Vvhere is your faith? Who fearing, marueiled one to another, saying, Vvho is this (trovv ye) that he commandeth both the vvindes and the sea, and they obey him? * And they failed to the countrie of the Gerasens vvhich is ouer against Galilee.

And when he was come forth to the land, there mette 27 him a certaine man that had a deuil novv a very long time, and he did vvear no clothes, neither did he rare in house, but in the monumets. And as he saue Iesus vv, he fel dovvne 28 before him: and crying out vvith a great voice, he said, Vvhat is to me and thee Iesus sonne of God most high? I beseech thee do not torment me. For he commandeth the vn- 29 cleane spirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chains, and kept vvith fetters: and breaking the bondes vvas driven of the de- 30 uil into the deserts. And Iesus asked him saying, Vvhat is thy name? But he said, Legion. For many deuils were entred into him. And they besought him that he vwould 31 not command them to goe into the depth. And there vvas 32 there a heard of many svinne feeding on the mountaine: and they desired him, that he vwould permit them to enter into them. And he permitted them. The deuils therefore vvent 33 forth out of the man, and entred into the svinne: and the heard vvith violence vvent headlong into the lake, and vvas stifled. Which vvhen the svinne heards saue done, they fled; 34 and told into the citie and into the tovvnes. And they vvent 35 forth to see that vvhich vvas done: and they came to Iesus, and found the man, out of vvho the deuils were gone forth, sitting at his feete, cloathed, and vvel in his vvittes, and they vvere afraid. And they also that had seen, told them how he 36 had been made whole from the legion. And al the multitude 37 of the countrie of the Gerasens beleught 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 dimissed him, saying, †Returne into thy
house, and tell how great things God hath done to thee. And
he went through the whole citie, preaching how great
things Iesus had done to him.

†And it came to passe: when Iesus was returned, the
multitude receiveth him, and al were expecting him. †And
* behold there came a man whose name was Iaerus, and he
was Prince of the Synagogue: and he sat at the feete of Iesus,

defering him that he would enter into his house, † because he
had an only daughter almost twelve yeres old, and she was
a dying. And it chaunced, when he went, he was thronged
of the multitudes.

†And there was a certain woman in a fluex of bloud
from twelve yeres past, which had bestowed all her substance
vpon Physicians, neither could she be cured of any: †she
came behind him, and touched the hemme of his garment:
and forthwith the fluex of her bloud was stayed, †And Iesus
said, Vvho 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, Vvho touched
me? †And Iesus said, Some bodie hath touched me, for
I know that there is vertue proceded from me. †And the
woman seeing, that she was not hid, came trembling, and
fell downe before his feete: and for what cause she had tou-
ched him, she showed before all the people: and how
forthwith she was made whole. †But he said to her, Daughter,
thy faith hath made the safe, goe thy way in peace.

†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: †believe only, and
she shall be made whole. †And when he was come to the house, he
permitted no man to enter in with him, but Peter, and
James, and Iohn, and the father and mother of the maide.
†And al wept, and mourned for her. But he said, Wveepe not,
the maide is not dead, but sleeppeth. †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-
incontinent. And he bade them give her to eate. † And her parents were astonished, whome he commanded to tel no man that which was done.

**ANNOTATIONS**

**CHAP. VIII.**

3. That did minister.] It was the custome of the Jews that women, of their substance did minister meat and drinke and cloth to their teachers, going about with them. Which because it might have been scandalous among the gentiles, S. Paul make them suggest that he vید it not. And they ministered to our Lord of their substance for this cause, that he vhoose spiritual beniftes they reaped, might reape their carnal things.

20. Thy brethren.] These brethren of our Lord, were not the sones of the B. Virgin MARIE the mother of God, as Heluidius vyckedly taught; neither are they to be thought (as some others say) the sones of Joseph by an other wife: for (as S. Hierom wryteth) not only our Lady was a virgin, but by reason of her, Joseph also, that our Saviour might be borne of a virginal matrimonie, but they are called his brethren (according to the vyual speach of the Scriptures) because they vvere his cousins, either the sones of Josephs brother, or (as the more receiued opinion is) the sones of our Ladies sister called Marie of James, which James therefore is also called the brother of our Lord.

55. Her spirit returned.] This returning of the foules ageine into the bodies of them whom Christ and his Apostles raised from death (speciallie Lazarus who had been dead foure daies) doth evidently proue a third place ageinst our adueraries, that say, euery one goeth straight to Heaven or to Hell: for it can not be thought that they were called from the one or the other, and therefore from some third place.

**CHAP. IX.**

**His Twelve also now preaching every where and working miracles.** 6 Herod and al do wonder much. 10 After which, he take this them and goeth into the wildefenesse: Where he swereth and teacheth, feeding 5000 wvith five loaues. 18 Peter confessing him to be Christ, 21 he on the other side foretelleth his Passion, and that all must in time of persecution follow him therein. 27 Vhereunto to encourage vs the more, 27 he giveth in his Transfiguration a sight of the glorie, which is the reward of suffering. 17 The next day he saileth out auenel wvich his Disciples could not. 43 Vvhom amides these wonders he forewarneth againe of his scandalous Passion. 49 And to cure their ambition, he telleth them, that she must humble himself much: 49 bidding them also, not to prohibit any that is not against them. 51 Text and toward such as be against them Schismatically, to shew mildnes for al that. 57 Of following him, three examples.

**The Gospel vpo Thursday in Whiteweke.**

† To commaund Diuels and dises either of body or soule, is by nature proper to God onely: but by Gods gift, men also may have the same, even so to forgive sinnes.

ND calling together the twelue Apostles, he gaue them vvertime and pover over al deuils, and to cure maladies. † And he sent them to preach the kingdom of God; and to heale the sicke. † And he said to them, Take nothing for the way, neither rod, nor skrippe, nor bread, nor money, neither have tvvo coates. † And into whatsoeuer house you enter, tariie there, and thence doe not depart. † And whosoever shall not receive you, going forth out of that citie, shake
shake of the dust also of your feete: for a testimonie vpon them. ¶ And going forth they went a circuite from town to
towne evangelizing and curing every vwhere. ¶

† And * Herod the Tetrarch heard all things that were
done by him: and he staggered because it was said of some,
That John was risen from the dead. ¶ but of other some,
That Elias had appeared: and of others, that a Prophet one
of the old ones was risen. ¶ And Herod said, John I have
beheaded: but vwho is this of whom I heare such things? And
he sought for to see him.

† And * the Apostles being returned, reported to him
whatsoeuer they did: and taking them he retired apart into
a desert place, vwhich belonged to Beth-saida. ¶ Which the
multitude understandinge, 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 dray towards
an end. And the T vvalue comming neere, said to him,
Dimisse the multitudes, that going into townes and villages
here about, they may haue lodging, and finde meates: because
here vve are in a desert place. ¶ And he said to them, Giv eyou
them to eat. But they said, We have no more but fiue loaues
and two fifties: vnelses perhaps vve should goe and be meates
for all this multitude. ¶ And there were men almost fiue thou-
sand. And he said to his disciples, Make them sit downe by
companies fiftie and fiftie. ¶ And so they did. And they made
all fift downe. ¶ And taking the fiue loaues and the two fifties,
he looked vp vnto heaven, and c: blessed them: and he brake,
and distributed to his discipiles, for to set before the multi-
tudes. ¶ And they did all eate, and had their fill. And these
were taken vp that which remainede to them, T vvalue baskets
of fragments.

† * And it came to passe: vwhen he was alone praying,his
discipiles also were with him: and he asked them saying,
Vvhom do the multitudes say that I am? ¶ But they answere-
red, and said, Iohn the Baptist: and some, Elias: but some, that
one of the Prophets before time is risen. ¶ And he said to the,
But vvhom say ye that I am? Simon Peter answering, said,
The Christ of God. ¶ But he rebuking them, commaunded that
they should tell this to no man, ¶ saying, That the sonne of
man must suffer many things, and be rejected of the Aun-
cients and cheefe Priests and Scribes, and be killed; and the

X ij third

¶ A great fault to reject the true preachers, or not to admit
them into house for needful harbour and sustenance.

¶ Here you see that he blessed the things, and not only gave
thanks to God.

See Annot.

¶ The miraculous providence of God toward such as follow
Christ into deserts, prisons, banishment, or whithersoever.
third day rise againe.

† And he said to all, If any man vvilt come after me, let him 23
denie him self, and take vp his crosse daily, and follow me.
† For he that vvilt refuse his life, shal lose it; for he that shal lose 24
his life for my sake, shal save it. † For what profit hath a man 25
if he gaine the vwhole vworld, and lose him self, and cast 26
away him self? † For he that shal be ashamed of me and of 27
my vvordes, him the Sonne of man shal be ashamed of, 28
when he shal come in his maiestie, and his fathers, and of the 29
holy Angels. † And I say to you assuredly, There be some 30
standing here that shal not taste death, "til they see the king-
dom of God.

† * And it came to passe after these vvordes almost eight 31
daes, and he tooke Peter and James and John, and vvent into 32
a mountaine to pray. † And vvhiles he prayed, the shape of 33
his countenance was altered: and his raiment vvhite and glit-
tering. † And behold vvvo men talked vvitb him. And 34
they vvere Mouns and Elias, † appearing in maiestie. And 35
they told his decease that he should accomplish in Hierufa-
lem. † But Peter and they that vvere vvitb him, vvere hea- 36
ue vvitb sleepe. And awaking, they saw his maiestie, and 37
the vvvo men that stood with him. † And it came to passe, 38
when they departed from him, Peter said to Iesus, Master, 39
it is good for vs to be here: and let vs make three tabernacles, 40
one for thee, and one for Mouns, and one for Elias: not 41
knowing vvitb what he said. † And as he spake these things, 42
there came a cloud, and ouers had overcome them: and they fea-
red, when they entered into the cloude. † * And a voice vvas 43
made out of the cloude, saying, This is my beloved sonne, 44
heare him. † And vvhiles the voice vvas made, Iesus was 45
found alone. And they held their peace, and told no man in 46
those daies any of these things vvhich they had seen.

† * And it came to passe the day following, vvhhen they 47
came downe from the mountaine, there mette him a great 48
multitude. † And behold a man of the multitude cried out, 49
saying, Master, I beseeche thee, looke vp my sonne because 50
he is mine only one. † And loe, the spirit taketh him, and he 51
sodenly crieth, and he daileth him, and teareth him that he 52
cometh, and vvith much a doe departeth renting him. † And 53
I desired thy disciples to cast him out, and they could not. 54
† And Iesus answeringe said, †* O faithles and peruerse 55
genera
42. bring hither thy sonne. And when he came to him, the devill dauid, and tore him. And Iesus rebuked the vncleane spirit, and healed the lad: and rendred him to his father. And all were astonied at the might of God: and all merueling at all things that he did. he said to his discipiles, Lay you in your harrtes these vworldes, for it shal come to passe that the Sonne of man shal be delivered into the hands of men. But they did not know this vworld, and it was covered before them, that they perceived it not. And they were afraid to ask him of this vworld.

46. * And there entred: "a cogitation into them, vwhich of them should be greater. But Iesus seeing the cogitations of their hart, rooke a childe and sct him by him, * and said to them, Whosoever receiueth this childe in my name receiueth me: and vwho soever receiueth me receiueth him that sent me. For he that is the lesser among you al, he is the greater.

49. * And John ansvering said, Master, vve say a certaine man calling out devills in thy name, and vve prohibeted him, because he folovveth not vwith vs. * And Iesus saide to him, "Prohibit not. for he that is not against you, is for you.

51. * And it came to passe, whiles the daies of his asumption 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 receiued him not, because his face vwas to goe to Hierusalem. * And when his discipiles Iames and Iohn had seen it, they said, Lord vvilt thou vve say that fire come downe from heauen and consume them? * And turning, "he rebuked them, saying, You knowv not of vwhat spirit you are.

56. * The sonne of man came not to destroy soules, but to sauve. And they vwent into an other town.

57. * And it came to passe as they vwalked in the vway, a certaine man said to him, * I vvil folovv thee vwhich soever thou goest. * Iesus saide to him, "The foxes have holles, and the soules of the aire nestes: but the sonne of man hath not where to repose his head. * But he said to an other, Follov me. And he said, Lord, permit me first to goe, and to bury my father. * And Iesus saide to him, Let the dead bury their dead: but goe thou, let forth the kingdom of God.

61. * And an other said, I vvil folovv thee Lord, but permit me first

:: Desire of preeminence is an humane inffmitie ofte even among the good. Against which Christ teacheth humility, but forbidden not Superiority.

:: There be some that folow not Christ precipitously in life and doctrine, of whom we may make our aduantage to the propagation of Christes honour and religion, wher they do any thing for the aduantage thereof, of what intention soever they doe it. Philip. 1. 15.
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.

The Transfiguration. 21. Til they see.) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this world, he will shew his glory, and give them a sight of his own joyful state and of his Saints in heaven, calling thither Moses and Elias, that the Law and Prophets might be witnessed of the same. See the annotation upon S. Matthew c. 17, 2. 33. Fare to go to Hierusalem.) The Samaritans vvere Schismatiques from the leaves, and had a S. 4. 9. Schismatical temple in mount Gerizim, of purpose to draw men thither from Gods temple in Hierusalem, where only was the true and as it were the Catholike feruice and Sacrifice unto God. Therefore they did not gladly receive our Saviour, because they perceived he was going to Hierusalem.

Desire of revenge.

Desire of revenge. 33. He rebuked them.) Not tule to nor al rigiduous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular revenge, & regard of their amendment, and example to others. Therefore S. Peter vfed his power upon A- mania and Sapphira, when he broke the both downe to death for defrauding the Church. 62. No man looking backe.) It is a dangerous temptation for a man that hath left or left his goods for Christ, to look much backe at them, and to remember with delight the pleasures and eas of this world, for it breedeth in him discontentment of the troubles and croles that are incident to the state of such as fully love Christ. In which ease a man should ever looke forward towards heaven, and never backward to the world.

CHAP. X.

He sendeth yet 72 more to preach to the leues, with power also of miracles, 13 crying wo to the cities impenent; 17 At their returne he against the great power he gave them, but yet teacheth them not to be proud thereof; 21 and praiseth God for his grace, 23 his Church also for her happy state. 25 To one of the Scribes he saith, that the love of God and of his neighbours will bring him to life everlasting. 29 teaching him by the parable of the Samaritane, to take every one for his neighbour that needeth his charitie. 38 To Martha he sheweth that Mariz Contemplative life is the better.

The Gospel vpo S. Markes day and S. Lukes.

ND after this our Lord designed also other 1 Seuentie two, and he sent them two and two before his face into every citie and place whither him self vvould come. † And he said to them, The haruest truely is 2 much; but the vvorkemen fewv. Declare therefore the lord of the haruest, that he send vvorkemen into his haruest. † Go: behold I send you as lambes among vvolues. † Carie not purse nor scrip, nor shoes: and salute no body by the vway. † Into vwhatsocuer house you enter, s first say, Peace to this house, † and if the sonne of peace be 6 there
ACCORDING TO S. LUKE.

1. Tim. 5. 18.

there, your peace shall rest upon him: but if not, it shall returne to you. † And in the same house tarry you, eating and drinking such things as they haue. * For the workeman is vvorthe of his hire. Remoue not from house to house.

† And into what citie soever you enter, and they receive you, eat such things as are set before you: † and cure the sicke that are in it, and say to them, The kingdom of God is come nigh vpon you. †

† And into what soever citie you enter, and they receive you not, going forth into the streates thereof, say, † The dust also of your citie that cleaueth to vs, 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 citie. † Vvo to thee Corozaim, vwo to thee Beth-faida: for if in Tyre and Sidon had been vvrought the miracles that haue beene vvrought in you, they had done penance sitting: in sacke cloth and afhes long agoe. † But it shall be more tolerable for Tyre and Sidon in the judgement, then for you. † And thou Capharnaum that art exalted vnto heaué:

thou shalt be thrust dowlne euen vnto hel. † † He that heareth you, heareth me: and he that despieth you, despieth me. And he that despieth me, despieth him that sent me.

† And the Seuentie-twvo returned vwith ioy, saying, Lord, the Deuils also are subiect to vs in thy name. † And he said to them, I say Satan as a lightening fall from heauen. † † Behold, I haue giuen you power to treade vpon serpents, and scorpions, and vpon al the powuer of the enemie, and nothing shall hurt you. † But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are vwritten 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 haft hid these things from the wise and prudent, and haft revealed them * to little ones. Yea Father, for so hath it vvel pleased thee. † Al things are deliuered to me of my father. And no man knoweth vwho the Sonne is, but the Father: and vwho the Father is, but the Sonne, and to vwhom the Sonne vvil reveale. † And turning to his Disciples, he said,

Blessed are the eies that see the things that you see. † For I say to you, that many Prophets and Kings desired to see the things that you see, and favv them not: and to heare the

things that you heare, and heard them not.

† And behold a certaine lawyer stood vp, tempting him 25 and saying, Master, by doing of what thing shal I possesse life euerafting? † But he said to him, In the law what is 26 vritten: how readest thou? † He anfvering said, Thou shalt 27 love the Lord thy God with thy whole hart, and with thy whole soule, and 28 vvitb thy strength, and with thy minde: and thy neighbour as thy self.

† And he said to him, Thou haft anfvered right, this doe and 28 thou shalt liue. † But he desirous to justifie him self, said to 29 Iesus, And vwho is my neighbour? † And Iesus taking 30 it, said, A certaine man vvent downe from Hierusalem into 31 Jericho, and fell among theeues, vwho also spoiled him, and 32 gave him vvoundes vvent avway leaving him "half-dead.

† And it chanced that a certaine Priest vvent downe the 31 same vway: and seeing him, passed by. † In like maner also a 32 Leuite, when he was neere the place, and saw him, passed by.

† But a certaine Samaritane going his journey, came neere 33 him; and seeing him, was moved with mercie. † And going 34 vnto him, bound his vvoundes, povverting in oile and vvine: 35 and settting him vpon his owne beast, brought him into an 36 inne, and tooke care of him. † And the next day he tooke forth 35 vvo pence, and gave to the host, and said, Haue care of him: 37 and vwhatsoever thou shalt vpen the terre, that did mercie vpon him. And Iesus said to him, Goe, and 38 doe thou in like maner. †

† And it came to passe as they vvent, and he entred into a 38 certaine towne: and a certaine vwoman named Martha, receiued him into her house, † and she had a sister called Mari. vwho sitting also at our Lords feete, heard his word. †But 40 Martha vvas busie about much seruice, vwho stood and 41 said, Lord, haft thou no care that my sister hath left me alone to serue? speake to her thercfore, that she help me. † And our 41 Lord anfvering said to her, Martha, Martha, thou art careful, and art troubled about very many things. † But one thing is 42 necessarie. *Marie hath chosen the best part vwhich shal not be taken avway from her. †

ANNOT.
21. To live one. By this place every vulgar artificer may not presume that God hath revealed his truth to him, and therefore refuse to be taught of the learned. For Christ did not afterward envoys shew and vulgar men nor any other with the gifts of wisdome and tongues, without their indus-
trie, 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 conuerted to him, not by persuation of cunning Orators or 
subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustine counteth 
greater then all other miracles. Further we are taught by this place, that the poor humble obedient 
children of the Church know by their faith the high mysteries of Christines Divinity, and his pre-

cence in the B. Sacrament, and such like; rather then Arian, Caluine, and other like proud Scribes 
and Pharisees.

28. This doe. Not by faith only, but by keeping Gods commandements we obtaine life 
euerlasting: not onely by beleeving, but by doing. The heretikes say that it is impossible to keep 
this commandement of louing God with all our hart. But the Scriptures glue vs examples of 
divers that haue kept and fulfilled it, as far as is requisite in this life. 3. reg. 15, 12. Par. 15, 13. 
Pf. 118, 10. Eccle. 17, 9, 10. 2 Reg. 20, 1, 5. Lam. 1, 5. And if it were impossible to keep it, and yet by 
Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, 
and not taught them.

The humble unlearned Catholic knoweth Christ better then the proud learned Heretike.

The commandements possible to be kept.

Conc. 40. Half dead. Here is signified man wounded very sore in his understanding and free-wil, 
and other poyers of soule and body, by the sinne of Adam: but yet that neither understanding, 
or free-wil, nor the rest, were extinguished in man or taken away. The Priest and Levite, signifie 
the Lawe of Moses: this Samaritane, is Christ the Priest of the neve Testament: the oile and 
Coe Trid, vppon his Sacraments: the hoile, the priests his minifters. Whereby is signified, that the Lawe could 
Sef. 6, 1, not recouer the spiritual life of mankind from the death of finne, that is, justifie man: but Christ 
onely, who by his passion and the grace and verite thereof are miniftred in and by his Sacraments, in-
stitueth, and increaseth the iustice of man, healing and abling free-wil to doe al good voytes.

The parable of the wounded man, explicated.

Conc. 41. Marie is heele past. Two notable examples, of the life Actue, in Martha: the other of the 
life Conspallatiue, in Mari: representing vnto vs, that in holy Church there shoulde be alwaies some 
to serue God in both these seuerall sorts. The life Conspallatiue is here preferred before the actue, the 
Religious of both sexes are of that more excellent state, and therefore our Protestants haue 
wholy abandoned them out of their common wealth, which the true Church never wanted. But to say 
truth, they haue neither Martha nor Marie. Our Lord gave them grace to seee their mistrie. If ours 
were not answerable to their profession, or were degenerated, why haue they no new ones? If our 
Churches Votaries vowed unlawful things, Chauffirs, Paueris, Obedience, Pilgrimage: what other 
Votaries or unlawful vowes haue they? For, to offer voluntarily by vow ( belides the keeping of 
Gods commandements, whereunto we are bound by precept and promise in our Baptisme) our 
soules, bodies, goods, or any other acceptable thing to God, is an acte of fouereine worship be longing 
to God onely: and there was never true religion without such vowes and Votaries. If there 
be none in their whole Church that professe contemplation, or that vow any thing at all to God 
voluntarily, neither in their bodies nor in their goods: God and the world knowthey have no 
Church nor religion at all.

The Contemplatiue or Religious life, better then the Actue: and se-
cular.

Vooves and 
volatarys.
ND it came to pass, when he was in a certain place, praying, as he ceased, one of his Disciples said to him, Lord teach us to pray, as John also taught his Disciples.

† And he said to them, "When you pray, say, Father, sanctified be thy name. Thy kingdom come, our daily bread give us this day, and forgive us our sins, for because our selues also doe forgive every one that is in debt to us. And lead us not into temptation. † And he said to them, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves; because a friend of mine is come out of his way to me, and I have not what to set before him; and he from within answering faith, Trouble me not, now the door is shut, and my children are with me in bed: I can not rise and give thee. † And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunitie he will rise, and give him as many as he needeth. † And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. † For every one that asketh, receiveth; and he that seeketh, findeth: and to him that knocketh, it shall be opened. † And when one of you shall say to his father, Give me bread; he shall give him not a stone; or if he say to him, Give me to fish; he shall not give him a serpent; or if he say to him, Give me an egg; he shall not give him a scorpion: † If you then be not without, hovv much more shall your heavenly Father giue the good spirit to them that ask him? †

† And he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake: and the multitudes were marviled.

† And certain of them said, In Beel-zebub the prince of Devils he casteth out Devils. † And in other tempting, asked of him a signe from heauen. † But he seeing their cogitations, said to them, Every kingdom divided against itself shall be made desolate, and house upon house, shall fall. † And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beel-zebub I do cast out Devils. † And if I in Beel-zebub cast out Devils: your children, in whom do they cast out? therefore they shall be your judges. † But if I in the finger of God..."
God doth cast out Devils: Sute the kingdom of God is come upon you. 

When the strong armed keepeth his court: 

those things are in peace that he possesseth. But if a stronger then he, come upon him and overcome him: he will take away his whole armour whereof he trusted, and will distribute his spoiles. 

He that is not with me, is against me: and he that gathereth not with me, scattereth. 

When the unclean spirit shall depart out of a man, he will wandereth through places without water, seeking rest. And not finding, he faith, I will return into my house whence I departed. 

And when he is come, he findeth it swept with a besom, and trimmed. Then he goeth and taketh seven other spirits worse then him self, and entering in they dwell there. And the last of that man be made worse then the first. 

And it came to passe, when he said these things, a certain woman lifting vp her voice out of the multitude saide to him, "Blessed is the woman that bare thee, and the pappes that thou didst sucke. But he said, Ye rather, blessed are they that heare the word of God, and keepe it."

And the multitudes running together, he began to say, *This generation, is a wicked generation: it asketh a signe, and a signe shall not be giuen it but the signe of Jonas the Prophet. *For as Jonas was a signe to the Ninianites: so shall the Sonne of man also be to this generation. *The Queene of the South shall rise in the judgement vwith the men of this generation, and shall condemne them: because she came from the endes of the earth to heare the visedom of Salomon, and beheld, more then Salomon here. *The men of Ninian shall rise in the judgement vwith this generation, and shall condemne it, because they did penance at the preaching of Jonas, and beheld, more then Jonas here. 

No man lighteth a candel, and putteth it in secrete, neither vnder a bushel: but vpon a candlesticke, that they that goe in may see the light. *The candel of thy body, is thine eie. If thine eie be simple, thy whole body shall be lightsome: but if it be naught, thy body also shall be darksome. *See therefore that the light which is in thee, be not darkene. *If then thy whole body be lightsome, having no part of darkene: it shall be lightsome vvholy, and as a Y i j bright
bereauce - flaryet Fooles, and
Can.

The Gospel for
many Martyrs.

Not the building of the Prophets monu-
ments is condemned, but their imitation
of their fathers that flew the Prophets, *A-
nots.

Mt. 23, 25.

Mt. 21, 31, 32.

Abel 31

vnto the * bloud of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it s hall be required of
this generation. 44 Vvo to you Lavvyers, because you haue 52
taken away the key of knowvldge; your selues haue not
entred, and those that did enter you haue prohibited. 
And 53
vwhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to proce him, and to stoppe his
mouth about many things, flying in waite for him, & seeking to
catch something of his mouth, that they might accuse him.

ANNOT


CHAP. XI.

He prepareth his Disciples against persecutions to come upon them at their publishing of his doctrine. 1 With deuizing the brethrens inheritance he wil not meddle, but exhorted them against arrogance, 2 and his Disciples (by this occasion) against solitudo so much as of necessaries, 3 yea counseling them to use al in almes, 4 and to be ready at a knocke: 5 namely admonishing Peter and other Prelates to see to their charge: 6 and, not to looke but for persection. 7 The leues he reprehended for that they wil not see this time of grace, 8 But whereas it is so horrible to die without reconciliation.

AND when great multitudes stode about him, so that they trode one an other, he began to say to his Disciples, Take good heede of the leaue of the Pharisees, which is hypocritise. * For nothing is hid, that shal not be reaveled: not secrete, that shal not be knowen. * For the things that you have saied in darknesse, shal be saide in the light: and that which you have spoken into the eare in the chambers, shal be preached in the house-toppes. * And I say to you my frendes, Be not afraid of them that kil the body, and after this have no more to doe. * But I will chevv you vvho ye shal feare: 3 the fear of Hel also is profitable: contrarie to the protetstats, teacing securitie of salvation, and that fear of Hel maketh men hypocrites.
al numbered. Fear not therefore: you are more worth then
many sparrows. * And I say to you, "Every one that con-
4 felleth me before men, the Sonne of man also willeth him before the Angels of God. * But he that denieth me be-
9 fore men, shall be denied before the Angels of God. * And 10
" every one that speaketh a word against the Sonne of man, it willeth him: but he that willeth blaspheme against
the holy Ghost, to him it willeth not be forgiven. * And 11

v when they willeth bring you in to the synagogues and to mag-
16 nistrates and potestates, be not careful in what maner, and
18 what you willeth answer, or what you willeth say. * For the ho-
21 ly Ghost willeth teach you in the very houre what you must
22 say.

* * * * * * * * * * * * * *

† And one of the multitude said to him, Master, speake to 13
my brother that he deuide the inheritance with me. † But 14
he said to him, Man, " who hath appointed me judge or de-
ider over you? † And he said to them, See and beware of al 15
auntice: for not in any mans abundance doth his life consist,
of those things which he possesseth. † And he spake a simi-
16 litude to them, saying, A certaine riche manes field yelded plen-
tie of fruities. † and he thought within him self, saying, 17

" What shall I doe, because I have not whither to gather my
fruities? † And he said, This wille I doe, I wille destroy my 18
barnes, and wille make greater: and thither wille I gather al
things that are grovven to me, and my goods, † and I wille 19
say to my soule, Soule, thou haist much goods laid 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 haist prouided,
vwhoso wille they be? † So is he that laieth vp treasure to him 21
self, and is not " riche to God vvard.

† And he said to his Disciples,* Therfore I say to you, " Be 22
not careful for your life, vwhatis you wille eat: nor for your
body, vwhat you wille doe on. † The life is more then the 23
meate, and the body is more then the raiment. † Consider 24
the ravenens, for they souvy not, neither doe they reape, vwhich
neither have storchouse nor barne, and God feedeth them.
How much more are you of greater price then they? † And 25
vwhisch of you by caring can adde to his stature one cubite?
† If then you be not able to doe so much as the least thing, 26
for the rest vwhy are you careful? † Consider the lilies how 27
they
they grow: they labour not, neither do they spinne. But I say to you, Neither Solamon in al his glorie vvas araid as one of these. † And if the graffe that to daie is in the field, and to morowe is cast into the ouen, God so clotheth: how much more you O ye of little faith! † And you, do not seeke vwhat you shal eate, or vwhat you shal drinke: and be not lifted vp on high. † For al these things the nations of the world doe seeke, but your father knovveth that you have neede of these things. † But seeke first the kingdom of God, and al these things Ihal be given you besides. † b Feare not **little flocke,** for it hath pleased your father to give you a kingdom. † Sel the things that you possesse, and giue almes. *Make to you purses that yare not, treasure that vsateth not, in heauen: vwhither the theefe approcheth not, neither doth the mothe corrupt. † For vwhere your treasure is, there aussi your hart be also. † b Let your loynes be girded, and candles burning in your handes, tand you like to men expecting their lord, when he shal returne from the mariage: that vwhen he doth come and knoccke, forthevvth they may open vnto him. † Blessed are those seruants, vhom vvhen the Lord commeth, he shal finde vvatching. Amen I say to you, that he vvil gird him self, and make them sit downe, and passing vvil minister vnto them. † And if he come in the second vvatch, and if in the third vvatch he come, and so finde, blessed are those seruants. † *And this knovv ye, that if the householder did knovv vwhat hooure the theewe vwould come, he vvould vvatch veryly, and vvould not suffer his house to be broken vp. † Be you also ready: for vwhat hooure you thinke not, the Sonne of man vvil come. † And Peter said to him, Lord, doest thou speake this para- blep to us, or likevwise to al? † And our Lord said, Vvho ( thinkest thou) is a faithful stervard and vwise, vwhom the lord appointeth ouer his familie, to giue them in season their measure of vyheate? † Blessed is that seruant, vwhom vvhen the lord commeth, he shal finde so doing. † Verely I say to you, that ouer al things vwhich he posseffeth, he shal appoint him. † But iff that seruant shal say in his hart, My lord is long a comming: and shal begin to strike the seruants and handmaides, and eate and drinke, and be drunke: † the lord of that seruant shal come in a day that he hopeth not; and at an hooure that he knovveth not, and shal deuide him, and shal
shall appoint his portion with the infidels. And that servant, that knoweth the will of his lord, and prepared not himself, and did not according to his will: shall be beaten with many stripes. But he that knoweth not, and did things worse than those of stripes: shall be beaten with few. And every one to whom much was given, much shall be required of him: and to whom they committed much, more: and 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: so and how am I straitened until it be dispatched? 

† But I have to be baptized with a baptism: so and how am I straitened until it be dispatched? 

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† And he said this similitude, A certaine 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, Loc it is three yeres since I come seeking for fruite upon this figtree: and I finde not. Cut it downe therefore: vndereto doth it also occupie the ground? † But he answering faith to him, Lord, let it alone this yere also, vntil I digge about it, and dung it. † And if happly it yeld fruite: but if not, hereafter thou shalt cut it downe.

† And he was teaching in their synagogue on the Sabboth. † And behold a woman that had a spirit of infirmitie eighteen yeres: and she was crooked neither could she looke vpward at al. † Whom vhen Iesus saw, he called her vnto him, and said to her, Woman, thou art deliered from thy infirmitie. † And he imposethands vpon her, and forthshe was made straight and glorified God. † And the Archisynagogue answering (becaue he had indignation that Iesus had cured on the Sabboth) said to the multitude, Sixe daies there are vnder wherein you ought to vvoike, in them therfore come, and be cured: and not in the Sabboth day. † And our Lord answering to him, said, Hypocrite, doth not every one of you vpon the Sabboth loose his oxe or his cattel from the manger, and leadeth them to water? † But this daughter of Abraham vwhom Satan hath bound, loe, these eighteen yeres, ought not she to be loosed from this bond on the Sabboth day? † And vvh en he said these things, all his aduersaries were ashamed: and all the people rejoiced in al things that vvere gloriously done of him. †

† He said therefor, Vvhereunto is the kingdom of God like, and vvhereunto shal I esteeme it like? † It is like to a mustard seede, vvhich a man tooke and cast into his garden, and it grew: and became a great tree, and the foules of the aire rested in the boughes thereof. † And againe he said, Like to vvhat shal I esteeme the kingdom of God? † It is like to leauen, vvhich a vvoman tooke and hid in three measures of meal, til the vvhole vvas leauened. † And he vvent by cities and towynes teaching, and making his journey vnto Hierusalem.

† And a certaine man said to him, Lord, be they few that are saved? † But he said to them, Strive to enter by the narrovv gate: because many, I say to you, shal seek to enter, and


Mr. 7, 13.
and shall not be able. But when the good man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not whence you are: then you shall begin to say, Verily I say unto you, I know you not, for you say to me, Lo, Lord, we have eaten with thee, and have kept the passover. And he says to them, I tell you, I will not eat thereof, but leave you, because you will not have me to come into your house. Therefore he going out entered into a ship, and passed over the sea of Galilee; but the Syrians followed, and cried out to him, saying, Lord, save us. And he said to them, Why do you follow me, you that know not where I go? They answered him, We know, Lord, that thou art the Christ, the Son of God. Then said Jesus to them, Did I not choose you twelve? and one of you is a devil. Simon Peter saith to him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of God, which cometh into the world. So Jesus said, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, as he should betray him to his adversaries. Then said Jesus to the company of his disciples, It is of a sin, and of the devil, they work. For the Son of man is come to save that which was lost. But what is that sin of which he speaks? And they that heard it began to say among themselves, Who then shall be able to be saved? Jesus, saith he, this saying is spoken of him that shall eat of the fruit of the tree of knowledge of good and evil, which the Lord God commanded not that he should eat of, because it is good for man. And the devil, when he was cast out of Judas Iscariot, went about to traverse the world, and found Judas, one of the twelve, and said to him, Where are you going to? And he answered him, To My Father, and to my God. And the devil said to him, See, all the earth is given into your hands, and all the kingdoms of the world. If you therefore will worship me, it shall all be yours. And Judas Iscariot said in his heart, What need I then follow you? and he entered into the side of the Lord, and brought all the kingdoms of the world to his feet, and said, What will you give me? Then said the devil, I will give you the kingdom of all the world, and all its honours, and I will make you rule over all these things. And Judas Iscariot went away, and showed the devil that which he would have. And the devil answered him, You have said so, because I know that you are to rule, and that you are the son of the devil. But I will give you power over all the kingdoms of the world, and I will make you ruler over them. And he answered him, I am not come to rule, but to come to serve, and to do the will of my Father who sent me. And Jesus said, If anyone will come to me, let him take up his cross, and follow me. For whoever will save his life will lose it, but whoever will lose his life for my sake, that shall save it. For whoever will lose his life for my sake, and for the sake of the gospel, shall receive it again a hundredfold, and will inherit eternal life. For many will come in the name of the Lord, saying, Lord, Lord, in that day will I come to you. And the Lord will say to them, I know you not, I have never known you. Remember, I have never known you. And many will say to me in that day, Lord, Lord, did we not prophesy in your name? and in thy name did we cast out devils? And the Lord will say to them, I know not you, I have never known you. Depart from me, you that work iniquities, I never knew you. And many will come in the name of the Lord, saying, Lord, Lord, did we not prophesy in your name? and in thy name did we cast out devils? And the Lord will say to them, I know you not, I have never known you. Depart from me, you that work iniquities, I never knew you.
The Gospel

The Gospel vpon the 16 Sunday after Pentecost.

CHAP. XIII.

And it came to passe when Jesus entred into the house of a certaine Prince of the Pharisees vpon the Sabboth to eate bread, and they vwatched him. And behold there vvas a certaine man before him that had the dropie.

And Jesus answering, spake to the Luyvers and Pharisees, saying, Is it Lawfull to cue on the Sabboth? But they held their peace. but he taking him, healed him, and sent him away. And answvering them he said, Which of you shall have an ass or an oxe fallen into a pit, and will not incontinent dray him out on the Sabboth day? And they could not answver him to these things.

And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them, When thou art invited to a marriage, sit not downe in the first place, lest perhaps a more honorable then thou be invited of him: and he that bade thee and him, come and say to thee, Give this man place: and when thou begin with shame to take the laft place. But when thou art bidden, goe, sit downe in the louvest place: that when he that invited thee commeth, he may say to thee, Frende, sit vpp higher: then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted. 4

And
¶ And he said to him also that had invited 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 againe, and recompence be made to thee. ¶ But when thou makest a feast, call the poor, the blind, and the lame, and thou shalt be blessed; because they have not to recompence thee: for recompence shalt be made thee in the resurrection of the just. ¶ When one of them that sat at the table with him, had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.

¶ But he said to him, A certain man made a great supper, and called many. ¶ And he sent his servant at the hour of supper to say to the invited, That they should come, because all things were ready. ¶ And they all began at once to make excuse. The first said to him, I have bought a farm; and I must needs go forth and see it. I pray thee hold me excused. ¶ And another said, I have bought five yoke of oxen, and I must go and prove them. I pray thee hold me excused. ¶ And another said, I have married a wife, and therefore I cannot come. ¶ And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and of the poor, and of the blind, and of the lame, and bring them hither. ¶ And the servant said, Lord, it is done as thou didst command, and yet there is place. ¶ And the lord said to the servant, Go forth into the highways and hedges: and as many as shall be found by thee, invite to the marriage. ¶ And great multitudes went with him; and turning he said to them, *If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life besides: he cannot be my disciple.* ¶ And he that doth not bear his cross and come after me cannot be my disciple. ¶ For which of you, desirous to build a tower, doth not first set his materials in order, and then scarce imagineth to break down a house? ¶ Lest after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mock him. ¶ Laying, That this man began to build, and he could not finish it.
A N N O T A T I O N S  
C H A P. X I I I.

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Heretics may 
by penal lawes 
be compelled 
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33. (Compel them.) The vehement peroration that God voucheth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne wills, but that he can alter and mollifie an hard hart, and make him willing that before he would not. S. Augustin also refareth this compelling to the penal lawes which Catholike Princes do lightly use against Heretikes and Schismatiques, to post primum proving that they who are by their former profession in Baptisme subiect to the Catholike Church, and are departed from the same after Scenes, may and ought to be compelled into the wright and societie of the universall Church againe, and therefore in this sense, by the two former partes of I cont. ep. the parable, the leaves shirft, and secondly the Gentiles, that never beleued before in Christ, were. invited by faire means, and if they refuse, were by the third, such are invited as the Church of God hath power ouer, because they promised in Baptisme, and therefore are to be reuoked not onely by gentle means, but by iust punishment also.

C H A P. X V.

By occasion of the Pharisees murmuring at him for receiuing penituus sinners, he saith What saue a haile in heaven for the conversion of one sinner, 11 and for the sene of the Gentiles: 25 the elder (to Wit vie lewes) in the meantime disdaining that, and refusing to come into his Church.

N D there approched Publicans and s sinners vnto him for to heare him. + And the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth with them. + And he saide to them this parable, saying, + What man of you hauing an heabled sheepe: 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 when he hath found s

Mat. 18, 12.

Mat. 5, 13.

Mat. 9, 50.
it, laicth it vpon his shoulders reioycing: \(\text{†}\) and comming home calleth together his frendes and neighbours, sayinge to them, Reiyoyce vwith me, because I haue found my sheepe that was lost? \(\text{†}\) I say to you, that evne so there shal be joy in heauen vpon one sinner that doth penance, "then vpon nine-tine iust that neede not penance. \(\text{†}\) Or vwhat: vvoman having ten grotes: if she leefe one grot, doth she not light a candle, and sveepe the house, and seeke diligently, vntil she finde? \(\text{†}\) And vwhen she hath found, calleth together her frendes and neighbours, sayinge, Reiyoyce vvith me, because I haue found the grot vvhich I had lost? \(\text{†}\) So, I say to you, there shal be joy" before the Angels of God vpon one sinner that doth penance. 

\(\text{†}\) And he said, A certaine man had two sonnes: \(\text{†}\) and the yonger of them said to his father, Father, give me the portion of substance that belongeth to me. And he deuided vnto them the substance. \(\text{†}\) And not many daies after the yonger sone gathering al his things together vvent from home into a farre countrie: and there he vsat his substance, liuing riotously. \(\text{†}\) And after he had spent al, there fell a fore famine in that countrie, and he began to be in neede. \(\text{†}\) And he vvent, and cleaved to one of the citizens of that countrie. And he sent him into his farme to feede sorne: \(\text{†}\) And he vvould faine haue filled his bellie of the huskes that the sorne did eate: and no bodie gauie vnto him. \(\text{†}\) And returning to him selfe he said, Hon many of my fathers hirelings haue abundantance of bread: and there perish for famine? \(\text{†}\) I vvil arise, and vvil go to my father, and say to him, Father, I haue sinned against heauen and before thee: \(\text{†}\) I am not nouv vvor-thie to be called thy sone: make me as one of thy hirelings.

\(\text{†}\) And rising vp he came to his father. And: vvhen he vvas yet farre of, his father saw him, and vsat vwith mercie, and running to him fel vpon his necke, and kissed him. \(\text{†}\) And his sone said to him, Father, I haue sinned against heauen & before thee, I am not nouv vvor-thie to be called thy sone.

\(\text{†}\) And the father said to his servantes, Quickely bring forth the first ftole, and doe it on him, and put a ring vp\(\text{†}\) his hand, and shoes vpon his feete: \(\text{†}\) and bring "the fatted calfe, and kil it, and let u\(\text{†}\) eate; and make mercie: \(\text{†}\) because this my sone vvas dead, and is reumed: vvas lost, and is found. And they began to make mercie. \(\text{†}\) But his elder sone vvas in the field, and
and when he came and drew nigh to the house, he heard musicke and dauncing: and he called one of the servants, 26 and asked what these things should be. 27 And he said to 28 him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath received him safe. 28 But he had 29 indignation, and would not goe in. His father therfore going forth began to desire him. 29 But he answervering said to his 30 father, Behold, so many yeres doe I serue thee, and I never transgressed thy commandement, and thou didst never give me a kidde to make merie with my frendes: 30 but after that 31 thon, this that hath depoured his substance vwith whoores, is come, thou hast killed for him the fatted calfe. 31 But he 32 said to him, Sonne, thou alt alwaies vwith me, and al my things are thine. 32 But it behoued vs to make merie and be 33 glad, because this thy brother vvas dead, and is reuieu, vvas 34 lost, and is found. -I

ANNO TAT I ONS
CHA P. XV.

7. Then upon ninety nine inf. Neither God, nor the Saintes in heauen, nor men in earth do for al that eszeeme more of penitent sinners, then they do of them that continew inf and godly: though by the foden motion and present affection of joy, that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuerion of every finner is exceeding acceptable to God, and giueth his Saintes new caufe of joy and thankes giuing to God in an other kinde then for the continuance of the luft.

10. Before the Angels. The Angels and other celestial spirits in heauen, do rejoyce at every sinners conuerion: they know then and haue care of vs, yea our harts in inward repentance be open to them: how then can they not hear our prayers? And betwixt Angels and the blessed soules of Saintes there is no difference in this cafe, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affairs, as the other.

23. The fatted calfe. This feasting and feftivitie (Gith S.Augustine li. 2, qu. Euang. c 33 to. 1.) are now celebrated through out the whole world the Church being dilated and praded for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B, Sacrament of the body and bloud of Christ, so the first stole may signifiue our innocencie restored in baptism, and the rest, other graces and giftes giuen vs in the other Sacraments.

CHA P. XVI.

He teacheth the rich to procure heauen vwith their riches. 14 And being therefore divided of the croueous Pharisees (who feeme temporal riches promised in the letter of the Lawes) he cheeveth that nouw he come the preaching of the kingdom of God, howbeit the Lawes for al that in no sorte shal be frustrate. 15 foretelling them also, that the croueous lawes shal be denied of their father Abraham, when poore Lazare (the penitent Gentile) shal rest in his boseme.
And he said also to his Disciples, There was a certain rich man that had a bailiff; and he was ill reported of unto him, as he that had vaunted his goods. ¶ And he called him, and said to him, What hast thou done so contrary to me? render account of thy bailiff: for now thou canst not more be bailiff.

¶ And the bailiff said within himself, What shall I do? because my lord taketh away from me the bailiffship? I digge I am not able, to begge I am ashamed. ¶ I know vvhat I will doe, that when I hal be removed from the bailiffship, they may receive me into their houses. ¶ Therefore calling together every one of his lords detters, he said to the first, How much dost thou owe my lord? ¶ But he said, An hundred pipes of oil. And he said to him, Take thy bill: and sit downe, quickly write fiftie. ¶ After that he said to another, But thou, how much dost thou owe? ¶ He said, An hundredth quarters of vvwheat. He said to him, Take thy bill, and write eightie. ¶ And "the lord praised the bailiff of iniquity, because he had done wisely: for the children of this vworld, are vsiuer then the children of light in their generation. ¶ And I say to you, Make vnto you friends of the mammon of iniquity: that when you fail, 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 vniuust in little, is vniuust in the greater also. ¶ If then you have not been faithful in the vniuust mammon: vwith that vvhich is the true vvho may credit you? ¶ And if you have not been faithful in other mens: that vvwhich is yours, vvho vvill give you?

¶ No servant can serue two masters, for either he hal hate the one, and loue the other: or cleaue to one, and conteinne the other. You can not serue God and mammon.

¶ And the Pharisees vvhich vvere couetous, heard at these things: and they derided him. ¶ ¶ And he said to them, You are they that iustifie your selues before men, but god knowveth your hartes, because that vvhich is high to men, is abomina
tion before God. ¶ ¶ The law and the prophets, vnto John. from that time the kingdom of God is euangelized, and every one doth force toward it. ¶ ¶ And it is easier for heauen and earth to passe, then one titlle of the law to fall. ¶ ¶ Every one that dimiiseth his vvife, and marieth an other, committeth aduouttrie: and he that marieth her, that is dimissed from her husband.
husband, committeth adultery.

† There was a certain rich man, & he was clothed with purple and fine linen, & he fared every day magnifically. † And there was a certain beggar called Lazarus, that lay at his gate, full of sores: † desiring to be filled of the crumbs, that fell from the rich man's table, but the dogs also came, and licked his sores. † And it came to pass that the beggar died, and was carried "of the Angels into" Abrahams bosome. 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 afarre of: † and Lazarus in his bosome: † and he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dippe the tippe of his finger into vwater, for to coole my tongue, because I am tormented in this flame. † And Abraham saith, Sonne, remember that thou didst receie good things in thy life time, and Lazarus like wise euil: but now he is comforted, and thou art tormented. † And beside all these things, between vs and you there is fixed a great chaos: that they which wil passe from hence to you, may not neither goe from thence further. † And he said, Then, father Abraham, Abraham saith to him, "They have Moses and the Prophets, let them heare them. † But he said, No. † Father Abraham, Abraham saith to him, "If some man shal goe from the dead to them, they wil doe penance. † And he said to him, If they heare not Moses and the Prophets, neither if one shal rile againe from the dead, wil they beleue. †

ANNOTATIONS

CHA. XVI.

1. The lord praised this mans deceiving his maister is not praised, nor vve vwarned by his fact to gains vnsuitably for to have vwheresoever to give almes: but his prudence, in that he provided to substanially for him selue whilst his maisters goods were in his hands, is commendable, not for a vterce, but for a worldly politicke: and propos'd as an example of the careful provision that rich men (who are Gods stewards in earth) Should make for their Souls, against they be put out of their bailifhip and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being afluured they shal out of their offices, and vveil knowing they might vaine salvation by their money. Have so little regard thereof.

2. They may receie: A great comfort to al great almes-men, and a vanderfull force and vterce Tob. 12. 9., in almes, which beside the merit of the worke of mericle, which (as in other places of Scripture Mat. 25., is said) purgeth sinne and gaineth feauen, poucreth also not onely the prayers of their headmen in earth

Good vwoorkes.

Almes meritorious.
in earth, but their patronage in heaven also. Whereby also the prayers of Saints for the living, and the Saints' do for them to whom they were beholding in their life, are proued. Yes and that they be in prayer for vs, such fauour with God, that they may and doe receive their friends which were once their benefactors, into their mansions in heaven, no lesse then the farmers whom the ill toward pleased, might receive their friend into their earthly houses. Which also influeneth to vs, that almes bestowed specially upon holy men, who by their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deeds done upon vulgar men in necessitie, though that be of exceeding great merite also. See al this in these Doctors following. Hier. qu. 6. ad Aug. 10, 3. Ambros. in Luc. Aug. Ep. 3. De verb. Do. 5. Gregor. moral. lii. 21, et. 10. Aug. li. 3. q. Evangel. qu. 11. Christ. bo. 33 ad po. Antioch. to. 1.

18. And marrisch.) The good of Marriages through out all nations and men, is in issue and hide, the issue of St. Chriift, but among the people of God it confliteth also in holines of sacrament; Whereby it commeth to passe, that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties live. Aug. de bono concili. c. 21 to. 6. See the Annotations vs Mark. 10.

22. Of the Angels.) Angels carie good mens soules to heaven now, as they did then niso to Abrahams boforme. See the reward of poverty, affliction, and patience: and on the contrarie, the end and reward of wealth toyed with vnmercifullnes. Note also here, that at the day of cery mans death there is a particular judgement, and therefore the soule sleepe either nor hangeth in suspence till the general judgement.

23. Abraham's boforme.) The boforme of Abraham is the resting place of all them that died in perfect state of grace at Chriftes time, before being shut from men. It is called in Zacharie,

Esa. 41, 1. a lake without water, and sometimes a prison, but most commonly of the Immer. librum patrum, for that it is thought to have been the higher part or brimme of Hel, the places of punishment being far lower then the same, whiche therefore be called Infernum infernus. * the outer hel. Where this manions of the fathers stood, or whether it be any part of Hel, S. Augufine doubteth: but that there was such a place, he nor Catholike man ever doubted: as al the fathers make it most certaine, that our Saviour descendeing to Hel, went therin specially, and delivereth the sad fathers out of that manion. Iren. li. c. 19. Eufeb. Demonf. Euan. li. 10, 6. sub fine. Nazian. orat. de Eliph. Chryfot. to. 5. in demonf. Quad. Chryfis bei Dei paulo post initium. Epift. in heres. 46 Tatiian. Ambros. de miff. Psal. c. 4. Hiero. in 9 Zacharie. Augult. ep. 99 & li. 20 de Ciuit. c. 15. Paulinus in Fangryio Celci. Cyrius in li. 12, 16 ad illud. Inclinato capite. Gregor. lii. 6. Ep. 179, whiche truth and place through of all the ancient writers confelped and proued by this and other Scriptures: yet the Adueraries deny it (as they do Purgatorie) most imp Rudiments.

26. A great choise.) A great distance betwixt Abrahams boforme and the infernal hel. Some judge Purgatorie to be placed there, from whence (no doubt) Chrift alfo delivered some at his descendeing to hel, for these in Abrahams boforme were not in paynes: and S. Augufine faith the Scriptures be plaine that he took some out of the places of punishment, and yet none out of the hel of the damned. What other place then that can be but Purgatorie?

28. Left they alfo.) If the damned had care of their friends then double & for what cause soever, much more hauie the Saints and faufed persons. And if those in hel haue means to expresse their cogitations and desires, and to be underfooded of Abraham so far distant both by place and condition, much rather may the lusing pray to the Saints and be heard of them; betwixt earth (that is to say) the Church militant and heauen, being continual pasage of soules, and Anges ascendeing and descendeing by Jacobs ladder. Men must not always be curious to heare how the soules of the deceased expresse their mindes, and be heard of one of an other, and so fall to blasphemie, as Caluin doth, asking whether their cares be so long to heare so far of, and wickedly measuring all things by mortal mens corporall grosse maner of vtering conceits one to another. Which was not here done by this damned nor by Abrahams, with corporall instruments of tongue, teeth, and ears: though for the better expreffing of the damnedes care, Chrift vouchfaeu it vter in termes agreeing to our capacitie.

CHAP. XVII.

So damnable it is to be author of a Schisme, 3 that we must rather foringe be it never so often.

5. We must be fereent in faith, 7 and humble Withall, knowing that we are bound to God, and not to us. 11 The nine lewes are ungratefull after that they had ered their leprofie: but the one Samaritane (the one Catholike Church of the Gentile) far other-Wife. 20 The Pharifees alking, when saide they kingdom of God (of whose approching they had now heard so much) he teacheth that God must reign in the world, in 22 and Warneth us after his passion to goe out of his Catholike Church for any new secret coming of Chrift that werestekes. I had pretend, but only to expell his second coming in glory, 26 preparing our selves unto it, because it hath come upon many unprouided, 81 specially through the perfection of Antisrift a little before it. And
And he said to his Disciples, It is impossible that scandal should not come: but two to him by whom they come. 

† It is more profitable for him, if a millstone be put about his necke, and he be cast into the sea, then that he scandalize one of these little ones. 

† Looke vve to your selues, if thy brother sinne against thee, rebuke him: and if he doe penance, forgive him. 

† And if he sinne against thee seuen times in a day, and seven times in a day be committed vnto thee, saying, It repenteth me, forgive him. 

† And the Apostles said to our Lord, Increase faith in vs. 

† And our Lord said, If you had faith like to a mustard seede, you might say to this mulberry tree, be thou rooted vp, and be transplanted into the sea: and it would obey you. 

† And which of you hauing a servaunt ploving or keeping cattle, that vsil say to him returning out of the field, Pass quickly, sir dovnne: and faith not to him, Make ready supper, and 8 gird thy self, and serve me vsiles I eate and drinke, and afterward thou shalt eate and drinke? 

† Doth he give that servaunt thankes, for doing the things which he commanded him? 

† I sree vs not. So you also, when you shall hauie done 10 al things that are commanded you, say, Vve are vnprofitable servants: vs have done that vsch vve ought to doe. 

† And it came to passe, as he vwent vnto Jerusalem, he 11 passed through the middes of Samaria and Galilee. 

† And when he ented into a certaine towne, there mete him ten men that were lepers, vs who stoode a farre of: and they lifed vp their voice, saying, Lest vs maifie, have mercy on vs. 

† Vvhom as he saie, he said, Goe, vshew your selues" to the 14 Priestvs. And it came to passe, as they vwent, they vvere made cleane. 

† And one of them as he saie that he vsas made 15 cleane: wente backe vs with a loud voice magnifying God, and he set on his face before his seete, giving thankes: and this vsas a Samaritane. 

† And I svs anfvering saide, Vvere 17 not ten made cleane? and vvheree are the nine? 

† There vsas 18 not found that returned, and gaue glory to God, but this stranger. 

† And he saide to him, Arise, goe thy vvaies: becaufc vs thy faith hath made thee safe. 

† And being asked of the Pharisees, When commeth the 20 kingdom of God? he anfvered them and saide, The kingdom of God
of God commeth not with observation: † neither shal they say, Loe here, or loe there, for loe: the kingdom of God is within you.

† And he said to his Disciples, The daies vvil come when you shal desire to see one day of the Sonne of man: and you shall not see. † And they vvil say to you, Loe here and loe there. † Go to, neither doe ye folovv after. † For euem as the lightening that lighteneth from vnder heauen, vnto the Shines those partes that are vnder heauen, shal the Sonne of man be in his day. † But first he must suffer many things and be reiected of this generation. † And as it came to passe in the daies of Noe, so shal it be also in the daies of the Sonne of man. † They did eate and drinke, they did Marie vuiues and vvere giuen to marriage euem vntil the day that Noe entred into the arke: 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 sould, planted, and builded: † and in the day that Lot vwent out from Sodome, it rained fire and brimstone from heauen, and destroyed them all: † according to these things it shal be in the day that the Sonne of man shal be revealed. † In that houere he that shal be in the house-toppe, and his vessel in the house, let him not goe dovvne to take them vp: and he that is in the field, in like maner let him not returne backe. † Be mindeful of Lots vwise. † Whosoeuer secketh to save his life, shal lose it: and whosoeuer 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: † two wyomen shal be grinding together: the one shal be taken, and the other shal be left: † two in the field: the one shal be taken, and the other shal be left. † They answearing say to him, Vvhere Lord? † Vvho said to them, Vvhere whosoeuer the body shal be, thither vvil the eagles also be gathered together.

ANNOTATIONS

CHA. XVII.

10. Vnprofitable seruants. If our Saviour had saide that the keeping of Gods commaundements had bene vnprofitable and not availabe to our freedome, then might the Protestants have truly argued thereby, that our vworkes deuerte not heauen or any reward at Gods hand: but so he said not, but that our service is to God vnprofitable, who calleth for it as duety, and not as a thing needesful.
or profitable to himself. And though here our Master teach vs to humbly to conceive of our own doings toward him, yet him self els vs calleth nor his servants unprofitable when they have done their labour, but speaketh thus, Good and faithful servant, because thou wast faithful in a little, I will place thee over much; enter into the joy of thy Lord. Yea of such as serve him in the grace of the new Testament, he affirmeth that he will not now name them servants but frendes, yea and take them for his owne children, and as his frendes and sonnes he counteth vs and our worke to-wards heavenly, though we in humility and truth must confess allvaies that we be to him unprofitable servants. Yea and S. Paul faith plainly, that by cleansing our selves from sinful vroorke, we shal be profitable vselves to our Lord. 2 Timot. 2, 21.

15. To the priest. This leprofe signifieth finne, vvhich though God may and can heale without any mans means, yet he doth it not ordinarily but by the Priest's ministrie: therefore let no man despise Gods ordinance nor say that it is enough to confess to God though he never come at the priest. li. de visit. in temp. Apud Augt.

16. As they vent. A man may sometymes be fo contrite and penitent, that his finne is forgi- ven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are never sure how contrite we are, and because there is no true contrition, but with desire alfo of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the revenge of her perfecions to God, and to pray incessantly, for he no doubt (though in the perfecion of Antichrist few vVivl so thinks) vVill at length come. 9 We must also pray with humility, because we know not with the Priest if we be vs, but we know vVith the Publican that vVill be vs. 15 He vVill have children to be brought vVith him, and to be as children. 18 What is to be done to get life everlasting. 22 What also, to get perfecion. 25 And what reward they shal have that leave al. yea or any part, for his sake. 31 he foretelleth of his Passion most particularly, 33 and entering into Jerusalem, cures his one blind man.

And he spake also a parable to them that it behoueth alwaies to pray, &c. not to be weary, saying, there was a certaine judge in a certaine citie, vVhich feared not God, and of man made no accompt. 1 And there vsas a certaine vViv- dow in that citie: and she came to him, saying, Reuenge me of mine aduersarie. 1 And he vVould not of a long time, but 4 afterward he said vVithin him self, Although I feere not God, nor make accompt of man: 1 yet because this vVidovv 5 is importune vpon me, I vVil reuenge her, lest at the last she come and defame me. 1 And our Lord said, Heare vVhat the 6 judge of iniquitie sayeth. 1 And vVil not God reuenge his 7 elect that crieth to him day and night: and vVil he haue pa- tience in them? 1 I say to you that he vVil quickly reuenge 8 them. But yet the Sonne of man comming, 1 shall he finde troyv vVou, faith in the earth?

The Gospel vs. the 10 Sunday after Pentecost.

† And he said also to certaine that trusted in them selues 9 as inst, and despised others, this parable: † TVvo men vvent 10 vp into the Temple to pray: the one a Pharisee, and the other a Publicane. †The Pharisee standing, praised thus vVith 11 him
ACCORDING TO S. LUKE.

12. I fast twice in a veweke: I giue tithes of al that I possesse, 
13. And the Publicane standing a farre of vwould not so much as lift vp his eies towrard heauen: but he: knocked his breast, 
14. saying, God be mercifull to me a sinner. 

† And they brought vnto him infants also, that he might touche them. Vwhich thing vhen the Disciples saw, they rebuked them. 
† But I s v s calling them together, said, Suffer children to come vnto me, and forbid them not, for the kingdom of heauen is for such. 
† Amen I say to you, Vwho soever receiuedh not the kingdom of God: as a childe, shal not enter into it.

† And a certaine Prince asked him, saying, Good master, 
by doing vwhat, shal I possesse euertast life? 
† And I s v s said to him, Vwhy doest thou call me good? None is good but only God. 
† Thou knowest: the commandements: 
Thou shalt not kill, Thou shalt not committ adowrie, Thou shalt not beare false wvitness, Thou shalt not take the name of God in vain. 
† Vwho said, 
22. All these things haue I kept from my youth. Vwhich I s v s hearing, said to him, Yet one thing thou lackest: Sel al that euert thou haft, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. 
† He hearing these things, vvas f stroken sad: because he vvas very riche. 
† And I s v s seeing him f stroken sad, said, How 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 vwho can be saued? 
† He said to them, The things that are impossible vwith men, are possible vwith God. 
† And Peter said, Loe, vve haue left al things, and have folovvd thee. 
† Vwho said to them, Amen I say to you, There is no man that hath least house, or parents, or brethren, or wvife, or children for the kingdom of God, 
† and shal not receiue much more in this time, and in the vvorld to come: life euertast.

† And I s v s tooke the Tvvalue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be con- 
summat
fummate which were written 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 understoode none of these things, and this vword was hid from them, and they understoode not the things that were said.

† And it came to passe, when he drew nigh to Iericho, a certaine blinde man fote by the way, begging. † And when he heard the multitude passing by, he asked what this should be. † And they told him that Iesus of Nazareth passed by. † And he cried saying, Iesus sonne of David, haue mercy vpon me. † And they that vvent before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David haue mercy vpon me. † And Iesus standing, commanded him to be brought vnto him. And when he was come neere, he asked him, † saying, Vvhat wilt thou that I doe to thee? but he said, Lord, that I may see. † And Iesus said to him, Do thou see, thy faith hath made thee whole, † And forthwith he saw, and folovved him, ma gnifying God. And al the people as they saw it, gaue praise to God. †

ANNOTATIONS

CHAPEL XVIII.

8. Shal he finde faith? The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it was decaied in faith, when they forsooke it. To whom we answer as S. Hierom and S. augmentin answered them, that Christ faith not that there should be no faith left in earth: but by this manner of speach in the unction, that at the later day in the great perfecution of Antichrist faith shoulde be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing devotion, truft, and affection toward God, Which our Maister so praiseth in certaine vpon whom he wrought miracles, and by force vvhercof mountaines might be moved, vvhich is rare even when the Church florisheth most.

CHAPEL XIX.

In Iericho he lodgeth in the house of Zachaua a Publicane, and against the murmuring Jews openeth the reason of his doing. 11 He sheweth, that the last day shoulde not be yet, 15 and what then in the judgement he will doe both to vs of his Church as good and bad, 47 and also to the reprobase Jews. 29 Being now come to the place of his Passion, he entreath (Coveting and foretelling the destruction of blinde Hierusalem) with triumph as their Christ 43. He sheweth his zeal for the house of God, and teacheth therein every day. 47 The rulers would destroy him, but for feare of the people.

AND
And behold a man named Zachæus: and this was a Prince of the Publicans, and he riche. And he sought to see Jesus; and seeing him, he shewed himself much, because he saw him, and he could not for the multitude, because he was little of stature. And running before, he vaulted up into a sycamore tree that he might see him: because he was as tall as a man; for he was a sinner. But Zachæus standing, said to our Lord, Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I restore fourfold.

† IESVS said to him, That this day salvation is made to this house: because that he also is the Sonne of Abraham. For the Sonne of man is come to seek and to saue that which was lost.†

They hearing these things, he added in spake a parable, for that he was nigh to Hierusalem, and because they thought that for that kingdom of God should be manifested. He said therefore, *A certain noble man vaulted into a farre countrie to take to him self a kingdom, and to returne. And calling his ten seruants, he gaue them ten poundes, and said to them, Occupie til I come. And his citizens hated him: and they sent a legacie after him, saying, Vve vvil not have this man reigne over vs. And it came to passe after he returned, being receiued in his kingdom: and he commanded his seruants to be called, to vs whom he gaue 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 poundes. And he said to him, Vve fare thee good seruant, because thou hast been faithful in a little, thou shalt haue power over ten cities. And the second came, saying, Lord, thy pound hath made five poundes. And he said to him, And be thou over five cities. And another came, saying, Lord, loe here thy pound, which I haue had laid vp in a napkin. And for I feared thee, because thou art an auffere man: thou takest vp that thou didst not sett downe, and thou respect not me;
that vvhich thou didst not sovv. † He faith to him, By thine 22 oynve mouth I judge thee, naughtie seruant. Thou didst knovv,that I an auster e man, taking vp that I set not doynve,and reapng that vvhich I sowyved not: † and vvhy 23 didst thou not giue my money to the banke, and I comming might certes vvhich vlusie have exacted it? † And he said to 24 them thatstood by, Take the pound away from him, and giue it to him that hath the ten poundes. † And they said to 25 him, Lord, he hath ten poundes. † But I say to you, that to 26 euery one that hath shal be giuen: and from him that hath not, that also vvhich he hath shal be taken from him. †

† But as for those mine enemies that vwould not have me 27 reigne ouer them, bring them hither: and kil them before me.

† And hauing said these things, he vvent before ascending 28 to Hierusalem. † And it came to passe * vvhen he vwas come 29 nigh to Bethphagé and Bethania vnto the mount called Oliuet, he sent tvvo of his Disciples, † saying, Goe into the 30 toynve vvhich is ouer against, into the vvhich as you enter, you shal finde the colt of an ass tied, on vvhich no man auer hath sitten: loose him,and bring him. † And if any man ake 31 you, Vvhy loose you him: You shal say thus to him, because our Lord needeth his seruice. † And they that were snt, 32 vvent their vvaiies , and found as he said to them, the colt standing. † And vvhen they loosed the colt, the oynners there- 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 I e s v s. And casting their garments vpon the colt, they set I e s v s thereupon. † And as he vvent, they spred 36 their garments vnderneath in the vvay. † And vvhen he ap- 37 proached novv to the descent of mount- Oliuet, al the multitudes of ' them that descended', began vvith joy to praise God vvith a loude voice , for al the miracles that they had seen, † saying, Blessed is he that commeth king in the 38 name of our Lord, peace in heauen, and glorie on high. † And 39 certaine Pharisees of the multiitudes said to him, Maister, re- buke thy disciples. † To vwhom he said, I say to you, That if 40 these hold their peace, the stones shal crie. † And as he drevv 41 neere, seeing the citie, he vvent vpon it, saying, † Because if 42 thou also hadst knovven, and that in this thy day, the things that pertaine to thy peace : but novv they are hid from thine
ACCORDING TO S. LUKES.

195 Holy wecke.

This was fulfilled 40 years after the death of Christ by Titus & Vespasianus, when besides incredible mistsire of famine and other dishires, there perished eleven hundred thousand, and were taken captives 97000, the siege beginning in the very same feast & greatest solemnity of Easter, when they put Christ to death. Euseb. li. 3 hist. c. 6. 7. 8. Ioseph. li. 7. 17.

CHA. XIX.

ANotations

CHAP. XIX.

† Went up.) Not onely inward denotion of fith and charitie towards Christ, but external offices of feeing, followinge, touching, receiuing, harbouringe him, are recommended to vs in this example: even to our manifold exterior deuotion towards his Sacraments, Sainctes, and seruants, be gracefull: specially the endeavour of good people not onely to be present at Maffe or in the Church, but to bee the B. Sacrament, and to see it withal reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

2. I restore fourfold.) That which we giue of our owne, is almes and satisfaction for our finnes: but that which we restore of ill gotten goods by Extortion, Vurie, Simonie, Bribe, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendered not to whom we lift, but to the parties annoyed: if it be possible, otherwise it must be bestowed upon the poore, or other good uses, according to the advice of our superiour & such as have charge of our soules. But that he yeelded fourfold, that was more then he was bound, but very satisfactorie for his former finnes also. And herewith we may note, that it is not the ginging of a penny, grote, or crowne, of a riche mans superficlie, that is so much recommended to sinners for redeeming their faults: but this large bestowinge upon Christ, to fell al and giue it in almes, to giue the moyst of our goodes, to render foure times so much for that which is wrongfull gotten, that extinguieth finnes. The poore viddivyes braffe penny was very grateful, because it was al or much of that the had: but the riche mans pound of his superficlie, though it be good, yet is nothing so grateful.

CHAP. XX.

To the Jews he aueseth his power by the vniues of John who was a man sent of God.

And foretelleth in a parable their reprobation most worthye (with the vocation of the Gentiles in their place.) And consequsently their irreparable damnation that shall ensue thereof. He defaceth their phrase about paying tribute to Cai: be answereth also the invention of the Sadduces against the Resurrection.

And so bating them as to silence, he turneth and parcheth them, because they imagined that Christ should be noe more but a man: 15 bidding all to beware of the Scribes (authors of the Jews) signifie from him) being ambitious and hypocrites.

Bb iij AND
And it came to passe: in one of the days when he was teaching the people in the temple and evangelizing, the cheefe Priests and the Scribes with the ancients assembled, and spake saying to him, 2 Televs, in vwhat power doest thou these things? or, vwho is he that hath giuen the this power? And I Es vs answering, said to them, I also vil aske you one vsword. Answer me, The baptism of John was it from heauen, or of men? But they thought with them selves, saying, That if vs say, From heauen: he vil say, Vwhy then did you not beleue him? But if vs say, Of men: the vwhole people vil stone vs: for they are certaine that John is a Prophet. And they answered that they knew not vvhence it vvas. And I E s vs said to them, Neither doe I tel you in vwhat power I doe these things.

And he began to say to the people this parable, A certaine man planted a vineyard, and let it out to husbandmen: and he was from home along time. And in time he sent to the husbandmen a seruant, that they shoulde giue him of the fruit of the vineyard. Vwho beating him, sent him away empie. And againe he sent an other seruant. But they beating him also and reprochfully abusing him, sent him away empie. And againe he sent the third, vwho vving 12 him also, cast him out. And the lord of the vineyard said, Vwhat shal I doe? I vvil send my beloved sonne: perhaps when they shal see him, they vvil reverence him. Vvhom vwhen the husbandmen savy, they thought vwithin them selues, saying, This is the heire, let vs kil him, that the heritage may be ours. And casting him forth out of the vineyard, they killed him. Vwhat therefore vvil the Lord of the vineyard doe to them? He vvil come, and vvil destroy these husbandmen, and vvil giue the vineyard to others. Vwhich they hearing, said to him, God forbid. But he beholding them said, Vwhat is this then that is vwritten, The stone which the builders rejected, the same is become into the head of the corner? Every one that vfallleth vpon this stone, shall be quashd: and vpon vvhom it vshall fall, it vshall breake him to pouder. And the cheefe Priests and Scribes fought to lay handes vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

* And
ACCORDING TO S. LUKE.

† And watching, they sent spies which should finde them selues iust: that they might take him in his talke, and deliuer him to the principalie and power of the President. † And they asked him, saying, Master, we knovv that thou speakest and teachest rightlie: and thou doest not accept person, but teachest the way of God in truth. † Is it lawfull for vs to giue tribute to Cæsar, or no? † But considering their guile, he said to them, Vvhy tempt you me? † Sheev me a penie. Vvhose image hath it and inscription? They answerving said:

Cæsars. † And he said to them, Render therefor the things that are Cæsars, to Cæsar: and the things that are Gods, to God. † And they could not reprehend his vwoord before the people: and marueiling at his answer, they held their peace.

† And there came certaine of the Sadducesses, vvhich declared that there is a resurrection, and they asked him, † saying, Master, Myfes gaue vs in vvriting, * If a mans brother die having a vvife, and he haue no children, that his brother take her to vvife, and raise vp seede to his brother. † There were therefore seuen brethren: and the first tooke a vvife, and died vwithout children. † And the next tooke her, and he died vwithout children. † And the third tooke her. In like manner also al the seuen, and they left no seed, and died. † Last of al the woman died also. † In the resurrection therefore, vvhose vvife shal she be of them? Sithens the seuen had her to vvife.

† And Iesvs said to them, The children of this vworld marrie, and are giuen in mariage: † but they that shal be counted vvortheie of that vworld and the resurrection from the dead, neither marrie, nor take vvwues, † neither can they die any more, for they are equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. † But that the dead rise againe, Myfes also shewd, beside the bush, as he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. † For God is not of the dead, but of the living, for al liue to him. † And certaine of the Scribes anfwervng, said to him, Master, thou haft said vwel. † And further they durst not aske him any thing.

† But he said to them, * How say they that Christ is the sonne of Dauid? † and Dauid him selfe faith in the booke of Psalmes, The Lord said to my Lord, Sit on my right hand, † till I put thine enemies under thy feete? † Dauid then calleth him Lord: and how is he his sonne?
† And all the people hearing him, he said to his Disciples, 45† Beware of the Scribes, that vvil vvalke in robes, and loue 46 salutations in the market-place, and the first chaires in the Synagogues, and the cheese rooms in feastes. † which de- 47 oure vvidovvves houses: feining long praiyer. These shal re-
ceive greater damnation.

ANNOTATIONS

CHAP. XX.

To be worthie of heavie, or to deuere & merite it,

The dignitie of Saints.

33. Shall be counted worthy.) This truth and speach that good men be worthy of heauen, is ac-
cording to the Scriptures, and signifieth that mans vvorke done by Chrifts grace do condivge-
or vvorthely defenue eternal loy. as Sap. 1. God proued them, and found them vworhy of him self. and
Mat. 10. He that loueth his father more then me, is not worthy of me. and Coloss. 3. Thou may walke
vworhy of God, and most plainly Apoc. 3. They shall walke vwith me in virtue, because they are vwor-	hy, as of Chrift (c. 5.) Thou art vworhy o Lord to receive glorie &. And that, to be counted vworthie,
and to be vworhy, is here at one, it is plaie, by the Greekke word, which S. Paul vrithe so, as the ad-
veraries owne English Testaments do testifie, reading thus Hebre. 10. Of how much more punish-
ment shall he be vworthie, vwhich &. it must needs to signifie, because men for finnes are not on-
ly counteed, but are in deede vworthye of punishment, as them selues do graunt. They do greatly,
therefore forget them selues, and are ignotor in the Scriptures, and know not the force nor the
value of the grace of God, which doth not onely make our labours grateful to God, but vworthy
of the reward which he hath provided for such as loue him. See the Annot. 2 Thess. 1, 3.

36. Equal to Angels.) Saints of our kinde, now in their soules, and after their resurrection in
body and soule together, shal be in all things equal to Angels; and for degree of bliss, many Saints
of greater merite shal be above diuers Angels: as S. John Baptist, the Apostles, and others, and our
B. Lady aboue al the orders of holy spirites in dignitie and bliss, and no manuel, our nature by
Chrift being to highly exalted aboue all Angels.

CHAP. XXI.

He commendeth the poore vvidovv for her two mites, above al. † Having said that the
Temple shal be quite desfrued, 7 he foresayeth first many things that shal goe
before, 20 then a signe also when it is neere, after vwhich shal come she desfruc-
tion it self in most horrible maner, vvithout hope of restitution, vntil al Nations
of the Gentiles be gathered into his Churche in the very end of the vworld. 25 And
then vwhats signe shal come of the last day, terrible to the vworld, 28 but com-
fortable so to us of his Churche, 34 so that vve be alwayes watchful.

And beholding, he fayv them that did cast 1
their giftes into the treasure, riche persons.
† And he fayv also a certaine poore vvidovv 2
casting two vvo brasse mites. † And he said, Vere-
ly I say to you, that this poore vvidovv hath
cast more then al. † For al these of their abundance haue 4
cast into the giftes of God: but she 5 of her penurie, hath cast
in al her liuing that she had.
† And certaine saying of the temple that it was adornde 5
vwith
ACCORDING TO S. LUKE.

6 with kindly stones and donaries, he said, † These things which you see, * the daies vvil come vvhervin: there shall not be left a stone vpon a stone that shall not be destroyed.

† And they asked him, saying, Maister, when shall these things be: and vvhat shall be the signe vvhenv they shall begin to come to passe: † Who said, See you be not seduced for many do come in my name, saying that I am he: and the time is at hand, goe not therfore after them. † And when you shall heare of vvarres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. † Then he said to them, Nation shall rise against nation, and kingdom against kingdom. † And there shall be great earth- quakes in places, and pestilences and famines, and terrors from heav'n, and there shall be great signes. † But before all these things they shall lay their hands vpon you: and persecute you delivering you into synagogues and prisons, drawing you to kings and presidents for my name.

† and it shall happen vnto you for testimonie. † Lay vp thistherefore in your hartes, not to premeditate hovv you shall answer. † For I vvil give you mouth and vwisevdom, vvhich al your aduersaries shall not be able to refist and gaine say.

† And you shall be delievered vp of your parents and brethren, and kinsemen and friends: and they vvil put to death of you. † And you shall be odious to all men for my name: † and a heare of your head shall not perish. † In your patience you shall possesse your soules. †

† And when you shall see Hierusalem compassed about with an armie: then knowv that the desolation thereof is at hand. † Then they that are in Lervvie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. † For these are the daies of vengeance, that al things may be fulfilled that are written. † But vvo to them that are vvhith child: and that give sucke in those daies. for there shall be great affliction vpon the land, and vvrath on this people. † And they shall fall by the edge of the sword: and shall be led captiue into al nations. and Hierusalem shall be troden of the Gentiles: til the times of nations be fulfilled.

† And there shall be signes in the sunne and the moone, and the starres: and vpon earth distresse of nations, for the confusion of the sound of sea and vvaues, † men vvhithe-
ring for fear and expectation, what shall come upon the whole world, for the powers of heaven shall be moved: and then they shall see the Sonne of man comming in a cloud with great power and majestie. But when these things begin to come to passe, looke vp and lift vp your heads: because your redemption is at hand. And he spake to them a similitude. See the figtree and all trees: when they now 30 budde forth fruite out of them selues, you know that summer is nigh. So you also when you shall see these things come to passe, know that the kingdom of God is nigh. Amen I say to you, that this generation shall not passe, till all these be done. Heauen and earth shall passe: but my words shall not passe.

And looke vvel to your selues, left perhaps your hartes be overcharged with surfeiting and drunkenesse and cares of this life: and that day come vpon you sodenly. For as a 35 snare shall it come vpon al that set vpon the face of al the earth. Watch therefore, praying at all times, that you may be accounted vvortheie to escape al these things that are to come, and to stand before the Sonne of man.

And the daies he was teaching in the temple: but the nights going forth, he abode in the mount that is called Olivet. And al the people in the morning went vnto him 38 in the temple to heare him.

ANNOTATIONS

CHAP. XXI.

1. Other penmen:) To offer or give almes of our superfluities, is not so acceptable nor meritorious, as to beflow some of that which is of our necessarie provision, and which we may hardly spare from our selues: for, that procedeth of greater zeale, vvil, and intention, which be more respected of God then the substance of the gift.

CHAP. XXII.

But as doth fell him to the Levites. 1 After the old Paschal, 19 he gieth to his discipiles the bread of life in a mysticall sacrifice of his body and bloud, for an everlastinge commemoration of his Passion. 21 He severily admonisheth both the traitour, 26 Against their ambitious contention he sheweth them that the majoritie of any among them in this world it for their service, as his owne also was: 28 and how he will exalt them al in the world to come: 31 foretelling Peter the singular privilege of his faith never failing, 23 and his three negations: 25 and how they shall al now be put to their shifte: 39 And that night, after his praiser with suffragie of bloud, 42 he taks of the levites men, Judas being their captaine: yet sheweth them both by miracle and word, that they could doe nothing vnto him but by his owne permission. 34 Then in the close Priesstes house he is thrife denied of Peter, 45 shamefully abused of his keeper, 48 and in the morning impiously condemned of their Council, for confessing him selfe to be the Sonne of God.
AND the festival 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 entred into Judas that was surnamed Iscariote, one of the Twelve. 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 multitudes.

And the day of the Azymes came, wherein it was necessary that the Pasche should be killed. And he sent Peter and John, saying, Go and prepare vs the Pasche, that we may eate. But they said, Where shall we eate that we prepare it? And he said to them, Behold, as you enter into the citie, there shall meete you a man carrying a pitcher of water: follow him into the house into which he entred, and you shall say to the good man of the house, The Master saith to thee, Where is the inner where I may eate the Pasche with my Disciples? And he shall shew you a great refectorie adorned: and there prepare. And they going, found as he said to them, and prepared the Pasche.

And when the houre was come, he sate downe, and the gavel Apostles with him. And he said to them, "With desire I have 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 thanks, 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 thanks, and brake: and gave to them, saying, "This is my body which is given for you." Do this for a commeration of me. In like maner the chalice also, after he had supped, saying, "This is the chalice, the new testament in my blood, which shall be shed for you."

But yet behold, the hand of him that betraie me, is with me on the table. And the Sonne of man in deede goeth.
goeth according to that which 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 should be that should doe this.

†* And there fel also a contention between them, vvhich 24 of them seemed to be greater. † And he said to them, The 25 kings of the Gentiles ouerrule them: and they that have povery vpon them, are called benefical. † But you not so: 26 but he that is the greater among you, let him become as the younger: &he that is the leader, as the waiter. † For which is greater: 27 he that sitteth at the table, or he that miniftreth? is not he that sitteth? but I am in the middles of you, as he that miniftreth: & you are they that haue remained vwith me in my tentations. 28 † And I dispose to you, as my father disposed to me, a kingdom: 29 † that you may eate & drinke vpon my table in my kingdom, 30 & may sit vpon thrones, judging the vvalue tribes of Israel.

† And our Lord said," Simon, Simon, behold Satan hath 31 required to haue you for to lift as vvheate: † But I 32 have praied for thee, that thy faith faile not: and thou once converted, confirm thy brethren. † Vwho 33 said to him, Lord, vwith thee I am ready to goe both into prison and vnto death. † And he said, * I say to thee, Peter, the 34 cocke shal not crovv to day, til thou denie thrice that thou knowvest me. † And he said to them, When I sent you 35 * vvithout purse and fkippe and shoes, did you lacke any thing? But they said, Nothing. † He said therefore vnto them, 36 But novv he that hath a purse, let him take it, likevvise also a fkippe: and he that hath not, let him sel his coate, and bie a fword. † For I say to you, that yet this that is vvritten, must 37 be fulfilled in me, and vvith the vvricked was he reputed. For those things that are concerning me, have an end. † But they said, 38 Lord, Loe tvvo fvvordes here. But he said to them, It is ynown. †* And going forth he went according to his cu-tome into mount-Oliuet. And his Disciples also followed him. † And vvhden he vvas come to the place, he said to 40 them, Pray, let ye enter into tentation. † And he vvas pul-led away from them a ftones cast: and kneeling he praied, † saying, Father, if thou vvilt, transferre this chalice from me. 42 But yet not my vil, but thine be done. † And there appeared 43 to him an Angel from heauen, strengthening him. And being in an agonie, he praied the longer. † And his fvveat became 44 as
According to S. Luke.

As drops of blood trickled down upon the earth. 

Disciples, he found them sleeping for pensiveness. 

† As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to Jesus, for to kiss him. 

† And Jesus said to him, Judas, with a kiss dost thou betray the Son of man? 

† And they that were about him, seeing what he would be, said to him, Lord, Shall we strike with this sword? 

† And one of them smote the servant of the high priest, and cut off his right ear. 

† But Jesus answered, saying, Suffer ye thus far. And when he had touched his ear, he healed him. 

† And Jesus said to them that were come unto him, the chief priests, and magistrates of the temple, and ancients, As it were to a thief are you come forth with swords and clubs? 

† When I was daily with you in the temple, you did not lay hands upon me, but this is your house, and the power of darkness. 

† And apprehending him, they led him to the high priest's house: but Peter followed a little after. 

† And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them. 

† Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 

† But he denied him, saying, Woman, I know him not. 

† And after a while an other man seeing him, said, And thou art of them. But Peter said, Man I am not. 

† And after the space as it were of one hour, a certain other man affirmed, saying, Verily this fellow also was with him. for he is also a Galilæan. 

† And Peter said, Man I know not. The Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said, That before the cock crow, thou shalt thrice deny me. 

† And the men that held him, mocked him, beating him. 

† And they did blindfold him, and smote his face. And they asked him saying, Prophecy, who is it that smote thee? 

† And blaspheming many other things they said against him.
And when it was day, there assembled the ancients of the people and chief Priests and Scribes, and they brought him into their counsel, saying, If thou be Christ, tell us. And he said to them, If I tell you, you will not believe me: if also I ask you, you will not answer me, nor dimiss me. But from hence forth the Sonne of man shall be sitting on the right hand of the power of God. And they said, Art thou come out of God? Who said, You saie that I am. But they said, What needst thou testimonie any further? For we have heard of his owne mouth.  

**ANNOTATIONS CHAP. XXII.**

15. With desire I haste desired. This great desire he had to cate this Paschal lamb was not for itself, which he had celebrated many yeares before; but because he meant immediately after the Paschal of the law was sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his own body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.  

17. Taking the chalice. This chalice according to the very evidence of the text is self also, is not the second part of the Holy Sacrament, but that solemn cuppe of wine which belonged as a libation to the offering and eating of the Paschal lamb. Which being a figure specially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, till it should be drunken new in the Kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the new Testament. And by this place is leemeth very like that the words in S. Matthew, I will not drink of the fruites of the vine & cuppe, were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.  

The real preference.  

Christ sacrificed his body and bloud in Sacrament at this supper.  

The Sacrifice of the Altar.  

The Apostlies are made Priests, & the Sacrament of holy Orders instituted.
ND all the multitude of them rising vp, led him to Pilate. ♦ And they began to accuse him, saying, Vve have found this man subueriting our nation, & prohibiting to giue tributes to Cæfar, and saying that he is Christ the king.

† And Pilate asked him, saying, Art thou the king of the Ievvies? But he answerning said, Thou sayest. † And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. † But they were more earnest, saying, He stirreth the people teaching through out al Ievvrie, beginning from Galilee euem hither. † But Pilate hearing Galilee, asked if the man were of Galilee. † And when he understood that he was of Herods jurisdiction, he sent him backe to Herod, vwho was also him self 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 vvrought by him. † And he asked him in many wordes. But he answerred him nothing. † And there stood the cheefe Priests and the Scribes constantly accusing him. † And Herod with his armie 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 frendes that day, for before they were enemies one to another.

† And Pilate calling together the cheefe Priests and magistrates, and the people, † said to them, You have presented vnto me this man, as auerring the people, and behold I examining him before you, have found no cause in this man of those things wherein you accuse him. † No, nor Herod neither, for I sent you to him, and behold, nothing wvorthie of death is done to him. † I vvil chasten him therefore and dimisse him.
And he of necessitie had to release vnto them vpon the 17 feast day, one. But the vwhole multitude together cried out, 18 saying, Dispatch him, and release vs Barabba. vwho vwas 19 for a certaine sedition made in the citie and murder, cast into prison. And Pilate againe spake to them, desirous to release 20 Iesvs. But they cried againe, saying, Crucifie, crucifie him. 21 And he the third time said to them, Why, vwhat evil hath 22 this man done? I finde no cause of death in him. I vvil correct 23 him therfore and let him goe. But they vvere instant vvith 24 loude voices requiring that he might be crucified. And 25 their voices prevaile. And Pilate adiudged their petition 26 to be done. And he released vnto them him that for mur- 27 der and sedition had been cast into prison, vwhom they de- 28 maunded: but Iesvs he deliuered to their pleasure.

And vvhen they led him, they tooke one Simon of Cyréne comming from the countrie: and they laid the crosse vpon him to carie after Iesvs. And there folovved 27 him a great multitude of people, and of vvomen vwhich behaviled and lamented him. But Iesvs turning to 28 them, said, Daughters of Hierusalem, vveepe not vpon me, but vveepe vpon your selues, and vpon your children. For 29 behold the daies shal come, vwherein they vvil say, Blessed are the barren, and the vvombes that haue not borne, and 30 the pappes that haue not giuen sucke. Then shal they begin to say 30 to the mountaines, Fal vpon vs: and to the biles, Cover vs. For if in the 31 green wood they doe these things, in the drie vwhat shal be 32 done?

And there vvere led also other vvvo malefactours vvith 32 him, to be executed. And after they came to the place 33 vwhich is called Caluariæ, there they crucified him: and the theeeus, one on the right hand, and the other on the left. 34 And Iesvs said, Father, forgivem them, for they knovv vwhat they doe. But they deuiding his garments, did cast lotttes.

And the people stooode expecting, and the princes vvith them derided him, saying, Others he hath saued, let him saue him self, if this be Christ, the elect of God. And 36 the fouldiars also mocked him comming to him, and offering him vinegre, saying, If thou be the king of the levvves, faue thy self. And there vvas also a superscription vvritten 38 ouer him in Greeke, and Latine, and Hebrew letters: This
39 is the king of the ievvies. † And one of those theeues that were hanged, blasphemed him, saying, If thou
be Christ, saue thy self, and vs. † But the other anfvering,
rebuffed him, saying, Neither doeff thou feare God, vwhere as
thou art in the fame damnation? † And vve in deedde juftly,
for vve receiue vvortheith of our doings : but this man hath
done no euil. † And he faid to I e s v s, Lord, remember me
when thou shalt come into thy kingdom. † And I e s v s
faid to him, Amen I faie to thee: this day thou shalt be vvit
me "in paradise.

† And it vvvas almost the sixt houre: and there vvvas made
darkeness upon the vwhole earth vntil the ninthte houre.
† And the sunne vvvas darkened: and the veile of the temple
vvvas rent in the middes. † And I e s v s crying vvit a loude
voice, said, Father, into thy bandes I commend my spirit. And saying
this, he gaue vp the ghost.

† And the Centurion seeing that vvhich vvvas done, glori-
sied God, saying, In deedde this man vvvas iuift. † And al the mul-
titude of them that vvvere present together at that sight, and
laffv the things that vvvere done, returned knocking their
breasts. † And al his acquaintance ftoode a far of: and the wvo-
men that had folovved him from Galilee, seeing these things.

* * And behold a man named Ioseph, vvhich vvvas a fe-
natour, a good man and a iuift, † he had not consented to
their counsell and doings, of Arimathæa a citie of Ievvrie,
vwvho also him felf expected the kingdom of God. † This
man came to Pilate, and asked the body of I e s v s. † And
taking it dovvne, vvrapped it in finfon, and laid him in a mo-
nument hevvvd of stone, "vwherein neuer yet any man had
been laid. † And it vvvas the day of Paraffue, and the Sab-
both drew neere. † And the wvomen that vvvere come with him
from Galilee, folovving after," ladv the monument, and howv
his body vvvas laid. † And returning they prepared spices and
ointments: and on the Sabbath they rested according to the
commandement.

ANNOTATIONS

CHA. XXIII

14. Forgivethem.) A perfecte example of charitie in our Saviour praying for his crucifiers,
which the liuest martyr S. Steuen did folow, Aef. † and the prayers of both vvvere heard : Christ's
prayer taking effecte in the Centurion and others, Steuens in Paul.

Dd 43. In
And in Paradise. Thou shalt not hereupon differre thy conversion or amendment, presuming of grace at the last hour of thy life, nor tooke to have salvation by faith and confession of Christ without good works, nor to goe straight to heaven without satisfaction, penance, or punishment for thy former sines and life ill spent, nor challenge securitie and certaine knowledge of thy salvation, for this good theeues ceste is not common, but a rare example of mercie and prerogatieve, but for the first point, learn to only not to despaire, though thou hast been ill to the last moment of thy life, for the secon, that faith, hope, and charitie, repentance, and good eue be sufficient, and good workes not required, where for vante of time and opportunitie they cannot be had. for the third, that Christ gau to this happy man for his zelous confession of him and reprechinge his fellow, not onely remission of his sines, but also by extraordinary grace, a pardon of al penance and satisfaction due either in this life or the next for the same, even as the holy Church by his example and commition guch pardons also to some of her zelous children, of al punishment due for their offenfes, and such goe straight to heaven. lastly, that every one hath not a revelation of his salvation as this man had, and therefore can not be so sure as he was.

Wherein there is nothing. As in the Wonde of the Sepulchre was conceiued before nor after him, in this monument none was laid before nor after him: which prerogative (no doubt) was of Gods prudence, this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord, S. Augistine.

15. Saw the monument.) Thee good women of great devotion observed the Sepulcher for the honour of the holy body. Whereupon the devotion of faithful folke watching and visiting on Good-Friday and Easter eve the Sepulcher made in every Church for memorie of our Lords burial, is exceeding good and godly, specially the E. Sacrament for more signification sake being present in the same Sepulcher.

CHAP. XXIII.

Drewest vwomen not finding his body in the Sepulcher, 4. Angels told them that he is risen according to his owne predication: 9. yet the Apostles vtil did not beleue it. 13. but neither Peter foundeth his body there. 13. He walkest with two Disciples, declaring al things vnto them out of the Scriptures, and vknown of them by breaking of bread. 16. The same day he appeared to the Eleven and others being together, vseth them, and eateth with them. finally teaching them out of the Scriptures not onely of his Passion and Resurrection, 47. but also of his Catholike Church. 49. he promiseth the Holy Ghost to confirm them, 50. and so ascendeth into heaven.

EASTER DAY.

That is, first after the Sabboth, Which is (saith S. Hiero. 9. 4. ad Hedib.) dies Dominica, our Lords day, wherein he arose; for the weke is divided into the Sabboth, & the rest of the Sabboth & the Apostles Cor. 16. 2.) commannde they did money to be made on the day of the Sab.
12. | *But Peter rising up ranne to the monument: and stouping downe he saw the linnen clothes lying alone, and went away marveuiling with him selfe at that which was done.*

13. | *And behold, vvo of them vvent the same day into a towne vwhich was the space of sixtie surlonges from Hierusalem, named Emmaus. And they talked betwixt them selues of all those things that had chaunce.*

14. | *And it came to passe: while they talked and reasoned with them selues, Iesu also him selfe approching vvent with them.*

15. | *But their cies were held that they might not know him.*

16. | *And he sade to them, What are these communications that you conferre one vwith an other vwalking, and are sad?* And one vwhose name vvas Cleophas, answvering, sade to him, Art thou only a stranger in Hierusalem, and haft not knovven the things that have been done in it, these daies? To whom he sade, What things? And they sade, concerning Iesu of Nazareth, vwho vvas a man a Prophet, mightie in works and vworde before God and al the people.*

17. | *And howe our cheefe Princes and Princes deliuered him into condemnation of death, and crucified him.* But vve hoped that it vvas he that shoule redeeme Israel: and nowe besides at this, to day is the third day since these things were done.

18. | *But certaine women also of ours, made vs afraid: vwho before it vvas light, were at the monument, and not finding his body, came, saying that they saw a vision also of Angels, vwho say that he is alive.*

19. | *And certaine men of ours vvent to the monument: and they found it fo as the women said, but him they found not.*

20. | *And he sade to them, O foolish, and flovv of hart to beleue, in all things vwhich the Prophets haue spoken.*

21. | *Ought not Christ to haue sufFered these things, and so to enter into his glorie?* And beginning from Moses and al the Prophets, he did interpret to them in all the scriptures the things that vvere concerning him:* And they drew nigh to the towne vwhether they vvent:

22. | *And he made semblance to goe further.* And they forced him
him, saying, Tarie vwith vs, because it is tovvard night, and the day is novv farre spent. And he vvent in vwith them, ¶ And it came to passe, vwhiles he sat at the table vwith them, 30 he tooke bread, and blessed and brake, and did reach to them. ¶ And their eies vvere opened, and they knew him: and he 31 vanished out of their sight. ¶ And they said one to the other, 32 Vvas not our hart burning in vs, vwhiles he spake in the way, and opened vnto vs the scriptures? ¶ And rising vp the same 33 houre they vvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vwith them, ¶ saying, That our Lord is risen in deede, and hath appeared to Simon. ¶ And they told the things that vvere done in the 35 way: and hovv they knew him in the breaking of bread. ¶

The Gospel vpó Tuesday in Ea-
fer Weeke.

¶* And vwhiles they speake these things, Iesus stoode 36 in the middes of them, and he faith to them, Peace be to you: it is I, feare not. ¶ But they being troubled and frightened, 37 imagined that they saw a spirit. ¶ And he said to them, Vvhys 38 are you troubled, and cogitations arise into your harts? ¶ See 39 my handes, and feete, that it is I my selfe, handle, and see: for a spirit hath not fleth and bones, as you see me to haue. ¶ And 40 vwhem he had spake this, he shewed them his handes and feete. ¶ But they yet not beleuing and maruelling for joy, he said, 41 Have you here any thing to be eaten? ¶ But they offred him 42 a peec of fift broiled, and a honie combe. ¶ And vwhem he 43 had eaten before them, taking the remaines he gave to them. ¶ And he said to them, These are the vvordes vwhich I 44 spake to you, vwhem I was yet vwith you, that al things must needs be fulfilled, which are vwritten in the law of Moses, and the Prophets, and the Psalmes, of me. ¶ Then he opened 45 their understanding, that they might understand the Scriptures. ¶ And he said to them, That so it is vwritten, and so it 46 behoved Christ to suffer, and to rise againe from the dead the third day: ¶ and "penance to be preached in his name 47 and remission of sinnes vnto al nations, ¶ beginning from Hierusalem. ¶ And you are vvitnesses of these things, ¶* And 48 I send the promes of my Father vpon you: but you, tarie in 49 the citie, till you be endued vwith power from high.

¶ And he brought them forth abrode into Bethania: and 50 lifting vp his handes he blessed them. ¶* And it came to 51 passe, vwhiles he "blessed them, he departed from them, and
According to S. Luke.

52. vvas caried into heauen. † And they adoring went backe
53. into Hierusalem vwith great joy: † and they vvere alwayes
in the temple praising and blessing God.

Annotations

Chapter XXIII.

10. Took bread.) The Fathers in divers places take this to be meant of the B. Sacrament.
Author opus imperfect, bo. 17. S. Augustin ii. 39 de confession Evangel. c. xxv. 45 de temp. c. ep. 19 ad
Paulinum q. 1. Paulinus him saw in the next epistle before that, among S. Augustinies. Venerable
Bede also upon this place, Theophylacte upon this place. And that it shoule be meant of the holy
Sacrament, the forme of solemn 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 The B. Sacra-
vulgar benediction, nor any where vised but in Chrifts miraculous multiplying the loaves) and the ment in one
singular effeit in notifying Chrift vnto them, do proue. And ifit be the Sacrament (as it is most
kinde, probable) then is it an euident example and warrant of miniftration in one kinde.

46. Penance to be preach'd.) He shewed vnto them out of the Scriptures, not onely the things
that were now accomplished in him self, but also that were yet to come about his Church: as,
Where it shoule begin, to vist, at Hierusalem: and how farre it shoule goe, to vist, to al nations:
that he might not suffer vs (saith S. Augufl.ne) to erre neither in the bridgome nor in the bride.
For this magister manifestly against al Heretikes and Schiufmatikes, that set vp new churches in
particular countries, drauing the people from the foresaid onely true Church, vvhich from Hier-
usalem to groweth ouer al nations, til the end of the world come.

50. Blessed them.) Chrift our high prieft, * prefigured specially therein by Melchisedec, ofen Chrift bles-
gue his blessing to his sometimys by vwords, as, Peace be to you; sometimys by impofiing his handes:
duers waies, and now here by liting vp his hands ouer his Disciples as it were for his farewell. In yhat forme,
the Scripture doth not exprefle, but very like it is that in forme of the crosse, as Iacob the Patriarch
blessed his neighbours for lignification of Chrifts benediction, for now the crosse began to be glos-
orious among the faithful, and the Apollines (as it is most certaine * by the fathers which call it an
ancient tradition) vied that signe for an external note of benediction. Yea S. Augufline faith (in Pf. 50 Cone.)
that Chrift him self not without cause would have his signe to be fixed in our foreheads as in the teate of Thamefaftines, that a Chriuiian man shoule not be ashamed of the reproche of Chrift, and what forme can a Chriuiian man vie rather to blesse him self or others,
than that which wv was dedicated in Chrifts death, and is a convenient memorial of the fame? How-
foever it be, that the Bishops and Priftis of Gods Church blesse with an external signe, no man
can reprehend, being warranted by Chriuis owne example and action.

The Cathlike

or universal

Church,

Blesing with

the signe of the
crosse.
THE ARGUMENT OF
S. IOHNS GOSPEL.

John's Gospel may be divided into four parts.

The first part is, of the acts of Christ before his solemn manifestation of himself, while John Baptist was yet baptising:

Chap. 1. 2. 3. 4.

The second, of his Acts in Iurie (having now begun his solemn manifestation in Galilee, Mat. 4. 12) the second Easter or Pasch of his preaching: Chap. 5. For of the first Pasch, we had in the first part, chap. 2. 13: And the Pasch of the Jews was at hand. And that feast whereof we hauie in this second part, chap. 5. 1: After this there was a festival day of the Jews, Iren. li. 1.

The third part is, of his Acts in Galilee, and in Iurie, about the third Pasch, and after his cap. 6. to the 12. For of the Pasch, chap. 6. 4: And Pasch the festival day of the Jews was at hand.

The fourth part is of the fourth Pasch (which we have in the end of the chap. 11. 55: And the Pasch of the Jews was at hand) that is to say, of the Holy week of his Passion in Hierusalem: Chap. 12. unto the end of the booke.

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 Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, being the principal part of the Country, there abode the principal of the Jews, both for authoritie, 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 it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both say and proue, as sundry times, even every where of his preaching, himselfe to be the CHRIST that had bene so long promised unto them, & expected of them: & the same CHRIST to be not only a man, as they imagined, but also the natural, confubstantial, & coeternal Sonne of God the Father, who now had sent him. Therfore these were the wyttes and deciders that formed best the purpose of this Evangelist, being to shew the glory & excellence of this person IESVS: that thereby the Gentiles might see, how worthy Hierusalem & the Jews were reprovèd, who had refusèd yea & crucifyèd such an one: and how yeuèl & to their owne salvation themselves might doe, to receive him and to beleue in him. For this to have bene his purpose, him selfe declarèth in the end, saving. These are written, that you may beleue that IESVS IS CHRIST the Sonne of God: and that beleuèng, you may have life in his name.

And hereupon it is, that S. Hierome writeth thus in his life: John the Apostle, a whom IESVS louèd very much, the fone of Zebedee, the brother of James the Apostle & whom Herod after our Lords Pasision
tion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before MARIE. Whereupon also he was compelled to utter his Divine Natiuitie. Of his three Epistles, and of his Apocalypsis, shall be said in their own places.

It followeth 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 unto the time of Traiane the Emperor, he founded and governed all the Churches of Asia, and worn with old age, he died the threescore and eighteth year after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctor thus briefly describemeth. li. 1. Adversf. Ioquinianum.

Oh! the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is a more loved of our Lord, and of her beareth the breast of Jesus: and that which Peter durst not aske, he dehifeth him to aske: and after the resurrection, when Mary Magdalen had reported that our Lord was risen again, both of them went to the Sepulchre, but he came thither first; and when they were in the ship, and Fisher in the lake of Geneareth, Jesus stood on the shore, neither did the Apostles know whom they saw: solely the virgin knew the virgin, and faith 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 booke of the Gospel, which except Matthew none other of the twelve Apostles did: a Prophet, for he sat in the isle Patmos, where he was banished by Domitian the Emperor for the testimonie of our Lord, the Apocalypsis, containing infinite mysteries of things to come. Tertullian also reported, that at Rome being cast into a barrel of hot burning oil, he came forth more pure and fresher than before, then he went in. Yea and his Gospel itself much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecies of Malachi 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 fieth to the things on high, & momente the Father him self, saying: In the beginning was the VVORD, and the VVORD was with God, and God was the VVORD. Thus say S. Hierome.

Vpon this Gospel there are the famous commentaries of S. Augustin called Tractatus in Euang. Ioan. to. 9. and twelve bookees of S. Cyrils commentaries.
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO I OHN.

CHAP. I.

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him: and without him was made nothing. That which was made, was made in him, and the life was made: 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 testimony: to give testimony of the light, that all might believe through him. He was not the light, but to give testimony of the light. It was the true light, which lighteth every man that commeth into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to those that believe in his name. Verily, verily, I say unto you, he that believeth on him hath the witness of God: And the witness is this, that God hath given him the Holy Spirit. And the true light, which lighteth every man that cometh into this world, was the true light, which lighteth every man that cometh into this world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to those that believe in his name. Verily, verily, I say unto you, he that believeth on him hath the witness of God: And the witness is this, that God hath given him the Holy Spirit.
ACCORDING TO S. JOHN.

CHAP. I.

John gave testimony of him, and cried, saying, This was he of whom I spake, He that shall come after me, his fulness all have received, and grace for grace. For the law was given by Moses, and grace and verity was made by Jesus Christ. God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the father, he hath declared. And this is John's testimony, when the levies sent from Hierusalem Priests and Leuites to him, that they should ask him, Vvho art thou? And he confessed, And did not deny: and he confessed, That I am not Christ. And they asked him, Vvhat then? Art thou Elias? And he said, I am not. Art thou No. They said therefore Vnto him, Vvho art thou, that vve may give an answer to them that sent vs, Vvhat faiest thou of thy self? He said, I am the voice of one crying in the desert, make straight the way of our Lord, as Elias the Prophet said. And they vvere sent, vvere of the Pharisees. And they asked him, and said to him, Vvhy then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? And he anfwered them, saying, I baptize in water: but there hath flood in the middes of you vvhom yov know not. The same is he that shall come after me, that is made before me: vvhose latchet of his shoel I am not worthy to vnloose. These things were done in Bethania beyond Jordan, vvhree John vvas baptizing.  

† The next day John saw Jesus coming to him, and said, Behold the Lamb of God, behold him that taketh away the sinne of the world. This is he of whom I spake, After me there commeth a man, vvhich is made before me: because he was made before me. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. And John gave testimony, saying, That I avv the Spirit descending as a doue from heauen, and he remained vpon him. And I knew him not: but he that sent me to baptize in water, he said to me, He vpo whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the holy Ghost. And I saw, and I gave testimony that this is the Sonne of God.  

† The next day againe John stoode, and avvo of his disciples. And beholding Jesus walking, he faith, Behold the Sonne of God.
the lambe of God. † And the two Disciples heard him speaking, and they folovvèd Iesus. † And Iesus turning, 38 and seeing them folovvèning him, faith to them, Vvhat secke you? Vvho said to him, Rabbi (vvhich is called by interpretation, Maister) vvhcre dvvellèst thou? † He faith to them, 39 Come and fee. They came, and saw where he abode and they rated vwith him that day: and it was about the tenth house. † And Andrew the brother of Simon Peter vvas one of the 40 tvvo that had heard of John, and folovvèd him. † He findeth 41 first his brother Simon, and faith to him, Vve haue found: " MESSIAS, vvhich is being interpreted, CHRIST. † And he brought him to Iesus. And Iesus " looking 42 vpon him, said, Thou art Simon the sonne of Iona: thou shalt be called " Cephas, vvhich is interpreted, Peter. † On 43 the morowv he would goe forth into Galilee, and he findeth Philippe. And Iesus faith to him, Folovv me. † And Phi- 44 lippe vs was of Bethlæa, the cítie of Andrew and Peter. † Philippe findeth Nathanael, and faith to him, Him vvhom 45 Moyses in the law, and the Prophets vvröte of: vve haue found Iesus the sonne of Ioseph, of Nazareth. † And Na- 46 thanael said to him, From Nazareth can there be any good? Philippe faith to him, Come and see. † Iesus saev Natha- 47 nael comming to him, and he faith of him, Behold an Israel- 48 ite in very dece, in vvhom there is no guile. † Nathanael 48 faith to him, How vnoy vnowest thou me? Iesus answered and said to him, Before that Philippe did call thee, vvhcn thou wast vnder the figtree, I saw thee. † Nathanael answered him, 49 and faith, Rabbi, thou art the sonne of God, thou art the king of Israel. † Iesus answered, and said to him, Because I said 50 vnto thee, I saev thee vnder the figtree, thou beleuèst: grea- 51 ter then these things shalt thou see. † And he faith to him, 51 Amen Amen I say to you, You shall see the heaven opened, and the Angels of God ascending and descending, vpon the Sonne of man. †

ANNOTATIONS

CHA. I.

How God the Sonne is called the WORD. †[Was the Word.] The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandement) for the vvearing of his divine will towards man) be called his Word, but in a more divine, eminent, and inexpressible sense, to express it now.
August de Cael. 

Cf. Dei li. 1. c. 19.

vs in a fort, by a term agreeable to our capacity, that the Sonne of God is, and fo from everlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and influeth out of our intelligence & minde. This V V 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 man: Heretikes before the writing of this Gospel thought, and as the Arians after taught. And this first sentence of the Gospel not only the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

1. With God. Because a man might say, If the V V O R D were before any thing was created, where or how could he be? the Evangelist pretending that carnall concept, faith first, that he was with God, whose being dependeth not upon time, place, space, or any other creatures, all which were made by him. Secondly, he giveth vs to understand, that the V V O R D hath his proper substance or particular distinct from God the Father, whereby Sabellius the old Heretike is refuted, this day, here is insinuated the order of these two persons, one towards the other, to wit, that the Sonne is with and of the Father, and the Father of the Sonne. Fourthly, you may confine here the blasphenie of Caluin, holding the second Person to be God, not as of God, the Father, but as of him self. And yet such are the bookees that our youth now read commonly in England, and that by commandement.

2. God was the Word. Left any man upon the premisses, Which for the relation and distinction of the second Person from the first, might think that the Father onely were God, the Evangelist expressly teacheth, the V V O R D to be God, for though the worde seeme to lie otherwise (because we have of purpose so owed the elegance which the Evangelist him self observed in placing them so, and therefore they stand so both in Grecce and Latin) yet in deed the construction is thus, The V V O R D was God, and (as in his first Epistle the same Apostle writeth) true God: left any might say (as the Arians did) that he was God in deed, but not truly and naturally, but by common adoption or calling, as good men in the Church called the Sonnes of God, What wonderful wondrous and argumentation the Arians vsed to avoid the evidence of this place, We see in S. Augustine li, 1 de Doct. Christ. c. 2.even such as the Protestants doe to avoid the like words, Thus is my body, concerning the S. Sacrament.

3. By him. Agreeing, by this he signifies the eternitie, diuinitie, omnipotence, and equality of the Word or Sonne, With God the Father, because by 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 some of his creation, being a defece of a thing, rather then a thing it self, and therefore neither of nor by him.

4. He gave them power. Free wil to receive or acknowledge Christ, & power given to men, if they wil, to be made by Christ the sonnes of God: but not forced or drawn thereunto by any necessitie.

5. The V V O R D made flesh.] This is the high and divine testimonie of Christs incarnation and that he vouchsafed to become man, for the acknowledging of which inexplicable benifte and giuing humble thankes for the same, all Christian people in the world by tradition of the Fathers prorstrate them selves or kneele downe, when they hear it sung or said at the holy Masse, either in this Gospellor in the Crede by these worde, ET HOMO FACTUS EST.

6. No man hath seen.] Neuer man in this mortalitie saw God in the very shape and natural forme of the divine efficacie, but men fee him onely in the shape of visible creatures, in or by which it pleaseth him to shew him selfe into many dierulty in this world: but neuer in such sort as when he sheued him selfe in the person of the Sonne of God, being made truly man and conversing with men.

7. The Spirit.] Here is a evident testimonie of the third Person in Trinitie, Which is the Holy Ghost: so that in this one Chapter we finde expressly against all Heretikes, Jewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

8. Looking upon him.] This beholding of Simon, intimateth Christs desigmente and preferring of him to be the chiefe Apostle, the Rocke of the Church, and his Vicar: and therefore upon that Dionite prudence and intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriake worde, 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 Greek word, Peter, which signifieth the self same thing, wherof S. Cyril faith, that our Saviour by foretelling that his name should no more novely be Simon, but Peter, did by the worde it self aptly signifie, that on him, as on a rocke and stone most firm, he would build his Church.
The Gospel vp5
the 2 Sunday after the Epiphania.

ND the third day there was a marriage made in Cana of Galilee: and the mother of Jesus was there. And also was called, and his Disciples to the marriage. And the wine failing, the mother of Jesus faith to him, They have no wine. And Jesus faith to her, What is to me and thee woman? my house commeth not yet. His mother faith to the ministers, Whatsoever he saith to you, do ye. And there were set there sixe water-pottes of stone, according to the measures of the Levites, holding euery one twvo or three measures. Jesus faith to them, Fill the water-pottes with water. And they filled them vp to the toppe. And Jesus faith to them, Drink ye. And after the cheefe stevvard tasted the water made of water, and knew not whence it was, but the ministers knew that had drawn the water: the cheefe stevvard calleth the bridegome, and faith to him, Every man first setteth the good wine: and when they have vel drunken, then that wine which is vvoise. But thou hast kept the good wine vntil now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his Disciples beleued in him.

After this he vvent dovvne to Capharnaum himself and his mother, and his brethren, and his disciples: and there they remained not many daies. And the Pasche of the first Leuves was at hand, and Jesus vvent vp to Hierusalem: and he found in the temple them that fold oxen and sheepe and douses, and the bankers sitting. And when he had made as it were a vvhippe of little coardes, he cast them al out of the temple, the sheepe also and the oxen, and the money of the bankers he powerd out, and the tables he overthrevv. And to them that fold douses, he said, Take away these
these things hence, and make not the house of my father, a house of marchandise. τ And his Disciples remembered that it is written, The yeale of thy house hath eaten me. τ The Levites therefore answered and said to him, Vvhat signe doeth thou shew vs, that thou doest these things? τ I ESVS answered and said to them, * Dissolue this temple, and in three daies I vvil raise it. τ The Levites therefore said, In fourtie and fixe yeres vs was this temple built, and vvilt thou raise it in three daies? τ But he spake of the temple of his body. τ Therfore vvhen he vs was rifen againe from the dead, his Disciples remembred, that he said this, and they beleewed the scripture and the vword that I ESVS did say. τ And vvhen he vs was at Hierusalem in the Pasche, vpon the festial day, many beleewed in his name, seeing his signes vvhich he did. τ But" I ESVS did not commit him self vnto them, for that he knew, τ and because it vs was needless for him that any shoulde giue testimonie of man: for he knew vs what vs was in man. τ

ANNOThATIONS

CHAP. II.

2. I ESVS also was called.] By his vouchsaying to come with his to the Mariage, he appro- a

THESE MORMISH, one of the Faithful in meeting at honest feftes and recreations for maintenance of love, peace, and amity among them felues: he reprooueth the heresie of Tattian, Marcion, and such like condemning Wedlocke: lastly (as S. Cyril faith) he sanctifieth and bleffeth the Mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often di- unces, remarriages, and pluralities of wives, and the womens seruiue subiection and impatience in that cafe, be redffled and reduced to the primitive institution, and so Christian marriage made a Sacrament. See S. Aug. deuot. & consc. li. i. c. 10 & 21. li. i. de adult. cont. c. 8.

3. They have no wine.] Our Lady many vways understood that now the time approched of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereto, and that his mothers intercellion is more then vulgarly effectual, and that he denieth her nothing.

4. What is to me and thee?] Because this speach is subiect to divers sentences, we kepe the wor- des of our text, left by turning it into any English phraze, we might straiten the holy Ghofts intention to some certaine sentence either not intended, or not onely intended, and so take away the choie and indifferentence from the reader, vvhich (in holy Scripture specially) al Translatours muft beare. Christ then may meane here, What is that, woman, to me & thee being but strangers, that they want wine? as some interpret it. or (which is the more proper vie of that kind of speach in holy write) what have I to doe with thee? that is, why shoulde I have respect to thy defire in this cafe? in matters touching my charge & the commision of my father for preaching, working miracles, and other graces, I must not be tied to fleath and bloud, which was not a reprobach of our Lady, or significacion that he would not heare her in this or other things pertaining to Gods glory or the good of men, for the event shewveth the contrary. but it was a lesson to the companie that heard it, and namely to his Disciples, that respect of kinde I should not davv them to doe any thing against reason, or be the principal motion why they doe their duties, but Gods glory.

5. Whomsoever he shall lay.] By this you see, our Lady by her divine prudence and entiere familiarietie and acquaintaunce with all his manner of speaches, knew it was no chere to her, but a doctrine to others: and that she had no repulse, though he seemed to lay his time was not yet come to Christ with his presence honoured and approoue Mariage.

Our Ladies intercellion.

Translatours of holy Scriptures.

Our Lady doubtefully nor but Christ vvil grant her petition.
to work miracles: not doubting but he would begin a little before his ordinary time for her sake, as S. Cyril thinketh he did, and therefore she admonisheth the waiters to mark well, & to execute li. 2 in le. whatsoever Christ should bid them do.

15. CaH them out.) By this chastening corporally the defiers and abusers of the Temple, he doth not only throw his power, that being but one poor man, he could by force execute his pleasure upon many sturdy fellows: but also his fourerae authority over all offenders, and that not upon their foules only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual justice, upon their bodies and goods also. That the Spiritual may have, how far in what cases, for lust zeal of Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of God's Church, according to the Apostles alluation 1 Cor. 3. If any defile the Temple of God, him will God destroy.

16. jesus committed not him self.) S. Augustine applieth this their first faith and belief in Christ, solely raised upon the admiration of his wonders, but yet not fully formed or established in them, unto the faith of Noisics or Catechumens in the Church and Christ not committing his Person to them as yet, to the Churches like Warren, and Wifedom, in not opening nor giving to them our Lord in the B. Sacramet, because all were not to be trusted with that high point without full trial of their faith.

ND there was a man of the Pharisees, named Nicodemus, a prince of the Levites. This man came to Jesus by night, and said to him, Rabbi, we know that thou art come from God a master, for no man can doe these signes which thou doest: vndes God be with him. Jesus answered, and said to him, Amen, Amen I say to thee, Vndes a man be borne againe, he can not see the kingdom of God. 

Nicodemus said to him, How can a man be born, when he is old? can he enter into his mothers wombe againe and be borne? Jesus answered, Amen, Amen I say to thee, Vndes a man be born againe of vvere and the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit, is spirit.

Marueil not, that I said to thee, You must be born againe.

The Spirit breatheth where he will: and thou hearest his voice, but thou knowest not whence he commeth and whither he goeth: so is every one that is borne of the Spirit. Nicodemus answered, and said to him, How can these things be done? Jesus answered, and said to him, Thou art a maister.
ACCORDING TO S. JOHN.

11 Amen, Amen I say to thee, that whatsoever I have spoken to you earthly things, and you believe not: how if I shall speak to you heaenely things, will you believe? 

12 I said therefore, I am sent of heauen, but the Sonne of heauen, the Sonne of man which is in heauen. 

13 For God sent not his Sonne into the world, to judge the world, but that the world may be saved by him. 

14 He that believeth in him is not judged, but he that doeth not believe, is already judged: because he hath not believed in the Sonne of God. 

15 And this is the judgment: because the light is come into the world, and men have loved the darknesse rather then the light; for their workes were evil. 

16 For every one that doeth evil hateth the light, and commeth not to the light, that his workes may not be made manifest, because they were done in God. 

17 After these things Jesus came and his Disciples into the country of Iemus: and there he abode with them, and baptized. 

18 And Iohn also was baptizing in Aenon beside Salim: because there was much water there, and they came, 

19 and were baptized. 

20 For Iohn was not yet cast into prison. 

21 And there rose a question of Iohns disciples vwith the Ieum concerning purification. 

22 And they came to Iohn, and said to him, Rabbi, he that vvas with thee beyond Jordan, vwho vthou didst giue testimonie, behold he baptizeth, and all come to him. 

23 Iohn ansvered and said, A man can not receive any thing, unlesse it be given him from heauen. 

24 Your selues doe beare me vvitnesse, that I said, 

25 I am not Christ, but that I am sent before him. 

26 He that hath the bride, is the bridegrome: but the friende of the bridegrome that standeth and heareth him, reioyconeth with ioy for the voice of the bridegrome. This my ioy therfore is filled
led. † He must increase, and I diminish he. † He that cometh from above, is above all. He that is of the earth, of the earth 31 he is, and of the earth he speaketh. He that cometh from heaven, is above all. † And what he hath seen and heard, 32 that he testifieth: and his testimony no man receieth. † He that hath received his testimony, hath signed that God is true. † For he whom God hath sent, speaketh the words of God. for God doth not give the spirit by measure. † The Father loueth the Sonne: & he hath given al things in his hand. † He that believeth in the Sonne, hath life everlasting: but he 36 that is incredulous to the Sonne, shall not see life, but the wrath of God remaineth upon him.

ANNOTATIONS

CHAP. III.

Baptism in water necessarie to salvation.

1. Born again of water.] As no man can enter into this world not have his life, and being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace, which is in Christ, or attain to life everlasting, unless he be born and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal virtue of the Holy Spirit: Wherein it executeth John's Baptism, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the Pelagians, and Calvinists be condemned, that promise life everlasting to young children that die without Baptism, and all other that think only faith to secure, or the external element of water superfluous, or not necessarie: our Saviours words being plain and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are Martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediable necessitie could not obtaine it. Lastly, it is proud that this Sacrament giveth grace ex opere operato, that is, of the workes itself (which all Protestants deny) because it doth breedeth our spiritual life in God, as our carnal birth giveth the life of the world.

2. Is justified already.] He that believeth in Christ with faith which worketh by charity (as the Apostle speaketh) shall not be condemned at the latter day nor at the house of his death, but the Infidel, he being a Jew, Papian, or Hereticke, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shall not come to judgement either particular or general, to be discussed according to his workes of meree done or omitted. In which sense S. Paul saith that the obstinate Hereticke is condemned by his owne judgement, presuming in him self, of his owne free will, the sentence both of Christ and of the Church.

3. He that commeth from above.] As though he should say, No marvel that men resort to Christ so fast and make lese account of me. For, his baptism and his preaching and his person are all from heaven immediately. He bringeth all from the very bottom, mouth, and substance of God his Father. Whatsoever is in me, is but a little drop of his grace. His spirit and graces are above all measures or mens gifts; even according to his Manhood: and al power temporal and spiritual, the kingdom and the Priesthood, and all souerainitie in heaven and earth are bestowed upon him as he is man also.

CHAP.
Leaving Nazareth because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will give vwater of everlasting life, 16 showing him self to knowe men's heartes, 17 preferring the lewes religion before the Samaritans, but ours (the Christian Catholike religion) before them both, 18 and uttering unto her that he is Christ. 19 Which by her testimonie and his preaching very many Samaritane do believe him in the mean time for telling his Disciples, of the barren he will send them in. 20 The Galileans also receive him, where againe he worketh his second miracle.

HEN Iesus therefore understood that the Pharisees heard that Iesus maketh his Disciples not baptize, and baptizeth, the Iohn, (howbeit Iesus did not baptize, but his Disciples) he left Levrie, and went againe into Galilee. 21 And he had need of necessitie to pass through Samaria. 22 He commeth therefore into a citie of Samaria which is called Sichar: * beside the manner that Iacob gave to Joseph his sonne. 23 And there was there the fountaine of Iacob. Iesus therefore vvaried of his journey, & came vpon the fountaine. It was about the sixt hour.

† There commeth a woman of Samaria to drawe vwater, Iesus faith to her, Give me to drinke. 25 For his Disciples were gone into the citie, to bere meates. 26 Therefore that Samaritane woman faith to him, Howe dost thou being a Levie, &ke of me to drinke, which am a Samaritane woman? For the Levies do not communicake with the Samaritanes. 27 Iesus answered, and said to her, If thou didst knowe the gift of God, and who he is that faith vnto thee, Give me to drinke: thou &ke perhaps wouldest haue asked of him, & he woulde haue giuen thee c liuing vwater. 28 The woman faith to him, Sir, neither haue I vwho is there in dravy, and the vveel is deeper: vwhence hast thou the liuing vwater? art thou greater then our father Iacob, vwho gaued vs the vveel, and him selfe dranke of it, and his children, and his cattell? 29 Iesus answered, and said to her, Every one that drinth of this vwater, shal thirst againe: but he that shal drinke of the vwater that I will giue him, shal not thirst for euere, 30 but the vwater that I will giue him, shal become in him a fountaine of vwater springing vp vnto life everlastinge. 31 The woman faith to him, Lord giue me this vwater, that I may not thirst, nor com hither to dravy.

† Iesus faith to her, Go, call thy husband, and come hither. 33 The woman answered and said, I haue no huf-

† He did not baptize ordinarily, yet that he baptized his Apostiles, S. Aug. &ke in Ioan.

† There were many other causes why the faithful Iewes could not abide the Samaritans, but their prece abstinence from their companie & compagnion, was their Schihamatical Temple and service in mount Garizim.

c He speaketh of his baptizing in the Holy Ghost. See Io. c. 7, 39.
band. Iesus faith to her, Thou haft said vvel, that I have no husband. † For thou haft had five husbands: and he 18 whom thou now hast, is not thy husband, this thou haft said truly.

† The woman faith to him, Lord, I perceiue that thou art a Prophet. † "Our fathers adored in this mountaine, and you say, that at Hierufalem is the place vwhere men must adore. † Iesus' faith to her, Woman beleeue me, that the houre shall come, when you shall neither in this mountaine, nor in Hierufalem adore the Father. † * You adore that you know not: we adore that we know, for salvation is of the leavves. † But the houre commeth, and now it is, when the true adorers shall adore the Father in spirit and veritie, for the Father also seeketh such, to adore him. † God is a spirit, and they that adore him, must adore in spirit and veritie. † The woman faith to him, I know that Messias commeth, (vvhich is called Christ): therefore when he commeth, he will shew vs all things. † Iesus faith to her, I am he, that 26 speake vwith thee.

† And incontinent his Disciples came: and they maruied 27 that he talked vwith a woman. No man for al that said, What sekeest thou, or vwhy talkest thou vwith her?

† The woman therefore left her water-pot, and she vvent 28 into the citie, and faith to those men, † Come, and see a man had told me all things vwhatsoever I haue done. Is not he Christ? † They vwent forth therefor out of the citie, 30 and came to him.

† In the meantime the Disciples desired him, saying, 31 Rabbi eate. † But he said to them, I haue meate to eate 32 which you know not. † The Disciples therefore said one to 33 an other, Hath any man brought him for to eate? † Iesus faith to them, My meate is to doe the vvil of him that sent me, to perfet his worke. † Doest not thou say that yet there are foure moneths, and haruest commeth? Behold I say to you, lift vp your eies, and see the counties, that they are white already to haruest. † And he that reapeith, receueth hire, and gathereth fruite vnto life euerlafting: that both he that soweoth, and he that reapeith, may reioyce together. † For in this is the saying true: that it is one man that soweoth, and it is another that reapeith. † I haue sent you to reape that which you laboured not: others haue laboured, and you have
haue entred into their labours.

† And of that cite many beleueed in him of the Samaritans, for the vvord of the woman giuing testimonie, that he told me al things vvhatsoeuer I haue done. † Therefore vvhen the Samaritans were come to him, they desired him that he vvould tarie there. And he taried there vvvo daies.

† And many more beleueed for his ovvn vvord. † And they said to the woman, That novv not for thy saying doee beleuue: for our selues haue heard, and doe knovv that this is the Sauior of the vvorld in deed. †

† And after the vvvo daies he departed thence: and vvent into Galilee. † For Iesus his self gaue testimonie that a Prophet hath not honour in his ovvn countrie. † Therefore vvhen he vwas come into Galilee, the Galilæans received him, vwheras they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

† He came againe thersore into Cana of Galilee, * Vwhere he made vvater vvine. And there vwas a certaine lord whose sonne vwas sick at Capharnæum. † He hauing heard that Iesus came from Ievvrie into Galilee, vvent to him, and desired him that he vwould come dovvne & heale his sonne.

† for he began to die. † Iesus therefor said to him, Vnlesse you see signes and vvonders, you beleuue not. † The lord faith to him, Lord, com come dovvne before that my sonne die. † Iesus faith to him, Goesthy sonne liueth. The man beleuued the vvord; that Iesus said to him, and vvent. † And as he vwas novv going dovvne, his seruants mette him: and they brought vvord, saying, That his sonne liueth. † He asked thersore of them the houre, vwheren he vwas amended. And they said to him, That yesterday at the seuenth houre the feuer left him. † The father thersore knovv that it vwas in the same houre vwheren Iesus said to him, Thy sonne liueth, and him selve beleuued and his vvhole house: †† This againe the

* second signe did Iesus, vvhen he vwas come from Ievvrie into Galilee.

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ANNOTATIONS

CHA. III.


Io. 2, 11. The Schismatical temple conten ten th against the true Temple.
The true Temple is proved by continual succession.

Christian adoration in both the Temples should shortly be, and even then was begone to be fulfilled in Christ and his Body, whereof Christ is the Head and the Church his Body, and so is adorated in both the Temples.

II. In Spirit and verity. Our Saviour foretelleth her that the end & sealing of their sacrifice & adoration in both the Temples should shortly be, and even then was begone to be fulfilled in Christ and his Body, whereof Christ is the Head and the Church his Body, and so is adorated in both the Temples.

Curing a bedted man at the pond of miracle, because he doth it on the Sabbath, the blind leves do perfecte him. 7 and againe because he saith that God is his natural father. 15 He therefore continueth saying, the Fathers operation and his to be in every thing alone, and that he shal do greater things than those miraculous cures, to wit, 21 quicken the dead in soule by soume, as being appointed judge of al, 23 yea and quicken the dead in bodies also, insomuch judging at vighte, 31 And that these are not brages of his owne, but his workes, for that would take away al sacrifice, Sacraments, prayers, Churches, and society of men in his Service.
After these things there was a sabbath day of the Levites, and Jesus went up to Jerusalem.

And it happened on the sabbath day, that he entered the temple and taught.

And there was a man there that had been sick for eighteen years, and was bound with a bond of infirmity, and could not lift up his own body, or go to the temple.

And when Jesus saw him, he said to him, ‘Thou dost not yet believe, dost thou?’

And Jesus said to him, ‘Rise, take up thy bed, and walk.’ Immediately the man was cured, and took up his bed and walked.

And when the Jews saw it, they said to him, ‘Who made thee to be whole?’ He answered and said to them, ‘I have no man known to me, when the kindly water was put into the pond, but I only entered into the pond a certain time, and found there a certain man sick; and I lifted up my eyes, and seeing thee, I said to myself, ‘I will enter into the pond.’ And thou didst answer me, ‘Rise, take up thy bed, and walk.’’

And immediately the man was cured, and took up his bed, and walked.

And when they saw these things, they were astonished, and glorified God, saying, ‘We have never seen anything like this!’

For the sabbath day was not yet come; and the place where he was laying, was the pool of Bethesda, which is spoken of by the Jews in the manner of saying, ‘A pool, made by the angel of the Lord, in which is the firstborn into the world.’

For the whole number of sick people that went into the pool for the purpose of healing was five thousand; and he said to him, ‘Thou wast healed, salvation is given to thee.’

And he immediately went and brought glory to God, and said, ‘I am a sinner.’

And when they saw that he was healed, they brought him to the publicans, and asked him, ‘Whose is this good work?’

And they said, ‘Jesus of Nazareth, who is a prophet.’

And they brought him to the scribes and Pharisees, and said, ‘What is to be done to the man who entered the pool on the sabbath day?’

And they answered and said, ‘He sinned, and he died.’

And Jesus said to them, ‘Is it lawful to heal on the sabbath day?’

And they answered and said, ‘It is lawful to do good on the sabbath day.’

And he said to them, ‘A certain man was sick, and he was bound with a bond of infirmity, and was unable to lift up his own body, or go to the temple.

But when Jesus knew of the sabbath day, he said to him, ‘Rise, take up your bed, and walk.’ And immediately he was cured, and took up his bed and walked.

And when the Jews saw it, they were astonished, and said, ‘How has he received authority to heal on the sabbath day?’

And they answered and said, ‘No one knows to whom this is spoken.’

And Jesus went up to the temple on the sabbath day, and taught, and the scribes and Pharisees saw it, and they said to themselves, ‘This man is a sinner.’

And they asked him, ‘Who is able to forgive sins? Is it the man, or is it God?’

And Jesus answered and said, ‘Whoever is able to forgive sins on earth, he shall be able to forgive sins in heaven.’

And they answered and said, ‘This is a sinner.’

And Jesus answered and said, ‘It is not my place to forgive sins, but to preach the Gospel of the kingdom of God.’

For he taught many things, and they were astonished, and said, ‘Is this the man who is able to forgive sins?’

And they asked him, ‘What shall we do to receive the kingdom of God?’

And Jesus answered and said, ‘Whosoever believeth in me, and is baptized, shall receive the kingdom of God.’

And they said to him, ‘What shall we do, if we desire to believe?’

And Jesus answered and said, ‘Whoever believeth in me, and is baptized, shall receive the kingdom of God.’

And they said to him, ‘What shall we do to receive the kingdom of God?’

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And Jesus answered and said, ‘Whosoever believeth in me, and is baptized, shall receive the kingdom of God.’
For what things soever he doeth, these the Sonne also doeth in like maner. † For the Father loueth the Sonne, and he yv-eth him all things that him selfe doeth, and greater vworkes then these yvil he yhev him, that you may marueil † For as 21 the Father doth raife the dead and quickeneth: so the Sonne also quickeneth vwhom he yvil. † For neither doth the 22 Father judge any man: but al judgement he hath giuen to the Sonne. † that al may honour the Sonne, as they doe 23 honour the Father. He that honoureth not the Sonne, doth not honour the Father, vwho sent him. † Amen, amen I say 24 to you, that he vwhich heareth my vword, and beleueth him that sent me, hath life euerlaisting, and he commeth not into judgement, but 'shal passe from death into life. † Amen, amen I say to you, that the houre commeth, and 25 novv it is, vwhen the dead shall heare the voice of the Sonne of God, and they that haue heard, shall liue. † For as the Fa- 26 ther hath life in him self: so he hath giuen to the Sonne alfo to haue life in him self: † and he hath giue him power to doe 27 judgement alfo, because he is the Sonne of man. † Marueil 28 not at this, because the houre commeth vwherein al that are in the graues, shall heare his voice, † and they that haue 29 done good things, shall come forth into the resurrection of life: but they that haue done euil, into the resurrection of judgement. † † I can not of my selfe doe any thing. As I hea- 30 re, so I judge; and my judgement is iust, because I seek not my yvil, but the yvil of him that sent me. † If I giue testimonie- 31 nie of my selfe, my testimonie is not true. † There is an other 32 that giueth testimonie of me: and I knowv that the testimo- 33 nie is true vwhich he giueth of me.

† † You sent to Iohn; and he gaue testimonie to the truth. 33 † But "I receiue not testimonie of man: but I say these things that you may be saued. † He vwas the lampe burning and 35 shining. And you vvould for a time reioyce in his light. 35 † But I have a greater testimonie then Iohn. For the vvoikes 36 vwhich the Father hath giuen me to perfite them: the very vworkes them selues vwhich I doe, giuete testimonie of me, that the Father hath sent me. † And the Father that sent me, him 37 self hath giuen testimonie of me, neither haue you heard his voice at any time, nor seen his shape, † and his vword you haue not remaining in you: because vwhom he hath sent, him you beleuie not. † "Search the vscriptures, for you 39 thinke
ACCORDING TO S. JOHN.

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ANNOTATIONS

CHAP. V.

1. Virtue of miracles gien to creatures.
2. The same giue specially to sanctified creatures.
3. Miracles done at on time more the at another, specially greater solemnities.
4. Angels and saints patrones & Workers in places of miracles.
5. Miracles in certain places, & wrought vp then that corporally visite the same. See S. Augustine ep. 137.
6. Angels in all their extraordinary operations in his owne wil and commandment, without all rules of these matters our reasons and queting thereon, none could be healed but that person who first could get must yeld to into the pond after the Angel came and thrille the same. Seventhly, that these graces of corporeal cures given to this water, * prefighre the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seke the correspondence thereof to the figure in every point.

Laftly, Christ by his power of excellency and pregracione could and did heal this poore man that

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* He meaneth specially Anti-christ. How the can the Pope be, being the fowes receive him not?

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[Hieron. de loco Hebr. p. 29 med. Lucifer, c. 10.2.]

[Hieron. de loco Hebr. p. 29 med. Lucifer, c. 10.2.]
8 Christ extraordinary healed and faught with the病人 of earth and without creatures. But remaineth. for believing and that many often attribute their sickness to other natural effects, and seek for remedies of the world in vain, when the means for which it was sent, remaineth, or is not repeated oft and therefore that in all infirmities men should first turn to God and goe to their Ghostly father, and then call for the worldly Physicions afterward.

Neither Ievves nor Heretikes finde the truth, because they searche not the Scriptures deeply, but read superficially, that could get no body to help him into the water, because he earnestly and long desired the reme by God appointed, but was excluded by necessity: as our Lord saith all such as die without Baptisme, if they In their owne persons earnestly intended, desired, and fought for the same.

12. Sinne more. We may gather hereby that this mans long insinmiation was for punishment of his infirmes, and that men often attribute their sickness to other natural effects, and seek for remedies of the world in vain, when the means for which it was sent, remaineth, or is not repeated oft and therefore that in all infirmities men should first turn to God and goe to their Ghostly father, and then call for the worldly Physicions afterward.

13. I receive not. Our Master meaneth that mans testimonie is not necessarie to him, nor the truth of his Divinitie dependeth on worldly wittneses or mens commendations: though to vs such testimonies be agreeable and necessarie, and so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moses and the Prophets: and departing out of this world, to send forth his Apostles, and in them all Bishops and Lawfull Pastors, to be his wittneses from Hierusalem to the ends of the world.

Neither Ievves nor Heretikes finde the truth, because they searche not the Scriptures deeply, but read superficially, that could get no body to help him into the water, because he earnestly and long desired the reme by God appointed, but was excluded by necessity: as our Lord saith all such as die without Baptisme, if they In their owne persons earnestly intended, desired, and fought for the same.
ACCORDING TO S. JOHN.

9 to him, * There is a boy here that hath five barley loaves, &
10 two fishes: but what are these among so many? * Iesus therefor faith, Make the men to sit downe. And there was much grass in the place. The men therefore sat downe, in number about five thousand. * Iesus therefore tooke the loaves: and when he had given thankes, he distributed to them that sat. in like manner also of the fishes as much as they
12 would. * And after they were filled, he said to his Disciples, Gather the fragments that are remaining, left they be lost. * They gathered therefore, and filled five score baskets with fragments of the five barley loaves, which remained to them that had eaten. * Those men therefore when they had seen what a signe Iesus had done, said, That this is the Prophet in deedethat is to come into the world. * Iesus therefor when he knewv that they would come to take him, and make him king, * he fled againe into the mountaine him self alone. -

Mt. 14, 23. Mr. 6, 46.

16 * And when even was come, his Disciples went downe to the sea. * And when they were gone vp into the shippe, they came beyond the sea into Capharnam, and now it was darke, and Iesus was not come vnto them. * And the sea arose, by reason of a great winde that blew. * When they had rowed therefore about five and twentieth, or thirtie furlonges, they see Iesus vvvalking upon the sea, and to draw vpp nigh to the shippe, and they feared. * But he faith to them, It is I, feare not. * They would therefore have taken him into the shippe: and forthwith the shippe vvas at the land to which they went.

17 * The next day, the multitude that stood beyond the sea, saw there that there was no other boate there but one, and that Iesus had not entred into the boate vpp with his Disciples, but that his Disciples only were departed: * but other boats came from Tiberias beside the place where they had eaten the bread, our Lord * giuing thankes. * When therefore the multitude saw that Iesus was not there, nor his Disciples, they went vp into the boates, & came to Capharnaum seeking Iesus. * And when they had found him beyond the sea, they

18 * said to him, Rabbi, whence camest thou hither? Iesus answered them, and said, Amen, amen I say to you, you seeke me not because you haue seene signes, but because you did eate of the loaves, and were filled. * "Vvorke not the meate that
perisheth, but that endureth unto life everlasting, which the Sonne of man shall give you. For him the Father, God, hath signified. † They said therefore unto him, What shall we do that we may work the works of God? † IEsVs 29 answered, and said to them, This is the work of God, that ye believe in him whom he hath sent. † They said therefore unto him, What signe therefore doest thou, that we may see, and may believe thee? What workest thou? † Our fathers did eate Manna in the desert, as it is writ-31

ten. Bread from heaven he gave them to eate. † IEsVs 32 therefore said to them, Amen, amen I say to you, Moyses gave you not the bread from heaven, but my Father giueth you, "the true bread from heaven." † For the bread of God it is that descendeth 33 from heaven, and giveth life to the world. † They said therefore unto him, Lord, giue us always this bread. † And 35 IEsVs said to them, I am the bread of life, he that commeth to me, shall not hunger: and he that belogeth in me, shall never thirst. † But I said to you that both you have seen me 36 and you believe not. † Al that the Father giueth me, shall 37 come to me: and him that commeth to me I shall not cast forth. † Because I descended from heaven, not to doe mine 38 own will, but the will of him that sent me. † For this is the 39 will of him that sent me, the Father: that all that he hath giueth me I leese not thereof, but raise it in the last day. † And this is the will of my Father that sent me: that every one that seeth the Sonne, and belogeth in him, haue life everlasting, and I shall raise him in the last day. †

† The Levites therefore murmured at him, because he had 41 said, I am the bread which descended from heaven: † and 42 they said, Is not this IEsVs the Sonne of Joseph, whose father and mother we know not? How then saith he, That I descended from heaven? † IEsVs therefore answered and 43 said to them, Murmure not one to another: † no man can 44 come to me, vnles the Father that sent me, draweth me: and I shall raise him vp in the last day. † It is written in the Pro- 45 phets, And I shall be docile 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 which is of God: this hath seen the Father. † Amen, amen I say to you, he that believeth in me, hath life everlasting. † I am the bread of life. 48 † Your fathers did eate Manna in the desert: and they died. 49

† This
VI. 

This is the bread that descendeth from heaven: that if any man eat of it, he die not. 

1. I am the living bread, that came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world. 

2. The leaves therefore strive among themselves, saying, 

"How can this man give vs his flesh to eate? 

For I es vs therefore said to them, Amen, amen I say to you, "Vnles you eate the flesh of the Sonne of man, "and drink his bloud, you shall not have life in you. 

3. He that eateth my flesh, and drinketh my bloud, hath life everlasting: and I will raise him vp in the last day. 

4. For my flesh, is "meate in deed: and my bloud is drinke in deed. 

5. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. 

6. As the liuing father hath sent me, and I liue by the father: and he that eateth me, the same also shall liue by me. 

7. This is the bread that came down from heaven. Not as your fathers did eate Manna, and died." He that eateth this bread, shall liue for ever. 

8. These things he said teaching in the Synagogue, in Capharnaum. 

9. Many therefore of his Disciples hearing it, said, This saying is hard, and vwho can heare it? 

10. But I es vs knovving with him self that his Disciples murmured at this, he said to them, Doth this scandalize you? 

11. "If then you shal see the Sonne of man ascend vwhere he was before? 

12. It is the spirit that quickeneth," the flesh profiteth nothing. The vnscorched that I have spokyn to you, be spirit and liue. 

13. But there be certaine of you" that beleeue not. For I es vs knov only from the beginning vwho they were that did not beleeue, and vwho he was that would betray him. 

14. And he said, Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 

15. After this many of his Disciples went backe: and nov they vwalked not with him. 

16. I es vs therefore said to the Tvvelue, Vwhat, vvil you also depart? 

17. Simon Peter therefore answered him, Lord, to vwhom shal vve go? thou haft the vwords of eternal liue. 

18. And vve beleeue and haue knovven that thou art Christ the sonne of God. 

19. I es vs answered them, Haue not I chosen you the Tvvelue: & of you one is a deuily? 

20. And he meant Judas Iscariot, Simon's sonne: for this same vvas to betray him, where as he vvas one of the Tvvelue. 

Gg 41 ANNOT.
37. Workes not the meate.] By their greedy seeking after him for meate of the body, he taketh occasion to draw upon the desire of a more excellent food, which he had to give them, and so by little to open them to the great meate and mysterie of the B. Sacrament: which (as he pro-
theth) doth not only far passe their ordinary bread or his marvulous multiplied loaves, but Manna it self, which they thought came from heaven, and so much wondered at it.

33. The true bread.] Though the person of Christ incarnate, even out of the Sacrament also, be, and meant under the Metaphores of bread and drinke from heaven; and our beleefe in him, be signifieed by eating and feeding; yet the cause why they should be recommended unto vs in such terms, was, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the crosse is called his bread; and his blood shed on the crosse, the blood of the grape: no doubt because the same body and bloud were in Holy Sacrament to be eaten and drunken. In which speach, either of Christes persons generally, or peculiarly of the same in the B. Sacrament, the true bread is not taken properly and specially for that substance which is of corn, and called vs with bread: but generally for food or meate, and therefore hath joyned with it lightly a terme signifying a more excellent sort of sustennance, the true bread, the bread of heaven, the bread of life, Superistentiall bread, in which, for the holy Sacrament which is Christes body, is both here, and in S. Luke and S. Paul also, often called bread, even after confection: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

40. Draw not him.] The Father draweth vs and teacheth vs to come to his Sonne, and to beleue in these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament not Coppeing or violently forcing any against their will or without any respect of their consent, as Heretikes pretend: but by the infinite internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne will and liking to consent to the same.

49. Manna, and died.] The Heretikes holding the fathers of the old Testament to have eaten of the same meate, and to have had as good Sacramentals as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heaven, our Sacrament more. It was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof suftained and nutured as well as much, our Sacrament more: it was referued for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontemted and incredulous murmured and gainst it, at our Sacrament much more: it suftained their bodies in the desert, our Sacrament both body and soule much more.

43. How can this man? ] It came not to their minde that nothing was impossible to God, that wisely said, How can this man give us his flesh? but true may make great profits of their frame, believeng the Mysteries, and taking a lesson, never to say or once thinke, How? for it is a lewishes word, and worthy of punishment, so faith S. Cyril. li. 4. e. 13 in 10. Neuertheles if one asked onely for desire to learne in humility, as our Lady did touching her having a childle in her virginitie, then he must take the Angels answere to her, that It is of the Holy Ghost, so faith S. Damascan. li. 4. &c.

44. Until you eat.] Christ committing the Sacrament of the faithfull unto us, said, Except you eat and drink, you shall have no life in you. So the life faith of life, and to him that thinketh the life to be a lie, this meate hath be death, and not life to him, August. Ser. 2. de verb. Apo. 1. And S. Leo thus, Because our Lord faith except you eat and drink, let us so communicate that we have nothing doubt of the truth of Christes body and bloud: for that we received with our mouth, which is beleueth in his ears, and they answer Amen in voide, that dispute against that which they receive.

45. And drinketh.] This the Protestants alleage for the necessitie of receiving in both kindes: but in respect of them felues (who lightly hold at this chapter to pertaine nothing to the Sacramental receiving, but to spiritoal feeding on Christ by faith only,) it can make nothing for one kind of or other. And in respect of vs Catholikes, who beleue Christes whole person both humanitie and divinitie, both flesh and bloud, to be in euere forme, and to be not rarely receivd no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

49. You had not bene.] Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they mean not (no more then our Sauiour here doth) to exclude all from saluation, that receive not actually and Sacramentally under one or both kindes. For the children that die after they be baptized and never receivd Sacramentally, should persiue: which to hold, were heretical. Neither did S. Augustin seeme, applying these wordes to infants also, that they could not be saued without receivng Sacramentally, as not only the Heretikes, but Erasmus did vnde
ACCORDING TO S. IOHN.

nedly mistake him: but his sense is that they were by the right of their Baptism ioned to Christ. The true body mystical, and thereby spiritually partakers of the other Sacrament also of Christ's body and blood of S. Aug. bloud. As all Catholick men that be in prison, ioning with the Church of God in baptism and diet, submit to receive and be partakers with the Church of this Sacrament, and those specially that devoutly touching inwardly make ador in presence the body and bloud of Christ, ioning in heart with the Priest, all faints recoiving these life and fruits of the Sacrament, though at every time they receive not sacramentally of the B. Sacrament in one or both kinds. And although in the Primitiv Church the holy Sacrament in the second ment.

kind were often given even to infants to sanctifie them, yet (as the holy Council hath declared) it was never ministred vnto them, that they could not be issued without it, and therefore the Heretikes do vnituely charge the Church and the Fathers with that error.

The effects of the B. Sacramente both in our body and soule.

Cec. Trid. Sec. vi. 6.6.

Cyril. li. c. 14. 15.

Hilarie. G. 8. de Trin. And S. Cyril againe thus, though by nature of our flesh to bee corruptible, yet by participation of life we are returned to the property of life. For not only our bodies were to be lifted up by the holy Ghost to life everlasting, but this rude grotesse terrestrial body of ours is to be reduced to immortality, by touching, saffing, and eating this agreeable food of Christ's body, and when Christ faith, I will raise him up, he meaneth that this body which he eateth, is raised by his flesh (faith Tertullian) eateth the body and blood of Christ, that the soule may also be raised. therefore they had both these reward of the Resurrection, and S. Irenæus, How do they affirm, that our bodies are not capable of life everlasting, which is nourished by the body and blood of our Lord? Either let them change their opinion, or else cease to offer the Mystica.

Ep. 111. vi. 8. (That eateh this bread.) By this place the holy Council proueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receive grace and effect both kinds or one, because our Saviour who before attributed life to the eating and drinking of his body and bloud doth here also affirm the same effect, which is life everlasting, to come of eating only under one forme. Therefore the Hereetikes be seditious calumniators that would make the people beleue, the Catholike Church and Priests to haue defrauded them of the grace and benefit of one of the kindes. The Church, Nay, it is they that have defrauded the world, by taking away both the real luftimance of Christ, and the grace from one kind and both kindes, and from all other Sacramentes. These Churches do then (by the wisedom of Gods Spirit and by influence of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence of the holy Churches appointed, and the peoples most profite thereby, dispose of the manner and order, how the Priest, how the people shall receive, and all other particular points, Which him self (faith S. Augustine) did not take order for, that he might omit that to the Apostles, by whom he vns to dispose his Churches affaires, though both he and the Apostles and the Fathers of the primitiv Church left us example of receiving under one kind. Christ at Emmaus, The Apostles Acts 10. 42. The primitiv Church in giving the bloud only to children, Cypr. l. de laetiti, nu. 10. in receving most commonly the body only; Tertul. li. 2 ad vav. nu. 5. Cypr. li. de laetiti, nu. 10. in houling the sicke therewith. Exh. Ex. hisp. li. c. 16. in the holy Eremites also that received and receiued it commonly not the bloud, but in the wildernesse. Basil. ep. ad Carisiam Patriar. in duus other cases which were to long to rehearse.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods Spirit, as well for the reposing of certaine heresies, that Christ God and man was not whole and in every part of the Sacrament, as specially for that the Christian people being now enlarged, and the communions often so many at once, that neither so much vaine could be conveniently confrated, nor without manifold accidents of shedding or abutting be receiued (whereof the Protetists haue no regard, because it is but common vaine which they occupye, but the Church knowinge it to be Christ's owne bloud, must haue all dreadful regard) therefore I lay the hath decreed and for some hundred yeres put in vfe, that the Priest laying Malle, should alwayes both consecrate and also receive both kindes, because he mueth express lucely the Passion of Christ, and the feigning Malle, must parted of his bloud from his body in the fame, and for to imitate the vnholy action and institute the two seaction as vwel in sacrificinge as receiuing, as to whom properly it was said, Do thus, for that was spaken only to such as haue power thereby to offer and consecrate. But the Lay men, and the Clergie also when they do not execute of (say Malle) them selves, shuld receive in one kinde, being there by no lesec partakers of Christs whole person and grace, then if they received both. For (as S. Paul faith) He that eateth the hostes, eateth the altar. He that eateth, faith he: for though there were drink-offerings or libations ioned lightly to every sacrifice, yet it was shuon enough to eate only of one kinde, or to be partaker of the vnhole.

Gg. ii. 52. 1s.
6. To them that believeth not, the words touching the holy Sacrament, and think, it is 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 Capellanaries of this time, whose principal reason against Christ's presence in the Sacrament, is, that he is ascended into heaven, yea, who are so bold as to expound this same sentence for them false; thus, it is not this body of flesh, which I will you, for that I will come with me to heaven. Whereby, if they meant only that the condition and qualities of his body in heaven should be other than in the Sacrament, it were tolerable: for St. Augustine speaketh sometime in that sense, but to deny the substance of the body to be the same, that is wicked.

61. The flesh profeth nothing.) If this speech were spoken in the sense of the Sacramentaries, it would take away Christ's Incarnation, manhood, and death, no lefs than 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 profitable, but that their flesh and carnal conceiving of his words, of his flesh, and of the maner of eating the same, was unprofitable. Which is plain by the sentence following, where he warneth them, that his words be spirit and life, of holy Scripture made, and not vulgarly and grossly to be taken. And they it is the vfe of the Scripture to call mans natural sense, reason, and carnal resifling or not reaching supernatural truths, flesh or blood. As flesh and blood were not to thee &c. Matt. 16.

This carnalitie then of theirs, stood in two points specially: 1st, that imagined that he would kill himself, and cut & male his fleshe into pieces, & fo gue it them raw or rot, to be eaten among them, which could not be meant, faith S. Augustine: For that had contained an heinous and barbarous fact, and therefore they might and should have been afforded, that he would command no such thing; but some other fweete fente to be of his hard, m, fcial, or figurative words, and to be fulfilled in a Sacrament, matter, &c. and a maruelous divine fort, otherwise then they could comprehend. Secondly, they did err in touching his flesh, in that they took it to be the flesh of a new man, and of a dead man also, When it should come to be eaten, of which kind of flesh Christ here pronouceth, that it is profiting nothing. Whereupon S. Cyril saith, This body is not of Peter or Paul or any other body, but of Christ. I say, &c. Who is the life felf: and therefore this Body giveth life, the very fulnes of the Divinity dwelling in it. And the holy Counsel of Ephesius in the 1. Anathematize expounded also by the said S. Cyril: The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the Vulc the S. Cyril hath the virtue of the Mysterie, holding many flesh, only to be in the Eucharist. Thus there. And S. Ignatius, apud Theodor. his Father, and many other Fathers have the like, Whereby we may see that it commeth of the Divinity and Spirit (Without which Chrifts flesh can not be) that this Sacrament giveth life.

August. de Deit. Chr. """

II. Ch. 11.

62. That which is belied not.) It is lacke of faith, you see here, that causeth men to spurne against this high truth of the Sacrament: as also it may be learned here, that it is the gread and meritorious gift of God that Catholike men do against their senses and carnal reasons, beleue and submit them felues to the humble acknowledgment of this Mysterie slaily, that it may wel by Christ's inspiration of Judas, be gathered, that he specially spurned against our Maitres speaches of the holy Sacrament. Aug. 6. V. 15 in 10.

63. Went backe.) It can be no marvel to us now that so many resolute from the Church, by of fensive or scandalously taken at Christ's body and bloud in the Sacrament: seeing many of his Disciples that savv his wonderful life, doctrine, and miracles, forsooke Christ him self, vpon the speech & promes of the same Sacrament, for the myterie of it is to supernatural and divine in it self, and wishal to low & base for our fakes, by the Chew of the forms of these terrene elements vnder which it is, and we eate it: that the unfaithfull and unstable do so stumble at Christ in the Sacrament, as the Jews & Gentiles did at Christ in his humanitie. For, the caufes of contradictions of the Incarnation and Transubstantiation he like. And it may be verily deemed, that who soever now can not beleue the Sacrament to be Christ, because it is vnder the forms of bread and wine, and is eaten and drunken, would not then have beleued that Christ had bene God, because he was in shape of man, and crucified.

To conclude, it was not a figure nor a myterie of bare bread and wine, nor any Metaphorical or Allegorical speache, that could make such a toupe of his Disciplers resolute at once. When he said he was a doore, a vine, a way, a Pastor, and such like (vno which kindes of speaches the Protestants ridiculouly resemblke the wordes of the holy Sacrament) who was so mad to mistake him, or to forfake him for the fame? For the Apostles at the least would haue plucked them by the fleenes, and said, Go not away my masters, he spake things parables. The cause therefore was their incredible, and the height of the Mysterie, for that they neither knew the means how it might be present, nor would beleue that he was able to giue his flesh to be eaten in many places. And even fuch is the vnbeloefer of the Hereticks aboue this matter at this day.

As Judas of all others. 6. Peter answered.) Peter answered for the Twelve, not knowing that Judas in hart was vnbelieving he already taught, and beleued not Christ's former wordes touching the B. Sacrament, but was to retikes, to Peter resolute afterward as well as the other. *Wherein Peter beareth the person of the Church and all beareth the person Catholike men, that for no difficulty of his word, nor for any resolute (be it never so general) of Schif-
CHAP. VII.

The Jews (of Hierusalem) seeking his death, he walked in Galilee: Where he signifies so to his brethren, that not in this feast Scenopégia, but in an other (so Vit. 13 the following) the Levites should kill him: that is, not when they would, but when he would. 10 In so much that at this feast be teacheth openly in the Temple, and converteth many, 14 both in the middle day 27 and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

The Gospel v6 Tuesday in Passion weeke.

1 Scenopégia (Lev. 23 39-41) is the feast of Tabernacles, which the Jews kept on the 7 Octob, for eight daies together, by Gods commaundement, for a memorie that their fathers dwelt by Gods protection forty yeres in tabernacles or tents, and not in houfes, coming out of Egypt. See Levit. 21, 34.

After these things Iesus vwalked into Galilee, for he would not vvalke into Ievvrie: because the Levites sought to kill him.† And the festial day of the Levites, * Scenopégia, vvas at hand.† And his brethren said to him, Pass from hence, and goe into Ievvrie: that thy Disciples also may see thy vworkes vvhich thou doest. † For no man doeth any thing in secrete, and seeketh him selfe to be in publike. If thou doest these things, manifest thy self to the vworld. † For neither did his brethren beleue in him. † Iesus therefore saith to them, My time is not yet come: but your time is alvwas readie. † The vworld can not hate you, but me it hateth: because I giue testimonie of it, that the vworkes thareof are eul. 8 † Goe you vp to this festial day: I goe not vp to this festial day: because my time is not yet accomplished.

† When he had said these things, him selfe taried in Galilee. † But after his brethren were gone vp, then he also vwent vp to the festial day, not openly, but as it were in secrete. † The Levites therefore sought him in the festial day, and said, Where is he? † And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. † Yet no man spake openly of him for feare of the Levites. †

† And when the feast was now halfe done, Iesus vwent vp into the temple, and taught. † And the Levites marueiled.
neiled, saying, How doth this man knowv letters, whereas he hath not learned? 
† Is not mine, but his that sent me. 
† If any man speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and inu

It is spoken of Antichrist specially, and it is true in all Heretikes. Augus.

No marvel, when these speaketh thus to Christ himself, if Heretikes call his vicar Antichrist.

Therefore * Moses gave you circumcision: not that it is of Moses, but * of the fathers, and in the Sabboth you circu

† Certain therefore of Hierusalem said, Is not this he whom they seeketh to kill? And behold, he speaketh openly, and they say nothing to him. Haue the Princes knowvne in deede that this is Christ? But this man * knowv vvhence he is. But vvhhen Christ cometh, no man knowveth vvhence he is. 
† * thesdore fore cried in the temple teaching, and saying, Both me you doe knowv, and vvhence I am you knowv. And of my self I am not come, but he is true that sent me, vvhom you knowv not. 
† I knowv him, because I am of him, and he sent me. 
† They sought therefore to apprehend him: and no man laide handes vpon him, because his hour was not yet come. But of the multitude many beleued in him, and said, Christ vvhvhen he cometh, Ishal he do more signes then these vvhich this man doeth? 
† The Pharisees heard the multitude murmuring these things touching him: and the Princes' and Pharisees sent ministers to apprehend him. 
† * You seek me, and shal not finde: and vvhere I am, you can not come. 
† The Levvves therefore said among them selves, Vvhither vvil this man goe, that vve shal not finde him? Vvil he goe into the dispersion of the Gentes, and teach the Gentiles? 
† Vvhat is this saying that he hath said, You shal seek me, and shal not
not finde: And where I am, you can not come. 

† And in the last, the * great day of the festiuitie I es vs stooode, and cried, saying, If any man thirst, let him come to me, and drinke. † He that beleueth in me, as the scripture faith, out of his belly shall flow rivers of living water. † (And this he said * of the Spirit that they should receive which beleued him. † * for as yet the Spirit was not giuen, because I es vs vvvas not yet glorified.)

† Of that multitude therefore, vvhen they had heard these wordes of his, some said, This is the Prophet in deede, tothers said, This is Ch r i s t. But certaine said, Vvhy, doth Christ come from Galilee? † Doth not the * scripture say, that of the seede of Davi, and from Bethlem the tovvnc vvhree Davi vvvas, Ch r i s t doth come? † Therfore there arose diffension in the multitude for him. † And certaine of them vvould haue apprehed him: but no man laid handes vpon him. † The ministers therefore came to the cheefe priests and the Pharisees. And they said to them, Vvhy haue you not brought him? † The ministers anfwered, Neuer did there man so speake, as this man. † The Pharisees therfore anfwered them, Vvhy, are you also seduced? † Hath any of the Princes beleued in him, or of the Pharisees? † but this multitude that knoweth not the law, are accused. † N i c o d e m u s said to them, † he* that came to him by night, vvh o was one of them, † Doth our law judge a man, vnles it first heare him, and know vvhat he doeth? † They anfwered, and said to him, Vvhy, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth nor. † And every man returned to his house.

Chap. VIII.

Againe in the Temple (absolving an aduouſteffe after his merciful maner, and yet vvitheal declaring against ky enemies that he is not a favouer of hym, no more then Myſte) 52 he teacheth openly, and is not for al that approached, telling them both of his Godhead, 51 and of their reprobation, 28 of his exaltation alfo by their Crucifying of him, 31 exhoriting the beleuers to perseuer: 33 and becruing them that seeke his death, that they are neither free, 59 nor of A braha m, 51 nor of God, 44 but of the Diuell. 45 but that hym self is of God, 52 and greater and aunctier then A braham. 59 For the vvhich they go about to stone hym, but in vaine.
ND Iesus vent into the Mount-olue: † and early in the morning againe 2 he came into the temple, and the people came to him, and sitting he taught them. 
† And the Scribes and Pharifese bring a 3 woman taken in aduoutrie: and they did set her in the middes, † and said to him, 4 Maister, this woman was euene now taken in aduoutrie. † And * in the law Moses commande vs to stone such. 5 What saiest thou therefore? † And this they said tempting him: that they might accuse him. But Iesus bowing him self downe, vvith his finger vvrote in the earth. † Vvhvhen they 7 therefore continued asking 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 bowing him self, he 8 vrode in the earth. † And they hearing, vvent out one by one, beginning at the seniours: and Iesus alone remained, and the woman standing in the middes. † And Iesus lifting vp him self, said to her, Vvoman, vvhere are they that accu- sed thee? hath no man condemned thee? † Vvhvho said, No man, Lord. And Iesus said, :: Neither vulil I condemn thee. Goe, and nouv sinne no more. †
† Againe thersore Iesus spake to them, saying, I am the 12 light of the vworld. he that folovveth me, vvalketh not in darkenesse: but shal haue the light of life. † The Pharifese ther- 13 fore said to him, Thou giuest testimonie of thy self: thy testi- monie is not true. † Iesus ansvered, and said to them, 14 Although I doe giue testimonie of my self, my testimonie is true: because I know vvhence I came, & vvhither I goe:but you know vvhence I come, or vvhither I goe. † You judge 15 according to the fleshe: I doe not judge any man. † And if 16 I doe judge, my judgemen is true: because I am not alone, but I and he that sent me, the Father. † And in your law it 17 is vwritten, that * the testimonie of two men is true. † I am 18 he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. † They said therefore to him, 19 Vvhere is thy father? Iesus ansvered, Neither me doe you know, nor my Father. If you did know me: perhaps you might know my Father also. † These vvordes Iesus spake 20 in the Treasurie, teacing in the temple: and no man appre- hendeth him, because his houre vvas not yet come. †
† Againe
AGAI. 

1. Aga. therefore I s v s said to them: I go, and you 
shall seeke me, and I shall die in your sinne. Vvither 
I goe, you can not come. 

2. T he I e s v e s therefore said, Vvhy, vvil he kil 
him self, because he faith, Vvither I goe, you can not 
come? 

3. T And he said to them, You are from beneath, I am from 
above, you are of this vworld, I am not of this vworld. 
T Therefore I said to you that you shall die in your sinnes. 
for if you believe not that I am he, you shall die in your 

4. Th. The beginning vvho also spake to you. T Many things I 
have to spake and judge of you. but he that sent me, is true: 
and vvhat I have heard of him, these things I spake in the 

5. Vvorld. T And they knew not that he said to them that his 
father was God. T I e s v s therefore said to them, Vvhen you 
shall haue exalted the sonne of man, then you shall know 
that I am he, and of my self I doe nothing, but as the Father 
hath taught me, these things I spake: T and he that sent me, 
is vwith me: and he hath not left me alone, because the things 
that please him I doe alwayes. T Vvhen he spake these 

6. Th. things, many beleue in him. 

7. T I e s v s therefore said to them that beleue him, the 
I e s v e s: If you abide in my vword, you shall be my di-
ciples in deed. T And you shall know the truth, and the 
truth shall make you free. T They answered him, Vve are the 
seed of Abraham, and vve neuer servued any man: how ye 
thou, You shall be free? T I e s v s answered them, "Amen, 
amen I say to you, that * every one vvhich comitteth sinne, 
is the servant of sinne. T and the servant abideth not in the 
house for euer: the sonne abideth for euer. T If therefore the 
sonne make you free, you shall be free in deed. T I know 
that you are the children of Abraham: but you seeke to kill 
me, because my vword taketh not in you. T I spake that 

8. Th. vwhich I have seen vwith my father: and you doe the things 
that you have seen vwith your father. T They answered, and 
said to him, Our father is Abraham. I e s v s faith to them, If 
you be the children of Abraham, vwhich do the vwordes of Ab-

9. Th. raham. T But now, you seeke to kill me, a man that have spoken 
the truth to you, vwhich I have heard of God. this did not 

10. Th. Abraham. T You doe the vwordes of your father. They said 
therefore to him, Vve were not borne of fornication. vve 

11. Th. have one father, God. T I e s v s therefore said to them, If 

30. "So read S. Cj-

31. "Lil, S. Ambroxe, 

32. & S. Auguusine: 

33. expounding it 

34. of Christles person, 

35. that he is the 

36. beginning 

37. or caufe of al 

38. creatures.

39. "Onely faith is 

40. not sufficient 

41. without perfe-

42. tance or abid-

43. ing in the kee-

44. ping of his co-

45. maundements.

46. "Man was ne-

47.uer without 

48. free wil: but 

49. having the grace 

50. of Chrift, his 

51. wil is truely 

52. made free (as 

53. S. Auguusine 

54. saith) from fer-

55. titude of finne 

56. also, ref. 61 in 

57. Faung. lo.

58. Not onely 

59. faith but good 

60. worke also 

61. make men the 

62. children of Ab-

63. raham, according 

64. as 5 Iames also 

65. speakeith of A-

66. brahams wor-

67. keces.
God were your father: verily you would love me. for from God I proceeded, and came: for I came not of my self, but he sent me: \( \dagger \) Why do you not know my speech? Because you can not hear my word. \( \dagger \) You are of your father the Devil, and the desires of your father you will do. he was a **man-killer from the beginning, and he stood not in the verite: because verite is not in him. when he speaketh a lie, he speaketh of his own, because he is a lyer, and the father there- of. \( \dagger \) But because I say the verite, you beleue me not. 45 \( \dagger \) Which of you **shall** argue me of sinne? If I say the verite: 46 why do you not beleue me? \( \dagger \) He that is of God, heareth the vvoordes of God. Therefore you heare not, because you are not of God. \( \dagger \) The Israelites therefore answered, and said to 48 him, Doe not we say vvel that thou art a Samaritane, and haft a diuil? \( \dagger \) IESVS answered, \( \dagger \) I have no deuil: but I doe honour my Father, and you haue dishonoured me. \( \dagger \) But I seeke not mine ovvne glorye. there is that seeketh and judgeth. 49 \( \dagger \) Amen, amen I say to you, If any man keepe my word, he shall not see death for euer. 50 The Israelites therefore said, Now 52 we haue knovven that thou haft a deuil. Abraham is dead, and the Prophets: and thou sayest, If any man keepe my word, he shall not taft death for euer. \( \dagger \) Vvhy, art thou greater then our father Abraham, vwho is dead? and the Prophets are dead. Vvho doeft thou make thy self? \( \dagger \) IESVS answered, If I doe glorifie my self, my glorye is nothing. it is my father that glorifies me, vvhom you say that he is your God. \( \dagger \) And you haue not knovven him, but I knovv him. 55 And if I shall say that I knovv him not: I shall be like to you, a lyer. But I doe knovv him, and doe keepe his word. \( \dagger \) Abra: 56 ham your father rejoiced that he might see my day: and he saw, and vvas glad. \( \dagger \) The Israelites therefore said to him, Thou haft not yet fiftie yeres, and haft thou seen Abraham? \( \dagger \) IESVS answered, 58 said to them, Amen, amen I say to you, before that Abraham was made, I am. \( \dagger \) They tooke stones thersore to cast at him. 59 but IESVS hid him self, and vvent out of the temple. \( \dagger \)

**Annotations**

\( \dagger \) Amen, amen.] What it is (faith S. Augustine upon this place) when our Lord faith, Amen, amen? He doth much comend and urge the thing that he so uttereth, doubting it. Is it a certaine the he of him, if a man may so say, for Amem in Hebrew signifies verum, a truth. Yet it is not translated, whereas it might have been said, verum, verum, dixit vobis, but neither the **Greek interpreter duste** doe it, nor the Latin, the Hebrew word **Amen,** which remained stil, that so it might be the more esteemed, Track. 41 in Ioan. By which vwoordes and the like, recorded in other places of the new Testament, the Reader may for great reason, vwhy we also say Amen, \( \dagger \) Amen, and duste not translate it, and such like vwoordes into our English tongue.
CHAP. IX. •

To show that by his Baptisme (being the Sacrament of illumination or faith) he would take away the blindness of the world, he giveth with strange ceremonies sight to one born blinde, & by which wonderful miracle (the attestation of the partie himself and of his parents concerning) first the neighbours, then also the Pharisees themselves, their eyes are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he was not of God: & see and throw out of their Synagogue the partie for confessing him. But our Lord receieth him: and foretelleth by this occasion, the execution of the Levites (because of their wilfull obstinacie) and illumination of the Gentiles who confess their owne blindness.

And Jesus passing by, saw a man blinde from his natuirtie: & and his disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be borne blinde? Neither hath this man sinned, nor his parents: but that the workes of God may be manifested in him. I must vvorke the workes of him that sent me, whiltes it is day.

The night commeth, when no man can vworke. As long as I am in the worlde, I am the light of the worlde. When he had said these things, he spit on the ground, and made clay of the spettel, and spred the clay vpo his eies, & said to him, Goe, and washe in the poole of Siloé, which is interpreted, sent. He went therefore, and washe: and he came seeinge.

Therefore the neighbours, and they which had seen him before, that he was a begger, said, Is not this he that fale, and begged? Others said, That this is he. But others, No, not so, but he is like him. But he said, That I am he. They said therefore to him, How vvere thine eies opened? He answeered, That man that is called I es vs, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloé, and washe. And I went, and washe, & saw. & And they said to him, Vhere is he? He saith, I knowv not. They bring him that had been blinde, to the Pharisees. And it was the Sabbath when I es vs made the clay, and opened his eies.

Againetherefore the Pharisees asked him, how he saw. But he said to them, He put clay vpo mine eies, & I washe: and I see. Certainetherefore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner doe these signes? And there

He iiij was
vvas a schisme among them. † They say therefore to the 17
blinde againe, Thou, vwhat sayest 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
say: vntil they called the parents of him that say, † and 19
asked them, saying, Is this your sonne, vwhom you say that
he vvas borne blinde? how then doeth he novv see? † His 20
parents anfwvered them, and said, Vve knovv that this is
our sonne, and that he vvas borne blinde: † but how he 21
novv seeth, vve knovv not, or vwho hath opened his eies, vve
knovv 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 novv conspired, that if any
man should cōfella him to be Christ, 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, † Givęglorie to God.
Vve knovv that this man is a sinner. † He therefore said to 25
them, whether he be a sinner, I know not: one thing I know,
that vwhereas I vvas blinde, novv I see. † They said therefore 26
to him, Vhat did he to thee? how did he open thine eies? † He 27
anfwvered them, I haue novv told you, and you haue heard:
vwhy vvil you heare it againe? vvil you also become his di-
ciples? † They reuiled him therefore, & said, Bethou his discipyle: 28
but we are the discipiles of Moses. † We know that to Moses 29
God did speake: but this man vve knovv not vvhence he is.
† The man anfwvered and said to them, For in this it is mar-
ueious that you knovv not vvhence he is, and he hath open-
ned mine eies. † and vve knovv that sinners God doth not 31
heare, but if a man be a fætuer of God, and doeth the vvil of him,
him he heareth. † From the beginning of the vworld it hath 32
not been heare that any man hath opened the eies of one
blinde. † Vnles this man vvere of God, he could not 33
doe anything. † They anfwvered, and said to him, Thou 34
vvas fvyholey borne in sinnes, and doest thou teach vs? And
they did cast him forth.
† Iesus heard that they cast him forth: and vven when he 35
had found him, he said to him, Doest thou beleue in the son-
ne of God? † He anfwvered, and said, Vvho is he Lord, that 36
I may beleue in him? † And Iesus said to him, Both thou 37
hafeen him: and he that talketh vwith thee, he it is. † But he 38
said,
said, I beleue Lord. And falling downe he adored him. 

39. And I ESVS said to him, For judgement came I into this vworld: that they that see not, may see: and that they see, may become blinde. 

40. And certaine of the Pharisees that were with him, heard: and they said to him, Why are we 

41. also blinde? I ESVS said to them, If you were blinde, you should not have sinne, but now you say, That vve see. Your sinne remaineth.

ANNOTATIONS 

CHAP. IX.

6. Made clay.] Chrift that could have cured this man by his onely wil or word, yet vfed External cer.
certaine creatures as his instruments in working, and divers circumstances and ceremonies, clay,
water, anoynying, wafting, &c. No maruel then that he and his Church vfe such diversities of
Sacraments and ceremonies external in curing our foules.

22. Put out of the Synagogue.] The Heretikes vntruely tranliterate here (EV 35.) Excommunicates to
make the simple conceave the Churches Excommunication to be no other, or no better, or no more
rightly vfed against them, then this calling out of the Synagogue of such as confed our Saviour.
They might as well have tranliterated for Synagogue, Church: for the Old Testament, the new: for
Law, grace: for flesh, spirit: for Moytes, Chrift. For no leffe difference is there betwene, calling
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 beleuers being
in other partes of the world not subject to the Iewes Synagogue, Law, nor Sacraments. And there
fore it was not al one to be out of the Synagogue, and to be excommunicated, as now, Whosoever
is out of the Churches communion, either by his owne wil, or for his iult deserts thruft out of it
by the spiritual Magiftrate, he is quite abandoned out of all the societie of Saints in heauen and
earth, so long as he do continueth.

As for the caufe of thrufting this poore man and such other out of the Synagogue, and excom-
municating Heretikes, there is as great oddes as between heauen and hell: he being vfed so for folo-
wing Chrift and his Church, these for forsaking Chrift and his Church. Some more agreme
t there is betwene that corrupt sentence of the Iewes against the followers of Chrift, and the preten-
ded excommunication executed against Catholicke men by our Heretikes although in truth there is
no great resemblance. For, the Iewes though they abusd their power sometimes, yet had they au-
thoritie in deed by Gods law to punifh and confemnes of their Law, & therefore it was feared and
represented even of good men. But the excommunication vfed by heretikes against Catholickes or
any offenders, is not to be respacted at all, being no more but a ridiculousPublication of the Chur-
ches right and fashion of the same, for, out of their Synagogues al faithful men ought to flee, and
not tarie to be thruft out: according to the warning giuen against Coré and Dathan. Be ye separa-
Lum. 16. ted from their tabernacles, left you be unwrapped in their sinnes.

CHAP. X.

He continueth his talk to the Pharisees, scribing that they and all other that will not enter in by him, are Wolves: and that they which heare them, are not the true sheepe. But that him selfe is the good Pastor, and therefore saueth the sheepe from these Wolves, he will yeld his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentiles.

Again an other time, he teloth these Iewes openly, that they are not of his sheepe, and that no might of theirs shall take from him his true sheepe, because he is God, even as his Father is God. Which by his miracles and by Scripture he sheweth to be no blasphemies: and they in vaine seeking to stone and to apprehend him, as he goeth out to the place where John Baptist had giuen open Winesses of him.
MEN, amen I say to you, he that entereth not by the doore into the fold of the sheepe, but climeth vp an other way: he is a thief and a robber. But he that entereth by the doore, is the Pastor of the sheepe. To this ma the porter openeth; and the sheepe hearre 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 folowy him, because they know his voice. But a stranger they folowy not, but flee from him: because they know not the voice of strangers. This proverb I esvs said to them. But they know not what he spak to them.

† I esvs therfore said to them againe, Amen, amen I say to you, that I am the doore of the sheepe. And how 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 saue: and he shall goe in and shall goe out, and shall finde pastures. The sheepe commeth not but to steals and kill and to destroy. I came that they may haue life, and may haue more abundantly. † I am the good Pastor. The good Pastor giueth his life for his sheepe. But the hireling and he that is not the Pastor, whose owne the sheepe are not, seeth the voules comming, and leaueth the sheepe, and fleeth: and the voules raueneth, 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 know you mine, and mine know you mine. † As the Father knoweth me, and I know 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 awaie 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 rose againe among the Levves for these vwords. † And many of them said, He hath a deuil and is mad: why heare you him? † Others said, These are not the vwords of one that hath a deuil. can a deuil open the eyes of
of blinde men.

† And the Dedication was in Hierusalem: and it was winter. † And

† And Iesus walked in the temple, in Salomons porche. † The Levves therefore compassed him round about, and said to him, How long doest thou hold our soule in suspense? if thou be Christ, tell us openly. † Iesus answered them, I speake to you: and you believe not. The vvorkes that I doe in the name of my Father, they giue testimonie of me.

† but you doe not believe, because you are not of my sheepe.

† My sheepe heare my voice: and I know them, and they folovv me. † And I giue them life euerlafting: and they shal 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 Levves tooke vp stones, to stone him. † Iesus answered them, Many good vvorkes I have shewed you from my Father, for which of those vvorkes doe you stone me? † The Levves answered him, For a good vvorke vve stone the not, but for blaspheemie, and because thou being a man, makest thy self God. † Iesus answered them, Is it not written in your law, that I said, you are goddes? † If he called them goddes, to vvhom the vworld of God vvas made, and the scripture can not be broken: † vvhom the Father hath sanctified and sent into the vworld, say you, That thou blasphemest, because I said I am the Sonne of God? † If I doe not the vvorkes of my Father, beleue me not. † But if I doe, and if you vvil not beleue me, beleue the vvorkes: that you may know 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 Iordan into that place vvh where 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 vvhatsoeuer Iohn said of this man, vvere true. † And many beleued in him.

ANNOTATIONS

CHAP. X.

11 r. Climsh
1. Clerimth an other way. Whosoever taketh upon him to preach without lawful lending, to minister sacraments, and is not canonically ordered of a true Catholike Bishop, to be a Curate of souls, Preton, Bishop, or what other spiritual Pastor or cuer, and commeth not in by lawful election and holy Churches ordinance to that digne, but breaketh in against order by force or favour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succeed them in rooms and doctrine. And generally every one that descended not by Lawful succesion in the known common line of Catholike Bishops and Pastors that have been in all Countries since their conversion. And according to this rule S. Irenaeus li. c. 6. trieth the true shepheards from the theues and Heretikes. So doe Tertull. de Prefer. num. 11. S. Cypri. de unit. Ec. num. 7. S. August. ep. 103. cont. ep. Manich. c. 4. and I livinensi.

11. Good Pastor. The good Pastor, is he whose special care is not of his owne advantage, but of the faye of the flock. The hireling, is he that respecteth not the profite and good of the flock, but his owne lucre. The Woule, is the Heretike, or any persecutor of the Church, which is Chrifts flocke.

12. Fleeeth. Every Bishop and Pastor is bound to abide with his flocke in times of danger and persecution even to death, except him selfe be personally sought for, rather then the flocke, or the flocke itselfe forlike him, for in such cases the Pastor may flee, as the Apostles did, and S. Athanasius, and others. S. Abban. Apoll. de sua fuga. August. ep. 180.

13. The dedication. This is the feast of the dedication instituted by Judas Machabaeus li. Mach. c. 6. Chrift vouchsafed to honer the I greed that feaft instituted by him: & our Heretikes voueshafe not to pray and facrifice for the dead, void and approved by him. The dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it poureth that such things may be instituted without any express commandement in Scripture.

19. That which he gaueme. Thus read also divers of the Fathers, namely S. Hilar. Trin. li. 7 post medium. S. Amb. de Sp. li. c. 12. S. August. in 10. tradit. 44. S. Cyril. li. 7 in 10. c. 10. and vie it to prove that Chrift had his effance and nature of the Father. And therefore some Heretikes of our time Wickedly dyd the Counsel of Latcrane for falsifying this place and applying it to the same purpoe, Which they leffe can abide, for that it is against Caluins Autothecifme, holding that Chrift tooke his perfon of the Father, but not his substance. See the 2 Annos. in 10. v. 1.

CHAP. XI.

He cometh once againe into Jervrye boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure days buried. 2. As which miracle the blind malice of the rulers so increaseth, that in Council they conclude to make him away, howbeit the high Priest proached unaverti, of the salvation of the world by his death. 3. We thereupon goest against out of the world.

And there was a certaine sickke man, Lazarus i. of Bethania, of the towne of Marie and Martha her sister. († And Matie vvas Sh* that 2 anointed our Lord with ointement, and vvised his feete with her haere: whose brother Lazarus vvas sickke.) † His sisters therefore sent him saying, 3 Lord, behold he whom thou louest, is sickke. † And I es vvs 4 hearing, said to them, This sicknesse is not to death, but for the glorye of God: that the sonne of God may be glorified by it. † And I es vvs 2 loued Martha, and her sister Marie, and Lazarus. † As he heard therefore that he was sickke, then he taried in the same place vvo daies: then after this he faith to 7 his Disciples, Let vs goe into Iervrye againe. † The Disciples 8 say to him, Rabbi, now the Ievvies fought to stone thee: and goest
goest thou thither againe? † Iesvs answered, Are there
not twelve houres of the day? † If a man wake in the day, he
shall not walk in the night: but if he walk in the night, he shall, because the light is not
in him. † These things he said: and after this he went to
them, Lazarus our friend sleepeth: but I goe that I may raise
him from sleepe. † His Disciples therefore said, Lord, if he
sleepe, he shall be safe. † but Iesvs spake of his death: & they
thought that he spake of the sleeping of sleepe. † Thentherefore Iesvs said to them plainly, Lazarus is dead: † And I am
there, but let vs goe to him. † Thomas therefore, who is
called Didymus, said to his condisciples, Let vs also goe, to
die with him.

† Iesvs therefore came, and found him now having
been foure daies in the grave. ( † And Bethania was nigh
to Hierusalem about fifteene furlonges.) † And many of the
Iewves were come to Martha and Marie, to comfort them
concerning theire brother. † Martha therefore when she
heard that Iesvs was come, went to meete him: but Marie
was at home. † Martha therefore said to Iesvs, Lord if thou
hadst been here, my brother had not died. † but now also
I know what thou shalt sayke of God,

God vvl guie thee. † Iesvs faith to her, Thy brother shal
rise againe. † Martha faith to him, I knowv that he shal rise
again in the resurrection, in the last day. † Iesvs said to
her, I am the resurrection and the life: he that beleeueth in
me, although he be dead, shal live. † and every one that li-
ueth, and beleeueth in me, shal not die for euer, Belieuest
thou this? † She faith to him, Yea Lord, I have beleeued
that thou art Christ the sonne of God that art come into
this vworld. †

† And when she had said these things, she went, and
called Marie her sister secretly, saying, The maister is come,
& calleth thee. † She vvhé she heard, riseth quickly, & com-
meth to him. † For Iesvs was not yet come into the towne:
but he was yet in that place vvhich Martha had mette
him. † The Iewves therefore that vvere with her in the house
and did comfort her, vvhich they sawe Marie that she rose
quickly and went forth, folouved her, saying, That she
goeth to the grave, to vvcupee there. † Marie therefore vvhenthe
he vvas come vwhere Iesvs vvas, seeing him, fel at his feete, and faith to him, Lord, if thou hadft been here, my brother had not died. [33] Iesvs therefore vwhen he saw her weeping, and the Ieves that vvere come vwith her, weeping, he gro- 

ned in spirit, and troubled him self, [34] and said, Vwhere haue you laid him? They faie to him, Lord, come and see. [35] And Iesvs wept. [36] The Ieves therefore said, Behold howe he loued him. [37] But certaine of them faide, Could not he that opened the eies of the blinde man, make that this man should not die? [38] Iesvs therefore againe groning in him self, commeth to the graue, and it vvas a caue: and a stone vvas laid ouer it. [39] Iesvs faith, Take away the stone. Martha the sister of him that vvas dead, faith to him, Lord, now he is novv of foure daies. [40] Iesvs faith to her, Did not I say to thee, that if thou beleue, thou shalt see the glorie of God? [41] They tooke therefore the stone avay. And Iesvs lifting his eies vpward, said, Father, I glie thee thanks that thou haft heard me. [42] And I did knowe that thou doest alvvaies heare me, but for the people that standeth about, haue I said it, that they may beleue that thou haft sent me. [43] Vwhen he had saie these things, he cried with a loude voice, Lazarus, come forth. [44] And forthvvith he came forth that had been dead, bound fette and handes vvith vvinding bandes, and his face vvas tied vvith a napkin. [45] Iesvs said to them, Loose him, and let him goe.

[46] Many therefore of the Ieves that vvere come to Marie and Martha, and had seen the things that Iesvs did, beleued in him. [47] And certaine of them vvent to the Pharisees, and told them the things that Iesvs did. [48] The cheefe priefts therefore and the pharisees gathered a counceil, and said, Vwhat doe vve, for this man doeth many signes. [49] If vve let him alone, soal vvil beleue in him: and the Romanes vvil come, and doe vve our place and nation. [50] But one of them named Caiphas, being the high prieft of that yere, saide to them, You know nothing, neither doe you consider that it is expedient for vs that oneman die for the people, and the whole natiue perish not. [51] And this he said not of him self; but being the high prieft of that yere, he prophesied that Iesvs should die for the nation: [52] and not only for the nation, but to gather into one the children of God that were dispered.

[53] From that day therefore they desued to kill him. [54] Iesvs therefore 54
therefore walked no more openly among the Levites, but he went into the country beside the desert into a city that is called Ephraim, and there he abode with his disciples. 

And the Pasch of the Levites was at hand; and many of the country went up to Hierusalem before the Pasch to sanctifie them selves. 

They sought Jesus therefore: and they communed one with another, standing in the temple, 

What thinkest thou, in that he is not come to the feastial day? And the cheefe Priests & Phariſces had giuen commaundement, that if any man should know where he was, he should tel, that they might apprehend him.

ANNOTATIONS

Chap. XI.

31. Being the high Priest. Marvel not that Christ prefereth his truth in the Church as wel by The privilege the vnworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order of the office & office, as we see here in Caiaphas, and not their merits or perfon. And if this man being many order, though wares wikked, and in part an vfurper, and the Law and Priesthood being to decline and to giue place in a wikked to Christs new ordinance, had yet some assistance of God for vterance of truth Which him fell perfon meant nor, nor knew nor: how much more may we be assured, that Christ will not leave Peters State, "Whose faith he promised should never faile, though the perfons which occupie the fame, were as ill as the blasphemos and malitious mothies of Hereulikes do affirme!"

Chap. XII.

The Rulers dealing as if he bid him self, he someth to Bethania, where by occasion of Judas the theefe murmuring at Marie Magdalen: costly devotion, he foretell'd his death. 

13. From thence, though they did no wone intend to kill Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamationsthat he is Christ. 20. Where certain Gentils desiring to see him, 21. he foretell'd the converion of the vhole vworld from the Diuine to him, to be now infaite, as the effect of his death upon the Croffe. 28. The Father also answered from heaven to his prayer made to that purpose, yet after at this, the Levites coumenced increasous as Esay prophetic of them: as though many beleued, but were ashamed to confess him. 32. Whereupon he / how eevth that it is glorious before God, and saluation to them felues, to believe in him, and confess him: and damnable, to desiffe him.

ESVS therfore fixe daies before the Pasch came to Bethania, vwhcre Lazarus was, that had been dead, vwhom ESVS raised. And they made him a supper there: and Martha ministred, but Lazarus was one of them that sat at the table with him. 

Marie therefore tooke a pound of ointement of right spikenard, precious, and anointed

Mt. 26, 6. Mar. 14,3. PALME SUNDAY

ESVS therfore fixe daies before the Pasch came to Bethania, vwhcre Lazarus was, that had been dead, vwhom ESVS raised. And they made him a supper there: and Martha ministred, but Lazarus was one of them that sat at the table with him. 

Marie therefore tooke a pound of ointement of right spikenard, precious, and anointed

The 4 part. The 4 Pasch, & holy weeke of his passion in Hierusalem.

The Gospel vs Monday in Holy weeke.
HOLY WEEKE.

The devout offices of blessing and anointing the dead bodies of the faithful are here also allowed.

Not in visible and mortall condition, to receive almes of you or such like offices for supply of my necessities.

The Gospel vppon Saturday in Passion week.

PALME SUNDAY.

We may see there is a great difference where a man pray or adore, at home or the Church & holy places: when the Gentils also came of devotion a pilgruman to the Temple in Hierusalem.

But The Gospel for S. Ignatius Febr. 1. And for a martyr that is no Bishop, as namely S. Laurence Aug. 10.

anointed the feete of Iesus, and wiped his feete with her heart: and the house was filled of the odour of the ointmet.

One therefor of his disciples, Judas Iscariote, he that was to betray him, said, "Why was not this ointment sold for three-hundred pence, and given to the poore?" And he said this, not because he cared for the poore: but because he was a thief, and having the purfe, caried the things that were put in.

Iesus therefor said, Let her alone: that she may kepe it for the day of my burial. For the poore you have alwayes with you: but I me you shall not have alwayes.

A great multitude therefore of the Iewves knew 9 that he was there: and they came, not for Iesus only, but that they might see Lazarus, whom he raised from the dead.

But the cheefe Priests deuised for to kill Lazarus also: for becaus many for him of the Iewves went away, and beleued in Iesus.

And on the morowe a great multitude that was come 12 to the festial day, when they had heard that Iesus came to Hierusalem: they tooke the boughes of palmes, 13 and went forth to meete him, and cried, Hosanna, blessed be that commeth in the name of our Lord, the king of Israel.

And Iesus said 14 a yong alle, and fate vpon it, as it is written, "Fearen not daughter of Sion: behold, thy king commeth sitting vpon an asses colt." These things 16 his disciples did not know at the first: but when Iesus was glorified, then they remembred that these things had been vritten of him, and these things they did to him.

The multitude therefore gave testimonie, vvhich was with him vvhiche he called Lazarus out of the grave, and raised him from the dead.

For therefor also the multitude came to meete 18 him, because they heard that he had done this signe.

The Pharisees therefore said among them selues, Doe you see that vve preuaile nothing? behold, the vwhole vworld is gone after him.

And there were certaine Gentiles of them that came 20 vp to adore in the festial day. These therefore came to Philip vwho was of Bethsaida of Galilee, and desired him, saying, Sir, vve are desirous to see Iesvs.

Philippe commeth, 22 and telleth Andrevv. Againe Andrevv & Philippe told Iesvs.

But Iesus answered them, saying, The houre is come, 23 that the Sonne of man shal be glorified. Amen, amen I say to you, vvhiles the graine of vyheate falling into the ground, die:

*Mt. 21, 7. Mr., 7. Lk., 19, 35.
Ps. 117, 26.
Zech. 5, 9.
25 die: it self remaineth alone; but if it die, it bringeth much
     26 fruit. "He that loue his life, shall lose it: and he that hate
     27 theth his life in this world, doth keepe it to life everlaste
     28 ing. † If any man minister to me, let him soloy me: and where
     29 I am, there also shall my minister be. If any man minister to
     30 me, my father will honour him. † Now my soule is troubled. And what shall I say? Father, save me from this hour.
     28 But therefore came I into this hour. † Father, glorifie thy
     31 name. A voice therefore came from heauen. Both I haue glori-
     32 fied it, and againe I will glorifie it. † The multitude there-
     33 fore that roode and had heard, said that it thundered. Others
     34 said, An Angel spake to him. † Iesus answered, and said,
     35 This voice came not for me, but for your sake. † Now is
     36 the judgment of this world: now the Prince of this world
     37 shall be cast forth. † And I will glorifie me. This is the
     38 Sonne of God. † Iesus spake to them, Yet a little vwhile, the light is among you. Vvalke vvhiles you haue the light, that the darkenesse over- take you not. And he that vvalketh in darkenesse, knoweth
     39 not vvhither he goeth. † Vvhiles you haue the light, beleue in
     40 the light, that you may be the children of light. † These
     41 things Iesus spake and he vvent away, and hid him self from them. †
     42 And whereas he had done so many signes before them,
     43 they beleued not in him: † that the saying of Esay the Pro-
     44 phet might be fulfilled, vvhich he said, Lord, who hath beleued the
     45 hearing of vs? and the armes of our Lord to whom hath it been revealed? † There-
     46 fore they could not beleue, because Esay said againe, † He
     47 both blinded their eies, and indurated their hart: that they may not see with
     48 their eies, nor understand vwith their hart, and be converted, and I heal them.
     49 † These things said Esay, vhen he vavv his glorie, and spake
     50 of him. † But yet of the Princes also many beleued in him:
     51 but they did not confesse, that they might not be cast out of the Synagogue. † for they loued the glo-
     52 rie of men more, then the glorie of God.
     53 † But Iesus cried, and said, He that beleueth in me, doth
     54 not beleue in me, but in him that sent me. † And he that
     55 feeth
feeth me, feeth him that sent me. † I a light am come into this world: that every one which beleeueth in me, may not remaine in the darkenesse. † And if any man heare my wordes, and keepe them not: I doe not judge him. for I came not to judge the world, but to saue the world. † He that despiseth me, & receiueteth not my wordes, hath that judgeth him, the word that I haue spoken, that shall jude him in the last day. † Because of my self I haue not spoken, but the Father that sent me, he gaue me commaundement vwhat I should say, and vwhat I should speake. † And I know that his commaundement is life euerlafting. The things theryfore that I speake: as the Father said to me, so doe I speake.

ANNOTATIONS
CHAP. XII.

5. Why you. So wicked, courteus, and sacrilegious persons reprehend good men for bestowing their goods vpon Church orname- ments &c, under pretence of better bellowing them on the poore,such proude for the poore as Ludas did.

6. A thefe. Ludas did not then first peril when he fouled our Lord, for he was a thefe before; and being lost he yet followed Christ, not in hart, but in body onely. Which our Maitre tolerated, to give vs a lesion to tolerate the if, rather then deuide the body. Ang. trail, so in 10.

CHAP. XIII.

As his last supper, to give his farewell, and that in most wonderful loving maner, he vsefeth his Disciples feete, 6 beginning vwith Peter, 8 (showing howe necessary it is for vs to be washed by him in Baptisme, and needfull also after Baptisme) 10 and by this example teaching them al humilitie one toward another. 31 Then he forsetheth, that notwithstanding his exceeding love toward them) one even of them, will betray him, meaning Ludas, 22 as to John he forsetheth. After whose going out, he rejoiceth and saith that even now the house is come, 34 commendeth vs to one another, as a newe commaundement, 36 and forsetheth Peter who presumed to much of his owne strength, that even this night howe vil deny him trust.

N D before the festiuall day of Pasche, I IESVS knowynge that his house was come that he should passe out of this world to his Father: whereas he had loued his that vvere in the world, vnto the end he loued them. † And vnlen: 2: Supper vvas done, whereas the deuil novv had put into the hart of Ludas Iscariote the sonne of Simon, to betray him: † knowynge 3 that the Father gave him al thinges into his handes, and that he came from God, and goeth to God: † he riseth from supper.

The Gospel yeeld Mauy thursday at Maffe, and at the Washinge of feete. M A V N D Y T H U R S D A Y. : : By supper, he meaneareth the eatinge of the Paschal lamb, for, the instituution of the B. Sacrament was after this.

Mr. 26,1
Mr. 14,3
1. Luc. 22,1.
per, and laid aside his garments, and having taken a
	
towel, girded him self. † After that, he put water into a
	
basin, and began to wash the feet of the disciples, and to
	
wipe them with the towel vvhich he vvas girded.

† He commeth therefore to Simon Peter. And Peter faith to
	
him, Lord, doest thou wash my feet? † I es vs anfwvered
	
and said to him, That vvhich I doe, thou knowest not
	
now, hereafter thou shalt know. † Peter faith to him,
	
Thou shalt not wash my feet for euer. I es vs anfwvered
	
him, If I wash thee not, thou shalt not have part with
	
me. † Simon Peter faith to him, Lord, not only my feet,
	
but also handes, and head. † I es vs faith to him, He that is
	
vwashe, needeth not but "to wash his feete, but is cleane
	
vvholy. And you are cleane, but not al. † For he knevv
	
vwho he vvas that vvould betray him. therefore he said, You
	
are not cleane al.

† Therefore, after he had vwashe their feete, and taken his

garments, being set downe, againe he said to them, Know
	
you vwhat I haue done to you? † You call me, Master, and
	
Lord: and you say vvel, for I am so. † If then I haue vwashe
	
your feete, Lord and Master, you also ought to vwashe one
	
an others feete. † For I haue giuen you an example, that as
	
I haue done to you, so you doe alfo. † Amen, amen I say to
	
you, a feruant is not greater then his lord, neither is an apostle
	
greater then he that lent him. † If you know these things,
	
you shall be blessed if you doe them. † I speake not of you
	
al: I know vvhom I haue chosen. But that the scripture may
	
be fulfilled, He that eateth bread with me, shall lift up his heele against me.

† From this time I tel you, before it come to passe: that vvh en
	
it shall come to passe, you may beleue, that I am he. † Amen,
	
amen, I say to you, he that receiueth any that I send, recei-
	
ueth me: & he that receiueth me, receiueth him that sent me.

† Vvhen I es vs had saied these things, he vvas troubled in
	
spirit: and he protesteth, and said: * Amen, amen I say to
	
you: that one of you shall betray me. † The disciples there-
	
fore looked one vpon another, doubting of whom he spake.

† There vvas therefoene one of his disciples leaning in the bo-
	
some of I es vs, he vvhom I es vs loued. † Therefore Simon
	
Peter beckened to him, and said to him, who is it of vvhom
	
he speaketh? † He therefore leaning vpon the breast of I esvs,
	
faith to him, Lord, vwho is he? † I es vs anfwvered: He it is

Kk
HOLY 

Wednesday, 

The Gospel 

CHAP. XIII.

Venial sines taken away by sacred ceremonies.

Nontions

Puritie required to the receiving of the B. Sacrament.

1. To wash his footes. The soules of the feete, when al the refl is cleane, significeth the earthly affections and relikes of former sines remitted: Which are to be cleane by devout actes of charitie & humilitie, as S. Ambrose li, 3 de Sacra, c. 1. And because this was only a ceremonie, & yet had such force, both now and afterward vied of the Apostles, that it purged smaller offenses and fithines of the soule, as S. Ambrose and S. Bernard gather, it may not seeme strange that holy water and such ceremonies may remit venial sines. 

10. Or阶梯是获得。Our Miisters never spake plainer, nor seemed commanded more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches judgement directed
ARRT not your hart be troubled. You beleeue in God, beleeue in me also. † In my fathers house there be many mansions. If not, I would haue told you, Because I goe to prepare you a place. † And if I goe, and prepare you a place: I come againe and will take you to my self, that vvhile I am, you alfo may be. † And vvhither I goe you knowe, and the vway you knowe.

† Thomas faith to him, Lord, vve knowe not vvhither thou goest: and howe can vve knowe the vway? † I es vs faith to him, I am the vway, and the veritie, and the life. no man commeth to the Father, but by me. † If you had knovven me, my father alfo certes you had knovven: and from hence forth you shal knovv him, and you haue seen him.

† Philippe faith to him, Lord shevv vs the Father, and it sufficeth vs. † Ies vs faith to him, So longtime I am with you: & haue you not knowe me? Philippe, he that seeth me, feeth the Father alfo. Howe faiest thou, Shevv vs the father? † Doest thou not beleeue that I am in the Father, & the Father in me? The vvordes that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the vvorkes. † Beleeue you not, that I am in the Father and the Father in me? Other-vvffe for the vvorkes them selues beleeue. † Amen, amen I say to you, he that beleeueth in me, the vvorkes that I doe, he also shal doe, and "greater then these shal he doe, † because I goe to the Father, and vvhatsoever you shal ask in my name,
name, that will I do:—I that the Father may be glorified in the Sonne. If you ask me anything in my name, that shall I do. If you love me, keep my commandments. And I will ask the Father, and he will give you another Paraclete by interpretation is either a comforter, or an advocate: and therefore to traducate it by any one of them only, is plain to abridge the sense of this place.

The Gospel in a votive Maffe for the election of the Pope, & upon Whitmas cue. 

This is then possible both to love Christ, and to keep his commandments.

Paraclete by interpretation is either a comforter, or an advocate: and therefore to traducate it by any one of them only, is plain to abridge the sense of this place.

The Gospel vpon Whitmas, And in a votive Maffe of the holy Ghost.

See the Annotations, p. 10, chap. v. 12 & 13.

Peace I leave to you, my peace I give to you, not as the world giveth, do I give to you. Let not your heart be troubled, nor fear. You have heard that I said to you, I goe and I come to you. If you loved me, you would be glad verily, that I goe to the Father: because the Father is greater than I. And now I haue told you before it come to passe: that when it shall come to passe, you may believe. Now will I not speake many things with you, for the prince of this world commeth, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandement, so doe I: Arise, let vs goe hence.
ANNOTATIONS

CHAP. XIII.

12. Greater then these, S. Chrysostom in a whole booke against the Pagans proueth that this was fulfilled not onely in Peters shadow, and Paules garments, which as we read in the Ages, healed infirmities: but also by the Reliques and monuments of Saincts, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe those wonderful worde, by the very athes of his feruants. The Protestants cleane contrarie, as patrones of the Pagans infidelitie, as though our Saviour had promised the: & the like miraculous worke in vaine, either not meaning or not able to fullifh: do so they discredite all the approved histories of the Church concerning miracles wrought by Saincts, namely that S. Gregorie Thaumaturgius removed a mountaine, the miracles of S. Paul the eremite and S. Hilariou written by S. Hierom, not Mat. the miracles of S. Marin Written by Severus Sulpiciun, the miracles testified by S. Angisine de Ciuit. Dei, the miracles approved by S. Gregorie in his Dialoges, the miracles reported by S. Bede in his Ecclesiastical historie and lines of Saincts: and all other miracles never so faithfully recorded in Ecclesiastical writers. In all which things above their reach of reason and nature, they are as little persuade and have no more faith then had the Pagans, against whom S. Chrysostom in the forefaid booke, and S. Angisine de Ciuit. Dei li. 12 c. 1, and other Fathers heretofore have written. No man therefore needeth to manuelt that the very Image of our Lady, & the like, doe miracles, even as Peters shadow did: nor wonder, if such things seeeme stranger and greater then those which Christ him self did: whereas our Saviour put vs out of doubt, faith expressly, that his Saincts shall doe greater things then him self did.

16. For ever.) If the Holy Ghost had beene promised onely to the Apostles, their successors and the Church after them could not have challenged it, but it was promised them for ever. Whereby we may leame, both that the priviledges and promises made to the Apostles were not peronal, but pertaining to their offices perpetually: and also that the Church and Preachers in all ages had and have the same Holy Ghost to governe them, that the Apostles and primitie Church had.

17. The spirit of truth.) They had many particular gifts and graces of the Holy Ghost before, and many vertues by the same, as all men have at all times: but the Holy Ghost here promised to the Apostles and their successors for ever, is to this vse specially promised, to direct them in all truth and veritie: and is contrarie to the spirit of errouer, herefie, and fell houle. And therefore the Church cannot fall to Apostasie or herefie, or to nothing, as the Adueraries say.

18. Father greater then I.) There is no place of Scripture that is oneth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father, Which wordes yet in deede rightly understanded after the Churches sense, make nothing for their false seet, but only signifie that Christ according to his Manhood was inferior in deed, and that according to his Divinitie he came of the Father. And if the Herefie or diuice of this time were Arianisme, we should stand upon these places and the like against the Arians, as we now doe upon others against the Protestants, whose seet is the diuice and bane of this time.

CHAP. XV.

He commandeth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the levies any more) and in his love, loving one another, and keeping his commandements: shewing how much his acount of them, by thy that he dieth for them, and remitted unto them the secretes of heaven, and appointed their fruittes to be perpetual: confirming them also against the perfecutions and hatred of the obfinate Nuye.
A M the true vine: and my father is the hus-band-man. * Every branche in me, not bearing fruite, he vvill take it avway: and every one that beareth fruite, he vvill 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 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 s the branches. he that abideth in me, and I in him, the same beareth much fruite: for vwithout me you can doe nothing. † If any abide not in me: he shal be cast forth as the branche, 6 and shal rvither, and they shal gather him vp, and cast him into the fire, and he burneth. † If you † abide in me, and my 7 vvordes abide in you: you shal alke vvhat thing souer you vvil, and it shal be done to you. † In this my father is glo- rified: that you bring very much fruite, and become my Disciples. † As my father hath loved me, I also haue loved you. 9 Abide in my loue. † If you " keepe my preceptes, you shal 10 abide in my loue: as I also haue kept my fathers preceptes, 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 yeld his life for his frendes. † You are my frendes, if you doe 14 the things that I commaund you. † Novv I cal you not ser- 15 uants: for the seruant knowveth not vvhat his lord doeth. But you I haue called frendes: because al things vvhatsoeuer I heard of my father, I haue notified vnto you. † You chose not 16 me, but I chose you: and haue appointed you: that you goe, & bring fruite: and your fruite abide: that vvhatsoeuer you alke the father in my name, he may giue it you. † † These 17 things I commaund you, that you loue one an other.

† If the vvorld hate you: knovv ye that it hath hated me 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 chosen you out of the vvorld, therefore the vvorld hateth you. † Remembere my vvord that I said to you, * The servant is not greater then his maifter. If they haue persecuted me, you also vvil they persecute, if they haue kept my vvord, 20 yours also vvil they keepe. † But al these things they vvil 21 eve.
doe 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 haue sinne: but now they haue no excuse of their
sinne. 

But that hateh me, hateh my Father also. "If I had
donamong them workes that no other man hath done,
they should not haue sinne: but now both they haue
seen, and they doe hate both me and my Father. 

The word may be fulfilled, which is written in their law:

That they hated me. But when the Paraclete commeth,
"whom I shall send you from the Father, the Spirit of truth,
which proceedeth from the Father, he shall giue testimony
of me: and you shall giue testimony, because you are
with me from the beginning.

ANNOTATIONS
CHAP. XV.

4. Unless you abide.] These conditional (speaches, If you remaine in the vine, If you keepe my com-
mandements, and suchlike, giue vs to wit that we be not sure to persue or persueue, not to be
saued, but under conditions to be fulfilled by vs. Aug. de corrept. & gra. c. 13.

5. Unless it abide.] Who soever by Herefie or Schifmation or for any other cause is cut off or sepa-
rated from the Church, he can do no meritorious worke to Salvation.

10. Keep my precepts.] This careful and often admonition of keeping his commandements,
proueth that a Christian mans life is not onely or principally in faith, but in good worke.

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 Schiinatical Greekes thinke otherwize.

27. You shall giue.] He vouchfaeth to joyne together the testimonie of the Holy Ghost, and
of the Apostles: that we may see the testimonie of truth ioynly to confest in the Holy Ghost and
in the Prelats of the Church.

CHAP. XVI.

The cause why he foretelleth them their persecution by the teares, is, that they be not
afterward scandalizd therat. 6. Though they thinke this beasse teares, it is for
their vantage that be departeth, because of the great benefits that they shal receive by the comming then of the Holy
Ghost, who shal also be his witnes against his enemies. 16. Although in this worlde they shal so be persecuted, yet
to his heavenly Father they and their prayers made in his name, shal be most
acceptable, and at length the childe (that is, Christ in al his members) being
borne, their ioy shal be such as no persecutor can take from them. 31. Howbeit as
the instant of his apprehension, they vvil also forsake him.

These
HESE things haue I spoken to you, that you be not scandallized. Out of the synagoges they vvil cast you: but the houre commeth, that euery one vvil killeth you, shal thinke that he doeth service to God. and these things they vvil doe to you: because they haue not knowen the Father, nor me. But these things I haue spoken to you: that when the houre shal come, you may remember them, that I told you.

But I told you not these things from the beginning, because I vvas with you. And now I goe to him that lent me, and none of you al keth me: Vvhither goeft thou? But because I haue spoken these things to you, forovv hath filled your hart. But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I vvil send him to you. And when he is come, he shal argue the vworld of sinne, and of justice, and of judgemen. of sinne: because they beleue not in me. But of 9 justice: because I goe to the Father: and now you shal not see me. and of judgement: because the prince of this vworld 11 is now judged.

Yet many things I haue to say to you: but you can not bear them now. But when he, the Spiri-rit of truth, commeth, he shal teach you al truth, for he shal not speake of him self: but vvvm what things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. He shal glorifie me: because he shal receiue of mine, and shal shew to you. All things vvvm whatsoeuer the Fa- ther hath, be mine. Therefore I said, that he shal receiue of mine, and shal shew to you. A little vwhile, and now you shal not see me: and againe a little vwhile, and you shal see me: because I goe to the Father.

Some therefore of his disciples said one to an other, Vvvm what 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? They said therefore, Vvvm what is this that he faith, A little vwhile? vve knowv not vvvm what he speake: And I es vs knevv, that they v would akke him: and he said to them, Of this you doe question among your selves, because I said to you, A little vwhile, and you shal not see me: and againe a little vwhile, and you shal see me. Amen, amen
amen I say to you, that ye shall vveepe, and lament, but the vvorld shall rejoyce: and you I shall be made forovvful, but
your forovv shall retired into joy. † A vvoman vvhen she travaileth, hath forovv, because her houre is come: but
when she hath brought forth the child, now the remembrance not the anguish for joy, that a man is borne into the
vvorld. † And you therefor, now in deedee you have forowv, but I vil see you againe, and your hart shall rejoye: and
your joy no man shall take from you. † And in that day me you shall not ake any thing. Amen, amen I say to you, if
you ake the Father any thing: in my name, he vil give it you. † Vntil now you have not asked any thing in my name.
Aske and you shall receive: that your joy may be ful. † These things in proverbes I have spoked to you. The houre commeth when in proverbes I vil no more speake to you, but
plainely of the Father I vil shew you. † In that day you shall ake in my name: and I say not to you, that I vil ake the Fa-
ther for you. † For the Father him self loueth you, because you haue loued me, and haue beleued that I came forth
from God. † I came forth from the Father, and came into the vvorld: againe I leave the vvorld, and I goe to the
Father.

† His disciples say to him, Behold now thou speakest
plainely, and faieft no proverbe. † now vve knowv that thou knowvest all things, and thou needest not that any man
ake thee. in this vve beleue that thou cameft forth from
God. † I ESVS anfwered them, Now do you beleue?
† Behold the houre commeth, and it is now come, that
you I shall be scattered every man into his ovvne, and me you
I shall leave alone: and I am not alone, because the Father is
with me. † These things I have spoken to you, that in me
you may haue peace. In the vvorld you I shall haue distresse: but haue confidence, I haue overcome the vvorld.

A N N O T A T I O N S
C H A P. X V I.
12. Yet many things, ) This place conumineeth that the Apostles and the faithful be taught
many things, Which Christ omitted to teach them for their Weaknes: and that it was the prou-
dence of God that Christ in preffence I should not teach and order al things, that we might be no
lile affured of the things that the Church teacheth by the Holy Goffl, then of the things that him
self delivered,
The Gospel vpó Ascension cue.

The Father glorified the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and givings him al power and judgement. The Sonne againe glorified the Father, by making his honour, which onely in a manner was in Iewerie before, now knowne to al Nations.

The Gospel in a Votive Maffe against Schifme.

* His petition is specially to keepe the Apostles and his Church in vitie and from Schifmes.

CHAP. XVII.

After his Sermon of Sareuell, he prays to his Father, that since he hath now finished his worke, he would give him his appointed glorie, for the conversion of al nations, 6 and preferre his Apostles, and his Church after them in enuie and veritie (that is, from Schifme and hereafter) so finally also glorifie them with him in heauen.

HESE things spake Iesvs: and lifting vp his cies into heauen, he said, Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee. As thou haft giuen him powuer over al flesh that al vvhich thou haft giuen him, to them he may giue life everla sting. And this is life everla sting that they know the, the only true God, and whom thou haft sent IESVS CHRIST. I haue glorified thee vpon the earth: I haue conummated the vvorke vvhich thou gaueft me to doe: t and now glorifie thou me O Father vvith thy self, vvith the glorie vvhich I had before the vworld was, vvith thee. t I haue manifested thy name to the men vvhom thou gaueft 6 me out of the vworld. Thine vvere, and ro me thou gaueft them, and they have kept thy vworld. t Now they haue 7 knowen that al things vvhich thou gaueft me, are from thee: t because the vvordes vvhich thou gaueft me, I haue giuen 8 them: and they haue receiued, and knowen in very deede that I came forth from thee, and haue beleued, that thou didst send me. t For them doe I pray: Not for the vworld 9 doe I pray, but for them vvhom thou haft giuen me: t be- 10 cause they bethine: and al my things bethine, and thine be mine: and I am glorified in them. And now I am not in the vworld, and ther are in the vworld, and I come to thee: t Holy father, keepe them in thy name, vwhom thou haft 11 giuen me: that they may be one, as also vve. t Vvhen I 12 was vvith them, I kept them in thy name. Those * vvhom thou gaueft me, haue I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. t And now I come to thee: and these things I speake 13 in the world, that they may haue my joy filled in them felues.

† I
ACCORDING TO S. JOHN.

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 shouldest take them out of the world, but that thou shouldest keep them from evil. 16. And the world passed away, and I give thee the world. 17. And sanctify them in the truth: Thy word is truth. 18. And the glory which Thou gavest me, have I given them; that they may be one, even as we are one:

19. I in them, and thou in me: that they may be made perfect in one: that the world may know that thou hast sent me, and hast loved them, as thou also hast loved me. 20. Father, the world hath not known thee, but I have known thee: and these have known me, that I came out of the world, and they are in the world.

21. Then said Jesus, Father, glorify thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again. 22. The glory which Thou gavest me, have I given them; that they may be one, even as we are one:

23. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 24. And the glory which thou gavest me, have I given them; that they may be one, even as we are one:

25. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 26. And the glory which thou gavest me, have I given them; that they may be one, even as we are one.
HEN Iesus had said these things, he went forth with his disciples beyond the Torrent of Cedron, where was a garden, into the which he entered and his Disciples.  

† And Iudas also, that betrayed him, knew the place: because Iesus had often referred thither together with his Disciples.  

‡ Iudas therefor having received the band of men, and of the chief Priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapons.  

† Iesus therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? † they answered him, Iesus of Nazareth.  

Iesus said to them, I am he. And Iudas also that betrayed him, flode with them.  

‡ As one therefore as he spake to them, I am he: they went backvvard, and fell to the ground.  

† Againe therfore he asked them, Whom seek ye?  

And they said, Iesus of Nazareth.  

† Iesus answered, I am he that hath given me, I have not lost any.  

‡ Simon Peter therfore having a sword, drew it out: and smote the servant of the high priest, & cut of his right ear. And the name of the servant was Malchus.  

† Iesus therefore said to Peter, Put up thy sword into the scabbard. The chalice which my father hath given me, shall not I drink: † the Band therfore and the Tribune & the 12 ministers of the levves apprehended Iesus, and bound him;  

‡ and they brought him to Annas first, for he was father in law to Caiphas, who was the high priest of that yere.  

† And Iesus had knovven to the high priest, and

W
vvent in vvith Iesvs into the court of the high priest. † but Peter floode at the doore vvithout. The other disciple therefore thesas knovven to the high Priest, vvent forth, and spake to the portrefle, and brought in Peter. † The vvench therefore thesas portrefle, faith to Peter, Art not thou also of this mans disciples? He faith to her, ***I am not." † And the servaunts and ministers floode at a fire of coles, because it vvas cold, and vvarmed them felues. And vvith them vvas Peter also standing, and vvarming him self.

† The high priest therefore asked Iesvs of his disciples, and of his doctrine. † Iesvs ansvvered him, I haue openly spoke to the vworld: I haue alvvaies taught in the synagogue, and in the temple vvither al, the Ievves resorft together: and in secrete I haue spoken nothing. † Vvhy askeft thou me? aske them that haue heard vvhat I haue spoken vnto them: behold they knovv vvhat things I haue said. † Vvhen he had said these things, one of the ministers standing by, gaue Iesvs a blowv, Saying, Ansvverest thou the high priest so?

† Iesvs ansvvered him, If I haue spoken il, giue testimonie of euil: but if vvel, vvhy strikkest thou me?

† And Simon Peter vvas standing, and vvarming him self. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not. † One of the servaunts of the high priest faith to him, his cousin vwho seare Peter did cut off, Did not I see thee in the garden vvith him? † Againetherefore Peter denied: and forthvvhith the cocke crowe.

† * They therefore bring Iesvs 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. † Pilate therefore vvent forth to them vwithout, and said, Vvhat accuovation bring you against this man? † They ansvvered and said to him, If he were not a malefacontur, vvwe vvould not haue delievered him vp to thee.

† Pilate therfore said to them, Take him you, and according to your law judge him. The Ievves therfore said to him, It is not lawfull for vs to kil any man. † * That the vword of Iesvs might be fulfilled vvhich he said, signifying what death he should die.

† * Pilate therfore vvent into the Palace againe, and called Iesvs, and said to him, Art thou the king of the Ievves?
And he answered, Sayest thou this of thy self, or haue others told it thee of me? Pilate answered, Why, am I a Iewe?

Thy nation, and the cheefe priests haue deliuered thee vp to me: what hast thou done? Jesus answered, My king is not of this world, if my kingdome were of this world, my ministers verily would Itrue that I should not be deliuered to the Ieues. but now my kingdome is not from hece.

Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest, that I am a king. For this was I borne, and for this came I into the world: that I should give testimonie to the truth. Every one that is of the truth, heareth my voice. Pilate therefore said to him, What is truth?

And when he had said this, he went forth againe to the Ieues, and faith to them, I finde no cause in him. But you haue a custome that I should release one to you in the Pasche: vvil you therefore that I release vnto you the king of the Ieues? They al therefore cried againe, saying, Not him but Barabbas. And Barabbas vvas a theefe.

HEN Pilate therefore Pilate tooke Jesus, and scourgred him. And the soldiars plating a crowne of thornes, put it vpon his head: and they put about him a purple garment. And they came to him, and said, Haile king of the Ieues, and they gave him blowves. Pilate vvent forth againe, and faith to them, Behold I bring him forth vnto you, that you may know that I finde no cause in him. Moreover vvent forth carrying the crown of thornes, and the purple vestiment. And he faith to them, Loe the man. When the cheefe priests therefore and the ministers had seen him, they
ACCORDING to S. JOHN.

they cried, saying, Crucifie, crucifie him. Pilate faith to them, Take him you, and crucifie him, for I finde no cause in him.

† The Ievves ansvvered him. Vve haue a Law: and according to the Law he ought to die, because he hath made him selfe the Sonne of God.

† Vvhence art thou? But IESVS gaue him no ansvver. † Pilate therfore faith to him, Speakeft thou not to me? knowvest thou not that I haue power to crucifie thee, and I haue power to release thee? † IESVS ansvvered, Thou shouldest not haue any power against me, vnles it vvere giuen thee from above. Therfore he that hath betraied me to thee, hath the greater sinne.

† From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou releafe this man, thou art not Cæsars frend. every one that maketh him selfe a king, speaketh against Cæsar. † But Pilate vwhen he had heard these vwor-des, brought forth IESVS: and he saue in the iudgement seate, in the place that is called Lithostrotos, and in Hebrew Gâb- batha. † And it vvas the Parascene of Pasche, about the sixth houer, and he faith to the Ievves, Loe your king. † But they cried, Away, away with him, crucifie him. Pilate faith to them, Shal I crucifie your king? The cheef priests ansvvered, Vve haue no king, but Cæsar. † Then therfore he deliuered him vnto them for to be crucifie.

And they tooke IESVS, and led him forth. † * And bearing his owne cross he vvent forth into that vvhich is called the place of Caluaries, in Hebrew Golgota. † vwhere they crucifie him, and with him two others, on the one side and on the other, and in the middes IESVS. † And Pilate vvrote a title also: and he put it vpon the cross. And it vvas vvritten, IESVS OF NAZARETH THE KING OF THE IEVVES. † This title therfore many of the Ievves did reade: because the place vwhere IESVS vvvas crucifie, vvas nigh to the citie: and it vvas vvritten in Hebrew, in Grecke, and in Latin. † The cheef priests therfore of the Ievves said to Pilate, Vvrite not, The king of the Ievves: but that he said, I am king of the Ievves. † Pilate ansvvered, That vvhich I haue vvritten, I haue vvritten.

† The * fouldiars therfore vwhen they had crucifie d
him, tooke his garments (and they made foute partes, to every souliat a part) & his coate. And his coate was without seam, wrought from the toppethrough out. † They said 24 therefore one to an other, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, They have parted my garments among them: and vpon my vesture they have cast lottes. And the souliats did these things.

† And there stoode beside the croffe of Iesvs, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. † When Iesvs therfore had seen his mother 26 and the disciple standing vvhom he loued, he saith to his mother: Vwoman, behold thy sonne. † After that, he saith 27 to the disciple, Behold thy mother. And from that houre the disciple tooke her to his owne.

† And afterward Iesvs knowing that all things were now 28 consummate, that the scripture might be fulfilled, he saith, I thirst. † A vessell therefore stoode there full of vinegre. And 29 they putting a sponge full of vinegre about hysope, offered it to his mouth. † Iesvs therfore vvhen he had taken the 30 vinegre, said, It is consummate. And bowing his head, he gave vp the ghoft.

† The Levves therfore (because it was the Paradisce) 31 that the bodies might not remaine vpon the croffe on the Sabboth (for that was a grete Sabboth day) they desired Pilate that their legges might be broken, and they might be taken away. † The souliats therfore came: and of the first 32 in deede they brake the legges, and of the other that was crucified vvith him. † But after they were come to Iesvs, vvhen 33 they sawe that he was dead, they did not brake his legges, 34 but one of the souliats vvith a speare opened his side, and 35 incontinent there came forth bloud and vvater. † And he 36 that sauved it, had giuen testimonie: and his testimonie is true. † And he knowveth that he faith true, that you also may beleue. † For these things were done that the scripture might be fulfilled, vou shall not brake a bone of him. † And againe 37 he was a disciple of Iesvs, but secrete for feare of the Jewes) 38 he desire Pilate that he might take away the body of Iesvs. And Pilate permitted. He cametherefore, and tooke away the body of Iesvs. † Nicodemus also came, he that at the first
first came to the by night, bringing a mixture of myrtle
40 and aloes, about an hundred poundes: † They tooke there-
fore the body of and bound it in linnen clothes with
the spices, as the manner is with the levves to bury. † And
there was in the place where he was crucified, a garden; and
in the garden a new monument, vwherein no man yet had
been laide. † There therefore because of the Parafceve of the
levves, they laid because the monument was hard by.

ANNOTATIONS
CHAP. XIX.

11. His own crife. This crife, 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 oblata-
of the sacred body and blood of our Lord, is truly called the Holy Cross: and hath been
ended with virtue of miracles, both the whole and every little piece thereof. For the which cau-
ses, and specially for the most neere memorial of Christes Passion, it hath been vffed in Pilgrima-
ges, honoured by Caftual dates and otherwise, reverenced & reuerenced of the ancient fathers, with
al devotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretikes, seeking in
vaine to deface and destroy it. See S. Cyril li. 6 const. Julian. S. Hieron ep. 13, S. Paulinus ep. 11. Ruffina
li. c. 7. & S. Eugen. hifto. li. c. 15. S. Leo ep. 72. an 1 Ser. 2 de Passione. Paulus Dide. li. 18.
16. To his mother. The maruilsus respect that Christ had to his mother, vouchsafeing to
speak to her, and to take order for her even from the crifle in the middles of his infinite anguishes
and mysteries a working for mankind.
17. To the Disciple. A great honour to John and charge, to have that blessed Jewei in keeping:
and an un Ubisoftable comfort, that from that day forward the one was to the other mother.
18. Let the Samaritans take and vater. This presenting of Christs side, though on the fouldars part it was done
blindly and inofolently, yet by Gods ordinance it contained great mysteries, and was proguished by
Moves striking the rocke with his rodd: as this streame of bloud and water drawn miracu-
ously out of his dead body, running in the Sacraments of the Church after the people of God,
was signified by the water of the fame rocke following the Israelites in the desert. Out of this side
(though S. Augustine) inflicted the Sacraments. The Sacraments (though S. Chrift. foldom) the great mysteries have their
beginning. Who vareneth vs, that vhen come to drink the holy chalice, vs shoulde be ap-
proached, as though we drew the bloud out of Christs fide. And both bloud and water apart did
flow forth, to the vvs the fountain of the two principal Sacraments, and their fucular matters,
Baptisme and the Eucharift, springing to life everlasting in the Church. The fathers also say that
the Church who is Christs Spoufe and his coadjutrice in applying the bloud and water to the be-
nefice of the Faithful, was here formd, builded, and taken out of this holy side of Chrifl sleeping
on the Cross, as Eue was of Adams side, when he was call a sleepe in Paradise.

CHAP. XX.

Upon Easter day his body is missd in the Sepulchre, first by St. Magdalene, 2 secon-
dly by Peter also and John, the vondinc clothes yet remaining. † Then to St. Mag-
daleone, after he had seen two Angels, the vss also him self appeareth. † She
having told to the Disciples, he appeareth to them also the fame day, and fen-
deth them up him self to go: giving them the Holy Ghoft to remit and to
receive sin: 16. Againe vpon Sunday he appeareth to them, letting
Thomas see, that he might beleue, and commanding such as not seeing yet do be-
leue. 19 The effect of this book.
Not the first of the Sabbath, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she saw the stone taken avway from the monument. † She ranne therefor and cometh 2 to Simon Peter, and to the other disciple vvhom Ies vs loued, and faith to them, They have taken our Lord out of the monument, and vve know v not vwhere they have laid him.

† Peter therefor vvent forth and that other disciple, and 3 they came to the monument. † And both ranne together, 4 and that other disciple did out-runne Peter, and came first to the monument. † And vwhen he had stouped doynue, he s saw the linnen clothes lying: but yet he vwent not in. † Simon Peter therefor cometh, solovving him, and vvent in to the monument, and saw the linnen clothes lying, † and the 7 napkin that had been vpon his head, not lying vwith the linnen clothes, but apart, vwrapped vp into one place. † Then 8 therefor vvent in that other disciple also vwhich came first to the monument: and he saw, and beleued. † For as yet they 9 knew not the scripture, that he should rise againe from the dead. † The disciples therefor departed againe to them 10 selues.

† b But * Marie floode at the monument vwithout, vvee-11 ping. Therefor as she vvas vweeping, she stouped doynue, & looked into the monument: † and she saw two Angels in 12 vwhite, sitting, one at the head, and one at the feete, vwhere the body of Ies vs had been laid. † They say to her, Vvoma, 13 vwhy vveepest thou? She faith to them, Because they have taken avway my Lord, and I know v not vwhere they haue put him. † Vvhen She had said thus, She turned backvvard, and 14 saw Ies vs standing: and She saw not that it is Ies vs. 15 † Ies vs faith to her, Vvoma, vwhy vveepest thou? vwhom seekest thou? She thinking that it vvas the gardiner, faith to him, Sir, if thou haft caried him avway, tel mee vvheree thou haft laid him: & I vvill take him avway. † Ies vs faith to her, 16 Marie. She turning faith to him, Rabboni (vwhich is to say, Master.) † Ies vs faith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. † Marie Magdalene commeth and telleth 18 the,
ACCORDING TO S. JOHN.

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The disciples, That I have seen our Lord, and thus he said vnto me. 

† Therefore when it was late that day, the first of the Sabboths, and the doores were shut, where the disciples were gathered together for fear of the Jews, IESVS came and strode in the middes, and faith to them, Peace be to you.

20 † 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 againe, Peace be to you.

21 † As my Father hath sent me, I also doe send you. † When he had said this, he breathed upon them: and he faith to them, Receive ye the Holy Ghost: † Whose sinnes you shall forgive, they are forgiven you: and whose you shall retaine, they are retaine.

24 † But Thomas one of the Twelve, who is called Didymus, was not with them when IESVS came. † The other disciples therefore said to him, We have seen our Lord. But he said to them, Verles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleue.

26 † And after eight daies, againe his disciples were within: and Thomas with them. IESVS commeth: † the doores being shut, and strode in the middes, and said, Peace be to you. † Then he faith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side: & bee not incredulous but faithful. † Thomas answered, † said to him, My Lord, & my God. † IESVS faith to him, Because thou hast seen me, Thomas, thou haft beleued: † blessed are they that have not seen & haue beleued.

29 † Many other signes also did IESVS in the sight of his disciples, which are not vvrнут in this booke. † And these are vvrnten, that you may beleue that IESVS is CHRIST the sonne of God: and that beleuing, you may have life in his name. †

ANNOTATIONS

CHAP. XX.

19. The doores were shut. ) Such Heretikes as deny Christs body to be or that it can be in the Sacrament, for that it is in heauen, and cannot be in two places at once, nor Without the natural maner
Chrift can diß-pot of his owne body & others about nature.

Vbiqecaries of Brentanni.

**The holy Ghost is here purposefully given to the Apostles to remit fitnes.**

The Sacrament of Penance instituted.

Men are bound to confess, at their mortal fitnes, and that in particular.

The being of Chrifl's body in the B Barmefc without space or quætitie cor-
responding thereto, is proued by other examples in Scripture.

**Heretical Chrifts to avoid plain Scripture.**

Chrift can diß-pot of his owne body & others about nature.

Vbiqecaries of Brentanni.

**The holy Ghost is here purposefully given to the Apostles to remit fitnes.**

The Sacrament of Penance instituted.
ACCORDING with that, as S. Hierom calleth it, meant, Who, if need be, hath baptism for infants. Where the Priests were bani{hed by the Arian Heretics. Whatsoever they call or do, they cannot do, because they, as Priests, do not answer for that at the latter day, to suffer any man that is penitent of his sinnes, to depart this life without this reconciliation and abolution. As (as they) the Law Made him self. (Christ) hath granted, that things bound in earth, shall be bound in heaven: and (as) he forsook you, shall be forsoaked in heaven. The earthly Princes in deed have also power to bind, but the heauen only: but that book of Priests. Thiell, the heavenly, the very perfect and reached even to the heavens: in which, as (as) saith the Priests, but the doctrine, the first name God doth satisfy, and the sentence of the saints and the Lord doth conferne, for in deed what els e is this, that the power of all heavenly things is granted of God. S. Cyprian, as saints, faithfull, if we shall receive, they are receivd. What power (if be) they can be greater than this one? The Father giveth power to the same: I set the same power altogether delivered, by the Sonne, unto them. And as this concerneth the Priests high auotive to absolution, to theryppon concerning confession also to be made unto them, the ancient Fathers speak in this. S. Cyprian de Lapsis n. 11. They (as they) that have greater faith and fear of God, though they did not fall in profession, yet because they did only think in their minde, that those sins they confessed to God, Priests, most, because penitent and plainly, and remembering their profession, and discharging the burden of their mind, seeking wholesome medicine for their thoughts and their mind, and friendship, after, and every one (as I beleeue) be confesse, be sinne, as he be yet done, confesse it, be admitted, volition satisfaction and remission made by the Priests is acceptable before God, S. Cyril (or as some think, Origen) vs. in Lactant. calleth it a great part of penance. When a man is alatned, and yet openeth his hands to our Lords Priests. See also Tertull. de Peccat. S. Hiero. in. 2. de Exorcist. S. Cyprian in Regula. brev. guatl. 29. Who compare sinners that refuse to confesse, to them that have some disease in their lectere partes, and are alatned, to shew it to the Physitian or Surgeon, that might cure it, Where they must needs make a directe confession to be made to them, that may abluge. And S. Leo ep. 30 most plainly (as before S. Cyril) expressly nameth Priests. That confession is sufficient, when he be confesse, in the very confession, and power of the holy Doctor was to declare in this case, that no man knew the sin, as he suffected, but God, and God and him fell. And S. Augustine no. 49 de 50 homilies to. 10. In his, Do penance, such as is done in the Church, I et no man, I do it freely, I do it to God. In value then thus it is said, Whateuer you shall loose in earth, shall be loosed in heauen. See S. Ambrose de penitentia through out. S. Cyprian de Lapsis, the books de vera & falsa, a pari. in S. Augustine, beside al antiquitie which is ful of these speaches conserning abolution, and confession.
CHAP. XXI.

After Iesus manifested him self againe at the sea of Tiberias. And he manifested thus: 

† There were together Simon Peter and Thomas vwho is called Didymus, and Nathanael vwhich vvas of Cana in Galilee, and the sones of Zebedee, and two others of his discipules. † Simon Peter faith to them, I goe to fishe. They say to him, Vve also come vwith thee. And they went forth and got vp into the boate: and that night they tooke nothing. † But vwhen morning vvas novv come, Iesus vdoode on the shore: yet the discipules kneev not that it vvas Iesus. † Iesus therfore faith to them, Childre, haue you any meate? They answered him, No. † He faith to them, Caft the nette on the right side of the boate: and you shal finde. They therfore did cast it: and novv they vwere not able to dravv it for the multitude of fishe. † That discipule vwho vhom Iesus loued, faith to Peter, It is our Lord. † Simon Peter vwhé he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and caft him sel by into the sea. † But the other discipules came in the boate (for they vwere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fishe. † Therfore after they came dounne to land, they sawv hote 9 coles lying, and fishe laid thereon, and bread. † Iesus faith to them, Bring hither of the fishe that you tooke novv. † Simon Peter vvent vp, and dravv the nette to the land, ful of great fishe, an hundred fiftie three. And although they vwere so manye, the nette vvas not broken. † Iesus faith to them, Come, dine. And none of them that ate at meate, durft afke him, Vwho art thou? knovving that it is our Lord. † And Iesus faith to his discipules, after he vvas risen from the dead. † Therefore vwhen they had dined, Iesus faith to Simon Peter
Peter, Simon of John, loueest thou me more then these? He faith to him, Yea Lord: thou knowest that I love thee. He faith to him, FEDE MY LAMBES. \\
† He faith to him againe, Simon of John, loueest thou me? he faith to him, Yea Lord, thou knowest that I love thee. He faith to him, FEDE MY LAMBES. \\
† He faith to him the third time, Simó of John, loueest thou me? Peter vvas stroken sad, because he said vnto him the third time, Loueest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He faith to him, FEDE MY SHEEPES. † Amen, amen I say to thee, vwhen thou vvaft yonger, thou didst gird thy self, and didst vvalke vwher thou vwouldst, but vwhen thou shalt be old, thou shalt stretch forth thy handes, and an other shal gird thee, and leade thee whither thou vvil not. † And this he said, signifying by vwhar death he should glorifie God. —I And vwhan he had said this, he faith to him, Folovv me. † Peter turning, saw that disciple vwhom I E S V S loued, folovving, * vwho also leaned at the supper vpon his breast, and said, Lord vwho is he that shal betray thee? † Him therefore vwhan Peter had seen, he faith to I E S V S, Lord, and this man vwhat? † I E S V S faith to him, † So I vvil haue him to remaine til I come, vwhat to thee? folovv thou me. † This saying therefo vvent abrode among the brethren, that that disciple dieth not. And I E S V S did not say to him, he dieth not: but, So I vvil haue him to remaine til I come, vwhat to thee? † This is that disciple vwhich giueth testimonie of these things, and hath vwritten these things: and vve knowv that his testimonie is true. —I

† But there are * many: other things also vwhich I E S V S did: vwhich if they were vwritten in particular, neither the world it self I thinke were able to conteine those bookes that should be vwritten.

**ANNUOTATIONS**

CHA. XXI.

17. Feede my sheep. As it was promised him Mat. 18, that the Church shou’d be builded vpon him, and that the keyes of heaven shou’d be giuen to him: so here it is performed, & he is actually made the general Pastor and Gouerneur of all Christ’s shepe. For though the other ten (as Matthias and Paul alfo afterward, were Apostles, Bishops, Priests, and had authoritie to binde and loose, to remitte and receiue, to preach, baptize, and such like, as well as he: Yet in these things and al other gouvemement, Christ would have him to be their head, and they to depend of him as head of their Collar, and consequently of the Whole flocke of Christ: no Apostle nor no Prince in earth.

Peter is here made the general Pastor, and the Church is builded vpon him.
The Protevants, otherwise denying this preemience of Peter, yet to uphold their Archbishops, do a mention & proue it against the Puritans.

Peters succession succeeds a little after, Christ would have Peter indeed with such authority, and to be far above all other Apostles: for he saith: Peter, dost thou love me more then these do? Whereupon our Saviour might have inferred, if thou love me Peter, as much fasting, sleeping on the hard fourore, vnatuch much, be paterone to the oppriffed father, to the orphan, and his hoard to the burden of the world: but omitting all these things, he saith: Feed me &c. For, as the fore-ail verses may be done easily of many subjects, not onely men but women also, when it commeth to the word of the Church and committeth the charge of so many soules, al women in kind might needes without you place to the burden and greatness thereof, and a great number of men also. So Writeth he.

And because the Protestants would make the unlearned think, that S. Gregorie deemed the though he misit the title of St. Peter to be wholly vnlawfull and Antichristian, for that he condemneth John of Constance, for making the title of unlimited power, in the Church, of the B. of Constantiopolis, by which you flatly fee that to deny him to be vniuerse Bishop, is not to deny Peter or the Pope of this Church, or supreme Countere of the same, as our Auctoritaries tumultulently pretend. It is plain to al men, that he that receiveth the Gospell, that by your Lordships mouthes, the whole Church of Christ was committed to S. Peter Prince of the Apostles, for to him it was said, Feed me &c. Wherefore if the prayer made: that he be not at fault: to him were the keys of heaven given and authoritie to bind and loose: to him the care of the Church and principaliy was delivered: and yet he was not called the vniuerse Apostle. This title in deed was never given to any man, but for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did ever yeit, or confent to take it. Thus much S. Gregorie, who though he practised juridiction through out all Christendom, as other of that See have ever-done, and also acknowledged the principalit and sovereitie to be Peters and his Successors: yet would he not for all earthly title to the subject of vniuerse Bishop, so that he al the Popes since have rather called them falle, Seraphim, Iesu, the Servants of Gods servants. Though the Word, vniuerse Bishop, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and Lawful. For that Council would not have given any Antichristian or vnounder title to any man. Onely in the B. of Constantinopole and other, which in no sense had any right to it, and who usurped it in a vrayly and tyrannical meaning, it was insenset, vnaught, and Antichristian. See also his Epistles of S. Leo the Great concerning his practise of vniuerse juridiction, though he refused the title of vniuerse Bishop. And S. Bernard, that you may better perceive that the general charge of Christes Theepe was not only given to Peters person, but also to his succesors the Popes of Rome, as S. Cyrilloform before alleged doth testify) Writeth thus to Eugenius, Thou art to he whom the keyes of heaven are deluered, & to whom the Theepe are committed, there be other Porters of heau, & other Hockes of flocket: but thou hast not in any sense more glorious & diffiret proue. For they have one only their particular flocket, but none al vniuerseally, as our floket to one man are credited: being not onely the Paflor of the Theepe, but the one Paflor of the Paftors them selves, but thou wert to keepe me how I proue that many out of your Lords wordes for to whom all, I lay not only Bishops, but also Apostles, were the Theepe to absolutely and without limitation constite, for thou wert to keepe me Peter, the flocket of the sheepe, He faith not, the people of this kingdom or nation, but his sheepe, Without all distinction. So S. Bernard. And hereunto may be added that the second, feconde, is in greek a word that signifies Iudicial to govern and rule, as 1. Pet. 1. & 1. Thess. 1. Stat. 2. Apoe 1, and therefore it is spoken of David alfo and other temporal Gouerners (as the Hebrew word anfwering hereunto) in the Scriptures very oftene, and the Greeke in profane writeres also.

Peter cruified at Rome.

S. Gregorie was to be wholly vnlawfull and Antichristian, for that he condemneth John of Constance, for making the title of unlimited power, in the Church, to the B. of Constantinopole, by which you flatly fee that to deny him to be vniuerse Bishop, is not to deny Peter or the Pope of this Church, or supreme Countere of the same, as our Auctoritaries tumultulently pretend. It is plain to al men, that he that receiveth the Gospell, that by your Lordships mouthes, the whole Church of Christ was committed to S. Peter Prince of the Apostles, for to him it was said, Feed me &c. Wherefore if the prayer made: that he be not at fault: to him were the keys of heaven given and authoritie to bind and loose: to him the care of the Church and principaliy was delivered: and yet he was not called the vniuerse Apostle. This title in deed was never given to any man, but for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did ever yeit, or confent to take it. Thus much S. Gregorie, who though he practised juridiction through out all Christendom, as other of that See have ever-done, and also acknowledged the principalit and sovereitie to be Peters and his Successors: yet would he not for all earthly title to the subject of vniuerse Bishop, so that he al the Popes since have rather called them falle, Seraphim, Iesu, the Servants of Gods servants. Though the Word, vniuerse Bishop, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and Lawful. For that Council would not have given any Antichristian or vnounder title to any man. Onely in the B. of Constantinopole and other, which in no sense had any right to it, and who usurped it in a vrayly and tyrannical meaning, it was insenset, vnaught, and Antichristian. See also his Epistles of S. Leo the Great concerning his practise of vniuerse juridiction, though he refused the title of vniuerse Bishop. And S. Bernard, that you may better perceive that the general charge of Christes Theepe was not only given to Peters person, but also to his succesors the Popes of Rome, as S. Cyrilloform before alleged doth testify) Writeth thus to Eugenius, Thou art to be whom the keyes of heaven are deluered, & to whom the Theepe are committed, there be other Porters of heau, & other Hockes of slocket: but thou hast not in any sense more glorious & diffiret proue. For they have one only their particular slocket, but none al vniuerseally, as our slocket to one man are credited: being not onely the Paflor of the Theepe, but the one Paflor of the Paftors them selves, but thou wert to keepe me how I proue that many out of your Lords wordes for to whom all, I lay not only Bishops, but also Apostles, were the Theepe to absolutely and without limitation constite, for thou wert to keepe me Peter, the slocket of the sheepe, He faith not, the people of this kingdom or nation, but his sheepe, Without all distinction. So S. Bernard. And hereunto may be added that the second, feconde, is in greek a word that signifies Iudicial to govern and rule, as 1. Pet. 1. & 1. Thess. 1. Stat. 2. Apoe 1, and therefore it is spoken of David alfo and other temporal Gouerners (as the Hebrew word anfwering hereunto) in the Scriptures very oftene, and the Greeke in profane writeres also.

Another fal et cito. He Prophecyeth of Peters Martyrdom, and of the kinds of death which he should suffere, that was, crucifying. Which is the Heretickes showing it was al sheepe to prick he was martyred in Rome, deny: whereas the Fathers and ancient writeres are as plassed in this, as that he was at Rome. Origin apud Euseb. ii. ci. 1. Euseb. l. x. c. 2. Hist. Ec. Tertull. de prisc. n. 14. Aug. tact. 123 in loc. Chriijost. De hast in hon. loca.
### The Summe, and the Order of the Evangelical Historie:

gathered breifly out of al foure,euen vnto Christs Ascension.

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<th>Mt. Mr. Lu. Io.</th>
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<td>preface moving the Reader to receive</td>
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<td>CHRISt, being the æternal VvORD of God,</td>
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<td>the life and the light.</td>
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<td>The Angel telleth Zacharie of the conception</td>
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<td>of John Baptift, Chrifts Precursor: and Elizabeth</td>
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<td>conceiuth him.</td>
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<td>The same Angel doing his message to the B. Virgin, CHRISt</td>
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<td>is incarnate in her wombe.</td>
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<td>Our B. Ladie virfithc Elizabeth: and John Baptift is borne, and</td>
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<td>The Angel telleth Ioseph that his vwife is vwith childe by the</td>
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<td>Holy Ghost.</td>
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<td>The genealogie of Christ.</td>
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<td>The birth of Christ in Bethlchem, and his circuncision.</td>
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<td>The Sages come from the East, and adore Christ,</td>
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<td>Christ is presented in the Temple: where Simeon and Anna</td>
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<td>prophcic of him.</td>
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<td>Ioseph vwith the childe and his mother, fleeth into AEgypt: and</td>
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<td>returneth to Nazareth.</td>
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<td>Iesus being sought of his parents, is found in the Temple</td>
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<td>among the Doctors.</td>
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<td>John the Baptift preacheth and baptizeth, preparing al to re-</td>
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<td>ceive Christ: and among other, Christ is baptized of him.</td>
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<td>Christ fasteth fowrtie daies, and is tempted in the vwillderneffe,</td>
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<td>John giueth testimonic of Christ to the legates of the Ievves,</td>
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<td>to the people, and to his owne disciples.</td>
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<td>Christ vworketh his first miracle, turning vwater into vvine</td>
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<td>at a mariage.</td>
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<td>In the feast of Pasche he caflceth out the biers and sellers in the</td>
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<td>Temple, infinuating to the Iewes his death and resurrectiõ.</td>
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<td>He reacheth Nicodemus by night: and baptizeth in Iurie by</td>
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<td>the ministerie of his disciples. vwhereupon a question is mo-</td>
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<td>ued to John about their tvvo baptifmes.</td>
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*The 1 part,*

containing the Infancie of Christ and the time that he li-ued obfuscely.

*The 2 part,*

containing the time of the preparatiõ toward his manifestation.
<table>
<thead>
<tr>
<th>14</th>
<th>6</th>
<th>3</th>
<th>1 John Baptist is put into prison for reprehending Herods incefluous aduoctriue.</th>
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<td>4</td>
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<td>After John's imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.</td>
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<td>He healeth a lorde's sonne of an ague.</td>
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<td>He preacheth in Galilee, and vvxeth very famous.</td>
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<td>He calleth foure discipules out of the boat, and they folowy him.</td>
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<td>He healeth one possesse of a diuel, in the Synagogue.</td>
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<td>9</td>
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<td>He cureth Simon Peters mother in law, &amp; many sicke persons.</td>
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<td>8</td>
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<td>He refueth three that offer to folowy him.</td>
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<td>He appeareth the tempest on the sea.</td>
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<td>He healeth two possesse of diuels in the countrie of the Gerasens, and permitteth the diuels to enter into a vine.</td>
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<td>He healeth the sicke of the palsey, being let downe through the tiles.</td>
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<td>He calleth Matthew from the custome house, and disputeth with John's discipules and the Pharisees of fasting.</td>
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<td>9</td>
<td>5</td>
<td>8</td>
<td>He raiseth the Archisynagogs daughter, and cureth her that had a fluxe of bloud.</td>
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<td></td>
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<td>He healeth two blinde, and one possesse.</td>
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<td>11</td>
<td>3</td>
<td>6</td>
<td>He healeth him on the Sabbath day that lay at the Probatica, and had been diseased 33 yeres.</td>
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<td></td>
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<td>He confuteth the Pharisees being offended that his discipules bruised the ears of corne on the Sabbath.</td>
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<tr>
<td>11</td>
<td>4</td>
<td>11</td>
<td>He refeloth the Pharisee being offended because he cured the withered hand on the sabbath.</td>
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<tr>
<td>5, 6</td>
<td>3</td>
<td>6</td>
<td>He chooseth the 12 Apostles; and maketh that divine sermon called Sermon Dominis in monte, the Sermon of our Lord in the mount, conteining the paternce of a Christian mans life.</td>
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<tr>
<td>3</td>
<td>1</td>
<td>5</td>
<td>He cureth a leper.</td>
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<td>7</td>
<td>7</td>
<td></td>
<td>He healeth the Centurions servant.</td>
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<tr>
<td>11</td>
<td>7</td>
<td>9</td>
<td>John sendeth out of prison his discipules vnto Christ.</td>
</tr>
<tr>
<td>11</td>
<td>3</td>
<td>11</td>
<td>He forgiveth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.</td>
</tr>
<tr>
<td>12</td>
<td>3</td>
<td>11, 8</td>
<td>He healeth him that had a deafe and dumme deuil, and refuteth the blaþpheming Pharisees.</td>
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<tr>
<td></td>
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<td></td>
<td>He preferreth the obseruers of Gods vword before carnal mother and brethren.</td>
</tr>
<tr>
<td>13</td>
<td>4</td>
<td>8</td>
<td>The parable of the sower.</td>
</tr>
<tr>
<td>13</td>
<td>4</td>
<td></td>
<td>The parables of the cockle, of the seede growing vvhen men sleepe, of the mustard seede, and of the leauen.</td>
</tr>
<tr>
<td>13</td>
<td>6</td>
<td>4</td>
<td>The parables of the treasure hid in the field, of the precious stone, and of the nette.</td>
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<tr>
<td>13</td>
<td>6</td>
<td>8</td>
<td>Teaching in Nazareth, he condemneth it of incredulitic.</td>
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<tr>
<td>14</td>
<td>6</td>
<td>9</td>
<td>He sendeth the twvelue Apostles to preache.</td>
</tr>
<tr>
<td>14</td>
<td>6</td>
<td>9</td>
<td>He healeth 5000 men vwith five loaues.</td>
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</tbody>
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The part, from the time that he began (Mat. 4, 12 & 17.) to manifest him self, by preaching and miracles.
<table>
<thead>
<tr>
<th>Mt.</th>
<th>Mr. Lu. 1.</th>
<th>10.</th>
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<tbody>
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<td>14</td>
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<td>15</td>
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<td>8</td>
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<tr>
<td>16</td>
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<td>9</td>
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</tbody>
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The 3 Pascme.

1. He walketh upon the sea, and so maketh Peter also to doe.

2. He reprehendeth the Pharisees for caulling at his discipes because they did eate vwith vn washed handes.

3. He health the daughter of the vwoman of Canaan.

4. He cureth a man that was deafe and dumme.

5. He feedeth 4000 vvith feuen leaues.

6. He receiveth the Pharisees that asked a signe, and biddeth his discipes beware of their leaue.

7. The time that he vvil passe out of this vworld, nowe drawing night, he maketh Peter, for confessing him to be Christ, the Rocke vpon which he vvil build his Church, promising to give him the keys of heaven, and vvithal foretelleth, that he must suffer in Hierufalem, and that al must be ready to suffer vvith him.

8. The Transfiguration.

9. He caulleth out the diuell vwhich his discipes could not cast out, commending vnto them fasting and prayer.

10. He paieth the didrachmes for him and Peter, after that Peter had found a flater in the fishes mouth.

11. His discipes contending for Superioritie, he teacheth humilitie.

12. He threateneth the scandalizers of little ones.

13. He teacheth vs to forgive our brother sinning against vs.

14. Leaving Galilee he goeth into Iurie, and the Samaritans vvil not receive him.

15. In that journey he health the ten lepers.

16. He teacheth in the Temple in the feast of Scenopégia, that is, of Tabernacles.

17. He abolueth the vwoman taken in adultery, teacheth in the Temple, and goeth out of their handes that vwould haue stoned him.

18. He reslooth light to him that vvas borne blinde.

19. He reasoneth of the true Faltor and his sheepe.

20. He sendeth the 70 discipes, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Jefus.

21. He teacheth the maner and force of prayer, and reprehendeth the preposterous cleannesse of the Pharisees.

22. He teacheth not to feare them that kil the body onely, to cast away the care of riches by the parable of him that thought his bernes to litle, and that the faithful fervant vvil alwaies except the comming of his lord and master.

23. He threateneth them, vnles they doe penance, shewing Gods patience by the fruite tree that was suffered to stand one yere more. He health the crooked vwoman, teacheth the vvay to heaven to be narrov.

24. He healeth him that had a dropsie, on the Sabboth: and teacheth them to renounce al things in comparison of him.

M n i j
In the feast of Dedication he goeth out of their handes that would have stoned him.

The parables of the lost shepe, of the gote, and of the prodigal sonne.

The parable of the vniust bailife.

Of the indissolubilitie of matrimonicie.

The riche glotton and Lazarus.

Vvo to scandalizers. The force of faith even to the mowing of trees vvvth a vvord.

Of the Pharisee and the Publicane that vvent to pray.

He imposeth or laieth his handes vpon little children, and exhorteth a yong riche man to forsake al and become perfect.

The parable of the vvorkemen hired into the vineyard.

He raiseth Lazarus, and the lewes cōlult hovv to destroy him.

He foretelleth his death, and denieth the request of Zebedees tvvo fonnes, asking the tvvo cheefe places about him.

He healeth a blinde man before his entring into Iericcho.

Zachæus the Publicane entertaineth Christ, The parable of the ten poundes deliuere to ten servants.

He healeth tvvo blinde men as he goeth out of Iericcho.

At a supper in Bethaania, Marie povvred ointment vpon him.

Riding vpon an asse he entreth gloriously into Hierusalem.

He healeth the lame and the blinde, and Gentiles desire to see him.

He currseth the figtree, and casteth the biers and sellers out of the Temple.

To his enemies the Ieuvves, he auouceth his povver by Iohns Baptisme vvhich vvas of God, and foretelleth their reprouation, vwith the Gentils vocation in their place, by parables: as the parable of the tvvo fonnes, the one promising to doe, the other doing his fathers commandement.

The parable of the vineyard let out to huf bandmen that killed both the servants and the sonne sent to require fruite.

The parable of the king that made a mariage for his sonne, inviting ghosts to the feast, and they vvould not come.

He ansvvereth their question of paying tribute to Cæsar, and the Sadducess quession of the Resurrection.

He ansvvereth the Pharisees question, of the greatest commandement.

He putteth them to silence vwith this question concerning Christ, howv he could be Davids sonne.

He biddeth them doe as the Scribes teach, but not as they doe.

He extolleth and preferreth the poore vvidowvss offering.

He foretelleth to some of his Disciples, the destruction of the Temple and of Hierusalem: and by that occasion, vvhiat things shalbe before the consummation of the vworld, and Antichrist in the consummation, and then incontinent Do-nesday, vvarning vs to prepare our selues agaist his coming.

By the parable of the ten Virgins, & the parable of the talents, he
he sheweth, how it shal be at Domefsday vvitth the Faithful that prepare, and that vvithout parables, that they which doe not good worke, shal be damned.

Iudas bargaineth vvitth the Iewes to betray him, and two of his discipkes prepare the Paschal lambe.

At the supper he vvaitheth his Apostles feete.

He instituteth the Sacrifice of his body and bloud in the B. Sacrament.

He foretelleth that one of the Twelve shal betray him (appeasing their contention for the superioritie) and that they shal al deny him.

His sermon after supper.

His prayer to his father.

The historie of his Passion and burial, from thursday at night, till the next day at even tide.

He riseth the third day.

He appeareth first to Marie Magdalene.

Then to the other women.

Then to Peter, ver. 34, then to the two disciples going into Emmaus, ver. 15.

Then to the discipkes gathered together in a house at Hierusalem, when he entered the doores being shut, and gave them power to remit and reteine sinnes.

Then, vpon Loyn-Sunday, to the discipkes likevwise gathered together, and Thomas among them.

Then, at the sea of Tiberias, to Peter & the rest that were fishing, vvhile he committeth his sheepe to Peter.

Then, to the discipkes vpon a mount in Galilee: giving them commision to preache and baptize through out the whole world.

Then in Bethania, vvhile he promiseth to send the holy Ascension Ghost (bidding them tarie in the meanet ime in Hierusalem) and so blessing them, Ascendeth into heauen.
THE ARGUMENT OF THE ACTES OF THE APOSTLES.

HE Gospel having shewed, how the Jews most imployishly reioiced Christ (as also Moses and the Prophets had foretold of them:) and therefore desired to be received themselves also of him: now followeth this book of the Actes of the Apostles (written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and sheweth, how notwithstanding their desires, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe unto that unworthy people, yea after that they had crucified him, sending unto them his twelve Apostles to move them to penitence, and so by Baptisme to make them of his church: and twelves at the twelve were so occupied about the Iewes: how of a persecuting Iewes be made an extraordinary Apostle (who was S. Paul,) and to evade the scandal of the Iewes (to whom onely him selfe like wise for the same cause had preached) sent him, and not any of his twelve by and by, who were his known Apostles, unto the Gentiles, who neither afore had heard of Christ, and were wor of bishops of many Gods, to move them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his church: and how the incredible Iewes everywhere resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and never ceasing until he fell into the bandes of the Gentiles: that so (as not onely be every where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and given to the Gentiles: even from Hierufalem (where the reprobation also by name had been often foretold) the headcitiue of the Iewes, where it began, translated to Rome the headcitiue of the Gentiles. All this will be evident by the partes of the book: which may be these sixe.

First, how Christ Ascending in the sight of his Disciples, promiseth unto them the Holy ghost, foretelling them of him they should receive strengthe, and so begin his Church in Hierufalem: and from thence dilate it into all that countrie, that is in to all Iurie: yea and into Samaria also, yea into all nations of the Gentiles, be they never so far of. You shall receive (faith be) the vertue of the Holy ghost coming vpon you: and you shall be witnesses vnto me in Hierufalem, & in all Iurie, and Samaria, and euene to the vtmoot of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierufalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into all Iurie, and also to Samaria. Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it away from the obstinate Iewes, and givinge of it to the Gentiles.

Sixthly, of taking it away from Hierusalem it selfe, the headtie of the Ieruves, and sending it (as it were) to Rome the headtie of the Gentiles, and that, in their perfeaving of Paul so far, that he appeale to Cesar and so deliv-ering him after a fore into the Romans, as they had before delivered to them also Christ by himself. whereas S. Peters first coming thither, was upon another occasion, as shall be said anon. Of which Romans and Gentiles therefore, the same S. Paul being nowy come to Rome (the last Chap. of the Acts) foretelleth the obliuion Ieruves there, saying: Et ipfi audient. Thou wilt not heare, but, they will heare. that so the prediction of Christ above rehearsed might be fulfilled: And euue to the utmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold (Act. 27,24) to S. Paul, Thou shalt appeare before Cesar, because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the churche state of his church, as also, in deede the Fathers and al other Catholikes have in all ages looked thither, when they were in any great doubt: no, lese then the Ieruves to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And so this Booke doth shew the true Church, as plainly, as the Gospel doth shew the true Christ, unto all that do not vnlfully shut their owne eies to vvít, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Ieruves, and translaued to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also. Unti the fulnes of the Gentiles shall be came in: that then also Al Israell may be saved, and then is come the end of the world. For so did Christ most plainly foretel vs: This Gospel of the Kingdom shall be preached in the whole world, for a testimonie to all Nations, and then shall come the confummation. For the conversion of which Nations and accomplishing the fulnes of all Gentiles, the foresaid Church Catholike, being mindful of her office, to be Christes witnesses euene to the utmost 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 do nothing els, but subvert such as before were Christians.

And this being the summe and scope of this booke, thus to give vs historically a view of the fulfilling of the Prophets & Christs prediction about the Church: it is not to be marneled at, why it is told not of S. Peters comine to Rome: confidering that his first coming thither, was not, as S. Paulus saith, by the Ieruves delin-erse of him, working so to their owne reprobach, but upon another occasion, to vvít, to confound Simon Magnus. Eut. Hist. li. c. 12. 13. For who also saith not, that it maker him no mention of his preaching to any Gentiles at all, those few only Acts. 10 excepted, who were the first, and therefore (left the Gentiles should seeme lesse cared for of God, then the Ieruves) Peter being the Head of all, was elected of God, to incorporate them into the Church, as before he had done the Ieruves. God (saith he) amonst vs chose, that by my mouth the Gentiles should heare the word of the Gosnell, and beleue, and S. James thereupon: Simon hath told how God first visitid to take of the Gentiles a people to his name. Acts. 15, 14.

But otherwise (I say) here is no mention of Peters preaching to any Gentiles: no nor of the other eleven Apostles. Vítil any man therefore inferre, that neither Peter, nor the other Eleven preached to any Nation or citie of the Gentiles? No, the meaning of the Holy ghost was not to write al the Acts of all the Apostles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Ieruves: thenceby to set out into the world, the great mercy of Christ toward those most worthy Ieruves.
Irvres, and consequently their most worthy reprobation for cozening such grace and mercy. as also on the other side of these, how readily the Gentiles in so many Nations, were converted by one Apostle only, who from Hierusalem even to Illyricum replenished the Gospel of Christ. And this parting of the worke so made by S. Peter vith the rest, doth S. Paul him selfe trowe: That vve vnto the Gentiles, and they vnto the Circuncision. Nevertheless before his coming to Rome, not onely was the Church come to Rome (as it is evident Act. the last chap.) there plaid by S. Peter and others (as likewise by S. Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Ierves, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romanes, before he came thither, faith: Your faith is renovmed in the vwhole vworld: and therefore they vith the rest of the Gentils, be that Nation whereof Christ told the Ierves, saying: The Kingdom of God shall be taken away from you, & shall be giue to a Nation yielding the fruities thereof.

As before we noted the Gospels, as they are read both at Mattins and Maffe, through out the yere, in their convenient time and place: so the bookes following (as also the booke of the old Testament) are read in the said Service of the Church, for Epistles and Lessons, in their time & place, as hereafter shall be noted in every of them. See the same order and custome of the primitive Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrage. & Ser. 13 & 19 de Pas. Domini. S. Gregorie sub his 40 Homilies upon the Gospels.

THE
THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. After his Ascension they are warned by two Angels to set their minds upon his second coming. In the days of their expellation, Peter beginneth to execute his vicaechip, giving instruction and order, by which Mathias is elected Apostle in the place of Judas.

1. HE first treatise I made of all things, O Theophilus, which Iesus began to doe and to teach, † untill the day wherein giving commandement by the holy Ghost to the Apostles whom he chose, he was assumpted; † to whom he cheyved also him selfe alive after his passion in many arguments, for fourtie daies appearing to them, & speaking of the kingdom of God.

2. † And eating with them, he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you haue heard (faith he) by my mouth: † for John in deede baptized with water, but you shall be baptized with the holy Ghost after these few daies. † They therefore that were assembled, al ked him, saying, Lord, whether at this time vtil thou restore the kingdom to Israel? † but he said to them, "It is not for you to know times or moments, vvhich the Father hath put in his owne poever: † but you shal receive the vertue of the holy Ghost coming vpon you, and you shal be vvitnesses vnto me in Hierusalem, and in al Ievvrie, and Samaria, and even to the utmost of the earth. † And vvhen he had said these things, in their sight he was elevated: and a cloud received him out of their sight. † And vvhen they beheld him going into heauen, behold two men stood beside them in vvhite garments, † vvho also said, Ye men of Galilee, vvhy
stand you looking into heauen? This Iesus vvhich is
"asumpted from you into heauen, shall so come as you have
seen him going into heauen. —

† Then they returned to Hierusalem from the mount that 12
is called Oliuet, vvhich is by Hierusalem, distant a Sabbaths
journey. † And vvhenthey were entred in, they vwent vp 13
into an upper chamber, vvhare abode: Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Mathevv, Iames of Alpheaus and Simon Zelotes, and Iude
of Iames. † Al these vvere perceiving vvhith one minde in 14
prayer vwith the vvomen and "Marie the mother of Iesvs, and his brethren.

† In those daies Peter rising vp in the middes of the bre-
thren, said: (and the multitude of persons together, was al-
most an hundred and tvventic ) † You men, brethren, 16
the * scripture must be fulfilled vvhich the holy Ghost spake
before by the mouth of David concerning Iudas, vho vwas
the * captain of them that apprehended Iesvs: † vwho 17
vwas numbred among vs, and obtained the lot of this mini-
sterie. † And he in deede hath possesed a * field of the revvard 18
of iniquitie, and being hanged he bursts in the middes, and al
his bovvels gushed out. † And it vvas made notorious to 19
al the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, Hacel-dema, that is to say, the field of bloud.
† For it is vvritten in the booke of Psalme: Be their habitation 20
made desert, and be there none to dvvel in it. And his Bishoprike let another
take. † Therefore, of these men that have assembled vvith vs, 21
al the time that our Lord Iesvs vwent in and vwent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vwheren he was assumpted from vs, † there must one of
these be made a vvitness vvith vs of his resurrection.

† And they appointed two, Ioseph, vho vvas called 23
Baresabas, vwho vwas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knowest the harts of al
men, show of these two, one, vwhom thou hast choisen, † to 25
take the place of this ministerie and Apostleship, from the
which Iudas hath preuared that he might goe to his
ovvne place. † And they gaued them "lottes, and the lot felv 26
upon Mathias, and he vvas numbered vvith the eleuen
Apostles. †

ANNOT.
of the Apostles.

2. Giving commandment.] He meaneth the power given them to preach, to baptize, to remit
sins, and generally the whole commissioll and charge of government of the Church after
him and in his name, fucceed, and right. The Which Regiment was given them together with the Holy
Ghoft to all them therein for ever.

7. It is not for us, nor needful for the Church, to know the times & moment
of the world, the coming of Antichrift, and such other Gods secrets. This is enough in that cafe,
to be assured that Christ's faith shall be preached, and the Church spread through out all Nations,
the Holy Ghost concurring continually With the Apostles and their Successors for the same.

11. Assumed from you.] By this visible Ascending of Christ to heaven and like returne
from thence to judgement, the Heretikes do increduously argue, him not to be in the Sacrament. But let
the faithful rather give ease to S. Chrysostome saying thus: O miracle, he that sitteth with the Father
in heaven above, at the very same time is handled on men beneath. Christ ascending to heaven, both both
his flesh with him, and left it void beneath. Elias being taken vp, left to his Disciples his cloke only:
but the Some of man ascending left his own flesh & vs. Li. 1 de Sacrd. Ho. 2 ad po. Ant. in fine. Ho. de
diuit. & pamp. in fine.

14. Mary the mother of Jesus.] This is the last mention that is made in holy scripture,
of our B. Lady, for though she were full of divine wisdom, and opened (no doubt) to the
Evangellistes and other Writers of holy Scriptures, the seer of Christ's actions, speeches, and mysteries,
whereof she had both experimental and revealed knowledge. Yet for that she was a woman,
and the humblest creature living, and the paternal of all order and obedience, it pleased
not God that there should be any further note of her life, doings, or death, in the scriptures. She
lied the rest of her time with the Christians (as here she is peculiarly named and noted among
them) and specially with S. John the Apostle, to Whom our Lord recommended her. Who
provided for her all necessaries, her spouse Joseph (as it may be thought) being deceased before. The
common opinion is that she lied 63 yeares in all. At the time of her death, (as S. Denys first, & after
him S. Damascene de dormit. Deipara. wretteth) al the Apostles then divers into divers nations
to preach the Gospel, were miraculously brought together (saying S. Thomas who came the
third day after) to Jerusalem, to honour her divine departure and funeral, as the said S. Denys
witnesseth. Who faith that him self, S. Timothee, and S. Hierothes were present: testifying
also of his owne hearing, that both 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 mele-
dious Hymnes. They buried her sacred body in Getsemane, but for S. Thomas sake, who desired
to see and to reverence it, they opened the sepulcher the third day, and finding it void of the holy
body, but exceedingly fragrant, they returned, slightly deeming that her body was appump
into heauen, as the Church of God holdeth, being most agreeable to the singular privilege of
the mother of God, and therefore celebrath most solemnly the day of her Assumption. And that is
consonant not only to the said S. Denys, and S. Damascene, but to holy Athanasius also, who
auoucheth the same, Serm. in Evang. de Deipara, of which Assumption of her body, S. Bernard
also wrotc fuch notable sermons extant in his works.

But neither the holy Fathers, nor the Churches tradition and testimonie, do bear no way
nowa daies with the Protostates, that have abolisht this his greatest feast of her Assumption.
Who of reason shoulde at the least celebrate it as the day of her death, as they doe of other Saints.
For though they beleue not that her body is appumpfed, yet they will (we croue) deny that
she is dead, and her soule in glorie: neither can they affirme scriptures for that, no more then
they require for the deaths of Peter, Paul, John, and other, which be not mentioned in scriptures &
yet are still celebrated by the Protostates. But concerning the B. Virgin MARIE, they have blo-
ted out also both her Nativity, and her Conception: to as may it be thought the Dicul beares a
special malice to this woman whose feede brake his head. For as for the other two daies of her
Purification & Annunciation, they be not proper to our Lady, but the one to Christ's Conception,
the other to his Preseation, so that the by these means hail no feuluiit at all.

But contrarywise, to consider how the ancients Church and fathers esteemed, spake, and How the Pri-
Wrote of this excellent veil of grace, may make vs detest these mens impieties, that can not abide
mitue Church the praises of her whom a generations should call blest: that affirme her honours a dero-
& ancients fagtis to her sonne. Some of their speeches we wil set downe, that al men may fee, that we neither
thems honoured praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleged, after our B. Lady,
he declared how all the Angelical spirits and every order of them honoured and praised her
with the Ave, Wherewith S. Gabriel saluted her: We also, faith he, of all degrees upon the earth
S. Athanasius.

Oo ij extol
The Greek Liturgies or Mailes of S. Iames, S. Ball, and S. Chryfoltom, make most honorable mention of our B. Lady, praying for her, saluting her with the Angelical hymne, Ave Maria, and James, S. Basil, S. vting thse speaches, Most holy, undefiled, blessed aboue all, our Queen, our Lady, the mother of God, Chryfoltom.

S. Cyril.

S. Cyril hath the like wondrful speaches of her honours, hom. s. contra Nestorian. Praie and glorie be to thee, O holy Trinitieus thee also be praie, holy mother of God, for thou art the precious pearle of the world, thou art the golden and unmoveable light, the crown of Virginitie, the jyster of the Catholike faith. By thee the Trinitie is glorified and adored in all the worlds: by thee the solemne rejoicing, Angels and Archangels are glad, diualls are put to flight, and man is called againe to heaven, and every creature that was holden with the errors of Idolatrie, is turned to the Knowledge of the truth by thee Churches are founded through the world: they being their being, the Gentiles come to penance, and much more which we omit. Likewise the Greeke Liturgies or Mailes of S. Iames, S. Basil, and S. Chryfoltom, make most honorable mention of our B. Lady, praying for her, saluting her with the Angelical hymne, Ave Maria, and James, S. Basil, S. vting thse speaches, Most holy, undefiled, blessed aboue all, our Queen, our Lady, the mother of God, Chryfoltom.

S. Augustine.

And S. Augustine Serm. 14 de Sancto ro, s. o. a. o. a. (as from thinketh) S. Fulgentius: O blessed Marie, Who can be able worshipfully to praie or thankthee, receave our praier, obtaine vs our requests, for thou art the special hope of sinners, by the vs we hope for pardon of our sinne, & in thee, O most blessed, the expectation of our rewarde. And then follow these worde now vied in the Churches seruice: Sancta Maria, fuccurre misere, inua puifilantimes, reuefe fefible, era pro populo, interced pro clero, intercede pro defueltis, humme Deus, Sentient omnes tuum inuan, quia unque celebrant tuum commorationem. Priy vs continually for the people of God, which didst desirte to beare the redeemer of the world, Who lived and reigned for ever. S. Damascene also foler, de domintione Deipar, Let vs praye with Gabriel, Ave gratia plena, Haile full of grace, Haile sea of joy that can not be emptied, haile the alone eage of greffer, haile holy virgin, by whom death vs expelled, and life brought in. See S. Irenæus li. 5. 33. and li. 5. for medium et Sa. Augustine de die & Symbolo, de aione Christiano, Where they declare how both the sexes concurte to our salvation, the man and the Woman, Christ and our Lady, as Adam and Eve both were the cause of our fall, though Adam far more then his wife, and to Christ far more excellently and in an other sort, then our Lady. (But though he mother) yet is but his creature and handmaid, him selfe being truly both God and man. In all which places alleged & many other like to this, let pleafe the reader to see and read, and make his owne wises wities, he shall perceive that there is much more laid of her, and to her, then we have here express, and that the very time or the like in S. Frgg. speaches and terms were vied then, that the Church vsitt now, in the honour and inovation of Chriftus the B. Virgin: to the confution of al those that wilfully will not vnderstand in what sense all such patters speaches are applide vnto her, to witt, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c, or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercie, and grace, and life, and whatsoever goodnes we receave by Christ.

Peter beginneth his Prinance.

Peter beginneth his Prinance: publishing an election being made of one to supply Iudas roomes. Which Peter did not upon commandement of Chrift written, but by suggetion of Gods Spirit, and by understanding the Scriptures of the old Testament to that purpose: the scence whereof Chrift had opened to the Apolles before his departure, though in more full maner afterward at the fending of the Holy Ghoile. And this acte of Peter in preferring to the Apolles and the reft, this election, and the manner thereof, is so evident for his Supreame, that the Adveraries confess here that he was, Antliffs, the cheefe and Bifhop of this whole College and company.

Caufing of leo. of any force of fortune, but looked and prayed for to be directed by God and his holy Saints: then may lottes be vied lawfully. And sometymes to difcime betwixt two things mid indifferent, they be necessarie, as S. Augustine teacheth ep. 180 ad Honoratum.

CHAP. II.
ND when the daies of Pentecost were accomplished, they vvere all together in one place: and suddenly there was made a sound from heaven, as of a vchement vvinde coming, & it filled the whole house vvere they vvere sitting. And there appeared to them parted tongues as it were of fire, and it sate vpon euery one of them: and they vvere al replenished vvithe the Holy Ghost, and they began to speake vvithe diverse tongues, according as the Holy Ghost gave them to speake.

† And there vvere dwelling at Hierufalé levves, deuout men of euery nation that is vnder heaven. † And vhen this voice vvas made, the multitude came together, and vvas alstonied in minde, because euery man heard them speake in his owrne tongue. † And they vvere al amased, and marueled saying, Are not, lo, al these that speake, Galileans, † And how haue vve heard eche man our owrne tongue vverein vve vvere borne? † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levwrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, Egypt and the partes of Lybia that is about Cypéene, and strangers of Rome, † levvses also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our owrne tongues the great vvoikes of God. † And they vvere al astonied, and marueled, saying one to an other, Vvhat meane this? † But others deriding said, That these are full of newe vine.

† But: Peter standing vwith the Eleuen, lifted vp his voice, and speake to them, Ye men, levves, and al you that dwell in Hierufalé, be this knovven to you, and vvithe your cares receiue my vwords: † For these are not drunke, as you suppose, Oo iij
suppose, whereas it is the third house of the day: † But this 16
is it that was said by the Prophet Ioel, † And it shall be, in the last 17
days (faith our Lord) of my Spirit I will pour out upon all flesh: and your sons
and your daughters shall prophesy, and your young men shall see visions, and your 18
ancients shall dream dreams. † And upon my servants truly, and upon my 19
handmaidens will I pour out in those days, of my Spirit, and they shall prophesy:
† And I will give wonders in the heaven above, and signs in the earth beneath, 20
blush, and fire, and vapour of smoke. † The sunne shall be turned into darkenes, 21
and the moon into blood, before the great and manifest day of our Lord doth 22
come. † And it shall be, every one whosoever calleth upon the name of our Lord, 23
shall be saved. †

† Ye men of Israel heare these vvorde, Iesus of Na- 22
zareth a man approved of God among you, by miracles and 23
wonders and signes which God did by him in the middes
of you, as you know: † this same, by the determinate coun-
24
sel and precesence of God being delivered, you by the han-
des of wicked men haue crucified and slaine. † vwhom 24
God hath raised vp, looking the forovves of hel, according as it was impossi-
25
ble that he should be holden of it. † For Dauid 25
faith concerning him, I foresaw the Lord in my sight admiries: because
he is at my right hand that I be not moved. † For this, my hart hath been 26
glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope. † Be-
cauethou wilt not leaue "my soule: in hel, nor grant thy Holy one to see "corru-
27
ption. † Thou hast made knowne to me the vvraies of life: thou shalt make me 28
fulfiafjoyfulnes vvth thy face. † Ye men, brethren, let me boldly 29
speak to you of the Patriarch Dauid: that * he died, and vvvas 30
buried: and his sepulchre is vvth vs vntil this present day. † 31
Vvhereas therfore he vvvas a Prophet, and knev that by 30
an other God had fororne to him that of the fruite of his loynes there should fit 31
vypon his face: † forseeing he spake of the resurrection of Christ, 32
for neither vvvas he left in hel, neither did his flesh see corruption. † This Iesus hath God raised againe, vwheroff at 32
vvve are vvvisnesse.

† Being exalted therfore by the right hand of God, and 33
hauing receiued of his father the promisse of the holy Ghost,
hath povvred out this vwhom you see and heare. † For 34
Dauid ascended not into heauen: but he faith, Our Lord hath said to my Lord, sit on my right hand, † until I make thine enemies the footstool of thy 35
fecte. † Therfore let al the house of Israel know: most certainly, 36
that God hath made him both Lord, and Christ, this 37
Iesus, vwhom you haue crucified.

† And hearing these things, they were compuncte in hart,
and said to Peter and to the rest of the Apostles, What shal
38. *v*ve doe men, brethren? *But* Peter said to them, "*Do* pence, and be every one of you baptized in the name of *I*esus *Ch*rist for remission of your sinnes: and you shall receive the gift of the holy Ghost. *F*or to you is the promise, and to your children, and to all that are far of, whomsoever the Lord our God hath called." *V*vth very many other vvordes also did he testifie, and exhosted them, saying, "*S*ave your selues from this peruerse generation. *T*hey therefore that received his vvord, vvere baptized: and there vvere added in that day about three thousand soules.

41. *T*hat and they were persuering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. *T* And fear came vpon every soul: many vvonders also and signes vvere done by the Apostles in Hie-*rus*alem, and there vwas great fear in al. *T* Al they also that believed, vvere together, *and* had al things common. *T*heir possessions and substance they sold, and deuided them to al, according as every one had neede. *T* Daily also continuing with one accord in the temple, and breaking bread from house to house, they tooke their meate with joy and sim-plicitie of hart: *T* praising God, and hauing grace with al the people. And our Lord "increased them that should be saued, daily together.

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**NOTES ON THE PASSAGE**

1. The date of Pentecost.) As Christ our Pasche, for correspondance to the figure, was offered at the lawes great feast of Pasche, 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 lien on the day of their Pentecost, which was alwaies on Sunday, as appeareth Lev. 23, 15. Both which dates the Church keepeth yere for memorie of Christs death and Resurrection, and the sending downe of the Holy Gost: as they did the like for record of their deliverie out of Egypt, and their Law-giving aforesaid, the said Feastes with vs containing, besides the remembrance of benefits past, great Sacraments also of the life to come. Aug. ep. 119, C. 16.

2. Al replenished.) Though the Apostles and the rest were baptized before, and had thereby received the grace of the Holy Ghost to sanctification and remission of sinne, as for divers other purposes also: Yer as Christ *promised* them they *should* be further indued with strength and vertue from aboue, so here he fulfillith his promises, viably powring downe the Holy Ghost upon al the company and vpon every one of them, thereby replenisning the Apostles specially with al truth, wi*d*om, and knowledge necessarie for the government of the Church, and giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them al with the gift of divers strange tongues: al (1 day) there present, as well our Ladie, as other holy women and brethren, besides the Apostles. *Our* B. Ladie, though *the Heretikes fondly* argue, *for the desire they have to dillhonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrary to the plains text* that faith, *They were al together, to wit, al the 120 mentioned before c. 1, 15.*
Chap. III.

A miracle, and a Sermon of Peters to the people, shewing that Peter, a Chrift, and exhorting them to faith in him and penance for their sines, and so they shal have by him (in Bapfisme) the Benedictio Which was promised to Abraham.

ND Peter and John went vp into the temple, at the nineth hour of praiy. And a certaine man that was lame from his mothers vvombe, was caried: vvhom they laid every day at the gate of the temple, that is called Spe- cious, that he might ask almes of them that went vp into the temple.
The Epistle vs June wednesday in Ester Weke.

This faith was not the faith of the same man (for he looked only for almes) nor a special faith of the Apostles own fasting; but the whole belefe of Christian Religion,

Some Here- takes fupply cor- rupt this place, thus, 'Whe must be contained in heaven, of purpo- se (as they pro- fect,) to hold Chri{in heaven, from the B. Sa- crarum.Besta. As though his pre- fer, there, drew him out of heaven. Neither can they pretend the Greeke, which is word for word as in the vulgar latin, and so we tran- slate.
THE ACTS

CHA. III.

† Myles in deede said, That a prophet shal the Lord your God raise vp to you of your brethren, as myself: him you shal heare according to all things whatsoever he shall speake to you. † And it shal be, every soule that shall not heare that prophet, shal be destroued out of the people. † And al the Prophets from Samuel and afterward that have spoken, told of these daies. † You are the children of the Prophets and of the testament vvhich God made to our fathers, laying to Abraham, And in thy seed shal al the families of the earth be blessed. † To you first God raising vp his sonne, hath sent him blessing you: that euer one I should conuert him self from his naughtines.

ANNOTATIONS

CHA. III.

6. That vvhich I have.] This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in & by him executed the same. Therfore he faith, That vvhich I have, I giue to thee, and the Heretikes are ridiculous that note here, a miracle done by Christ by the hands of the Apostles, to make the simple beleue that they had no more to doe then a dead Instruuent in the workemans hand.

12. By our power.] When the Apostles remit siunas, or doe any other miracles, they doe it not by any humane, proper, or natural power in them selues: but of supernatual force given them from above, to prove the faith of Christ is true, and that he is God whom the Jewes crucified, in whose name and faith they worke, and not in their owne.

CHA. III.

The Rulers of the Jews oppose them selues and imprison Peter and John. † But yet thousand of the people are conuerted: and to the Rulers also, Peter boldly anoweth by the forsaied miracle, that E S V S is Christ, telling them of their heinous faule out of the Psalmes, and that without him they can not be saued. 13 They though confounded with the miracle, yet proceed in their obstinacie, forbidding them to speak any more of E S V S, adding also threats. 21 Wherupon the Church fleeth to prayer, wherein they comfort them selues with the omnipotencie of God, and prediction of David, and as ke for the gift of boldnes and miracles against those threats. 14 And God shews miraculously that he hath heard their prayer.

And when they were speaking to the first God raising vp his sonne, hath sent him blessing you: that every one I should convert himself from his naughtiness.

III.

ND when they were speaking to the people, the Priests and magistrates of the temple and the Sadduces came upon them, † being grieved that they taught the people, and heaved in E S V S the resurrection from the dead: † and they laid hands upon them, and put them into ward, until the morrow, for it was novv evening. † And 4 many of them that had heard the word, beleuved; and the number of the men was made five thousand.

† And
And it came to passe on the morrow, that their princes, and Auncients, and Scribes were gathered into Hierusalem.

And Annas the high priest, and Caiphas and Iohn, and Alexander, and as many as were of the priests flocke. And letting them in the midst, they asked: In what power or in what name haue 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 deede vpon an impotent man, in vwhat he hath been made whole, be it knovven to al you and to al the people of Israel, that in the name of Iesus Chrift of Nazareth, vwho you did crucifie, vwho God hath raised from the dead, in this fame this man standeth before you whole. This is the stone that was set at the builders: which is made into the head of the corner.

† and there is not saluation in any other, for neither is there any other name vnnder heauen gien to men, wherein vve must be saue. † And seeing Peters constancie and Iohns, understanding that they were men vnlettered, and of the vulgar sort, they marueled, and they knew them that they had been with Iesus: † 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 councel: and they conferred together, † saying, Vwhat shal vve doe to these men? for a notorious signe in deepe hath been done by them, to all the inhabitants of Hierusalem: it is manifest, and vve can not denie it. † But that it be no further spred abrode among the people, let vs threaten them, that they speake no more in this name to any man. † And calling them, they charged them that they shoule not speake at al, nor teache in the name of Iesus. † But Peter and Iohn answering, said to them: If it be iust in the sight of God, to heare you rather then God, iudge ye. † for vve can not but speake the things vwhich vve have seen and heard. † But they threatening, dimissed them: not finding how they might punish them, for the people, because all were glorified that vwhich had been done, in that vwhich was chauanced. † For the man vvas more then fourtie yeres old in vwho that signe of health had been vvrought.

† And being dimissed they came to theirs, and shevved al that the cheefe priests and Auncients had said to them. † Vwho hauing heard it, with one accord lifted vp their voice
to God, and said, Lord, thou that dost make heaven & earth, the sea, and all things that are in them, + vho in the holy 25 Ghost by the mouth of our father David thy servant hast said, vhy did the Gentiles rage, and the people meditate vain things: + the kings 26 of the earth stand vp, and the princes assemble together against our Lord, and against his Christ? + For there assembled in deed in this citie 27 against thy holy child, Iesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, + to doe what + thy hand & thy counsel decreed 28 to be done. + And now Lord looke upon their threatenings, 29 and give unto thy servants with al confidence to speake thy word, + in that, that thou extend thy hand to cures and 30 signes and wvonders to be done by the name of thy holy Sonne Iesus. + And when they had praied, the place was 31 mowed wherein they were gathered: and they were al replenished with the holy Ghost, and they spake the word of God with confidence.

† And the multitude of beleeuers had one hart and soule: neither did any one say that ought was his own or of those things which he possessed, but all things were common vnto them. + And with great power did 33 the Apostles giue testimonie of the resurrection of Iesus Christ our Lord: and great grace was in al them. + For 34 neither was there any one neede among them. For as many as were oweners of landes or houses, + sold and brought the prices of those things which they sold, + and laid it before 35 the feete of the Apostles. And to euery one was deuided according as euery one had neede. + And Joseph vho 36 was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, + vwhereas he had a pece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

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**ANNOTATIONS**

CHA. III.

17. Before the feete.) He, as the rest, did not onely giue his goods as in vulgar almes, but in al humble and reverent manner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and giue them not into their handes. The Sunamite fel downe and embraced Eliasar feete. Many that asked benefices of Christ (as the Woman sick of the bloody fluxe) fel downe at his feete. and Marue killed his feete. Such are signes of due reverence done both to Christ and to other sacred persones, either Prophets, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Ephiomius Bishop in Cyprus, how the people of Hierusalem of all sortes flockked together vnto him, offering their children (to take his blessing) killing his feete, plucking the hemmes of his garment, so that he could not move for the throng. Ep. 67 c. 4 cont. erro. 10, Hierosol.
V. T a certaine man named Ananias, vvith Saphira his vvife told a piece of land, † and " defrauded of the price of the land, his vvife being privie thereto: and bringing a certaine portion, laide it at the feete of the Apostles. † And " Peter said, Ananias, vvhy hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? † Remaining, did it not remaine to thee: and being told, vvas it not " in thy povver? Vwhy hast thou put this thing in thy hart? Thou hast not lied " to men, but to God. † And Ananias hearing these vwords, fell downe, and gaue vp the ghost. And there came great feare vpon al that heard it. † And yong men rising vp, removed him, and bearing him forth buried him. † And it vvas the space as it were of three houres, and his vvife, not knowing vwhat vvas chaunced, came in. † And Peter answered her, Tel me vvoman, whether did you sel the land for so much? But she said, Yea, for so much. † And Peter vnto her, Vwhy haue you agreed together to tempt the Spirit of our Lord? Behold, their seete that have buried thy husband, at the doore, and they shall heare thee forth. † Forthevvith she fell before his seete, and gaue vp the ghost. And the yong men going in, found her dead: and carried her forth, and buried her by her husband. † And there fell great " feare in the whole Church, and vpon al that heard these things. " Hereupon rofe great reuerence, awe, and feare of the vulgar Christians toward the holy Apostles, for an example to all Chrisitian people how to behaue the selues toward their Bishops and Priests.

The Epistle vppon Imber wenenday in whilton-weekes. And within the octave, An a voitue of SS. Peter and Paul.
none durft ioyne them selues vnfo to them: but the people ma-

14. And the multitude of men and vvomen that beleued in our Lord, was more increased: 15. So that 15 they did bring forth the sicke into the streates, and laid them in beddes and couches, that vwhen Peter came, his shadowe at the least might ouer shadowe any of them, and they all might be delievered from their infirmities. 16. And there ranne together vnfo Hierufalem the multitude also of the cities adioyninge, bringing sicke persons and such as were vexed of vnicleane spirits: vwho were al cured. 17. And the high priefte rising vp, and al that were with him, which is the herefie of the Sadduces, were replenifhed vvith zeale: 18. Laid hands vpon the Apoftles, and put them in the common prifon. 19. But an Angel of our Lord by night opening the gates of the prifon, & leading them forth, said, 20. Goe: and standing speake in the temple to the people al the vvordes of this life. 21. Vwho hauing heard this, early in the morning entred into the temple, and taught. And the high priest comminge, and they that were vvith him, called together the Councel & al the auncients of the children of Israel: and they sent to the prifon that they might be brought. 22. Vwhen the ministers were come, and opening the prifon, found them not: returning they told, 23. Faying, The prifon truely we found shut vvith al diligence, and the keepers standing before the gates: but opening it, we found no man vvithin. 24. And as foone as the Magiftrate of the temple and the cheefe priests heard these vvordes, they were in doubt of them, what vvould befall. 25. And there came a certaine man and told them, That the men, loe, vvith which you did put in prifon, are in the temple standing, and teaching the people. 26. Then vvent the Magiftrate vvith the ministers, and brought them vvithout force, for they feared the people left they should be stoned. 27. And vwhen they had brought them, they set them in the Councel. And the high priest asked them, 28. Faying, *Commaunding vve commaunded you that you shou’d not teach in this name: and behold you Have filled Hierufalem vvith your doctrine, and you vil bring vpon vs the blood of this man. *But Peter anfwvering 29. And the Apoftles, said, God must be obiedied, rather then men. 30. The God of our Fathers hath rais’d vp Isus vs, vwhom you did kill, hanging him vpon a tree. *This Prince and Sauior
Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins. 

And when they had heard these things, it cut them to the heart, and they consulted to kill him.

But one in the Council rising up, a Pharisee named Gamaliel, a doctor of law, honorable to all the people, commanded them to be put forth a while. And he said to them, Ye men of Israel, take heed to yourselues touching these men vvhat you meane to doe. For before these dates there rose Theodas, saying he was some body, to vvhom committed a number of men about foure hundred, vvhoso slaine: and all that beleued him, vvere dispersed, and brought to nothing. After this fellow there rose Judas of Galiliee in the dates of the Entolling, and drew away the people after him, and he perished: and as many as euer confessed to him, vvere dispersed. And now therefore I say to you, depart from these men and let them alone: for if this counsel or vvorke be of men, it will be dissolved: but if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God also. And they confessed to him. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Jesus, and dimisshed them. And they went from the sight of the counsel reioycing, because they vvere accoun- ted worthy to suffer reproche for the name of Jesus. And euery day they ceasid not in the temple and from house to house to teach and euangelize Christ Jesus.

**Annotationes Chap. V.**

1. Deftroided.) In that (faith S. Augultine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege, because he robbed God of that which was his by promise: of theft, in that he withheld of the whole gift, a piece. Let now the sacrilege.

Heretics come, and say it was for lying or hypocrisy only that this fact was condemned: because they be both to have sacrilege counted any such sinne: who have taught men not only to take away from God some piece of that or all that they solues gane, but plainly to spoil & apply to them solues al that other men gane.

3. Peter fail.) S. Peter (as you see here) without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the Whole Church against which this robery was committed, executed this heavy sentence of Excommunion both against him, and his wife confenting to the Sacrilege. For it was Excommunication by S. Augultines judgement, corporal punishment (li. 1 cont. ep. Pam., 6.1 to.) and had this corporal miraculous death joyned withal, as the Excommuneration.
munication that S. Paul gave out against the insinuous and others, had the corporal vexation of 1 Cor. 7 a Satan incident unto it.

1. In thy power. 2. If it displeased God (saith S. Augustine: so withdrew of the money which

Vow of Cha-

They had vowed to God, how so he angry when chalitc is vowed and is not performed? for to such may little, & the bere-

be said that which S. Peter said of the money: Thy virginity remaining did it not remain to thee, and before thou didst vow, vsis is not in thine own power: For, whosoever have vowed such things and have not paid them, let them not think to be condemned to corporal deaths, but to everlasting fire. August. Ser. 19. de diuert. And S. Gregory to the same purpose writeth thus, Anania had vowed money to God, Greg. li. 10. whicb afterward overcome with difficulty persuasion he withdrew: but with which death he vowed ep. 11. punished, thou knowest. If then he were worthy of that death, who take away the money that he had given to God, consider what great peril in God's judgement shou! shall be worthy of, which hast vowed, withdrawn, not money, but thyself from almighty God, to whom thou hadst vowed thyself under the habit or vesture of a Monk.

2. Not to men, but. To take from the Church or from the Gouernours thereof, things dedicated to their use and the service of God, or to lie vnto Gods Ministers, is so judged of before God, as if the lie were made, and the fraud done to the Holy Ghost him self, who is the Churches President and Protector.

15. His shadow.) Specially they sought to Peter the cheese of al, who not only by touching, as the other, but by his very shadow cured all diseases. Where upon S. Augustine saith, If then the shadow of his body could help, how much more now the fulnes of power! And if the a certain little vindi of him passing by did provoke them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 19 de Sanctis, speaking of the miracles done by the Saints now reigning in heaven.

CHAP. VI.

By occasion of a murmuring in the Church (whose number now is so great, that it can not be numbered) Seven of them being ordered by the Apostles in the holy order of Deacons: one of them, Stephen, wrought great miracles; and by such as he confounded in disputations, falsely accused in the Council, of blasphemy against the Temple and rites thereof.

And in those daies the number of disciples increasing, there arose a "murmuring of the Greekes against the Hebrues, for that their vvidovves wvere despised in the daily ministrerie. And the Twelve calling together the multitude of the disciples, said, It is not reason, that vve leave the vword of God, and serve tables. Consider therefore brethren, seven men of you of good testimonie, ful of the holy Ghost and wisdom, whom vve may appoint over this business. But vve will be instant in prayer and the ministrerie of the vword. And the saying was liked before all the multitude. And they chose Steuen a man ful of faith and of the holy Ghost and Philippe, and Prochorus, and Nicanor, and Timon, and Parnenas, and Nicola a stranger of Antioche. These they did set in the presence of the Apostles: and praying they imposed hands vpon them. And the vword of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also.
also of the priests obeyed the faith.

† And Steuen 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 that were of Cilicia and Asia, disputing with Steuen: † and they could not resist the wisdom and the Spirit that spake.

† Then they suborned men, to say they had heard him speake

wordes of blasphemie against Moyse and God. † They therefore stirred vp the people, and the Ancients, and the Scribes: and running together they tooke him, and brought him into the Counsel, † and they set false wittnessesthat said, This man ceaseth not to speake wordes against the holy place and the Law. † For we have heard him say, that this same Iesus of Nazareth shall destroy this place, and shall change the traditions, which Moyse deliuered vnto vs.

† And all that were in the Counsel beholding him, saue his face as it were: the face of an Angel.

ANNOTATIONS

CHAP. VI.

1. [Murmuring.] It commeth of humane inimitie, that in every Societie of men (be it never so holy) there is some cause given or taken by the weake, of murmur and difference, which must ever be provided for, and staid in the beginning, lest it grow to further schisme or sedition. And to all such defects, the more the Church increaseth in number and dieruitie of men and Prouinces, the more it is subiect. In which things the spiritual Magistrates, by the Apostles example and authority, must take order, as time and occasion shall require.

2. [Steuens men.] We may not thinke that these Steuen (here made Deacons) were onely chosen to serve profane tables and dispose of the Churches mere temporallies, though by that occasion only they may seeme to some now elected, no express mention being made of any other function, for divers circumstances of this same place give evidence, and so doth al antiquitie, that their Office flowed not primarily about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and Wifedom, they must after publike praiie be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were after Ward ordered. ep. ad Tim. Where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not have been prescribed for any secular stewarship. Yea straight upon their Ordering here (no doubt by commiilion of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appear by the Wordes spoken of S. Steuen, that he was full of grace and fortitude, they received great inelectr of grace by their Deaconship.

But S. Ignatius ep. 2 ad Tral. can bell wittnes of their Office and the Apostles manner and meaning in such things, who writeth thus: It becometh also to please by al means the Deacons, which are for the ministratie of JESVS CHRIST. For they are not furniturers of meate and drinkes, but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishop, as Christ to his Father, & working with him a clean and immaculate Worke, even as S. Steuen to S. James &c. S. Polycarps hath the like in his epistle ad Philippineps. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice upon the same. S. Clement also (Apost. Conf. li. 2 e. 61.) that their Office among other things is to assist the Bishops, and read the Gospel in the Sence, &c. S. Cyprian in divers places (ep. 6 s. & ep. 45 ad Cornel.) calleth Deacons, the Churches and the Apostles Ministers, and their Office, administrationem færam, an holy administration. S. Hierom affirmeth, in natum 7 Mische, and in epiflo. 85 ad Eugrium tom. 2, where
Chap. VII.

Steevus being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. And that after it was built, it could not be (as they greatly imagined) a house for God to dwell in. Then he inveigheth against their stiffneckedness, and taketh boldly of their traitorous murdtning of Christ, as their fathers had done his Prophets afore him. Whereas they being voided, he seeketh bresen open, and 1 Es 7, where in his Divine Maimctie. Whereas they become more mad, so that they stone him to death (Saul consenting) he commending his soul to 1 Es 7, and humbly praying for them.

And the chief priest saith, Are these things so? VVho said, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan, and said to him, Go into thy country, and out of thy kindred, and come into a land that I shal shew thee. Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land, wherein you doe now dwell. And he gave him no inheritance in it, no not the pase of a foote: and he promised to give it him in possession, and to his seede after him, when he had no child. And God spake to him, That his seede shal be a stranger in a strange countrie, and they shal subdue them to servitude, and shal enflame their fendreds, years: and the nation whiche they shal serve, shall I judge, said God, and after these things they shal goe forth, and cshal serve me in this place.

And he gave him the testament of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob: and Jacob, the twelve Patriarches. And the Patriarches through emulation, sold Joseph into Egypt, and God was with him: and delivered him out of all his tribulations. and he gaue him grace and vvifedom in the sight of Pharaoh the king of Egypt, and he appointed him Gouernour ouer Egypt and ouer al his house. And there came famin vpon al Egypt and Chanaan, and great tribulation: and ouer fathers found no victuals. But when he and Jacob had heard that there was corne in Egypt, he sent our
and the fathers first: and at the second time Joseph was known of his brethren, and his kindred was made known unto Pharaoh. And Joseph sending, called thither Jacob his father and all his kindred in sequentie five soules. 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 Hemor the sonne of Sichem.

17 And when the time drew near of the promise which God had promised to Abraham, the people increased and multiplied in Egypt, until an other king arose in Egypt, that knew not Joseph. This same circumventing our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept alive. The same time was Moses borne, and he was acceptable to God, who was nourished three moneths in his fathers house.

18 And when he was exposethed, Pharaohs daughter took him vp, and nourished him for her owne sonne. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and workes. And when he was fully of the age of fourtie yeres, it came to his minde to visithe his brethen the children of Israel. And when he had seen one suffer wrong, he defended him: and striking the Egyptian, he reuenged his quarell that sustaine the wrong. And he thought that his brethren did understand that God by his hand would saue them: but they understood it not. And the day folowing he appeared to them being at strife: and he reconciled them into peace, saying, Men, ye are brethern, wherfore hurt you one another? But he that did the inuierie to his neighbour, repelled him, saying, Who hath appointed thee prince and judge over vs?

19 And Moses stood still, and said, What hast thou done unto me, thou slayer of Egyptians? And Moses fled upon this word: and he became a leicourner in the land of Madian, where he begat two sonnes. And after fourtie yeres were expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. And Moses seeing it, marvelled at the vision. And as he went neere to seeve it, the voice of our Lord was made to him, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being made to tremble, durft not seve it. And our Lord said...
laid to him, Loose of the shoe of thy feete: for the place wherewith thou sanc-
dest, is a holy ground. † Seeing I have seen the affliction of my people vvhhich 34
is in Αίγυπτ, and I have heard their groaning, and am defenced to deliver
them. And now come, and I will send thee into Αίγυπτ.
† This Moyse, vvhom they denied, laying, Vvhose hath ap- 35
pointed the prince and Captaine? him God sent prince & :: redeemer,
vvhith the hand of the Angel that appeared to him in the bush,
† He* brought them forth doing vvonders and signes in 36
the land of Αίγυπτ, and in the redde sea, and in the * desert
fourtie yeres. † This is that Moyse vvhich said to the chil- 37
dren of Ισρα!ε, A prophet vvil God raise vp to you of your owne brethren
as my self: him you shall heare. † This is he that * was in the af- 38
blembe in the wildernde, vvith the Angel that spake to
him in Mount-Sina, and vvith our fathers: vwho received
the vvorde of life to give vuto vs. † To vvhom our fa-
thers would not be obedient: but they repelled him, and
in their harrest turned avway into Αίγυπτ, † saying to Aaron: 40
Make vs goddes that may goe before vs: for this Moyse that brought vs out
of the land of Αίγυπτ, vve know not vvhatis besullen to him. † And they 41
made a calfe in those daies, and offered sacrifce to the Idol,
and reioyced in the vvorkes of their owyne handes. † And 42
God turned, and :: deliuered them vp e to serue the hoft of
heauen, as it is vvritten in the booke of the Prophers: Did
you offer victmil and holles vnto me fourtie yeres in the desert, O house of
Ισρα!ε? † And you tooke vuto you the tabernacle of Moloch, and the flare 43
of your God Κεμпhaν, figures vvhich you made, to adore them. And I will
translate you beyond Babylon.
† The tabernacle of testimorie vwas among our fathers 44
in the desert, as God ordained speaking to Moyse, that he
should make it according to the forme vvhich he had seen. † Vvhich our 45
fathers * vvith c!elus receiuing, brought it in also into the
possession of the Gentiles, vvhich God expelled from the
face of our fathers, till in the daies of Dauid, † Vvhio found 46
grace before God, and * desired that he might finde a taber-
nacle for the God of Iacob. † And * Salomon built him a 47
hourse. † But theHighest d!v!eloth* not in houses* made 48
by hand, as the prophet faith: † Heauen is my feate: and the earth 49
the foote-flote of my feate. Vvhat house vvill you build me, saithour Lord? or
vvhat place is there of my resting? † Hath not my hand made al these 50
things? † You stiff-necked and of vncircumcisid harrtes and eates, 51
you alvaies refist the holy Ghost:as your fathers, your selues
also. † Vvhich of the prophets did not your fathers perfe- 52

cute
cute; And they slew them that foretold of the coming of the last one, of whom novv you have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it.

† And hearing these things they were cut in their harkes, and they gnashed with their teeth at him. But he being ful of the holy Ghost, looking steadfastly unto heaven, saw the glory of God, and I Es vs standing on the right hand of God. And he said, Behold I see the heavens opened, and the Sonne of man standing on the right hand of God. And they crying out with a loude voice, stopped their ears, & vvith one accord ranne violently upon him. † And casting him forth without the citie, they called him: and the vit neles laid of their garments bestowed the feete of a young man that was called Saul. † And they stoned Steuen innoicating, and saying: Lord I Es vs, receive my spirit. † And falling on his knees, he cried with a loude voice, saying: Lord, lay not this sinne vnto them. And vvhen he had said this, he fell a sleepe. And Saul vvas consenting to his death.

ANNOTATIONS

CHA. VII.

11. Holy ground.) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vset of Moyles with all signes of reverence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Iewrie, and his personal presence in the B. Sacrament, may make that country and all Christian Churches & altars holy? And it is the greatest blindness that can be, to thinkke it superstitious to reverence any things or places in respect of Gods presence or wonderous operation in the same. See S. Hierom. ep. 1. 1. 27. of the holy land.

18. Not in house.) The vulgar Heretikes alleadge this place against the corporall being of Christ in the B. Sacrament & in Churches: by which reason they might have driven him out of all houses, Churches, and corporal places, When he was visible in earth. But it is meant of the Divinitie only, & spoken to correct the carnall leves: who thought God either so to be contined, compassed, and limited to their Temple, that he could be nowhere els, or at least that he would not heare or receiue mens prayers and sacrifices in the Churches of the Gentiles, or els where, out of the said Temple. And so as it maketh nothing for the Sacramenties, no more doth it fitue for such as essaime Churches and places of publicke prayer 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 condescending to our necessity and profite, to vvoke his wondrous and to be vvorshiped of vs in holy places rather then profane.

18. They stoned him.) Read a marvelous narration in S. Augustin of one stone, that hitting the Martyr on the elbo, rebounded backe to a faithful man that stood nere. Who keeping and carrying it with him, vvass by revelation vwarned to vleave it at Ancôna in Italie: vwhere upon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvass found out, and not before. Aug. 10. 16. ser. 26 de dieriffi in edit. Paris.
CHAP. VIII.

So farre is persecution from prevailing against the Church, that by it the Church growseth from Hierusalem into all Ievrie and Samaria. 1 The second of the Deacons, Philip, converted with his miracles the city is self of Samaria, and baptized them, even Simon Magus also him self among the rest. 14 But the Apostles Peter and John are the Ministers to give them the Holy Ghost. 18 Which ministers Simon Magus would be of them. 16 The same Philip being sent of an Angel to a great man of Ethiopia, who came a Pilgrimage to Hierusalem, first catechized him: 16 and then (he professing his faith and desiring Baptisme) did also baptize him.

And the same day there was made a great persecution in the Church, which was at Hierusalem, and all were dispersed through the countries of Ievrie and Samaria, saving the Apostles. 2 And devout men tooke order for Steuens funeral, and made great mourning upon him. 3 But Saul vvas cast out the Church: enting in from house to house, and drawng men and vvomen, deliered them into prison.

4 They therefor that were dispersed, passed through, euangelizing the vword.

5 And Philippe descending into the citie of Samaria, preached Christ vnto them. 6 And the multitudes were attent to those things vvhich vvere said of Philippe, vvith one accord hearing, and seing the signes that he did. 7 For many of them that had vnclane spirits, crying vvith a loud voice, went out. And many sicke of the palley and lame vvere cured. 8 There was made therefor great joy in that citie. 10 And a certayne man named Simon, who before 9 had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one: vnto whom al harkened from the left to the greatest, saying, This man is the powver of God, that is called great. 11 And they vvere attent vpon him, because a long time he had bewitched them vvith his magical practises. 12 But when they had beleuued Philippe euangelizing of the kingdom of God, and of the name of Iesus Christ, they were baptized, men and vvomen. 13 Then Simon also him self beleuued: and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he vvas astonied vvith admiration.

6 And
† And when the Apostles who were in Hierusalem heard that Samaria had received the word of God: they sent 
vno to them: Peter & John. † When they were come, 
praised for them, that they might receive the holy Ghost. 
† For he was not yet come upon any of them, but they were 
only baptized in the name of our Lord Jesus. † Then did 
they impose their hands upon them, and they received the 
holy Ghost. † And when Simon had seen that by the 
imposition of the hand of the Apostles, the holy Ghost 
was given, he "offered them money, † saying, Give me also 
this power, that on whomsoever I impose my hands, he 
may receive the holy Ghost. † But Peter said to him, Thy 
money be with thee vnto perdition: because thou hast 
thought that the gift of God is purchased with money. 
† Thou hast no part, nor lot in this word. For thy heart is not 
right before God. † "Do penance therefore from this thy 
wickednesse: and pray to God," if perhaps this cogitation 
of thy heart may be remitted thee. † For I see thou art in the 
gall of bitterness and the obligation of iniquitie. † And Si- 
on an answering said, "Pray thou for me to our Lord, that no 
thing come upon me of these things which you have said. 
† And they in deed having testified and spoken the word 
of our Lord, returned to Hierusalem, and evangelized to 
many countries of the Samaranists.

† And an Angel of our Lord spake to Philip, saying: 
Arise, and go toward the South, to the way that goeth 
down from Hierusalem into Gaza: "this is desert. † And 
rising he went. And behold, a man of Ethiopia, an eunuch, 
of great authority vnnder Candace the Queene of the Ethio-
pian, who was over all her treasures, was come to Hieru-
salem, to adore: † and he was returning and sitting upon 
his chariot, and reading Esay the prophet. † And the Spirit 
said to Philip, Go near, and Ioyne thy self to this same 
chariot, † And Philip running thereto, heard him reading 
Esay the prophet, and he said: "Thou vnderstandest the things 
vvhich thou readest? † Vwho said, And 
how can I, vnlesse some man shew me? & he desired Phi-
lppe that he would come vp and sit with him. † And the 
place of the Scripture vvhich he did reade, vvas this: As a 
sheep we dwine kifto 
to slaughter was beled: and as a lamb before his fheare, vnwithout voice, so 
did he not open his mouth. † In humilitie his judgemenct vvas taken aw-ay.
2. *Desquit meum.* As here great devotion was vied in burying his body, so afterward at the Invention & Translation thereof. And the miracles vrought by the same, and at every life memorie of the same, were infinite: as S. Augustine viuitem ethii. 22 de Chur. Dei c.s. et . Sermon. de S. Steph. to. o.

12. *Sent Peter.* Some Prophetants vie this place to prove S. Peter not to be head of the Apostles, because he and S. John were sent by the Twelve. By which reason they might as yel conclude that he was not equal to the rest. For commonly the Matthes sended the man, and the Superior the inferior, when the word of sending is exactly vied. But it is not alwaies so taken in the Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne: nor otherwise in every vise of the world, being the inferior or equal may intreate his friend or Superior to doe his busines for him. And specially a body Politike or a Corporation may by election or otherwise choose their Head and send him. So may the Citizens send their Mayor to the Prince or Parliament, though he be the head of the city, because he may be more fitte to doe their busines, also the Superior or equal may be sent by his owne content or desire. Latiue, the College of the Apostles compounding Peter with the rest (as every such Body impleth 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 sent as by authority of the whole College, notwithstanding he were the head of the same.

13. *Did they impose?* If this Philip had bee an Apostle (faith S. Bede) he might have imposed his hands that the Holy Ghost might have received the Holy Ghost, but this none can doe saving Bishops. For though Priests may baptize, and anoint the Baptized also with Christine confecration by a Bishop: yet he can not signe his forehead with the same holy oile, because that belongs only to Bishops, when they give the Holy Ghost to the Baptized. So faith he touching the Sacrament of Confirmarion in 8 Act. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet vied to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian faith thus, They that in Samaria were baptized of Philip, because they had lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and John, to vify, that by prayer made for them and imposition of hands, the Holy Ghost might be poyvred upon them. Which now also is done vwith vs, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and imposition of hand receive the Holy Ghost, and be signes with our Lordes feale. So S. Cyprian.
But the Heretikes object that yet here is no mention of oil. To whom we say, that many things were done and said in the administration of this and other Sacraments, and al instituted by Christ him self and delivered to the Church by the Apoistes, which are not particularly written by the Evangelists or any other in the Scripture, among which this is evident by al antiquity and most general practice of the Church, to be one.

S. Denys faith, The Priests did present the baptized to the Bishope, that he might signe them Chrisme in Co- divine or defio vgonentes, with the divine and defical ointment. And againe, Adventum S. Spir- itus concommunia uniculo largituri, the inunction consummatting the comma thing of the Ghoft, Tertullian dесеrфυ, tаm. 7 & 8, & а dur. Marciо, speaketh of this Conformation by Chrisme thus: The fielb is anointed, that the soul may be conformed: the fielb is signed, that the soul may be sanctifi'd: the fielb by imposition of hand is Shaddowed, that the soul by the Spirit may be illuminated. S. Cyprian likewise, ep. 70, nu. 2. He must also be anointed, that he be anoint'd, with the oil sanctifi'd on the Altar. And ep. 72 (see also ep. 73, nu. 5) he expressly calleth it a Sacrament, joynynge it with Baptism, as Melchiades doth (ep. ad omnes) Hieronim Epipnotos nu. 2.10 (Conc.) shewing the difference betwixt it and Baptisme. S. Augustin also, cont. lit. Pеl. li. 2. c. 106. The Sacrament of Chrisme in the kindly visible calceis sacramentalibus et Ghoftis't. Vvе omit S. Cyril myfyllas, S. Ambro. li, 1 de Sacram. c. 2. & de vy qui mystyrij initiatur c. 7. S. Leo ep. 88, the ancient Concillers alio of Loactera, can. 48, Carthage 3 can. 39, and Arminicum 4 can. 1, and others. And S. Clement

To conclude, neuer none denied or condemned this Sacrament of Conformation and holy Chrisme, but knovven Heretikes. S. Cornelius that B. Marry so much praised of S. Cyprian, pat ad Fabium apud Ecф.ri. 6. 23, 21uimeth, that NOtatrus fel to Heretic, for that he had not received the Holy Ghoft by the conformation of a Bishope. Vvhom al the Notatians did folivoy, neuer vizing that koly Chrisme, as Theodoress vwritheth, li. 1 Fabul. Her. And Opatus li. 2 cont Parm. vwritheth, that it was the special barbarous sacrilege of the Donatists, to conciulate the holy Oil. But at all this is nothing to the saughe disorder of Caluinaists in this point.

The effects of Baptisme and Confirmation differ.

Harretical chives and euaftis against mani- fest Scriptures, and against this sacrament of Confirmation.
they have turned this holy Sacrament into a Catechism. There are also that put the baptized 60. Con. Trid. St. 7 can. i of Conform. 

coming to years of discretion, to their own choice whether they will continue Christians or no. To such Trid. sect. duellift and divers intentions they fall, that will not obey God's Church and the express Scripture, which tells of prayer, of imposition of hands, of the Holy Ghost, of grace and virtue from Baptism, and of infraction, which might and may be done as well before Baptism, and by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Country it is called Big-hoping.  

18. Offered money.] This wicked sorcerer Simon is noted by S. Irenæus li. c. 10. and others, to have been the first Heretic, and father of all Heretics to come, in the Church of God. He taught, only faith in him, without good life and works, to be enough to salvation, he gave the outst to purchase with his money a spiritual function, that is to be made a Bishop. For, to have power to give the Holy Ghost by imposition of hands, is to be a Bishop: as to buy the power to remit sins, or to consecrate Christ's body, is to be: to be a Priest, or to be a Priesthood: and to buy the authority to minuter Sacraments, to preach or to have cure of souls, is to be a benefice, and likewise in all other spiritual things, whereby either to make sale or purchase for money or money worth, is a great horrible sin called Simonism: and in such as think it lawful (as here Simon judged it) it is named Simoniacal Heresie, of this detestable man who first attempted to be a spiritual function or office. D. Greg. apulian. Disc. in vit. li. 23. 3. 5. 5. 1.  

22. Doc penance.] S. Augustine (ep. 108) understanding this of the penance done in the Primitive Church for heinous offences, doth teach us to translate this and the like places (2 Cor. 12. 21. Apoc. 9. 21) as we do, and as it is in the vulgar Latin, and consequently that the Greek μακάριον doth signify so much. Yea when he addeth, that very good men do daily penance for venial sins by fasting, prayer, and alms, he warranteth this phrase and translation through out the new Testament, specially him self also reading so as it is in the vulgar Latin, and as we translate.  

22. If perhaps.] You may see, great penance is here required for remission of sinne, & that men must fast in fear and dread lest they be not worthy to be heard or to obtaine mercy. Whereby al men that by faith or by any spiritual functions, dignities, offices, or livings, may specially be warned that the sinne is exceeding great.  

26. Prayer for me.] As this Sorcerer had more knowledge of the true religion then the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in this Sacrament more religiously than others, which he plainly conceived and confessed, so likely he was more religious then they, that being so sharply checked by the Apostle, yet blasphemed not as they do when they be blamed by the Governors of the Church, but desired the Apostles to pray for him.  

27. Thus I defer.] Intolerable boldness of some Protestants, here also (as in other places) against all copies both Greek and Latin, to surmise corruption or falsity of the text, saying it can not be so: Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost him self. See Beza, who is often very laudable with S. Luke. Annot. no. Tef. 1556.  

18. He baptized him.] When the Hereticks of this time finde mention made in Scripture of any Sacrament minitrified by the Apostles or other in the Primitive Church, they imagine no more was done then there is expressly told, nor largely believe so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they think there was no chrime nor other worke or word vied. So they think no more ceremony was vied in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustine hath these memorable words, In that the faith, Philip baptized him, be should it understand that all things were done, which though in the Scriptures for breuitie sake they are not mentioned yet by order of tradition we know was to be done.  

Chap. IX.

Saul not content to percieve so cruelly in Hierusalem, is in the way to Damascus told by our Lord 1 Es 55. of his vaine attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. And then he dealt m mightily against the lewes, proving 1 Es 5 for Christ, to their great admiration. But such is their obstinance, that they lay at Damascus to kill him. From thence he gath to Hierusalem, and there with the Apostles, and againe by the obstinate lewes his death is sought. The Church being now grown over al favorie, Galilee, and Samaria, Peter visiteth al; and in his visitation, dealing a lame man, and raising a dead woman, converseth very many.  

AND
ND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, and asked letters of him vnto Damascus to the synagogues, that if he had found any men and women of this

vay, he might bring them bound vnto Hierusalem. And as he vwent on his journey, it chaunced 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, vwhere persecuteft thou me? And he said, Vwho art thou Lord? And he, I am Iesus vvhom thou doest persecute. it is hard for thee to kicke against the pricke. And trembling and being astonied he said, Lord, vwhat shall I doe? And our Lord to him, Arise, and goe into the citie, and it shal be told thee vwhat thou must doe. But the men that vwent in companie vwith him, flied amased, hearing the voice, but seeing no man. And Saul rose vp from the ground, and his eies being opened, he saw nothing. And they drawing him by the hades, brought him into Damascus. And he was three daies not seeving, and he did neither eate nor drinke.

And there vvas a certaine disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. And our Lord to him, Arise, and goe into the streate that is called Straight: and seeke in the house of Iudas, one named Saul of Tarsus, for behold he prayeth. And he sawe a man named Ananias, comming in and imposing handes vpon him for to receive his sight.) But Ananias anfwered, Lord, I haue heard by many of this man, how much euil he hath done to thy faintes in Hierusalem: and here he hath authoritie from the cheefe priests to binde al that inuocate thy name. And our Lord said to him, Goe, for a vessell of election is this man vnto me, to carie my name before the Gentiles, and kinges, and the children of Irael. For I vveil hevy him howv great things he must suffer for my name.

And Ananias vwent, and entred into the house: and imposing handes vpon him, he said, Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the way that thou cameft: that thou maieft see and bee filled vvith the holy Ghost. And forthewith there fel from his eies as it were.
All this Paul also himself, though with the divine and heavenly voice prosphered, and instructed, yet was sent to a man to receive the Sacraments, and be joined to the Church.

And he was with the disciples that were at Damascus, for certain days. And incontinent entering into the synagogue, he preached Jesus, that this is the Son of God. And all that heard, were astonished, and said, Is not this he that was expugned in Hierusalem those that invoked this name: and came hither to this purpose that he might bring them bound to the cheefe priests? But Saul vexed mightie much more, and confounded the Levites that dwelt at Damascus, affirming that this is Christ. And when many days were past, the Levites consulted that they might kill him. But their conspiracie came to Sauls knowledge. And they kept the gates also day and night, that they might kill him. But the disciples taking him in the night, conveyed him away by the wall, letting him downe in a basket. And when he was come into Hierusalem, he affaid to ioyne him self to the disciples, and feared him, not beleuing that he was a disciple. But Barnabas took him & brought him to the Apostles, and told them how in the vay he had seen our Lord, and that he spake vnto him, and how in Damascus he dealt confidently in the name of Jesus. And he was vvith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. He spake also to the Gentiles, and disputed vvith the Greeks: but they sought to kil him. Vvhich vvhen the brethren had knowv: en, they brought him downe to Caesarea, and sent him avay to Tarsus.

The Church visibly procedeth stilll with the comfort & manifold increase even by persecution.

The Acts

Ch. IX.
The Acts

Ch. IX.

vvere scales, and he received sight, and rising he was baptized. And when he had taken meat, he was strengthened.

And he was with the disciples that were at Damascus, for certain daies. And incontinent entering into the syna- gogs, he preached Jesus, that this is the Son of God. And all that heard, were astonished, and said, Is not this he that was expugned in Hierusalem those that invoked this name: and came hither to this purpose that he might bring them bound to the cheefe priests? But Saul vexed mightie much more, and confounded the Levites that dwelt at Damascus, affirming that this is Christ. And when many days were past, the Levites consulted that they might kill him. But their conspiracie came to Sauls knowledge. And they kept the gates also day and night, that they might kill him. But the disciples taking him in the night, conveyed him away by the wall, letting him downe in a basket.

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And it came to passe, that Peter as he passed through all, came to the fainthes that dwelt at Lydda. And he found there a certaine man named Aenas, lying in his bed from eight yeres before, vwho had the palsey. And Peter said to him, Aenas, our Lord Jesus Christ shall heale thee: arise, and make thy bed. And incontinent he arose. And al that dwelt at Lydda and Samona, saw him: vwho converted to our Lord.
36 And in Ioppé there was a certaine disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almes-deedes which she did. And it came to passe in those daies, that she was sicke and died. Whom when they had washed, they laid her in an upper chamber. And whereas Lydda was nigh to Ioppé, the disciples hearing that Peter was in it, they sent two men vnto him, desiring him. Be not loth to come so farre as to vs. And Peter rising vp came vwith them. And when he was come, they brought him into the upper chamber: and al the widovves stoode about him vveeping; and shevving him the coates and garments vvhich Dorcas made 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 eies: and seeing Peter, she late vp. And gisting her his hand, he lifted her vp. And vvhien he had called the laisnts and the widovves, he presented her aluye. And it was made knovven through out al Ioppé: and many be-leeued in our Lord. And it came to passe that he abode many daies in Ioppé, vwhith one Simon a tanner.

**CHAP. X.**

Because the tevves so much abhorred the Gentils, for the better warrant of their Chrisneing, an Angel appeareth to Cornelius the decouit Italian. And a vision is shevued to Peter him selfe (the sheepe and Pastor of al) and the Spirit spake to him, See and as he is Catechizing them about Iesus, so the holy Ghost commeth visibly vpon them: and therefore not fearing any longer the offense of the tevves, he commandeth to baptize them.

1 ND there was a certaine man in Castra, named Cornelius, Centurion of that vvhich is called the Italian band, religious, & fearing God vwith al his house, doing many almes-deedes to the people. And alvvaies praying to God, he saw in a vision manifestly, about the ninthe houre of the day, an Angel of God comming in vnto him, and saying to him, Cornelius. But he beholding him, taken vwith feare, said, Vho art thou Lord? And he said to him, Thy prayers and thy almes-deedes are ascended into remembrance in the sight of God. And now send men...
into loppé, and call hither one Simon that is surnamed Pe-
ter. 

† he lodged vviith one Simon a tanner, vwhose house 6
is by the sea side. he vvilt tell thee vvhat thou must doe. 
† And 7
vvhen the Angel vvvas departed that spake to him, he called
vvvo of his household, and a foudiart that feared our Lord, of
them that vvere vnder him. † To vvhom vvhen he had told 8
all, he sent them vnto loppé.

† And the next day: vvhile they vvere going on their 9
journey, and dravving nigh to the citie, Peter vvent vp into
the higher partes, 10 to pray about the sixt houre. † And being 10
hungrie, he vvvas desirous to take somewhate. And as they
vvere preparing, there fel vpon him an excelle of minde: † and 11
he saue the heauen opened, and a certaine vessel descending,
as it vvere a great linen sheete vvith foure corners let dovvne
from heauen to the earth, † vvherein vvere al foure-footed 12
beales, and that creepe on the earth, and foules of the aire.
† And there came a voice to him, A rise Peter: kil, and eate. 13
† But Peter said, God forbid, Lord: for I did never eate any 14
common and vnclene thing. † And vv: a voice came to him, 15
against the second time. That vvhich God hath purified, doe
not thou call common. † And this vvvas done thrice, and 16
forthvwith the vessel was taken vp againe into heauen. † And 17
vvhile Peter doubted vvwithin him self, vvhat the vision
should be that he had seen, behold the men that vvere sent
from Cornelius, inquiring for Simons house, stood at the
gate. † And vvhen they had called, they asked, if Simon that 18
is surnamed Peter, vvere lodged there. † And as Peter vvvas 19
thinking of the vision, the Spirit said to him, Behold three
men doe seek thee. † A rise therefore, and get thee dovvne, 20
and goe vvith them, doubting nothing: for I haue sent them.
† And Peter going dovvne to the men, said, Behold, I am he 21
vvhom you seek: vvhat is the cause, for vvhat you are come? † Vvho said, Cornelius the Centurion, a lust man & 22
that feareth God, and having testimonie of al the nation of
the leves, received an anfyver of an holy Angel to send for
thee into his house, and to heare vvordes of thee. † Ther- 23
fore bringing them in, he lodged them.

† And the day folowving he arose and vvent vvith them:
and certaine of the brethren of loppé accompanied him.
† And on the morow he entred into Cesarea, And Cornelius 24
expected them, hauing called together his kinne, and special
frendes.
frendes. † And it came to passe, When Peter was come in, Cornelius came to meete him, and falling at his feete "adored.

† But Peter lifted him vp saying, Arise, my self also am a man.

† And talking vwith him, he vvent in, and findeth many that were assembled, † and he said to them, You knovv how abominable it is for a man that is a levve, to ioyne, or to approach vnto a stranger: but God hath shewed to me, to call no man cómon or vnclene. † For the vvitch cause, making no doubt, I came vvhen I vvas sent for. I demaund therefore, for what cause you have sent for me? † And Cornelius said, Four e daies since, vntil this houre, I vvas c praying the ninthe houre in my house, and behold :: a man ftoode before me in vvite apparel, † and said: Cornelius, thy praiers 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 therefor I sent to thee: and thou hast done vvel in comming. Novv therefor al vve are present in thy sight, to heare al things vvhatsoeuer are commaundd thee of the Lord.

† And Peter opening his mouth, said, In very deed I per ceeue that God is not an acceptor of persons. † but in everyone nation, he that feareth him, and c vvorketh iustice, is accepta- ble to him.† The word did God send to the children of Israel, preaching peace by I E S V S C H R I S T (this is Lord of al.)

† You knovv the word that hath been made through al levtrie, for* beginning frô Galilee, after the baptisme vwhich John preached. † I E S V S of Nazareth hovv God anointed him vwith the holy Ghost and vwith pover, vwho vvent through out doing good and healing al that vvere oppresed of the Deuil, becaus God vvas vwith him. † And vve are vvitnesses of al things that he did in the countrie of the levves and in Hierufalem, vwho they killed hanging him vpon a tree. † Him God raised vp the third day and "gave 40 him to be made manifest, † not to al the people, but to vs, vwho did eare and drinke vwith him after he rose againe 42 from the dead. † And he commaundd vs to preach to the people, and to teellifie that it is he that of God vvas appointed to judge of the living and of the dead. † To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, vwhich beleeue in him. †

† As
† As Peter was yet speaking these words, the holy Ghost fell upon all that heard the word. † And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the holy Ghost was poured out upon the Gentiles also. † For they heard them speaking with tongues, and magnifying God. Then Peter answered, † Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as ye? † And he commanded them to be baptized in the name of our Lord Jesus Christ. † Then they desired him that he would tarry with them certain days.

ANNOTATIONS

CHAP. X.

† Doing many almes deeds.] He knew God creator of all, but that his omnipotent Sonne was incorporate, he knew not: and in that faith he made prayers and gave almes which pleased God, and by so doing he declared to known God perfectly, to believe the mysteries of the Incarnation, and to come to the Sacrament of Baptisme. So fith Venerable Bede out of S. Gregorie. And S. Augustine thus, li. de Bapt. s. 8. Because whosoever goodnes he had in prayers and almes, the same could not profite him unless he were by the band of Christian Societie and peace, incorporated to the Church, he was binden to send unto Peter, that by him he may learn Christ, by him he may be baptized. Whereby it appeareth that such works as are done without justification, though they contribute not to salvation, yet be acceptable preparatives to the grace of justification, and such as more God to mercy, as it might appeare also by Gods like provident mercifullnes * to the Eunuche, though all such works preparative come of grace also, otherwise, they could never deferre at Gods hand of congruity or any otherwise toward justification.

De Orat. Dom. 15.

† To pray about the faste hour.] The hour is specified, for that there were certain appointed times of prayer vfed in the Law, which devout persons, according to the publick seruice in the Temple, observed also privately: and which the Apostles and holy Church afterward kept and increased. Whereof of thus writeth S. Cyprian very notably. In celebrating their prayer, we finde that the three children with Daniel observed the third, sixth, and ninth hour, as in Sacrament (or mysterie) of the holy Trinity. &c. And a little after, Which places of houre the vbers bipers of God spiritually (or mystically) determining long fince, observed set times to pray: and afterward the thing became manifest, that it was for Sacrament (or mysterie) that the Jews so praid. For at the third hour, the holy Ghost descended upon the Apostles, fulfilling the grace of our Lords promis, and at the sixt hour Peter going up to the higher roomes of the house, was both by voice and signe from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleansing the Gentiles he doubted before, and our Lord being crucified at the first houre, at the nineth washed away our sames with his blood. But to us (dearely beloved) before the seasons obserued of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayers: as of old the holy Ghost descend in the Pslumes, saying, In the morning early will I stand vp to thee, early in the morning will I beseech my voice. Toward the evening also when the day departeth, we must so necessitie pray again.

De Orat. Dom. 15.

† In the morning early,] When the day departeth, there is seemly to pray before breakfast, and toward the evening, although the evening is not so proper for prayer, yet is it good to pray, according to the testimonie of the Psalms, in the morning early. So then the morning was intended, to be from the rising of the Sun to about a quarter past eight, and the evening to be from eight to a quarter past ten, in the morning, and from a quarter past ten to the rising of the Sun, in the evening.

Psalm. 55.
vth with her religious Nonnes sang the Psalter in order, in the morning, at the third, sixth, ninth hours, evening, midnight, by midnight meaning the time of Martinis, therefore called Nocturnes agreeably to S. Cyprian de Orat. Do. num. 15 and by the morning, the first hour called Primæ correpodent to the times and hours of Christ's Passion, as in S. Matthew is noted in 26. 27. By al which we see, how agreeable the vfe of the Churches servise is even at this time to the Scriptures and primitive Church; and how vicked the Puritan-Calvinists be, that count al such order and fee season of prayer, superstitious: and latly, how vnfufficient and vnlike the newly pretended Church-service of England is to the primitive vfe, whvch hath no such hours of night or day, suing a little imitation of the old Martinis and Euenfong, and that in Schifftte and Hrefec, and therefore not onely unprofitable, but also damnable.

25. And Adored.] S. Chrysostom bo. 21 in Adj. thinketh Peter refused this adoration of humilitie only, because euery falling downe to the ground for vworship fake, is not Divine vworship or dwe only to God, * the vword of adoration and proftration being commonly vfed in the Scriptures toward men. But S. Hieron. adv. Vvgl. c. 2 to. 2. rather thinketh that Cornelius by error of Gentility, and of Peters perdon, did go about to adore him vwith Divine honour, and therefore vwas lifted vp by the Apostle, adding that he vvas but a man.

40. Gave him.] Chrift did not vter his Refurreccion and other mysteries to al at once, and immediately to the vulgar: but to a few chosen men that shoulde be the governors of the ref. instructing vs thereby to take our faith and al necessarie things of salvacion, at the bands of our Superiors.

47. Baptized, vwhich have received.] Such may be the grace of God sometimes toward men, and their charitie and contrition fo great, that they may have remission, justification, and sanctification before the external Sacrament of Baptisme, Confirmation, or in the bands of our Superiors.

They that are justified before, must not omit the Sacraments.

### Chap. XI.

The Christian lewvs reprehend the foresaid fall of Peter in baptizing the Gentils. But he alleageth by foresaid vvarant, and sheweth plainly that it was of God, in they like good Catholicse do yeld. By the foresaid perfonacion, the Church is yet further dilated, not only into al levvrie, Galile, and Samaria, but also into other Countries: specially in Antiochia Syria the increase among the Greeks, is notable, first by the foresaid dispersal, then by Barnabas; thridly by him and Saul together; so that there beginneth the name of Chrislian: 27 with perfitte unity betvvene them and the Church that vvas before them at Hierusalem.

1 And the Apostles and brethren that vvere in Levvrie, heard that the Gentiles also receiued the vword of God: And when Peter vvas come vp to Hierusalem, they that vvere of the Circumcision reasoned against him, saying, Why didst thou enter in to men vnccircumcised, and didst eate vwith them? But Peter began and declared to them the orde, saying: I was in the citie of Ioppé praying, & I saw an excell of minde a vision, a certaine vessell descending as it vvere a great sheete with foure corners let downe from heauen, and it came euyn vnto me. Into vwhich I looking considered, and saw foure footed beastes of the earth, and cattel, and such as creepe, and foules
foules of the aire. † And I heard also a voice saying to me, 7 
Ariph Peter, kil and eare. † And I said, Not to Lord: for 8 
common or vnclene thing never entered into my mouth. 
† And a voice answered the second time from heauen:That 9 
vvhich God hath made clene, doe not thou call common. 
† And this was done thrice: and all were taken vp againe 10 
into heauen. † And behold, three men immediately were 11 
come to the house wherein I was, sent to me from Caifaréa. 
† And the spirit said to me, that I should goe vvith them, 12 
doubting nothing. And there came vvith me these five bre- 
thren also: and vve vvent in to the mans house. † And he 13 
told vs, how he had seen an Angel in his house, standing and 
saying to him, Send to Ioppé, and call hither Simon, that is 
surnamed Peter, † vvhoo spake to thee vvordes vvhere- 14 
in thou shalt be saued and al thy house. † And vvhen I 15 
had begonne to speake, the holy Ghost fel vpon them,as vpó 
vs also in the beginning. † And I remembered the vvord of 16 
our Lord, according as he said, 1ohn in neede baptized vvith vvater, 
but you shal be baptized vvith the holy Ghost. † If therefore God hath 17 
given them the same grace,as to vs also that beleued in our 
Lord I es v s Ch R I S T: vwho vvas I that might prohibite 
God? † Having heard these things, they :: held their peace: 18 
and glorified God, saying, God then to the Gentiles also hath 
given repentance vnto life. 

† And they truly that had been dispersed by the tribu- 19 
lution that vvas made vnder Stene, vvalked through out 

The Epistle vpó S. Barnabas day Iun. ii. 

† And the hand of our Lord vvas vwith them: and 21 
a great number of beleeuers vvas converted to our Lord. 
† And the report came to the eares of the Church that vvas 22 
at Hierusaleme, touching these things: and they sent * Barna- 
bas as farre as Antioche. † Vvhoo vwhen he vvas come, and 23 
savv the grace of God, reioyced : and he exhorted al vvith 
purpose of hart to continevv in our Lord : † because he 24 
vas a good man, and ful of the holy Ghost and faith. And a 
great multitude vvas added to our Lord. † And he vvent, 25 
forth to * Tatys, to seeke Saul: † vvhom vwhen he had 26 
found,he brought him to Antioche,And they courserd there in
in the church a whole yere: and they taught a great multitude, so that the disciples were at Antioch first named "Christians."

The name of 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 serve the brethren that dwelt in Jerusalem: which also they did, sending to the auncient by the handes of Barnabas and Saul.

ANNOTATIONS

CHAP. XI.

26. Multitude added.) As before (c. 10) a fewe, now great numbers of Gentiles are adioyned also to the visible Church, confiting before only of the Ievves. Which Church hath beene euer since Christis Ascension, notoriously been knowne: their preaching open, their Sacraments visible, their discipline visible, their Heads and Gournours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them: the passing either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gournours in prifon, visible: the Church praieh for them visibly, their Counsels visible, their gifts and graces visible, their name (Christians) knowne to al the world. Of the Proteftants invisible Church we heare not one vword.

26. (Christians.) This name, Christian, ought to be common to all the Faithful, and other new names of Schismatikes and Sectaries must be abhorred. If thou beare (faith S. Hierom) any vwere, such as be said to be of Christ, not to have their names of our Lord Iesus Christ, but to be called after some other certain name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Proteftants) knownes thou that they belong not to the Church of Christ, but to the Synagoge of Antichrist. Lacontius also (l. 7. Diuin. Inlif. c. 50) faith thus, When Pyrgians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arrianis, or any other be named, they cease to be Christians, which having left the name of Christ, have done on the names of men. Neither can our new Sectaries dischARGE them felves, for that they take not to them felves these names, but are forced to bear them as guien by their Adversaries. For, to vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them felves: Which notwithstanding vvere callings that proued them to be Heretikes. And as for the name of Proteftants, our men hold them vve content therevwith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicas, Franciscans, Iefuites, Thomists, or fuch like, it is nothing, except they could proue that the orders & perfons so named, were of diuers faithes & Sectes, or differed in any necessaries point of religion, or vvere not al of one Christian name and Communioin: and it is as diuersely as if they were obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxfordianes, some Cambrigge men, & (which is most like) some Rechabites, some Nazarites.

Neither doth their obiection, that vve be called Papistes, helpe or excuse them in their new Papistes, Catho names. for, besides that it is by them fcoringly inuented (as the name Homonumians was of the Arians) this name is not of any one man B. of Rome or els where, knowne to be the author of Chrifians, at any teftime or fct, as their callings be: but it is of a whole flate and order of Gournours, and that one, of the cheefe Gournours, to whom we are bound to cleare in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subject to Chrifis Vice. And therefore against fuch impudent Sectaries as compare the faithful for following the Pope, to the diueritie of Heretikes bearing the names of new Maiters, let us euer have in readiness this faying of S. Hierom to Pope Damasius, Vitalis I know not, Melitius I refuse, I know not Paulinus. Whoeuer gathereth not with thee, scattereth that unto, and whatsoever is not Chrifis, is Antichrift. And againe, If any man sitteth with Peter Chaire, he is mine.
The name of Christians.

Vhe suffit here further obserue that this name, Christian, givien to all beleuers and to the whole Church, was specially taken to distingiiush them from the Jews and Heathens which beleued not at all in Christ, and the same favvour feuereth and maketh knowen all Christian men from Turkes and others that hold not of Christ at all. But when Heretikes began to rise from among the Christians, who professed Christs name and fundry Articles of faith as true beleuers doe, the name Christian was to common to seuer the Heretikes from true faithful men: and thereupon the Apoliltes by the holy Ghost imposed this name Catholike upon the Beleuers which in all points were obedient to the Churches doctrine. When heretises were riven (Faith S. Paticius ep. ad Symphorianum) & endoseured by diverse names to scare the dose of God and Queene, and to rent her in pieces, the Apoliltes people required their surname, whereby the incorrompt people might be distinguihed &c, and to those that before were called Christians, are now vnmaned also Catholikes. Christian is my name, faith he, Catholike my surname. And this word, Catholike, is the proper note whereby the holy Apoliltes in their Crede taught vs to disterne the true Church from the false heretical congregation of vs whatso fonuer. And not only the meanes of the word, which signifieth vnneurialitie of times, places, and persons, but the very name and word thereof, by Gods prouidence, alwaies and only appropriated to the true beleuers. And (though sometimes at the beginning of Sekttes chalenged) yet never obtainted by Heretikes, giuing so plain a mark and euidence, that S. Augustine laid, In the lappe of the Church the very name of Catholike keepeth me, cont. ep. fund. c. 4. And against tract. 32. in 10. we receive the Holy Ghost if we cleue the Church, if we be yunited together by charafte, if we receive in the Catholike name and faith. And againe de ver. rel. c. 7. to 1. We must hold the commonion of that Church which is named Catholike, not only of her owne, but also of all her enemies. For, wilt they nit the, the Heretikes also and Schismatikses them selves, when they speake not with their owne fellowes, but with strangers, calle the Catholike Church nothing els but the Catholike Church: for they could not be understood unless they differente by this name wherewith the is called of all the world. The Heretikes when they see them fellowes prevented of this name Catholike, then they plainly reieue it and divde the name, as the Donatistes did, calling it an humane forgeries fiction, which S. Augustine calleth words of Blasphemies, li. 1. 1. 3. cont. Guistant. And some Heretikes of this time call them forcerfull catholikes and caeolikes. An other call eth it, the most vaing term Catholike, Beza in pref. no. Tkg. an. 1665. An other calldt the Catholike religion, a Catholike Apollum or definition, Hymn in vie. Iuell. pag. 213. Yea and some have taken the sword out of the Crede, "putting Christian for it. " In the but against these good fellowes let vs folovv that which S. Augustine decry. cret. c. 16. e. 25. giueeth to the as a rule to direct vs to the right and sure way from the dueritie & doubftulnes of aleeor, laying, mes of Hs after these troubles of minde thou seemes to thyselfe sufficiently soafe and vexe, vs waile have an ende of these the Lusvofallations, folow the way of Catholike discipline, which from Christ him selfe by the Apostles bath been a guide of the Church. The Epiftle in 6. 1. 4, and in 6. 1. 5. to the phiop and worldlyした. For the Annotation in Tim. 6. 19.

The name of Catholikes.

Credo Ecclesiam Catholica.

The Proteftates deride the name Catholike.

The Epiftle vpo SS. Peter and Pauls day ferr. 29.

As Peters person was more notorious then others, & therefore better garded then other, for feare he shoule escape, so Gods prouidence in preferring & deliuerirg him for the longer governement of his Church, is very marious.

CHAP. XII.

Herod the first king that persecuted the Church, having at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed James the Apostle, 3 and to please the Jews imprisoned Peter with the minde to kill him also, but presently by an Angel sent of God at the continual praying of the Church made safe the Apostle Pater, 19 being puffed up with such pride that at Caesarea he raved not to be honoured as God: 23 is miraculously striken of Gods Angel. 24 And after the persecutors death, the Churches preaching proceeded exceedingly.

And at the same time Herod the king set his hand to, to afflict certaine of the Church. And he killed James the brother of John with the sword. And seeing that it pleased the Levues, he added to apprehend Peter also. And it was the dais of the Azymes. Vomhov when he had apprehended, he cast into prison, deliueririing him to four quaterniɔs of fouldiers to be kept, meaning after the Pasche to bring him forth to the people. And Peter in deede was kept in prison. But a praier was made of the Church, without inter-
mission vnto God for him. † And when Herod vwould haue brought him forth, the same night Peter vvas sleeping betwene tvvo fouldiers, bound vyth tvvo chaines: and the keepers before the doore kept the prison. † And behold an Angel of our Lord stooode in presence: and light shined in the house: and striking Peters side, he raised him, saying,

Arise quickly. And the chaines fell from his handes. † And the Angel said to him, Gird thee, and put on thy shoes. And he did so, And he said to him, Put thy garment about thee, & folovv me. † And going forth he folovved him, & he knew not that it vvas true vvhich vvas done by the Angel: but he thought that he saw a vision. † And passing through the first & the second vwatch, they came to the yron gate that leadeth to the citie, vvhich of it self opened to them. And going out, they went forward one streate: and incontinent the Angel departed from him. † And Peter returning to him self, said: Novv I knowv in very deede that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from all the expectation of the people of the Ievves.

† And considering, he came to the house of Marie the mother of John, vho vvas surnamed Markë, vwhere many were gathered and praying. † And vyhen he knocked at the doore of the gate, there came forth a vvench to see, named Rhodë. † And as she knew Peters voice, for joy she opened not the gate, but running in she told that Peter stooode before the gate. † But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. † And Peter continuëd knocking. And vvhë they had opened, they saw him, & were astonied. † And beckening vvhith his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said, "Tel these things to James & to the brethren, And going forth he vvent into an other place. † And when day vvas come, there vvas no little a doe betwene the fouldiers, vwhat vvas become of Peter. † And Herod, vhen he had fought him, and had not found, making inquisitio of the keepers, commanded them to be led away: & going dovnë fro levvrie into Cesareà, there he abode. † And he vvas angrie vvhith the Tyrians and the Sidonians. But they vyth one accord came to him, and persuaëding Blaftus that vvas cheefe of the kings chamber, they deëired peace, for that their countries were nourished by him.

S f iii}
† And upon a day appointed, Herod being ariaid vitb 21 kingly attire, rate in the judgement seat, and made an oration to them. † And the people made acclamation, The voices of 22 a God, & not of a man. † And forthwith an Angel of our 23 Lord strooke him, because he had not giv'n the honour to God: and being confirmed of vsorws, he gane up the ghoft. † But the word of our Lord increased and multiplied. † And 24 Barnabas and Saul returned from Hierufalem, having accom. 25 plished their ministerie, taking vwith them Iohn that was furnamed Marke.

ANNOTATIONS

CHAP. XII.

1. Praier was made. ] The Church praiied inceffantly for her cheefe Pastor, and was heard of God: and al Christian people are warned thereby to pray for their Bishops and Pastors in prison.

S. Peters chaines.

Patronage of Angels.

Publike praiers for S. Peter the head.

CHAP. XIII.

The 5 part.

The taking of the Gospel away from the obfinate Jew- es, and going of it to the Gentiles, by the mini- sterie of Paul and Barna- bas.

The preachers of the Church of Antioche preparing the fellec, the Holy Ghost out of them at, choofeth Saul and Barnabas. 3 They being firft consecratr Bishop, &e. get their appointed circuite over at the land of Cyprus, the Fpconful wherofr is also committed, being the miraculous execution of a levi by Paul. 13 Thence into Pamphilia: 14 and Pifidia, where in Antioche Paul preacheth to the Jews, & heaving that I E S V S is Christ, 38 and that in him is salvation, and not in their Law of Moses: 40 warning them to beareme of the reprobation foretold by the Prophets. 44 But the next Sabboth, they blasphem- ing, he in plaine terms forfake them, and turneth to the Gentiles. Whereas the Gentils be as glad on the contrarie side. 50 Finally the Jews raising persecution, they forfake them, pronouncing them to be obfinate contem- nors.
AND there were in the Church which was at Antioch, Prophets and Doctors, among whom was Barnabas, & Simon that was called Niger, and Lucius of 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 vvorke, whereto I have taken them."

† Then they "fasting and praying, and "imposing hands upon them, dismissed 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 ministry. † 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-prophete, a Levv, whose name was 'Bar-iclu', † who was with the Proconsul Sergius Paulus a wise man. He seeing for Barnabas & Saul, desired to heare the word of God. † But Elymas the magician (for so is his name interpreted) resifted them, seeking to avert the Proconsul from the faith. † But Saul, otherwise Paul, replenished with the Holy Ghost, looking upon him, † said: O ful of al guile, and al deceit, sonne of the deuil, enemie of al iustice, thou ceasest not to subuer the right waies 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 forthwith there fell dimnesse and darkness vpon him, and going about he sought some body that would give him his hand. † Then the Proconsul, when he had seen that which was done, believed, marueling at the doctrine of our Lord.

† And when Paul and they that were with him had failed from Paphos, they came to Pergæ in Pamphilie. And John departing from them, returned to Hierufalem. † But they passing through Pergae, came to Antioche in Pisidia: and entering into the synagouge on the day of the Sabboths, they sat downe. † And after the leccion 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 vp, and vvith his hand beckening for 16 silence, said, Ye men of Israël, and you that feare God, harken: † The God of the people of Israël chose our fathers, and exalted the people vvhen 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 maners in 18 the desert. † And destroying seuen nations in the land of 19 Chanaan, by lot he deuided their land among them; † as it 20 vvere after foure hundred and fiftie yeres: and after these things he gaue Judges, vntil Samuell the prophet. † And 21 thenceforth they desiered a king: and he gaue them * Saul the sonne of Cis, a man of the tribe of Beniamin, fourtie yeres. † and remouing him, he raised them vp * Dauid to be king: 22 to vvhom giuing testimonie, he said, I have found Dauid the sonne of Jesse, a man according to my hart, vwho shall doe al my vvilles.

† Of his leede God according to his * promisse hath 23 brought forth to Israël a Saiuour Iesus, † Iohn * preache 24 ching before the face of his conning, baptifme of penance to al the people of Israël. † And vvhen Iohn fulfilled his 25 course, he said, Vvhom doe * you thinke me to be? I am not he, but behold there commeth after me, vvhose shoes of his feete I am not vvorthie to vnloose.

† Men brethren, children of the stocke of Abraham, & 26 they among you that feare God, to you the vword of this salua- tion vvas sent. † For they that inhabited Hierualem, and 27 the princes thereof, not knowinge him, nor the voices of the prophets that are read euery Sabboth, iudging have fulfilled them, † and finding no cause of death in him,* Desired of Pi- 28 late, that they might kil him. † And vvhen they had cõsum- 29 mated al things that vvere vvirte of him, taking him dounne from the tree, they put him in a monument. † But God 30 raised him vp from the dead the third day: † Vvho vvav 31 * seen for many daies of them that came vp together vvith him from Galilee into Hierualem, vvho vntil this present are his vvitnesse to the people. † And vve preach vnto you 32 that promisse vvhich vvav made to our fathers: † that God 33 hath fulfilled this same to our children, raising vp Iesus, as in the second Psalm he also it is vvritten: My some art thou, this day have I begotten thee. † And that he raised him vp from the dead, 34 not to returne novv any more into corruption, thus he said, That I will give you the holy things of Dauid faithful. † And ther- 35 fore
fore in an other place also he faith, *Thou shalt not give thy holy one

to see corruption. † For Dauid in his generation vvhen he had
served, according to the vvil of God sleept: and he was laid

37 to his fathers & faw corrupution. † But he vvhom God hath
raised vp, saw no corrupution.

38 † Be it knovven thercfore to you, men brethren, that
through him, forgiueneffe of finnes is preached to you,
from al the things from the vvhich you could not be jufti-

39 fied by the law of Moyfes. † In him every one that
hath beleeueth, is juftified. † Take heed therefore left that come

40 vpon you, vvhich is spoken in the prophets, † See ye gemen

41 and wonder, and perish: because I vrooke a vrooke in your daies, a vrooke

42 vvhich you won no believe, if any man shal tel it you.

42 † And they going forth, e they desired them that the Sab-
both foloving they would speake vnto them these worde.

43 † And vvhen the synagouge was dimisfied, many of the Iew-
es, and of the e strangers lerruing God, folovved Paul & Bar-
nabas: vvhoo speaking exhorted them to continue in the

44 grace of God. † But the next Sabbath the vwhole citie al-
most assembled to hear the vword of God. † And the Ievv-
es feing the multitudes, vvere replenifhed vwith enuy, &
contradicted those things vvhich vvere laid of Paul, blalphe-

46 ming. † Then Paul and Barnabas constantly laid, To you
it behoued vs first to speake the vword of God: but because
‡ you repel it, and judge your felues vnworthie of eternal

47 life: behold vve turne to the Gentils. † For so our Lord
commanded vs: *I have put thee to be the light of the Gentils: that

48 shou may be salvation into the vvimos of the earth. † And the Gen-
tils hearing it, vvere glad, and glorified the vword of our
Lord: and there beleuued as many as vvere preodinate to

49 life everlafting. † And the vword of our Lord vvas sped
through out the vwhole countrie. † But the Ievvvs stirred vp
religious and honest vvomen, and the cheefe of the citie,

51 and raised perfecution against Paul and Barnabas: and they
did caft them forth out of their coaftes. † But they ✓ shaking
of the dust of their feeete against them, came to Iconium.

52 † The disciples also vvere replenifhed vwith joy and vwith
the holy Ghost.
2. As they were ministring.] If we should, as our Adversaries do, boldly turne what text we liift, and flee from one language to another for the advantage of our cause, we might have translated for ministring, sacrificing. For so the Greekes doth signifie, and so Erasmus translated, vse we might have translated, saying Maffe, for so they did and the Greeke Fathers hereof had their name, Liturgie, which Erasmus translathed Maffe, saying, Missa Christiostem. But we kepe our text, as the translators of the Scriptures should do most religiously.

3. Separatae.] Though Paul were taught by God him selfe and specially designed by Christ Gal. 1. to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, confecrated, and admitted by men. Which vvholy condemeth al these rebellious divided spirits, that challenge, and usurpe the office of preaching and other sacred actions from heauen, without the Churches admission.

4. Satisfying.] Hereof the Church of God vthoth and prescibeth publike fastes at the foure folentimes of the year, in the first place, the time of fasting, and the fasts of the Churches, being named the Imber daies, by the external ceremonies of imposition of hands, the holy orders, the imposition of hands, and the Scripct times of fasts.

5. Imposing hands.] Because all blessings and consecrations were done in the Apostles time by the external ceremonies of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as it is noted before, and holy Ordaining or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els where. In which though there were many holy words and ceremonies and a very solemn action: yet whatsoeuer is done in those Sacraments, is altogether called imposition of hands: as whatsoeuer was done in the whole diuine mysterie of the B. Sacrament, is named Sation of bread. For the Apostles (as S. Denys Eccl. hier. c. 1. in fin. Act. 2. 42) writeth purposely kept close in their open preaches and writings which might come to the hands or ears of infidels, the sacred words and actions of the Sacraments. And S. Ambrose faith, in Tim. c. 4. The imposition of the hands is mystical words, wherevther with the elected are conformed and made apt to his function, receiving authority (his confidence bearing witness) that he may be bold in our Lords stead to offer sacrifice to God. And S. Hierom, The imposition of hands is the Ordaining of Clerks, which was done by prayer of the voice, and imposition of the hand. And this is in some inferior orders also, but Paul, 1. 13. and Barnabas were ordered to a higher function then inferior Priests, even to be Bishops through out al Nations.

4. Sent of the Holy Ghost.] Whosoever be sent by the Church, are fennent of the Holy Ghost, through in suche an extraordinary fort it be not done. Whereby we see how far the Officers of our foules in the Church do passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.
ND it came to passe at Iconium that they entered together into the synagogue of the levves, and so spake, that a very great multitude of levves and of the Greekes did beleue. † But the levves 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, vwho gaue testimonie to the vword of his grace, graunting signes and vonders to be done by their handes. † And the multitude of the citie vvas deuised: and certaine of them in deede vvere with the levves, but certaine with the Apostles. † And vwhen the Gentils and the levves vvith their princes had made an assault, to vs them contumeliously, and to stone them, † vnderstanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the vwhole countrie about, and there they vvere evangelizing.

† And a certaine man at Lystra impotent of his feete sat there, lame from his mothers v vombe, that neuer had vwalked. † This same heard Paul speaking. Vwho looking vpon him, and seeing that he had faith for to be saued, † he said vvith a loud voice, Stand vp right on thy feete. And he leaped & vwalked. † And the multitudes vvhen they had seen vwhat Paul had done, lifted vp their voice in the lycaonian tongue, saying, Gods made like to men, are descended to vs. † And they called Barnabas, Jupiter: but Paul, Mercurie, because he vvas the cheefe spake. † The Priest also of Jupiter that vvas before the citie, bringing oxen & garrlands before the gates, vvould vwith the people sacrifice.

† Vwhich thing vvhen the Apostles Barnabas & Paul heard, renting their coates, they leaped forth into the multitudes, crying † and saying, Ye men, vvhy do you these things? Vve also are mortal, men like vvnto you, preaching to you for to convert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and all things that are in them: † vwho in the generations past suffred at the Gentils to goe their owne vvaies. † Howbeit he left not him self vvithout testimonie, being benefical from heauen, giuing raines, and fruitful seasons, filling our hartes vvith foode & gladnes. † And speaking these things, they scarce appeared.
the multitudes from sacrificing to them. * But there came 18
in certaine Iews from Antioche and Iconium: and persuy-
ding the multitudes, and *stoning Paul, they drew him out
of the citie, thinking him to be dead. * But the disciples com-
passing him round about, he rising vp, entred into the citie,
and the next day he went forth with Barnabas vnto
Derbe.

† And when they had euangelized to that citie, and had 20
taught many, they returned to Lystra and Iconium, and to
Antioche: † confirming the harte of the disciples, and ex-
horting them to continue in the faith, and that by many tri-
буlations we must enter into the kingdom of God. † And 22
when *they* had ordained to them "Priests in euery Church,
and had praised with fasting, they commended them to our
Lord in whom they beleued. † And passing through Pisi-
dia, they came into Pamphylia, † and speaking the word 24
of our Lord in Persge, they went downe into Attalia; † and 25
from thence they failed to Antioche, * whence they had been
delivered to the grace of God vnto the worke which they
accomplished. † And when they were come, and had a-
ssembled the Church, they reported what great things God
had done vnto them, & that he had open'd a doore of faith
to the Gentils. † And they abode no little time vnto the 27
disciples.

ANNOTATIONS
CHAPEL. XIII.

12. They would sacrifice.) This is the divine worshipping, consisting in external Sacrifice, and
in acknowledging the parties worshipped to be gods: which may be done to no man nor crea-
ture, and therefore the Apostles refuse it with all possible diligence, and al the Angels and Saints in
heaven refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other to
worship any Saint in heaven or earth. She hath but one external Sacrifice, which is in the holy
Masse, of Christ's body and bloud: that she offereth to God alone, and neither to Peter nor to Paul
(Saint S. Augustin) though the Priest that sacrificeth, handeth over their bodies, and offereth in their mem-
ories. But other kinds of honours and duties, inferior without al companion (how great so euer
they be) to this, we do, as the Scriptures and Nature teach vs, to al superniors in heaven and earth,
according to the degrees of grace, honour, and blestnes that God hath called them vnto, from
our B. Ladie Christ's owne mother, to the left servant he hath in the word. for which the Heres-
tikes would never accuse Christian people of Idolatrie, if they had either grace, learning, faith, or
natural affection.

22. Had ordained.) The Heretikes, to make the world beleue that al Priests ought to be
chosen by the voices of the people, and that they neede no other Ordering or Confection by
Bishops, presling the profaine vie of the * Greece word more then the very natural significator
requireeth and Ecclesiastical vie beareth, translate thus, Ordained by election. Whereas in deede this
vie in Scripture signifieth, Ordering by imposition of hands, as is plain by other wordes equi-
alent, 2 Co. 19. 25. 1 Tim. 5. 2. Tim. 1. Where the Ordering of Deacons, Priests, and others is called
* Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical vie
of God.
CHAP. XV.

OF THE APOSTLES.

Some of those Jews were that were Christians, do fall, and are authors of the Heretick of Judaism, that they referre the matter to Council: and that they have set down a stroke, 12 where in was a great discussion, Peter striking the stroke, 13 and other confirming by sentence, and in which the Apostles and Priests do scrivite and stant in the name of the Holy Ghost. 14 15 And the faithful thereby are strong, not yet quieted. 16 After which, Paul and Barnabas thinking to go against their own said circuits together, are by occasion of Mark parted, to the greater increase of the Church.

ND certaine coming downne from Icuvric, taught the brethren: That vnles you be circumcised according to the manner of My I, you can not be saved. 11 No little sedition therefore being riven to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, and certaine others of the rest, to the Apostles and Priests vnto Hierusalem, vpon this question.

Tr. iij. They
† They therefore being brought on their way by the Church, passed through Phœnicice 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 were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. † And there arose certaine of the heresie of the Phari sees that beleued, saying, That they must be circumcised, commanded also to kepe the law of Mosaies. † And the Apostles and 6 Ancients a assembled to consider of this word.

† And when there was made a great disputation, Peter 7 rising vp said to them, Men brethren, you knovv that of old daies God among vs chose, that by my mouth the Gentiles should heare the word of the Gospel, and beleue. † And 8, God which knovveth the hartes, gaue testimonie, giving vnto them the holy Ghost as vve el sa to vs, † and hath put no difference betwene vs and them, † by faith purifying their hartes. † Novv therefore vhy tempt you God, to put a yoke vpon the neckes of the disciples, vvhich neither our fathers nor vve have been able to beare? † but by the grace of our Lord Iesus Christ we beleue to be saued, in like manner as they also.

† And all the multitude held their peace: and they heard 12 Barnabas and Paul telling vs what great signes and wonders God had done among the Gentiles by them.

† And after they held their peace, James answered, 13 saying, Men brethren, heare me. † Simon hath told howv 14 God first visited to take of the Gentiles a people to his name. † And to this accord the wordes of the prophets, as it is 15 written; † After these things I will returne, and will redisse the ta 16 bemaue of David, vwhich was fallen, and the ruines thereof I will redisse, and set it vp: † that the residue of men may seeke after the Lord, and alna 17 tions upon vwhom my name is imnicated, faith the Lord that doth these things.

† To our Lord vs was his owne worke knovven from the 18 beginning of the worlde. † For the vvhich cause I judge, 19 that vs which of the Gentiles are connectted to God, are not to be disquieted, † but to vwrite vnto them that they 20 restraine them selues from the contaminations of Idols, and fornication, and strangled things, and bloud. † For Mosaies 21 of old times hath in euery citie them that preach him in the synagogues, vvhree he is read euery Sabboth.

Then
Then it pleased the Apostles and Auncients vwith the whole Church, to chose men out of them, & to send to Antioche vwith Paul and Barnabas, Iudas, vwho vvas surnamed Barnabas, & Silas, cheefe men among the brethren, τ' vwriting by their handes.

The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. τ' Because vve haue heard that certaine " going forth from vs, haue troubled you vwith vvorde"es, subueriting your soules, to vwhom vve gaue no commandement: τ It hath pleased vs being gathered in one, to chose out men and to send them vnto you vwith our decreet Barnabas and Paul, τ men that haue giuen their liues for the name of our Lord Jesus Christ: τ Vve haue sent therefor Iudas & Silas, vwho them selues also vvil in vvorde report vnto you the same things. τ For it hath seemed good " to the holy Ghost & to vs, to lay no further burden vpon you then these necessarie things: τ that you abstaine from the things immolated to Idols, and bloud, and that vwhicb is strangled, and fornication, from the vvhich things keeping your selues, you shal doe vwell. Fare vve.

They therefor being dimissed vvent downe to Antioche; and gathering the multitude, deliuered the epistle. τ Vwhich vwhen they had read, they " reioyced vpon the consolacion: τ but Iudas and Silas, them Selues also being prophets, vwith many vvordees comforted the brethren, and confirmed them. τ And hauing spent some time there, they were vwith peace dimissed of the brethren vnto them that had sent them. τ But it seemed good vnto Silas to remaine there: and Iudas departed alone: τ and Paul and Barnabas tarried at Antioche, teaching and euangelizing vwith many others the vword of our Lord.

And after certaine daies, Paul said to Barnabas, Let vs returne and " visite our brethren in al cities vwherein vve"haue preached the vword of our Lord, howv they doe. τ And Barnabas vvould haue taken vwith them Iohn also that vwas surnamed Marke. τ But Paul desired that he (as vwho * had departed from them out of Pamphylia, and had not gone vwith them to the vvorke) might not be received. τ And there rose a " dissention, so that they departed one from another, & that Barnabas in deede taking Marke failed to Cypres. τ But Paul

*Hereof our Catholike Bishops tooke vp the necessarie vfe of often visiting their flockes & cures committted to their charge, for confirmation in faith & vertue, & reformation of manners both of clergie & lauite.
Paul choosing Silas departed, being delivered of the brethren to the grace of God.

† And he walked through Syria and Cilicia, confirming the Churches; commanding them to keep the precepts of the Apostles and the Ancients.

ANNOTATIONS

CHAP. XV.

1. Appointed.] Vve learne by this example, what is to be done when any contentious strifes in religion between the teachers or other Christian people. Vve see it is not enough to content by allegations of Scriptures or other proofs seeming to make for either part: for so of contentious part taking there should be no end, but the more wrangling, the more strife, seeing there were, every one for his own ends, cloaking it with the title of God’s word and Scripture, the more Schismes, Sectes, and dissensions would fall: as we see specially in the refilts Heresies of our time. Whose authors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synod, but each man to his own phantastical spirit, his own end, the end of Scriptures, and his own vile obdurate rebellion against God’s Church and his Superiors in the same. But here we see S. Paul and Barnabas, men that vvere Apostles and full of the Spirit of God, and the other parties, though neeter so much partial to the ceremonies of their Law by their former long vicit and education therein, yet not to stand falsely to their own opinion on either side, but to confede to refute the whole controversy and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is, to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is God’s holy and vicit providence among other judgements in his Church, to keep the Christian people in truth and viritue, and to condemn false sects and false teachers and trouble of the Church. By which judgements and order, whatsoever vvit or dare not be tried in all their doctrine and doings, they knew them false to miscarry their own cause, and to flee from the light, and ordinance of God. Whereof which order of appeasing all differences in faith and conceptions of the Scriptures, the Church had been more deficient and insufficient, then any Commonwealth or Society of men in the world: none of which ever vvard such mean good to decide all discourses and dissension arising among the subjects and citizens of the same.

6. Apostles and Ancients.] The Heresies of our Protestants vvhich vwould have al men to give voice, or to be present in Councils, and of others that vwould 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 any other in the Ancients 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 greater, or not, cannot be judges in causes of faith and religion. If anything, faith God be hard and doubtful, thou shalt come to the Priests of the Levitical stock, and thou shalt follow their sentence. Again, the lips of the Priest shall keep knowledge, and the Law shall make up of his mouth. Again, Ask the Law of the Priest. Much more must we referre to our Bishops and Pastors, whom God hath placed in the regiments of the Church with much larger privilege, then ever he did the old Priests over the Synagogue, to whom it is said, He that despiseth you, despiseth me, Luke 10,16.

And it is to be noted that the Bishops so gathered in Council, represent the whole Church, have the authotity of the whole Church, and the Spirit of God to protect them from error, as the whole Church: S. Paul and Barnabas come hither for the definition of the whole Church. The sentence of a plenary or general Council (S. Augustine) is the consent of the whole Church, and so it must needs be in the Church, because the Magistrates, Senate, Council or deputies of all commonwealth, represent the whole body; and to have it otherwise (as the Churches themselves) vvere to bring all to hell and horror, and them felues to be perpetually, by the feittious and popular persons, vpheld against Law, treason, and religion, in their wickednes.

8. Assembled.] A Council was called to discuss the matter, which Council was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principal Governors of the Church being not far dispersed, and as many learned men as were necessarie, might be in Hierusalem, or easily called thither. And it was not a Praetical Council or Synode only, but a general Council, consisting of the cheefe Apostles and Bishops that then were, though
as gather out of the Church, without humility or intention to yield one to another, or to any Superior, man or Council, or whatsoever else euer, but challenge to them such learning, spirit, and
vve can not tel what, such, how many meetings so euer they make, being desitute of the Holy
Ghost the author of truth and concord, are further of and further out, then euer before: as God
hath chevved by the successe of all Heretical Colloquies, Synodes, and Assemblies in Germanie,
France, Poole, and other places in our days. Read a notable place in S. Cyprian, that the pomes
of Chrift, that he would be in the middes of two or three gathered in his name, pertaineth not to
them that assemble out of the Church.

1. Joyed upon the consolation.] Straight vpon the intelligence of the Councels determination,
not only the Gentiles, but euene the Maisters of the former troubles and diffension, were at
reft, & al rooke great comfort that the controverfie was so ended. And fo shold al Christian men
do, when they fee the fectes of our time condemned by the like authority and most grave judge-
ment of the holy Council of Trent, Againft which the Heretikes of our time make the like frivo-
lous exceptions and falfe cauillations, as did the old Heretikes heretofore againft those Coun-
cels that especially condemned their errors. The Pope and Bifhopes (say they) are a partie, and
they ought not to be our judges: they are partial and come with preclude minds to condemn
vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be triued by Gods vword
only, and vve vvil expound it according to an other rule, that is to say, as vve lift. So fay they
againft this Council, and the like faid the Arians againft the first Nicene Councel, and al fuch
like againft tho Councels namely that condemned their hereties. And fo fay al theue against
their correc tors and punishers, and vvould both fay and do more againft temporal tribunals,
Judges, Iudices, and iuries, if they had as much licence and libertie in thofe matters, as men
have now in religion.

2. Diffenfion.] Such occasions of differences fall out eu en among the perfect men often, vwith-
out any great offence. And this their departing fell out to the great increafe of Chriftians. And
therefore it is very ridiculously applied to excuse the dilguire of the Heretikes among them felues
in the principal points of religion, namely the Sacrament.

**CHAP. XVI.**

Paul having for his part vifited the Churches of Syria, Cilicia, and Lyconia, deliever-
ing unto them worldly to kepe the Decrees of the Council: &beginneth a new journey, ouer Phrygia, Galatia, Mysia: & Tea into Europe also he passeth, admonished by a vision, and commeth into Macedonia, & there he beginneth the Church of the Philippians, working miracles, and sufferings perfeution.

1 And he came to Derbe and Lystra. And behold, there was a certaine disciple there na-
amed Timothee, the sonne of a vvidovv' vwoman that beleued, of a father a Gentile.

2 To this man the brethren that vvere in Lystra and Iconium, gave a good testimo-
nie. & Him Paul vwould have to goe forth vvitth him: and taking him he circumcised him because of the Ieues that vvere in those places. For they al knew that his father vvas a Gentile.

3 And vwhen they passed through the cities, they deli-
uered unto them to kepe the Decrees that vvere decreed of
the Apostles and Auncient which were at Hierusalem: & And
the Churches vvere confirmed in faith, and did abound in
number daily.
† 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 My西亚, they attempted to goe into Bithynia: and the Spirit of God permitted them not.

† And when they had passed through My西亚, they went 8 dovnve to Troas: † and a vision by night was shevved to 9 Paul: There vvas a certaine man of Macedонia standing and beseeching him, and sayng, paft into Macedонia, and helpe vs. † And as loone as he had seen the vision, forth 10 vwith vve sought to goe into Macedонia, being assured that God had called vs to euangelize to them. † And failing from 11 Troas, vve came vvith a straight course to Samothracia, and the day following to Neapolis: † and from thence to Philiippi, vvhich is the first citie of the part of Macedoniam, 12 Colonia, and vve were in this citie certaine daies, abiding. † And 13 vpon the day of the Sabboths, vve went vnto the gate beside a riuer, where it seemed that there vvas pravier: & sitting vve spake to the women that vvere assembled. † And 14 a certaine vvoman named Lydia, a feller of purple of the citie of the Thyatirians, one that vvorl hipped God, did heare: vvhose hart our Lord opened to attend to those things vvhich vvere said of Paul. † And when she was baptized, 15 and her house, she besought vs, sayng: If you haue judged me to be faithful to our Lord, enter in vnto my house, and tarie. And she constrained vs. † And it came to passe as 16 vve went to pravier, a certaine vvenche haung a Pythonical spirit, mette vs, that brought great gaine to her maisters by divinng. † This same folowing Paul and vs, cried sayng, 17 these men are the servants of the high God, vvhich pravche vnto you the vway of salvation. † And this she did many 18 daies. And Paul being forie, and turning, said to the spirite, I comande thee in the name of Jesus Christ to goe out from her. And he went out the same houre. † But her maisters seeing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes: † and presenting them to the magistrates, they 20 said, These men trouble our citie, being Jews: † and they 21 preach a fashion vvhich it is not lawfull for vs to receive, nor doe, being Romanes. † And the people ranne against 22 them: and the magistrates tearing their coates, comauanded them
23 them to be beaten with rods, that And when they had laid many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently. And who when he had received such commandment, cast them into the inner prison, and made their feet fast in the stocks. And at mid-night, Paul and Silas praying, did praise God. And they that were in prison, heard them. But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the bands of all were loosed. And the keeper of the prison waked out of his sleep, and seeing the doors of the prison opened, drawing out his sword, would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. And calling for light, he went in, and trembling seized Paul and Silas at their feet: and and bringing them forth, he said, Masters, what must I do that I may be saved? But they said, Believe in our Lord Jesus and thou shalt be saved and thy house. And they preached the word of our Lord to him with all that were in his house. And he taking them in the same house of the night, washed their feet and him self was baptized and all his house into continent. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing in God. And the day was come, the magistrates sent the sergeants, saying, Let those men goe. And the keeper of the prison told these wordes to Paul, That the magistrates have sent that you should be let goe. nov therefore departing, go ye in peace. But Paul said to them: Being whipped openly, vncondemned, men that are Romans, they have cast you into prison: and no not do they send you out secretly? Not so, but let them come, and let vs out them selues. And the sergeants reported these wordes to the magistrates. And they were afraid hearing that they were Romans: and coming they besought them, and bringing them forth they desired them to depart out of the citie. And going out of the prison, they entred in vs to Lydia: and having eaten the brethren, they comforted them, and departed.

Vv iiij  AND
ND 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 entred in vnto them, and three Sabbaths he discoursed to them out of the Scriptures, declaring and insinuating that it behought Christ to suffer and to rise againe from the dead: and that this is Iesus Christ, vnhom I preach to you. And certaine of them beleued, and vvere ioynded to Paul and Silas, and of the Gentiles that beleued God a great multitude, and noble women not a few.

But the Jews envying, and taking vnto them of the raschal fort certaine naughtie men, and making a tumult, stirred the citie: and besetting Iafons house, sought to bring them forth vnto the people. And not finding them, they drew Iason 6 and certaine brethren to the princes of the citie, crying, That these are they that stirre vp the vworld, and are come hither, vnhom Iason hath receiued, and al these doe against the decrees of Caesar, saying that there is another king, Iesus. And they mov'd 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 forth, with by night sent avay Paul and Silas vnto Berea.

Vhio when they vvere come, entred into the synagogue of the Jews. (And these were more noble then they that are at Thessalonica, vwho receiued the vworld with al greedines, daily searching the scriptures, if these things vvere so. And many sorely of them beleued, and of honest vvo. 12 men Gentiles, and men not a few.) And vvhen the Jews 13 in Thessalonica vnderstood, that at Berea also the vword of God was preached by Paul, they came thither also, mouing and troubling the multitude. And then immediatly the brethren
britheren sent away Paul, to goe vnto the sea: but Silas and
Timothee remained there. † And they that conducted Paul,
brought him as farre as Athens, and receiving commande-
ment of him to Silas and Timothee, that they should come
to him very speedily, they departed.
† And when Paul expected them at Athens, his spirit was
incenfed vnto within him, seeing the citie given to Idolatrie. † He
disputed therefor in the synagogue vth the Ievves, & them
that serued God, and in the market-place, every day vth
them that vvere there. † And certaine Philosophers of the
Epicutes and the Stoikes disputed vth him, and certaine
said, Vvhat is it that this vvorld-souver vvould say? But
others, He seemeth to be a preacher of new v gods. because
he preached to them I s v s and the resurrecution. † And appre-
chieding him, they led him to Areopagus, saying, May vve
knovv vvhat this new doctrine is that thou speakest of: † for
thou bringezi in certaine new things to our ears. Vve vvil
knovv thencefore vvhat these things may meane. († And al
the Athenians, and the strangers scierouning there, emploied
them selues to nothing els but either to speake, or to heare
some newes.) † But Paul standing in the middes of Areopa-
gus, said:

Ye men of Athens, in al things I perceiue you as it vvere
superstitious. † For passing by and seeing your ℃ Idols, I
found an altar also vwhereupon vvas vwritten, To the vnknovven
God. That thencefore vvhich you vvorshippe, not knovving it,
the same do I preach to you. † The God that made the vvorld
and al things that are in it, he being Lord of heauen & earth,
dvvelleth: not in * temples made vvith hand, † neither is
he serued vvith mens hands, needing any thing, vvhiches him
self giueth life vnto al, and breathing, and al things: † and he
made of one al makinde, to inhabite vpon the vvhole face of
the earth, alligning set times, and the limits of their habita-
tion, † for to seke God, if happily they may feele or finde
him, although he be not farre from every one of vs. † For in
him vvell live and moue and be, as certaine alfo of your ovne
poëtes said, For of his kinde also vwe are. † Being thencefore of Gods
kinde, vwe may not suppoze, the Divinitie to be like vnto
gold or siluer, or stone, the grauing of art and deusce of man.
† And the times truely of this ignorance vvhiches God dis-
pised, novv he denounceth vnto men that al every
vwhere
where doe penance, † for that he hath appointed a day 31 wherein he vvil judge the world in equitte, by a man vvhom he hath appointed, giuing al men faith, rayling him vp from the dead.

† And vwhen they had heard the resurrection of the dead, 32 certaine in deede mocked, but certaine said, Vve vvil heare thee againe concerning this point. † So Paul went forth out 33 of the middes of them. † But certaine men ioyning vnro him, 34 did beleue: among vvhom vv as also "Dionysius Areopagita, and a vvoman named Damaris, and others vvith them. -I

**ANNOTATIONS**

**Chap. XVII.**

11. Searching the Scriptures.) The Heretikes vse this place to proue that the heares must trie and judge by the Scriptures, vvhether their teachers and preachers doctrine be true, and for reaso[n] that they find not in the Scriptures, as though here the sheepe were made judges of their Pastors, the people of the Priests, and men and vvomen of al fortes, euue of S. Paules doctrine it self: which were the most foolish disorder in the world. And they did not therefor read the Scriptures of the old Testament for none of the new were yet extant commonly to dispute with the Apostle, or to trie and judge of his doctrine, or vvhether they shoule beleue him or no: for they were bound to beleue him and obey his word, vvhether he alleged Scripture or no, and vvhether they could read or understand the Scriptures or no. but it was a great comfort and confirmation for the Jews that had the Scriptures, to finde euue as S. Paul said, that Christ vvas God, crucified, riven, and ascended to heaven; which by his preaching and expounding they understanding, and neuer before, though they read them, and heard them read euery Sabbath. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged most evidently for the Churches truth against Heretikes in Sermons or otherwisse. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they must not be judges for al, that ouer their owne Pastors, whom Christ commandeth to heare and obey, and by vvhom they heare the true sense of Scriptures.

22. Superstition.) S. Paul calleth not them superstitious for adoring the true and only God with much devotion or many ceremonies or in commonly prescribéd order, or for doing due reverence to holy Sacraments, to Saints and their memorises, Images, or Monumentes: or for keeping the prescribed lavers, daies, and fastes of the Church, or for fulfilling vows made to God, or for blesting with the signe of the Croffe, or for capping and kneeling at the name of Jesus, or for religiously vring creatures sanctified in the same name, or any other Catholique observation, for which our new Maistres condemne the Catholike people of Superstition: them selues vvholy voide of that vice by al vvhic mens judgement, because they have in maner taken away al religion, and are become Epicureians and Atheists: which are never troubled with superstition, because it is a vice confilling in excele of vworship or religion, vvhether it is void, but the Apostle calleth them superstitious for vvothing the Idols and godsse of the Heathen, and * for the fear that they had, lest they should leave ou any God that was vnnovyn to them: for thus their Altar was inscribéd: Dijit Asia, Europe, & Lybia, Deo ignotis & praegnon, that is, To the gods of Asia, Europe, and Lybia: to the vnnovyn and strange God. This superstition ( faith S. Augustine) is verye taken away from the Church by Christis incarnation, and by the Apostles preaching, and by Martyrs holy of, Exag. Aug. 16. 1. 12. 18. 19. The Divinitie to be like.) Nothing can be made by manshand of what forme or sort so euer, that is like to Gods effence, or to the forme or shape of his Godhead or Divinitie, thersore howsoever the Heathens did paint or graine their Idols, they were nothing like to God. And this also is impertinently alleaged by Heretikes against the Churches images: Vvhich are not made, either
to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expressid, as other men by their portraits; and of the Holy Ghost, not as he is in himself, but as he appeared in fiery tongues or in the similitude of a dove, or such like. And so to paint orgrave any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to apperease in such formes. And therefore to paint orportraiture the Father also being the first person, as he hath (heued him self in vision to any of the Prophetes of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that vvaraffing with Jacob bare our Lords Perfon, no such thing is any where forbidden, but is very agreeable to the peoples institucion. In which for the Angels were commonly poutered (and namely the Cherubins over the Propitiatoric) as they be now in the Church, not in their natural forme, but with corporal vvinges (as the Seraphim appeared to Efy to the Prophete) to expresse their quallitie and office of being Gods Angels, that is, Messengers: and God the Father with the world in his hand, to signifie his creation and gouvernement of the same, and such like: Yvhcreof the people being vveil 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 S. Gregorius faith of the Churches Images, That where scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon. For in even the ignorant see what they ought to solvve, in it they do read, that know no letters. Where he calleth it a matter of antiquitie and very convenient, that in holy places Images were vwrite to the peoples instruction, so be they taught that they may not be adored with divine honour. and he in the same place sharply rebuketh Serenus the Bishop of Maffilia, that of indifferetze zeale he would take awaye Images, rather then teach the people how to vfe them.

16: Dionysius Aeropagita. This is that famous Denys that first converted France, and vwrite those notable and diuine v workes de Ecclesiastica de celesti hierarchia de divinNomini, and others, in which he confirmeeth and proueth plainly almost all things that the Church now breathed in the ministration of the holy Sacraments, and affirmeeth that he learned them of the Apoiftles, giving also testament for the Catholike faith in most things controverted, so plainly, that our Adversaries have no shif but to deny this Denys to have been the author of them, denying that they be an others of later age. Which is an old flight of Heretikes, but most proper to these of al others. Vhio seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinth in Achaia, he vorketh with his owne hands, preaching 1.Ev.5 to be Christ, unto the levues upon their Sabbath. 2 But they being obstinate and blaspheming, he in plain terms for sake them, and turneth to the Gentiles, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 3 the obstinate levues in vaine soliciting the Proconsul against him. 4 From thence at length departing he returneth 5 by Ephesus (where he promiseth the levues to returne to them) 6 and so to Antioch in Syria (from where he began his journey Act. 13) 7 but not resting, by and by he goeth againe to visitte the new Churches that he planted Act. 16 Galatia and Pongia: 8 Apollo in his absence mightily confounding the levues at Ephesus, 27 and afterward at Corinth.

FTER these things, departing from Athens, he came to Corinth. 1 and finding a certaine levve, named Aquila, borne in Pontus; who of late was come out of Italie, and Priscailla his vvife (because Claudius had commaunded al

1 2 3 4 levues to depart from Rome,) he came to them. 1 And because he was of the same craft, he remained with them, and vvrought, and they were tentmakers by their craft. 1 And he
he disputed in the synagogue every Sabbath, interposing the name of our Lord Jesus, and he exhoited the Levites and the Greeks. † And when Silas and Timothee vvere come \^{5} from Macedonia, Paul was instant in preaching, testifying to the Levites that Jesus is Christ. † But they contradicting and blaspheming, he taking his garments, said to them, Your blood upon your own head: I being clean, from hence forth vile go to the Gentiles. † And departing thence, 7 he entred 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 \^{8} beleeued our Lord, with all his house: and many of the Corinthians hearing beleueed, and vvere baptized. † And our Lord said in the night by a vision to Paul, Do not feare, but speake, and hold not thy peace, † for because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this citie. † And he sate there a yere & sixe \^{11} moneths, teaching among them the word of God.

† But Gallio being Proconsul of Achaia, the Levites with one accord rose vp against Paul, and brought him to the judgement seate, † saying, That this man contrary to the Law persuadeth men to worship God. † And Paul beginning \^{14} to open his mouth, Gallio said to the Levites, If it vvere some vnlawfull thing, or an heinous facte, O you men Levites, I should by reason beare you. † But if they be questions of word & \^{15} names, and of your Law, your selues looke vnto it: I vvil not be judge of these things. † And he drove them from the \^{16} judgement seate. † And al apprehending Sossennus the prince \^{17} of the synagogue, strooke him before the judgement seate: and Gallio cared for none of those things.

† But Paul when he had staid yet many daies, taking his leave of the brethren, vnto Syria, (and with him Priscilla and Aquila,) vvhoo had borne his head in Cenchris, for he had a vow. † And he came vnto Ephesus, and them he left there. But him self entering into the synagogue, disputed vnto the Levites. † And when they desired him, that he would tarie a longer time, he contented not, † but taking his leave, and saying, I vvil returne to you againe God willing, he departed from Ephesus. † And going vnto Caeracea, he vvent vp, and saluted the Church, and came downe to Antioche.
And having taried there a certain time, he departed, walking in order through the country of Galatia and Phrygia, confirming all the disciples.

And a certain Levite, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. This man vast taught the way of our Lord: and being fervent in spirit he spake, and taught diligently those things that pertain to Jesus, knowing only the baptism of John. This man therefore began to deal confidently in the synagogue. Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. And whereas he was desirous to goe to Achaia, the brethren exhorting vrote to the disciples to receive him. Vvhio, vvhen he vvas come, profited them much that had beleued. For he vvhith vehemencie convinced the Leuites openly, proving by the scriptures, that Jesus is Christ.

CHAP. XIX.

How Paul began the Church of Ephesus, first in 12 that were baptized vwith John's baptism, 8 then preaching three months in the Synagogue of the Levites, until for their obstinacie and blaspheming he forsooke them, disputing afterward in a certaine school for two yeres space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases vwith the touche of his clothes, and expelling devils, 13 vwho yet contemned the Exorcists of the Levites. 14 How the Christians there confesse their ages, and burnt their unlawful books: 15 and how he foretold that after he had been at Hierusalem, he must see Rome. 15 and vwhat a great sedition vvas raised against him at Ephesus, by them that got their living vworking to the idolatrous Temple of Diana.

ND it came to passe vvhen Apollo vvas at Corinth, that Paul having gone through the higher partes came to Ephesus, and found certaine disciples: and he said to them, Haue you receiued the holy Ghost, beleueing? But they said to him, Nay, neither haue we heard whether there be a holy Ghost. But he said, Is there then vvere you baptized? Vvhio said, cIn John's baptism. And Paul said: cIohn baptized the people vwith the baptism of penance, saying: That they should beleue in him that vvas to come after him, that is to say, cIn Jesus. cHearing these things, they vvere baptized in the name of our Lord Jesus.
And when Paul had imposed hands on them, the holy Ghost came upon them, and they spoke 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 indured, and beleued not, talking of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. And this was done for the space of two yeares, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles.

And God wrought by the hand of Paul miracles not common: so that there were also brought from his body "napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out. And certaine also of the Judaical exorcists that went about, affraid to invoke upon them that had evil spirits, the name of our Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were certaine scribes of Sceua a Levite, cheefe priest, that did this. But the wicked spirit answered, saying to them, I know, and Paul I know: but you, vvhat are you? And the man in whom the wicked spirit was leaping upon them, and martling them, preuailed against them, so that they fled out of that house naked and wounded. And this was made notorious to all the Levites and the Gentiles that dwelt at Ephesus: and some fell upon al them, and the name of our Lord Jesus was magnified. And many of them that beleued, came confessing and declaring their deeds. And many of them that had folovved curious things, brought together their bookes, and burnt them before al: and counting the prices of them, they found the money to be five thousand pence. So mightily increased the vword of God and was confirmed.

And when these things were ended, Paul purposed in the Gospel from Hierusalem the head citie of the Jews, and giving it to Rome the head citie of the Gentils.
24 the way of our Lord. † For one named Demetrius, a silversmith, that made silver images of Diana, procured to the artificers no small gaine: † whom calling together and them that were the fame kinde of 
vvorkemen, he said, Sirs, you know that our gaine is of this occupation: † and you see, and heare that this same Paul by persuation hath auerted a great multitude not only of Ephesus, but almost of all Asia, saying, That they are not gods vvhich be made by handes.

27 † And not only vvnto vs is this part in danger to be reproued, but also the temple of great Diana shal be reputed for nothing, yea & her maestie shal begin to be destroyed, vvhom al Asia & the world vworshipeth. † Hearing these things, they were replenished vvith anger, and cried out saying,

29 Great is Diana of the Ephesians. † And the vwhole citie was filled vvith confusion, & they ranne violently vvith one accord into the theatre, catching Gaius and Aristarchus Macedonians, Paules companions. † And vvhen Paul vvould have entred in to the people, the discipyles did not permit him.

31 † And certaine also of the Princes of Asia that were his frendes, sent vvnto him, deyryng that he vvould not aduerture him self into the theatere: † and others cried an other thing. For the assembly was confuse, & the more part knevv not for vvhat cause they were assembled. † And of the multitude they dreww forth Alexander, the levves thrusting him forward. But Alexander vvith his hand deyring silence, vvould have gien the people satisfaction. † Vvhom as soone as they perceived to be a levve, there vvas made one voice of al, almost for the space of tvvo houres crying out,

35 Great is Diana of the Ephesians. † And vvhen the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for vvhat man is there that knovveth not the citie of the Ephesians to be a vworshipper of great Diana, & Jupiter's childe?

36 † Forasmuch therefore as these things can not be gaine saied, you must be quieted, and doe nothing rashly. † For you have brought these men, being neither sacrilegious, nor blaspheming your Goddesse. † But if Demetrius and the artificers that are vvith him, haue matter to say against any man, there are Courties kept in the common place, & there are Proconsuls, let them accuse one an other. † And if you akke any other matter: it may be resolued in a lawfull assembly. † For 

vve are in danger also to be accused for this daies sedition: Xx iii vwhereas

The Protestant translatte, shrines, in the bible an. 1577: to make the people thynke that it toucheth the holy shrines of Saintes: most corruptly, the greeke signifying plainly, temples, and that of heathen gods:
vwhereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

**Annotations**

**Chap. XIX.**

12. [Napkins.] The napkins that had touched S. Paul's body, vrought miracles, and it was no superstition to attribute that virtue to them which God gave to them in deede: nor to seek to touch them for health; vwas any divine honour to God, but it much proved Christles reliqio to be true, and him to be the only God, whose feet are; yea whose feet, & Thades and napkins could do such wonders, as S. Chrystfotome (Io. s, cont. Gentiles, quod Christus ist Deum, in vi. Babyl.) Theveth in a whole booke to that purpose, against the Pagans, prouing hereby and by the like vter of other Saintes and their Relikes, that Christ their Lord and Matier is God. for it is al one concerning the bodies of Saintes, reliques, garments, flaves, bookes, or any thing that belonged to them, all which may and haue done and yet doe (when it is necessarie to our edification) the like vonders to Gods great honour: not only in their life time, but after their death much more. for S. Pauls napkins had as great force when he was dead, as when he lived, and so much more, as his grace and dignitie with God is greater then before. Which S. Chrystofo in the place allledged proueth as large by the thrine of S. Babylas the Martyr: and to thiuke the contrarie, is the Heresie of Vigilantius, condenmed fo long since as S. Hieronims time, and by him refuted abundantly.

16. [Paul's knowe] Both the said napkins taken from S. Paulus body, and his name also, vvere dreadful and able to expel diuels. Vhhereby vve learne that not only Christles name, vvhich is the principal, but his seruants names also innocuased upon the poftedvle, hau e power over diuels: vvhich is a maruellous honour to Saintes, and diminueth not the glorie of Christ, but exceedingle increaseth the same, not only him self, but his seruants also being able to do such thinges, and to be stronger then any Diuel in Hel. So we read in *S. Hieron* that many did innocuase the name of S. Hilary upon the poftedvle, and the Diuels straight departied, so did the Diuel knowe *S. Babylas* and other Saintes, even after they were dead, when they could not speake for the presence of their Relikes, and when they were tormented and expelled by them: whereof all antiquitie is ful of testimonies. But our Hereticus Luther and Caluvin and their Scholers attempting to call out Diuels, sped much like as these good fellowes did.

19. [Curious things.] Curious and valauful sciences, as Witchcraft, Necromanie, and other means of divineation by southing, figure-casting, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately conuerted were so zealous and diligent to leave them. And by this example all that are nowly reconciled to the Church, are taught, the first thing they do, to burne their hereticaal and naughtie bookes.

Decrees and penal lawes against heretical bookes.

Superstitious, heretical, and all hurtful bookes must be made away.

Chap. XX.

Having vistied the Churches of Macedonia and Asia (as he purposed Ait. 19) and now being about to returne from Corinth towrard Hierusalem, because of the troubles lying in waye for him, he was constrained to returne into Macedonia. and so at Philippi taking boates, commeth to Troas, where upon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. Thence comming to Bithynia, he sendeth to Ephesus for the Clergie of those partes, to whom he maketh a pastoral sermen, committing unto their charge the facke begun by him there, and not to be seen of him no more, considering the troubles that by revelation he looked for at Hierusalem.
ND after that the tumult was ceased, Paul calling the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. † And when he had walked through those parts, & had exhorted them with much speech, he came to Greece: † where when he had spent three months, the Iews laid wait for him as he was about to sail into Syria: and he had counsel to returne through Macedonia. † And there accompanied him Sulpiter 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, stayed for vs at Troas: † but we failed after the daies of Azymes from Philippi, and came to them unto Troas in five daies, vvere vve abode seven daies.

† And in the first of the Sabbath vvere assembled to break bread, Paul disputed vwith them, being to depart on the morrow, and he continued the sermon vntil midnight. † And there vvere a great number of lampes in the upper chamber vvere assembled. † And a certaine yong man named Eutychus, sitting vpon the vindou, vvere he was oppressed vwith heavy sleepe (Paul disputing long) drue by sleepe, fel from the third loft downe, and was taken vp dead. † To vvhom vhen Paul vvas gone downe, he lay vpon him: and embracing him he said, Be not troubled, for his soule is in him. † And going vp and breaking bread and tasting, and hauing talked sufficiently to them until day light, so he departed. † And they brought the lad alieue, and vvere not a little comforted.

† But vve going vp into the ship, sailed to Asson, from thence meaning to receive Paul. for so he had ordained him self purposing to iourney by land. † And vhen he had found vs in Asson, taking him vwith vs vve came to Mitylene. † And failing thence, the day following vve came over against Chios: and the other day vve arrived at Samos: and the day following vve came to Milctum. † for Paul had purposed to saile leaving Ephesus, lest any stay should be made him in Asia. For he haftened, if it vvere possible for him, to keep the day of Pentecost at Hierusalem.

† And sending from Milctum to Ephesus, he called the Ancients of the Church. † Vwho being come to him, and assembled
asssembled together, he said to them, You know from the first day that I entred into Asia, in what manner I have been with you at the time, suffering our Lord with all humility and tears, and tentations that did chancce to me by the conspiracies of the leves: 

Moreover, I have withdrawn 20 nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, testifying to 21 the leves and Gentils: penance toward God and faith in our Lord Jesus Christ. 

And now, behold, being bound 22 by the spirit, I go to Hierusalem: not knowing what things shall befall me in it, but that the Holy Ghost 23 through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. 

But I feare none 24 of these things, neither do I make my life more precious the my selve, to that I may consumat my course & minifterie which I receiued of our Lord Jesus to testify the Gospel of the grace of God. 

And now behold I doe know, that you 25 hal no more see my face al you, through whom I haue 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 counsell of 27 God. 

Take heed to your selues and to the whole flocke 28 wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his owne bloud. 

I know that after my departure there shall rauening 29 vvolues enter in among you, not sparing the flocke, and out of your owne selues shall arise men speaking pernicious things, to draw away disciples after them selues. 

For the which 31 cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith tears to admonishe every one of you. 

And now I commend you to God and to 32 the vword of his grace, who is able to edifie, and to give inheritance in al the sanctified. 

No mans silver and gold 33 or garment haue I coueted. 

Your selues know that for 34 such things as were needful for me and them that are vwith me, these hands haue ministered. 

I haue sheved you al 35 things, that so labouring, you must receive the vveake, and remember the vword of our Lord Jesus, 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 vwith al them. 

And there was great vveeping 37 made
made of all, and falling upon the necke of Paul, they killed him, * as being sore most of all for the word which he had said, that they should see his face no more. And they brought him going into the shippe.

**ANNOTATIONS**

**CHAP. XXI.**

16. *Pentecost:* Though the Apostles might desire to come to the levyes Festeuities, by reason of the general concourse of people to the same, the better to deal for their salutacion and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or whitsuntide, for memorie of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather then the other of the levyes. And Ven. Bede saith here, *The Apostles makest haeft to kepe the fifteth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eigth day, that is, the Sunday of our Lordes day, and had altered already the ordinarie Sabbath into the same, it is plaine by the Scriptures (Cor. i. 20. Apoc. i. 6.) and by antiquitie. Iustus. Mart. Apolog. 3d Anton. Pium in fine. And it is like that they changed the levyes Paliche and Pentecof as that, specially when it is evident that *the* Festeuities be kept by Apostolike tradition, and approved by the vie of all auncient Churches and Counsels.

20. *Rauening vvolues:* The gournours of the Church are foretold of the great danger that should fall to the people by vvolues, that is to say, by Heretikes, vvolues wholly toward the Catholickes is noted by this terme. They be knovved by the forsaik the vnite of the Church whereof they were before, by going out and drawing many diciples after them, and by their peruerse doctrine. Such vvolues came afterward in dede in dueres ages, Arius, Macedonius, Nektorius, Eutyches, Luther, Caluin, great blood suckying vvolues, and vvolues of the Flocke of Christ.

31. *More blessed to give:* Among many other infinite goodly things and speeches which Christ spake and be not written in the Gospels, this sentence is one: which S. Paul heard of some of the Apostles daily confersant with him, or else learned of Christ him self, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth happie that receieth any benefite, as almes either temporal or spiritual, yet in deed he that giveth or bestoweth, is more happie. Which if the world did vvel consider, men would give almes fater then they do, if it were but for their owne benefite.

**CHAP. XXI.**

From Milisium going on his Journey, a he can not be dissuaded neither at Tyre, 1 nor at Cæsarea (in both vvhich places the Holy Ghost reveals how he should be handled in Hierusalem, 2 the Prophet Agabus expressly foretelling that the levves there should deliver him to the Gentils) 3 but to Hierusalem he cometh where being vnwelcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian levves there, who had been misinformed of him as if he had taught it to be unlawfull for the levve to kepe Moses Laws: 4 he is invadad by the infidel levve, and ready to be murdered by them, until the Roman soldiars do rescue him.

1. And when it came to passe that vwe failed, being caired from them, vwith a straigt course vve came to Coos; and the day folowing to Rhodes, and from thence to Patara. And when vve had found a ship that passed over to

2. Phænice, going vp into it vwe failed. And vve vvere in the sight of Cypres, leaving it on the left hand, vve failed

Y Y into
into Syria, and came to Tyre: for there the ship was to discharge her lode. And finding disciples, they tarried there seven days: who said to Paul by the Spirit, that he should not goe vp to Hierusalem. And the days being expired, departing they went forward, al bringing vs on the way, with their vvives and children, til vs were out of the citie: and falling upon our knees on the shore, vs prayed. And when vs had bid one an other farewell, vs went vp into the ship: and they returned vs to their owne. But vs hauing ended the navigation, from Tyre came downe to Ptolomais: and saluting the brethren, vs taried one day vvith them. And the next day departing, vs came to Cesarea, and entring into the house of Philip the Evangelist, vs was one of the seuen, vs taried vvith him. And he had four daughters virgins, that did prophecie. And as vs abode there for certaine daies, there came a certaine prophet from Ievvrie, named Agabus. He, vvhe he was come vs, tooke Paulua girdle: and binding his owne handes & feece, he said, Thus saith the holy Ghost: The man whose girdle this is, so shal the Ievves binde in Hierusalem, & shal deliver him into the handes of the Gentiles. Which vs had heard, vs & they that were of the same place, desired him that he would not goe vp to Hierusalem. Then Paul answered, and said Vvhat doe you, vweeping and afflicting your hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Jesus vs. And vs could not persuade him, we ceased, saying, The vvill of our Lord be done. And after these daies, being prepared, vs went vp to 15 Hierusalem. And there came also of the disciples from Cesarea, vvith vs, bringing vvith them one Iacon a Cyprian ( vvhom vs should lodge ) an old disciple. And when vs were come to Hierusalem, the brethren received vs gladly. And the day following Paul went in 18 vvith vs to James, and al the Auncients vvere assembled. Vvhom when he had saluted, he told particularly vvhat God had done among the Gentiles by his ministerie. But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Ievves that haue beleued: and al are zelatours of the Lavy. But they haue heard of thee that thou doest teach those Ievves that
that are among the Gentiles, to depart from Moses: saying that they ought not to circumcise their children, nor vvalke according to the custome. † Vvhat is it then? needes must the multitude assemble: for they vvil hear that thou art come. † Doe this therefor vvwhich vve tel thee, There are vvith vs foure men, that haue a vovve on them. † Taking these vnto thee, sanctifie thy self vvith them: and beuovv on them, that they may * I haue their heads: and al shal knowv that the things vvwhich they heard of thee, are false: but that thy self also vvalkest * keeping the Lavy. † But concerning them that beleue of the Gentils, * vve haue written, decreeing that they shoule refraine them selves from the immolated 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, cheuving the accomplishment of the * daies of the purification, vntil an oblation vvas offered for euery one of them.

† But vvhiles that seven daies vvere a finishing, those Levves that vvere of Asla, 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 Lassy and this place reaching al men euery vwhere, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. ( † For they had seen Tiophiomus the Ephesian in the citie vvith him, vwhom they supposd that Paul had brought into the temple.) † And the whole citie vvas in an uproare: and there vvas made a concourse of the people. And apprehending Paul, they drevve him forth of the temple: and immediately the doores vvere shut. † And as they sought to kille him, it vvas told the Tribune of the band, That al Hierusalem is in a confusion.

† Vwho forthvith taking vnto him souldiers & Centurions, ranne dowyne to them. Who, vvhle they had seen the Tribune and the souldiers, ceased to strike Paul. † Then the Tribune comming neere apprehended him, and commanded him to be bound, vvith two vchaines: and he demaundd vwho he vvas, and vwhat he had done. † And some cried one thing, some an other, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led into the castel. † And when he vvas come to the staieres, it chaunced that he vvas caried of the souldiers because
of the violence of the people. † For the multitude of the 36 people folovved, crying, Avvy ay vwith him. † And vwhen 37 Paul began to be brought into the castel, he faith to the Tri-}

bune, Is it lawly for me to speake some thing to thee? Vwho said, Canst thou speake Greeke? † Art not thou the Ægyp-}

tian that before these daies did raise a tumult, and didt lead forth into the desert four thousand men that vvere murde-}

rers? † And Paul said to him,* I am a man truely a levve of 39 Tarsus, a citizen not of an obscure citie of Cilicia. And I de-

fire thee, permit me to speake to the people. † And vwhen he 40 had permitted him, Paul standing on the frtaiers, beckened with his hand to the people, and great silence being made, he spoke vnto then in the Hebrew tongue, saying.

ANNOTATIONS

CHAP. XXI.

9. Virgins.] S. Luke noteoth specially that his daughters vvere Virgins, meaning (no doubt) that they vvere of the flare, profession, or purpose of perpetual virginitie, not only that they vvere yong maides vnmaried: and that they vvere the raether for that, endued vwith the gift of prophetic, as S. Hierom faith li. 1 adv. Ioum. c. 24. See Occum. c. 39 in hacte locum.

30. Keeping the Law.] At the obseruations of the Law vvere novv in them selues dead and vprofttable, yet til further propagation of the Gospel, they vvere not damnable to the keepers, nor offensive to God, but might be obserued euem of the Christian levvies. and for feare of can-
dalizing the vweake of that nation, newly converted or prone to receave the faith, the Apoistles by Gods suggession did thinkes it good to obserue them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he came once in earnest on that side as they now be: 6 and hovv strange and miraculous his conversion vvas. 7 They hears him quietly, vntil he began to make mention of a vision that sent him away from them to the Gentiles. 8 Then they criee out vpon him, 21 that for their urging the Tribunal commandeth him to be scourged.

12 Which yet by his wifedom he easeth.

EN brethren and fathers, heare vwhat 1 account I doe render now vvnto you. † (And vwhen they had heard 2 that he spake to them in the Hebrew tongue, they did the more kepe stillce.

† And he faith,) * I am a man a leuwe, 3 borne at Tarsus in Cilicia, but brought vp in this citie, at the fcete of Gamaliel instructed according to the vetice of the law of the fathers,
an emulatour of the Law as also al you are this day: * persecuted, this way vnto death, binding & delivering into cuftodies men & vicome, * as the high Priest doth give me testifyon, and al the ancients. * of whom * receiving letters also to the brethren, I vvent to Damascus, that I might bring them thence bound to Hierufalem, to be punished.

And it came to passe as I vvas going, and drawyng nigh to Damascus at midday, fodyly from heauen there fhone round about me much light: * and falling on the ground, I heard a voice faying to me, Saul, Saul, vwhy persecutes thou me?

* And I anfwvered, Vwho art thou Lord? And he faid to me,

I am I esvs of Nazareth, vwhom thou persecutes. * And they that vvere vwith me, fave the light in deede, but the voice they heard not of him that spake vwith me. * And I faid, Vwhat fhal I doe Lord? And our Lord faid to me, Arife and goe to Damascus: and there it fhall be told thee of al things that thou muft doe. * And vwhereas I did not fee for the brightenesse of that light, being led of my companions by the hand, I came to Damascus. * And one Ananias, a man according to the Law hauing testimony of al the levies inhabitants, * comming to me, and standing by me, faid to me, Brother Saul, looke vp. And I the felf fame houre looked vp on him. * But he faid, The God of our fathers hath pror- dained thee, that thou fhouldft known his vvil, and fee the luft one, and heare a voice from his mouth: * because thou fhalt be his vvitnes to al men, of those things vvhich thou haft seen and heard. * And novv vwhat tarieth thou? Rife vp, and be baptized, & * vwash avvay thy ffinnes inuocating his name. * And it befel me returning into Hierufalem, and praying in the temple, that I vvas in a trauance, * and fave him faying vnto me, Make haft, and depart quicke out of Hierufalem: because they vvil not receive thy testimony of me. * And I faid, Lord, they knowv that I did caft into prifon and beate in euery fynagogue them that beleued in thee,

* And when the bloud of Steuen thy f vitnes vvas shed, * I ftoode by and confeffed, and kept the garments of them that killed him. * And he faid to me, Goe, for into the Gen.

tiles a farre vvil I fend thee. 

* And they heard him until this word, and they lifted vp their voice, faying, Avvay vwith such an one from the earth; for it is not meeke he fhould liue. * And vwhen they cried out,
out, and threvv of their garments, and cast dust into the aire,† the Tribune commanded him to be caried into the castel, 24 and to be beaten vvith vvhippes, and that he should be tormented: to knowv for what cause they did so crie at him.† And vvhen they had bound him very straight vvith thongs, 25 Paul faith to the Centurion standing by him: Is it lawfull for you to vvhippe a man that is a Romane and vncondemned? † Vvhat the Centurion hearing, went to the Tribune, and 26 told him, saying, Vvhat vvilt thou doe? for this man is a citizen of Rome. † And the Tribune comming, said to him, 27 Tell me, art thou a Romane? But he said, Yea. † And the Tri- 28 bune answered, I obtained this citie vvith a great summe. And Paul said, But I was also borne to it. † Immediately there-fore they departed from him that were to torment him. The Tribune also feared after he vnderstooode that he was a citizen of Rome, and because he had bound him. † But the next 30 day meaning to knowv more diligently for what cause he was accused of the Ievves, he looted him, and commanded the Priests to come together and al the Council: & bringing forth Paul, he set him among them.

CHAP. XXIII.

As the people in the tumult, so also the very cheefe of the Ievves in their Council shew them false obstinate, and wilful persecutors of the truth in S. Pauls person, whose behaviour towards them is full of constance, modeitie, and wisdome. 11 (Christ also by a vision encouraging him, and foretelling that he shal to Rome.) 12 Yea they conspire vwith 40 men to kill him traiterously. 13 But the matter being detected, the Romane Tribune conveiseth him strongly to Cæfarēa.

ND Paul looking vpun the Council, 1 said, Men brethren, I vvith al good con- fidence haue conuerfed before God, vntil this present day. † And the high Priests 2 Ananias commanded them that stroode by him, to smitte him on the mouth.† Then Paul said to him, 2: God shal strike thee, thou vvhiteth wall. And thou sitting iudgest me, according to the law, and contradict to law doest thou com- mand me to be smitten? † And they that stroode by, said, 4 Doest thou renyle the high Priest of God? † And Paul said, 5 I kneve not, brethren, that he is the high Priest. For it is vvritten: The prince of thy people thou shalt not mispeake. † And Paul 6 knowvving
knowing that the one part was of Sadducees, and the other of Pharisees; he cried out in the Council, Men brethren, I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged. ¶ And when he had said these things, there rose discord between the Pharisees and Sadducees, and the multitude was divided. ¶ For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confess both. ¶ And there was made a great cry. And certain of the Pharisees rising up, swore, saying, We finde no eui 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 torn in pieces by them, commaundeth the soldiars to goe dvnne, and to take him out of the middes of them, and to bring him into the castel. ¶ And the night follovving our Lord standing by him, said, Be constant: for as thou haft testified of me in Hierusalem, so must thou testifie at Rome also.

¶ And when day was come, certaine of the Ieuees gathered them selues together, & vowed them selues, saying, that they would neither eate nor drinke til they killed Paul. ¶ And they were more then fourtie men that had made this conspiracie: ¶ who came to the cheefe priests and the ancients, and said, By execration we haue vowed our selues, that we will eate nothing, till we kill Paul. ¶ Now therefore give you knowledg to the Tribune vwith the Couccl, that he bring him forth to you, as if you meant to knowe some more certainty touching him. But we, before he come neere, are ready for to kill him. ¶ Vvheich when Paules sisters sonne had heard, of their lying in vvaite, he came and entred into the castel and told Paul. ¶ And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. ¶ And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, having some thing to say to thee. ¶ And the Tribune taking him by the hand, went aside with him apart, and asked him, Vvhat is it that thou haft to tel me? ¶ And he said, The Ieuees have agreed to defire thee, that thou moroyv thou vvilt bring forth Paul into the Couccl, as though they meant to inquit some more certainty touching him. ¶ But doe not thou credite them, for there lie in vvaite for him more then fourtie men of...
of them, which have vowed neither to eat nor to drinke, til they kill him: and they are now ready, expecting thy promise. † The Tribune therefore dismissed the young man, 22 commanding that he should speake to no man that he had notified these things vnto him. † And calling two Centurions, he said to them, Make ready two hundred soldiers, to goe as farre as Caesarea, and seuentie horsemen, and lances two hundred, from the third houre of the night: † and prepare beasts, that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the levves might take him away, and kill him, and him self afterwards should sustaine reproche, as though he would have taken money) † writing a letter containing this much.

Claudine Lyfias to the most excellent President Felix, greeting. † This man being apprehended of the levves, and ready to be killed of them, I comming in vppon the band deliuered him, understanding that he is a Romane: † and meaning to know the cause that they objected vnto him, I brought him downe into their Counsell. † Whom I found to be accused concerning questions of their law: but hauing no crime vorther of death or of bandes. † And when it was told me of embusaments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee.

Farewel. † And these soldiers according as it was commandned them, taking Paul, brought him by night to Antipatris. † And the next day sending avay the horsemen to goe with him, they returned to the castel. † Whom when they were come to Caesarea, and had delivered the letter to the President, they did set Paul also before him. † And when he had read, and had asked of what province he was: and understanding that of Cilicia: † I will heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS

| CHAP. XXIII. | 3.1 knew not.] Our Lord (faith S. Cyprian) in the Gospel, when it was said to him, Answerest thou the high Priestes fet teaching that the honour of Priesthood must be kept, said nothing to the high Priest, but only purging his innocence, said, If I have spoken evil, beare Witness of evil: but if Wel, Why smitest thou me? Also the blessed Apostle saith vnto him, Doth thou affaire the high Priest to With this Wordes? take not any thing sosumelously against the Priest, whereas he might have put forth him sosumelously against them which had |
had both crucified our Lord, and which had never also lost their God and Christ, Temple and Priesthood, but though in false and noted Priesthoods, or assuming the very bare shadow of the name of Priesthood, he said, I knew not brethren that he was high Priest. By which words of the Apostle, either it may be thought he knew not in deed that he was in that function, because he had not been of long time in those parts; or else that he did fail in respect of the abrogation of the high Priesthood of the Levites, whereby he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Law of Moses, but by the Roman Emperours (as it is said before, though (as it is lawful in such a case) the left to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

3. The Sadducees] This was the vowe which Heredes among the Levites, denying that there be any Angels, or spirits, the Resurrection also of the bodies: &c. consequent, as it may very well be gathered by the books of the Machabees, they denied prayer for the dead, for to offer or pray for the dead, &c. to think righteously & religiously of the Resurrection, are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth, i.2 c.22. Eccl.) this Ananias the high Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right judgement, the Christian Priesthood being then established.

12. Vowed themselves] Such vows, oaths, or exorcisms as this, bind no man before God, yea they must in no wise be observed. It is a great offense either to vow voluntarily, or to take any such thing upon a man, for fear or by commandment. For example, if thou have rashly by promises, vow, or oaths, appointed to be renewed upon any man, thou bindest not thyself thereby, neither must thou keep thy promises. If thou be put to an othe to accuse Catholikes for feuing God as they ought to do, or to utter any innocent man to Gods enemies and his, thou oughtest first to refuse such unlawful othes: but if thou have not constiance and courage so to do, yet know thou that such othes, bind not at all in conscience and Law of God, but may and must be broken under paine of damnation. For to make or take such vowes or othes, is one sinne, and to keep them, is an other far greater. as when Herode, to keep his othe, killed John Baptist. And such vowes and othes to God these, are unlawful & must be broken: and not the vowes of Chalmitie and Religion, as our nev Ministers teach by their vowes and vowkes.

Chap. XXIII.

They prosecute him to Cesarea, bringing with them an orator, who before the President Felix accused him, 10 He answered, defending himself from the crimes they charged him with, but confessing his religion plainly. 22 The Judge perceiving the Judge to be irreprehensible, yeldeth not to condemn him at their pleasure. 24 Ye he oftentimes with his wife heareth his preaching; 27 but yet doth not his duty to deliver him out of prison.

ND after five daies the high priest Ananias descended, with certaine auncients and one Tertullus an orator, which went to the President against Paul. And Paul being cited, Tertullus began to accuse, saying,

Whereas we liue in much peace by thee, &c. many things are corrected by thy prudence: we do alwaies and in all places receive it, most excellent Felix, with al thanksgiving. But lest I hinder thee any longer, I desire thee of thy Clemencie brefely to heare vs. We have found this man pestiferous, and raising seditions to all the Levites in the whole world, and author of the sedition of the secte of the Nazarenes, who also hath attempted to violat the temple.
vvhom also being apprehended vvhe vvould haue judged according to our lawv. † But Lysias the Tribune comming in, 7 with great force tooke him away out of our handes, † com- 8 maunding his accusers to come to thee, of vvhom thou mai- 9 est thy self judging, vnderstand of all these things, vvhereof vvhe accuse him. † And the levves also added, saying that 9 these things were so.

† But Paul an{wered, (the President making a signe vnto 10 him for to speake.)

Knowvng that of many yeres thou art judge ouer this nation, I vvil with good courage ans{wer for my self. † For 11 thou maieft understand that it is not aboue ttwelve daies to 12 me, since I went vp to adore in Hierusalem. † and neither 12 in the temple did they finde me disputing vtwth any man, or 12 causing concourse of the multitude, neither in the synagogues, 12 nor in the cite. † neither can they prove vnto thee the things 13 vvhervt they now accuse me. † But this I confesse to thee, 14 that « according to the 12 secte, vvhich they call here{se, I do 15 so {erve the father my God', beleauing all things that are 15 vritten in the Law & the Prophets: † hauing hope in God, 15 the vvhich these also them selues expect, that there fhall be a 15 refurett{tio of just and vniu{t. † In this my self also doe {tudie 16 to haue a col{cience vtwthoffence toward God & toward 17 men alwvaies. † And after many yeres *I came to bestov 18 almes vpon my nation, & oblations, and vowues. † In the 18 vvhich they fould me * purifid in the te{ple: not vtwth multi- 19 tude nor vtwth tumult. † But certaine levves of Asia, vwho 19 ought to be present before thee and to accuse, if they had any 19 thing against me; † or let these men the selues fay, if they have 20 found in me any iniquitie, forasmuch as I flad in the Councel, 21 but of this one voice only that I cried flading among them, 22 That* of the refurett{tion of the dead am I judged this day of 23 you. † And Felix di{sered them, knowvng moft certainly of 22 this vway, saying, Vwhen Lysias the Tribune is come dovvne, 24 I vvil haue thee. † And he commanded the Centurion to 25 kepe him, and that he {hould haue reft, neither to prohibit 26 any of his to minister vnto him.

† And after some daies, Felix comming vtwth Dru{illa 24 27 his wifve, vwhich vvvas a levve, called Paul, and heard of him 28 the faith that is in Chrift lhesvs. † And he disputing of 29 « justice and chaftitie, and of the judgement to come, Felix being
being terrified, answered, For this time, go thy way: but in
time convenient I will send for thee. *hoping also withal,
that money would be given him of Paul, for which cause
also oftentimes sending for him, he spake with him. *But
when two years were ended, Felix had a successor Portius
Festus. And Felix being willing to shew the Jews a plea-
Sure, left Paul in prison.

Chap. XXV.

After two years imprisonment the Jews continued their suit against him, soliciting the
new President Festus, first at Hierusalem, then at Caesarea: where through the
Jews partiality he was faine to appease unto the Emperour: s and u in the
mean time brought forth by Festus (giving him good testimoine, notwithstanding
the exclamations of the Jews against him) unto king Agrippa and his Queene
Bernice.

ESTVS therefore when he was come
into the province, after three days went
up to Hierusalem from Caesarea: *And
the chief priests, & principal men of the
Jews went unto him against Paul: and
they desired him, *requiring favour
against him, that he would command
him to be brought to Hierusalem, laying
waite for to kill him in the way. *But Festus answered,
that Paul is in Caesarea: and that he would very shortly goe
tither. *They therefore, faith 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 tarried among them not above eight or ten
daies, he went downe to Caesarea, and the next day he sat
in the judgement seat: and he commanded Paul to be
brought. *Who being brought, there stood about him
the Jews that were come downe from Hierusalem, objecting
many and greuous causes which they could not proove, *Paul making answer, That neither against the law
of the Jews, nor against the temple, nor against Cæsar haue
any thing offended. *But Festus willingly to shew the
Jews a pleasure, answering Paul, said, Waile thou goe vp to
Hierusalem, and there be judged of these things before me?
*And Paul said, At Cæsars judgment seat doe I stand, vhere
I ought to be judged: the Jews I haue not hurt, as thou very

Z. 13. vvel
vvel knowst. † For if I have hurt them, or done any thing 11 vvorthe of death, I refuse not to die. but if none of those 12 things be, vvhence of these accuse me, no man can give me to 13 them. † I appeale to Caesar. † Then Fesfus having conferred 14 vwith the Counsel, ansvvered, Haft thou appealed to Caesar? 15 to Caesar shalt thou goe.

† And vvhcn certaine daies vvere passed, king Agrippa & 13 Bernice came dowe vnto Cesarëa to salure Fesfus. † And as 14 they taried there a good many daies, Fesfus signified to the 15 king, of Paul, saying, A certaine person vwas left prifoner by 16 Felix, † concerning vvhom, vwhen I vvas at Hierufalem, the 17 cheefe prifons and the auncients of the Leuves came vnto me, 18 desiring condemnation against him. † To vvhom I ansvvered, 19 red, That it is not the Romanes custome to yeld vp any man 20 before that he vvhich is accused haue his accusers present 21 and take place to make his answer for to cleere him self 22 of the crimes. † Vvhen they therefore vvere assembled hi- 23 ther, vwithout any delaie, the day folowvng, sitting in the 24 judgement feate, I commanded the man to be brought. † Of 25 vvhom, vwhen the accusers stoode vp, they brought no cause 26 vvhich I thought il of: † but certaine questions of their 27 owne superstition they had against him, and of: † one Iesvs 28 deceased, vvhom Paul affirmed to liue. † Doubting therefor 29 of this kinde of question, I said, vwhether he vwould goe to 30 Hierufalem, & there be indged of these things. † But Paul ap- 31 pealing to be kept vnto the knowledge of Augustus, I com- 32 manded him to be kept, til I send him to Cesar. † And A- 33 grippa said to Fesfus, My self alfo vwould heare the man. To 34 morovv, said he, thou shalt heare him.

† And the next day vwhen Agrippa and Bernice vvere 35 come vwith great pompe, and had entred into the hall of au- 36 dience vwith the Tribunes and principal men of the citie, at 37 Fesfus commandement Paul vvas brought. † And Fesfus faith, King Agrippa, and al ye men that are present together 38 vwith vs, you fee this man, concerning vwhom all the multi- 39 tude of the Leuves called vpon me at Hierufalem, requesting 40 and crying out that he ought nor to liue any longer. † Yet 41 haue I found nothing that he hath committed vvorthie of 42 death. But forasmuch as he him self appealed to Augustus, 43 I haue determined to send him. † Of vvhom vvhat to vvrite 44 for certaintie to my lord, I haue not. For the vvwhich cause I 45 haue
have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write, 

For it seemeth to me without reason, to send a prisoner, & not to signify his causes.

Chap. XXVI.

In that honorable Audience being permitted to speake, 1 he declareth to the king what he first was, 2 & how miraculously he was converted, 3 and that he hath preached since, as he was commanded from heaven, and as the Prophets had foretold of Christ. 4 Which strange tale Festus the Heathen President hearing, saith that he is mad. 5 But he answereth, and exhorteth them also to be Christians as he us. 6 They finally pronounce that he might be set at libertie, but only for his appeal.

VT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answere.

† Touching all things wherof I am accused of the levves, king Agrippa, I account my selfe happy for that I am to defend my selfe this day before thee, † especially wherof as thou knowest all things that are among the levves, customes and questions: for the which cause I beseeche thee, heare me patiently. † And my life true: from my youth, wherof it was from the beginning in my nation in Hierusalem, al the levves doe know: † knowing me before from the beginning (if they will 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 was made of God to our fathers, doe I stand subiect to judgement.  † the which, our twelve tribes serving night and day, hope to come unto. Of the which hope, o king, I am accused of the levves.

† What incredible thing is it judged with you, if God raise the dead? † And my selfe truely had thought that I ought to doe against the name of Iesus of Nazareth many contrarie things.  † Which also I did at Hierusalem, and many of the faineteis did I slue vp in prifons, having receiued authority of the cheefe priests: and when they were put to death, I brought the sentence. † And through out all the synagogs often times punishinge them, I copelled them to blaspheme:

Z z iij
and yet more mad against them, I persecuted them even vnto foraine cities.† Among vvhich things vvhiles* I vvent to Da- 
mascus vvhith authoritie and permission of the cheefe priests,
† at midday, in the vway, I sawv (o king ) from heauen a light 13.
to have thunred round about me and them that vvere in 
companion vvhith me, aboue the brightness of the sunne.† And 14.
vwhen al vve vvere fallen downe on the ground, I heard a 
voice speaking to me in the Hebrew tongue: Saul, Saul,vwhy 
persecuteft thou me? It is hard for thee to kicke against the 
pricke. † And I said, Vyho art thou Lord? And our Lord 15.
anfwered, I am I e s v s vvhom thou doest persecute. † But 16.
rife vp and stand vpon thy feete: for to this end haue I ap-
peared to thee,that I may ordaine thee a minifter vnd vthoues 
of those things vvhich thou haft seen, and of those things 
vwherein I vvili appear to thee,† delivering thee out of the 17.
peoples & nationes vnto the vvhich nowv I send thee, † to ope 18.
their cies,that they may be converted from darkenes to light, 
and from the powv of Satan to God,that they may receive 
remission of finnes and lot among the sainetes by the faith 
that is in me. † Vvhherevpon, king Agrippa, I vvvas not in-
credulous to the heavenly vision: † but to them first that are 20.
at Damascus,and at Hierusalem, and vnto all the countrie of 
Iewrie,and to the Gentiles *did I preach that they shoule 
do: ‡ penace,and turne to God, doing vvorke vswerthie of 
penance. † For this cause the Iewves, vvhcn I vvvas in the 21.
temple,* apprehending me,attemped meaning to kil me. † But 22.
aided by the help of God, I stand vntil this day ,testifying to 
small and to great, laying nothing beside those things vvhich 
the Prophetss did speake shoule come to passe, & Moses, † if 23.
CHRIST vvere passible,if the first of the resurrection from 
the dead,he vvere to shewe light to the people and to the 
Gentiles. 

† As he spake these things and made his anfwver, Feftsus 24.
vvith a loud voice said, Thou art mad, Paul : much learning 
turneth thee to madnessse. † And Paul said, I am not mad, 25.
most excellent Feftsus: but I speake vvordes of veritie and lo-
brietie. † for the king knovveth of these things, to vvhom al-
so I speake constantly. for I thinke none of these things to 
be vnknowvven to him. For neither vvvas any of these things 
done in a corner. † Beleeueft thou the prophets, king Agrip-
pa? I knovv that thou beleeueft. † And Agrippa said to Paul: 28.
A little
A little thou persuadest me to become a Christian.† And Paul said, I wish of God, both in little, and in much, not only thee, but also all that heareth this day, to become such as I am also, except these bands: † And the king rose up, and the President, and Bernice, and they that were by them. † And going aside, they spake among themselves, saying, That this man hath done nothing worthy of death or bands.

† And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.

Chap. XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsel the ship might have been saved. And for his sake (as God also revealed to him before) at the companies was preferred, being 370 persons.

ND after it was decreed that he should fail into Italie, and that Paul with other prisoners should be delivered to a Centurion named Iulius, of the band Augusta, † ve going up into a ship of Adrumetum, beginning to fail about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thebalonica continuing with vs. † And the day following ve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of himself. † And when ve had loosed thece, ve failed vnder Cypres: because the vvindes were contrarie.

† And failing the sea of Cilicia and Pamphilia, ve came to 'Lystra', which is in Lycia: † and there the Centurion finding a ship of Alexandria failing into Italie, remoued ve into it. † And whereas many daies ve failed slowly, & ve were scarce come over against Gnidus, the vvinde hindering ve, ve failed neere Crete by Salmône: † and ve with much a doe failing by it, ve came into a certaine place that is called Good-hauens, nigh to the vvch ve was a citie Thallasia.

† And vvhen much time ve was spent, and whereas our ve it was not safe failing, because the: fast novv ve was past, Paul comforted them, † saying to them, Ye men, I see that the failing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our liues. † But the
Centurion beleued the governour and maister of the ship, more then those things which were said of Paul. And whereas it was not a commodious hauen to vvinter in, very many taking counsel appointed to faile thence, if by any means they might comming to Phœnixe, vvinter there, a hauen of Crete looking toward the "Afrike and the Chore. And the southwvinde blowving, they thinking that they had obtained their purpose, when they had parted from Afson, failed along by Crete. But not long after, a tempestuous 14 winde that is called Euro-aquilo, drove against it. And when the shipppe was caught and could not make savy against the vvinde, giuing vp the ship to the vwindes, vve were driuen. And running upon a certaine islad, that is called Cauda, vve could scarce get the cock-boate. Which being taken vp, they sved helps, girding the ship, and fearing lest they should fall into the Syrte, letting downe the vessel, so vvere they caried. And vve when vve were mightily tossed vvith the tempefte, the next day they cast forth. And the third day with their ovvne handes 19 they threw vve forth the tacklinges of the ship. And neither sunne, nor lattes appearing for many daies, and no small storme being tooward, al hope vve vvas nowv taken away of our fauing.

And vve when there had been long fasting, then Paul standing in the middles of them, saide, You should in deede, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse. And now I exhorte you to be of good cheere, for there shal be no losse of any soule among you, but of the ship. For an Angel of the God vvhose I am, and vvho shal seue, floode by me this night, saying, Feare not Paul, thou must appeare before Cæsar: and behold God hath giuen 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 been said to me. And vve must come into a certaine islad. But after the fourteenth night was come on vs, as vve were falling in Adria about midnight, the shipmen deemed that there appeared some countrie to them. Vvhio also standing, found twenty vventie fadomes: and being parted a little from thence, they found fiftene fadomes. And fearing lest vve should fall into rough pla-cces, casting out of the fiftene foure ankers, they viished that.
that day were come. * But as the shipmen sought to flee out of the ship, having let down 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 soldiers, "Unless these tare in the ship, you cannot be saved. * Then the soldiers 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 fourteenth 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 shall not an heart of the head perish of any of you. * And when he had said these things, taking bread, he gave thanks to God in the sight of them all: and when he had broken it, he began to eat. * And being all made of better cheer, they also tooke meate. * And they were in all in the ship's foules two hundred seventeen fixe. * And being filled with meate, they lighted the ship, casting the wheat into the sea. * And when day was come, they knew by the land: but they spied a certaine creek that had a shore, into the which they minded, if they could, to cast a land the ship. * And when they had taken up the ankers, they committed them selues to the sea, loosing with the rudder bands: and hoisting up the maine saile according as the winde blew, they went on toward the shore. * And when they were fallen into a place betwene two seas, they grauelled the ship: and the fore-part truly sticking fast remained unmouable: but the hinder part was broken by the violence of the sea. * And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might run away. * But the Centurion willing to save Paul, forbade it to be done: & he commanded them that could swimme, to cast out them selves first, and escape, and goe forth to land: * and the rest, some they caried on bordes, and some upon those things that were of the ship. And so it came to passe, that all the soules escaped to land.

ANNOTATION.

CHAP. XXVII.

Aaa
Gods providence to the See of Rome.

Gods predestination and appointment taketh not away mans free will and endeavours.

11. As Angel.] S. Paul had many visions, specially to assure him that he should to Rome and stand before Caesar, our Lord him before (13, 17) appearing to him, and here an Angel, for that purpose. Vvhereby we plainly see the special providence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried, and honoured till the vworlds end.

32. Unless these tales? When God revealeth to vs any thing, or affirveth vs of any event to come, he dischargeth vs not thereby of our requisite endeavours and labours for achieving the same, not executing ordinarily his designements towards men otherwise then by their owne free will and actions. S. Paul said not here, Let vs do what vve list: vvorke vve or slit vve still, whether the mariners goe out or tarry within, vve are al sure to be faued, for so God hath reveale to me, and he can not lie, neither can it fall otherwise. but contrariewise faith he, If these mariners leaue the ship, you can not be faued. So fay al true Catholike preachers to Christian people, Vvhat providence, predestination, or foresight so cuer God have of your salvation, you are not thereby constrained any vway, you have free will still, and can not be faued (though you be predestination except you keepe Gods commandements, repent you of your finnes, belieue, live, and die well. And if it were revealed to any man, that he were one of Gods electe, & that he should knelly die in grace and be faued, yet he were bound to worke his salvation with fear and trembling, as* S. Paul both did, and taught, left he become reprobate: no lefs then the same Apostle here and his fellowvvs, though they had their life promised to them of God, yet were bound to labour and vie al possible diligence that they might not be drowned.

**Chap. XXVIII.**

After their shypwrecke having vvintered in the island (now named Malta) vvhere many miracles vvere wrought by Paul, they take shyp againe, and so by Sicile they come to Puteoli in Italy, the Christian Romans meeting a great way to meete him, to his great joy. 16. Finally being come to Rome, in his judging he declareth to the towne his cause, 23 and on a day appointed preacheth 16 vs vvnto them. 25. And seing their incredulitie, he sheweth hee vve was foretold by E say: 28 but that the Gentiles vvill not be incredulous. 30 To vvbash he threeprehacked evve vvhole yere vvvithout prohibition.

ND vvhene we had escaped, then we knev 1 that the 2 island vvas called 'Mitylene'. But the Barbarous hevved vs no smale courtesie. For, 2 kindling a fire they refreshed vs al, because of the imminent raine and the colde. And 3 when Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heate, invaded his hand. But as the Barbarous savvy the 4 beast hanging on his hand, they said one to an other, Undoubtedly this man is a murderer, who being escaped out of the sea, Vengeance doth not suffer him to live. And he in 5 deeve, taking of the beast into the fire, suffered no harme. But they supposed that he shoulde be turned into a vveling, and that he would souldenly fall and die. But expecting long and seing that there vve was no harme done on him, being changed they laid, that he vvas a God. And in those plaxes wvere lands of the prince of the il, named Publius, vwho receiving
And thence of fij came, and vvere cured: vvhich being done, al in the ile also that had infirmities, laded vs vvhith many honours, and vvhich vve vvereaffiliate, laded vs vvhith necessaries.

And after three moneths, vve failed in a ship of Alexandria, that had vvinIntered in the island, vvhose figne vwas the Caftors. And vwhence vve vvere come to Syracusa, vve tarried there three daies. Thence compaffing by the shore, vve came to Rhegium: and after one day the Southwifice blowing, vve came the second day to Putéoli, vvhcre finding brethren, vve vvere desired to tarie vvhith them fuen daies: and fo vve came to Rome. And from thence, vwhence the brethren had heard, they came to meete vs vnto Apis-forum, and the Three-tauerns. Vvhom vwhich Paul had seen, guing thanks to God, he tooke courage. And when vve vvere come to Rome, Paul vvas permitted to remaine to him felf vwhith a fouldiar that kept him. And after the third day he called together the cheefe of the levves. And vwhen they vvere assembled, he faid to them,

Men brethren, I doing nothing againft the people, or the cuftome of the fathers, vvas deliuered prisoner from Hierufalem into the hands of the Romanes, vwho vvhich they had examined me, vwould haue released me, for that there vvas no caufe of death in me. But the levves contradicting it, vve was compelled to appeale vnto Cæfar, not as hauing any thing to accuse my nation. For this caufe therefore I desired to fee you and to speake to you. for, because of the hope of Iſrael, am I compaffed vvhith this "chaine.

But they faid to him, Vve neither received letters concerning thee from levvrie, neither did any of the brethren that came hither, report or speake any euil of thee. But vve desire of thee to heare vwhat thou thinkest: for "concerning this cfeete, it is knovve to vs that it is gainesaid euery vvhere.

And when they had appointed him a day, they came to him vnto his lodging very many: to vvhom he expounded, testifying the kingdom of God, and vſing perfuafion to them.
of Jesus out of the law of Moses and the Prophets, from morning until evening. And certain believed those things that were said: but certain believed not. And whereas they did not agree among them selves, they departed, Paul saying one word: That vvel did the holy Ghost speak by Esai the prophet to our fathers, saying, Go to this people, and say unto them, Nay do not ye suppose and understand; and seeing ye shall see, and shalt not perceive. For the heart of this people is waxen gross, and with their ears have they heauly heard, and their eyes have they had their eyes, and their hearts, and their ears, and understood not, and were hardened, and I heale them. Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they shall hear.

And when he had said these things, the Jews went out from him, having much questioning among them selves. And he taried full two yeares in his hired lodging: and he received all that came into him, preaching the kingdom of God, and teaching the things that concern our Lord Jesus Christ withal confidence, without prohibition.

ANNOTATIONS

Chap. XXVIII.

The promises of Christ (Mark 16) that venomous serpents should not hurt them that believe in him, is fulfilled nor in all believers, but in such as had the gift of miracles, as S. Paul had. Whom here a viper by nature so venomous that the people thought he should have died out of hand, did not vbit him: he extinguishing by the power of Christ at the potion of the beast. Ye and (as the Christian people there till this day believe) by S. Paul's prayers the land Tho. Vas delected for ever from all venomous serpents, so much that children there play with zem im de scorpion cured since that time, and Pilgrims daily carry with them pieces of stones out of the rebus place where S. Paul abode, by which they affirme that they heal them which in other countries sullenly, adoringly are bitten of scorpions, the medicine therefor being called, S. Paul's grace. The Hier. 1.11. 1 of the nine gifts which knew not the power of God, nor the miraculous virtues given to his Saints, manuel and blaspheme, when they hear such things as be proper to certaine countries, attributed sometimeds to Gods miracles done by his Saints: as though that were not possible, or were not as much to Gods honour, and more, then things proceeding onely of natural causes. Such profane men would not have attributed the hollomnes of the waters of Jericho to Elishas virtues and miracles, amending them by calling falt into them, if the Scriptures had not expressly testified the same. It is the part of all faithful men to rettere such things to God, when any unjust occasion is given thereunto, rather then to nature: though the incredulous doe always contrarie, for fear of imperfection & dis honouring God. As though this escape of drowning, might better and more to Gods glory, be referred to chance and the mariners industrie, then to S. Pauls praires and extraordinary working.

S. Paul chains himself out.
A TABLE OF S. PAUL.

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<thead>
<tr>
<th>Tiberus</th>
<th>Nativit.</th>
<th>Aftem.</th>
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<tr>
<td>18</td>
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| Claudius | 9     | 51   | 18 |

EVEN Deacons are elected and ordered by imposition of hands. Acts 6.

Saul the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) confounding and aiding thereunto. Acts 7.


In his journey to Damascus he is conversed. ibid.

He goeth into Arabia and preacheth there. Galat. 1.

Paul returneth to Damascus, wherewith being in danger he escapeth, let downe in a basket by the wall. Acts 9.

There he commeth to Hierusalem to see Peter, Galat. 1. Where being in danger of his life, the brethren conceyled him out of the city to Caesarea, and thence to Tarus. Acts 9.

He preacheth in the partes of Syria and Cilicia, Galat. 1. and at Antioch, wherewith the Christians were first called by that name. Acts 11.

He and Barnabas being leisure from the rest of the Disciples by the appointmet of the holy Ghost, and after falling and praying, by imposition of hands consecrated Apostles and Bishops, they comming to Cyprus, wherewith he converted the Proconsul. Acts 13.

He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Phrygia, came againe to Antioch whence they first departed. Acts 14.

At Antioch and there about he remaineth (Acts 14) until the controversy touching the observa-

Moyles law, for resolution whereof he and Barnabas ascended 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 obseue the decrees of the Apostles and Auncients. Acts 15.

Doing the same in the cities of Lycaonia and others adjoyning, by a vision he is warned to passe ouer the sea, and so commeth into Macedonia, wherewith he planteth the Gospel. Acts 16.

Hence forward S. Luke purgeth S. Paul's history, chapter by chapter, untill his apprehension in Hierusalem, and arriual at Rome, in this order.

He returneth from Macedonia by the Thessalonica to Athens, where he conferreth many, namely S. Demas Areopagita. Acts 17.


From Corinth he saileth to Troas in Asia, wherewith he soundeth the Euchus from death, Pronouncing till midnight, from Troas he commeth to Milenum by sea, and there sendeth for the Bishops and Auncients of Ephesus, and exhorteth them. Acts 20.


At Rome he remaineth in free prision two yeare, Acts 28. and then is deliuered, 2 Tim. 4.

After his deliuerie he prached in sundrie countries of the west, namely in Spaine. Hier. in Catalogo. Epiph. Hær. 27. Him self Writeth that he purposed so to doe. Rom. 10.

In his Epistle to the Philippians (6:1) he minded to visit the Churches of Asia, which also he did. Gen. 21.

He writeth last of all, his second Epistle to Timothie a little before his death. 2 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. loc. 65, 66, 68. S. Maxim.
OF THE OTHER APOSTLES.

The Acts of the rest of the twelve Apostles be not much written of in this book: but as other Ecclesiastical writers do testify, they preached specially in these nations, as followeth. Andrews in Abissia, John in Asia, Philip in Phrygia, James in Ivernia, Bartholomew in Scythia, Thomas in India, Matthew in Aethiopia, Simon in Persia, Thaddaus in Mesopotamia, the other James in Spaine, Matthias in Palestina. So distributing them selves out through out the whole world, to gather one Catholike Church of all Nations, according as Christ gave them commission Matt. 28, 19: and as it was prophesied of them before Psal. 110. Their sound is gone forth into every country, and their wordes into the ends of the whole world. But before they departed one from another (the time whereof is not certainly known) aS the Twelve Symb. Apost. assembled together, & full of the Holy Ghost, laying down his sentence, agreed upon twelve principal articles of the Christian faith, and appointed them for a rule to all believers: Which is therefore called and is THE APOSTLES CREDE: Not written in paper, as the Scripture, but from the Apostles delivered by tradition. Ruff & Hiero. locis citatis. Which, as of old (Hier. cont. Lucifer) so at this day, al solemnly profess in their Baptisme, either by them selves or by others: and al that be of age and capacite, are bound to know and beleue every article of the same. Which are these that follow.

THE APOSTLES CREDE.

or

SYMBOLVM APOSTOLORVM.

1 Beleue in God the Father, almighty, creator of heauen and earth.
2 And in Jesus Christ, his only Sonne, our Lord.
3 Who was conceied by the Holy Ghost, borne of the Virgin Marie.
4 Suffered under Pontius Pilate, was crucified, dead, and buried: Descended into Hell.
5 The third day he rose again from death:
6 Ascended into heauen: Sitteth at the right hand of God the Father almighty.
7 From thence he shall come to judge the quick and the dead.
8 I beleue in the Holy Ghost.
9 The holy Catholike Church: the communion of Saints.
10 Forgiveness of sinnes.
11 Resurrection of the fied.
12 Life everlasting. Amen.
CHA. II.

TO THE ROMAINES.

The Apostles, 'to preach to all nations.' The writing of the books of the Testament, is an other part of God's providence, necessary for the Church in general, but not necessary for every man in particular: as to be taught and preached unto, is for every one of age and understanding. And therefore S. Peter (who was the chiefe of the Communion) wrote little: many of them wrote nothing at all: and S. Paul that wrote most, wrote but little in comparison of his preaching: nor to any but necessaries, and such as were converted to the faith by preaching before.

17. *Layeth by faith.* In the 10. to the Hebrews, he sheweth by this place of the Prophetes (Abac. 25:1) that the just though he live here in peregrination, and seek not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Propheters words further to this fence, That it is our faith, that is to say, the Catholike beliefe (sainct S. Augustin lii. cont. ep. Telcg.) 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 vvorke. Whereof it setteth forth, that the Levit, the Heathen Philosopher, and the Heretike, though they excelled in al vvorke, or moral vvorke, could not yet be iuft: and a Catholike Christian man living but an ordinarie honeste life, either not finning greatly, or supplying his faults by penance, is iuift. And this difference sitheth by faith, nor that faith can save any man without vworke, For it is not a reprobate faith that vve speak of, (as the holy Doctor saith) but that vvorke by charite, and therefore remitteth sinner, and maketh one iuift. See S. Augustines place.

18. Is revealed.] By all the passaGE follow ing you may see, that the Gospel and Christs law containeth not only in preaching faith, (though that be the ground, and is fast alwaies to be done:) but to teach vertuous life and good vworke, and to denounce damnation to all them that commit deadly sinnen and repent not. And againe vve see that not only lacke of faith is a sinne, but all other acts done against Gods commandements.

20. Hath delivered them vp.] As he faith here, God delivered them vp, so to the Ephesians (c. 4. 19) he faith of the same persons and things. They delivered them felues vp to al uncleanesse, so that it is not meant here that God doth drive, force, or cause any man to sinne, as durers blaspheuous heretikes do hold: but only that by his iuift judgement, for their owne defrauding, and for due punishment of their former grievous offences, he withholdeth his grace from them, and so suffereth them to fall further into other sinnen. As, for their crime of Idolatry, to suffer them to fall into vnatural abominations: as now for heretike, he taketh his grace and mercy from many, and so they fall headlong into al kind of turpitude, as contrarie wife, for ill life, he suffereth many to fall into heretike. And for Christs sake let every one that is entangled with the Idolatrie of this time, that is to say, with these newe fideles, lookke wel into his owne conscience, whether his forsaking the true God, may nor come into him for a punishment of his former or present ill life which he liueth.

22. Worthy of death.] Here you see vvy who the Church taketh some sinnen to be deadly, and calleth them mortal: to wit, because al that doe them, are worthy of damnation: others be venial, and venial, that is to say, pardonable of their owne nature and not vvorthy of damnation.

CHAP. II.

Or the vvhich cause thou art inexusable & man vvhoseouer thou be that iudgest. For vvhich thou iudgest an other, thou condemnest thy self. for thou doest the same things vvhich thou iudgest. † For vve know that the judgement of God is according to vericie vpon them that doe such things. † And doest thou suppose this 6 man that iudgest them which doe such things, and doest the same, that thou shalt escape the judgement of God? † Or doest C c c thou
Good men also according to the merits of their good works shall have their reward. Aug. ep. 97.

That is, the Gentile.

It is a shameful and damnable thing for preachers, teachers, or other guides of men's lives, to commit the same things they reprehend in other men.

It is a great shame that by the life of the faithful, our Lord's name should be ill spoken of among the unbelievers, & many with ravishments from the true religion thereby.

thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? But according to thy hardnes and impenitent hart, thou heapest to thy self vwrath, in the day of vwrath and of the revelation of the iuft judgement of God, 

vho vvil * render to euery man according to his vworkes. 6 to them truely that according to patience in good vworke, 7 seek glorie and honour and incorruption, life eternal. But 8 to them that are of contenotion, and that obey not the truth, but give credite to iniquitie, vwrath and indignation. Tribulation and anguish vpon euery soul of man that vorketh euil, of the Ievve first and of the Greeke: but glorie and honour and peace to euery one that vorketh good, to the Ievv first and to the Greeke. For there is no accception of persons vwith God. For vwho soever have sinned without the Lassy, vwithout the Lassy shall perish: and vwho soever have sinned in the Lassy, by the Lassy shall be judged. For not the hearers of the Lassy are just vwith God: but the doers of the Lassy shall be justified. For when the Gentiles vwhich have not the Lassy, naturally doe those things that are of the Lassy: the same not having the Lassy, them felues are a lassy to them selues: vwho shew vthe vworkes of the Lassy vwritten in their hartes, their conscience giving testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, in the day when God shall judge

the secretes of men, according to my Gospel, by

**CHRIST.**

But if thou be surnamed a Ievv, and resest in the Lassy, and dost glorie in God, and knowest his vvil, and approvest the more profitable things, instructed by the Lassy, presumest that thy self art a leader of the blinde, a light of 19 them that are in darknes, a teacher of the solif, a maister of 20 infants, having the forme of science & of veritie in the Lassy.

Thou therefore: that teachest an other, teachest not thy self: that preachest, men ought not to steale, thou stealest: that faiest men should not commit aduoutrie, thou committst aduoutrie: that abhorrest idols, thou doest sacrilege: that doest glorie in the Lassy, thou by preuarication of the 23 Lassy doest dihonor God. (For the name of God through you is blashphemed among the Gentiles, as it is written.) Circumcision in 25 decade profiteh, if thouobeserve the Lassy: but if thou be a preuaricatour
preuaricatour of the Law, thy circumcision is become: pre-
puce. 
† If then the prepuce keepeth the justices of the Law:
27 Shal not his prepuce be reputed for circumcision? † and shal
not that which of nature is prepuce, fulfilling the Law, judge
thee, that by the letter and circumcision art a preuaricatour
of the Law? † For not he that is in open heviv, is a Law, nor
that which is in open heviv, in the flesh, is circumcision:
29 † but he that is in secret, is a Law: and the circumcision of
the hart, in spirit, not in the letter: whose praise is not of
men, but of God.

ANNOTATIONS


d. 4. This sentence agreeable also to Christ's worke (Matt. 7:2) is the
very ground of S. James's disputation, that not faith alone, but good worke also doth suffice. Therefore S. Paul, howsoever some perversely confider his worke in other places, meaneth the same
that S. James. And here he speaketh not properly of the first justification, when an Inheritor is made just, who had no acceptable worke before to be justified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second justification or increase of forementioned, whiche he that is in God's grace, daily proceedeth in, by doing all kind of good worke, which be justices, and for doing of which, he is in in deed before God, and of this kind doth S. James namely, treat. Which is directly against the Heretikes of this time, who not only attribute nothing to the worke done in sinne and inculdite, but elsemore nothing at all of all Christian mens worke toward justification and salvation, condemning them as vnclear, sinful, and unhypocrical, Pharisaical, which is directly against those & other Scripture, and plainely blaspemous of Christ and his grace, by whose spirit and cooperation we doe them.

4. Shall be justified. Of all other Articles deceitfully handled by Heretikes, they most guiltily in this of justification and specially by the equivocation of certaine worke, which is proper to Against imputa-
tion of justice: and contentiously wrangling, and namely in this word, Justifie. Which because they finde sometimes to signify the acquitting of a guilty man of some crime whereof he is in deed guilty, & for which he ought to be condemned, (as by mans judgement either of ignorance or of purpose off a very malice or is deemed or declared and pronounced innocent) they falsely make it to signify in this place and the like, whereforeuer a man is laid to be justified of God for his worke or otherwise: as thout it were said, that God justified man, that is to say, imputed to him the justice of Christ,
True inherent justic more for Gods glory, & for the commendation of Christ's merits.

25. Keepeth justice.) If a Gentile either now since Christ, by his grace and faith, or any other before Christ, not of the flocke of Abraham, through the Spirit of God keepeth the justices of the Law, he is as just as if he had been outwardly circumcised, and (that) doth not keep the outward Sacraments can not serve him, but shall be much more to his condemnation, that having the Law and peculiar Sacraments of God, he did not keep the Law, nor inwardly exercise that in his hart which the outward signe did import. And this is no more to intuinate that true justice is not in faith only or knowledge of the Law, or in the name either of Jew or Christian, but in doing good works and keeping the Law by Gods grace.

26. In spirit, not letter.] The outward ceremonies, Sacraments, threates, and commandments of God in the Law, are called the letter: the inward working of God in mans hart, and ending him with faith, hope, and charitie, and with true, liking, will, and ability to keep his commandments by the grace and merits of Christ, is called the spirit. In which sense, the carnal Jew was a Jew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentile observing by Gods grace in hart and in Gods fight, that which was meant by that carnal signe, is a Jew according to the spirit, and justifie by God. Of the spirit and letter S. Augustine "and made a famous worke, very necessarie for the understanding of this Epistle."

CHAP. III.

We gueueth that the lewes did passe the Heathen Gentils, in Gods benefis, but not in their owne worke: concluding, that he hath shewed, both Jew and Gentil to be sinners: 18 and therefore (inferred) that there must be some other way to Salvation, indifferent to both, which is to beleeue in Jesu Christ, that for his sake their sinnes may be forgiven them.

What preeminence then hath the Jew, or what is the profit of circumcision? Much by all means. First surely because the worde of God were committed to them. For what if certaine of them have not beleeued? Hath their incredulitie made the faith of God frustrate? God forbid. But God is true: and every man a lyer, as it is written: That thou mayest be justifievd in thy worde, and overcome wher thou art judged. But if our iniquitie commend the iustice of God, what shal vve say? Is God vniust that executeth vvrath? (I speake according to man) God forbid. Otherwise how shal God judge this world? For if the verite of God hath abounded in my lie, unto his glory, why am I also yet judged as a sinner, and not (as vve are blaspheomed, and as some report vsto say) let vvs doe
doe euil, that there may come good? whose damnation is iust.

† Vwhat then? do vve excel them? No, not so. For vve have argued the lefves and the Grekes, al to be vnder iinne:

† as it is written: That there is not any man iust, † there is not that understandeth, there is not that seeketh after God. † Al having declined, they are become unprofitable together: there is not that doeth good, there is not so much as one. † Their throat is an open sepulchre, with their tongues they deal deceitfully. The venom of asps vnder their lips. † Vvhose mouth is full of malefication and bitterness: † Their feets vrris vnto vlid blood. † De- struction and infeicitie in their vuates: † and the way of peace they have not known. † There is no feare of God before their eies. † And vve know that whatsoever the Ladv speakeh, to them it speakeh that are in the Ladv: that euery mouth may be stopped, and al the world may be made subiect to God: † because by the vvorke of the Ladv no fleshe shall be iustified before him, For by the Ladv is the knowledge of iinne.

† But novv vvithout the Ladv " the iustice of God is manifested: testified by the lavv and the Prophets. † And the iustice of God by faith of Iesus Christ, vnto al and vpo al that beleue in him. For there is no distinction. † For al have sinned: and doe neede the glorie of God. † Iustified gratis by his grace, by the redemption that is in Christ.

Iesus, † vwhom God hath proposed a propitiation", by faith in his blond, to the i-having of his iustice, for the remission of former iinnes, † in the toleration of God, to the i-having of his iustice in this time: that he may be iust, and iustifying him that is of the iustice of Iesus Christ.

† Where is then thy boasting? It is excluded. By what lavv? of deeds? No, but by the lavv of faith. † For vve account a man to be iustified, by faith vwithout the vvorke of the Ladv. † Is he God of the lefves only? Is he not also of the Gentiles? Yes of the Gentiles also. † For it is one God, that iustifieth circumcision by faith, and prepuce by faith. † Do vve then destroy the Ladv by faith? God forbid. but vve do establish the Ladv.

ANNOTATIONS

CHAP. III.

1. If your iniquity. No man selue what many novv a dayes deduce false and detestable conclusiones out of this Apostles high and hard writhings, seeing that S. Peter noted it in his dayes, and him felt here confieth that his preaching and speche was then falsely mistaken: as though he had S. Paules speche missten of the vvicke.
had taught that the levies and Gentiles be in finne, and none at all halt; not to be taken, that none in neither sort were ever good: the Scriptures express, saying that Job, "Zachary, Elizabeth, and such like, were in finne before God," & it were blaphemous to say that these levies allaged out of the 13 Psalme, were meanes in Christs mother, in S. John the Baptist, in the Apolites &c. For, this only is the sense: that neither by the law of nature, nor law of Moyses, could any man be in finne or avoid such finnes as where reckened, but by faith and the grace of God, whereby there were a number in al ages (specially among the levies) that were just and holy, whom these levories touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a general body conspiring against Christ, and persecuting the just and godly, of which if compaine he faith, that none was guilt nor feared God.

No worke a suite without faith and grace.

The Heretikes phantastical or imputative juflice.

True inherent juflice.

What worke are excluded from jufification.

The sense of the places that found, as God sauted finne.
What shall we say then that Abraham, &c. (v. 7.)

He hath glory, but not with God. (v. 9.) For if Abraham were justified by works, he was not justified of faith; for he is justified of faith, &c. (v. 10.) This blessedness then is not in the circumcision, but in the uncircumcision. (v. 12.) For not as though the word was, &c. (v. 31.)
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, vvhoso quickeneth the dead: and calleth those things that are not, as those things that are. † Vvho contrarie to hope be. 18 leued in hope: that he might be made the father of many nations, according to that vvhich vvas said to him: so shall thy seed be, as the stars of heaven, and the sand of the sea. † And he was not vveakened in faith: neither did he 19 consider his own body now quite dead, vvhileas he was almost an hundred yeres old, and the dead matece of Sara. † In 20 the promise also of God he staggered not by distrust: but vvas strengthened in faith, giuing glorie to God: † most fully 21 knovvng that whatever he promised, he is able also to doe. † Therefore vvas it also reputed him to ivustice. 22

† And it is not vwritten only for him, that it vvas reputed 23 him to ivustice: † but also " for vs, to vvhom it shal be reputed believing in him, that raised vp Iesvs Christ our Lord from the dead, † vvho vvas deliuered vp for our sinnes, 25 and rose againe for our ivustification.

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**Annotations**

**Chapter III.**

1. Abraham. The Apostle disputing in this chapter, as before, against them that thought they might be justified by their vvorke done without the grace of Christ and faith in him, propoñeth Abraham for an example, and proueeth that he had no ivustice nor estimation of ivustice before God by any vvorke done before he had faith, or that procedeth not of faith and Gods grace.

2. By vvorke. If Abraham did any commendable vvorke before he beleued Christ, as many Philosophers did, men might count him ivustif and fure beforehand, but in Gods sight (vvhoo accepteth nothing without faith in him, or that procedeth not from his grace) he should never have had the estimation of a just man. Therefore God in the Scriptures repute him as a just man, giuing the cause thereof, saying, Abraham beleued God, and it vvas reputed to him for ivustice.

4. To him that vvorke. That is to say, He that presupmeth of his owne vvorke as done of him self without faith, Gods help, and grace: and saying, that grace or ivustification were giuen to him for his vvorke: this man doth challenge his ivustification as dette, and not as of favour and grace.

5. To him that vворke not. He vворke not (in this place) that hath no vvorke or allageth not his vvorke done in his infidelitie as cause of his ivustification, but faith in Christ, and that proceeding of mere grace. Vwherevpon S. Augustines faith: Knoweth that faith found the unjust. And if faith given to thee, made the ift, it found thee a vvicked one vvhom it might make ift. If it found thee vvirked, and of such an one made the ift, or what vvorke hadst thou being then vvirked? Duno what thou haue (nor caufeth haue) before thou beleued thee. Or else in him that ivustifieth the impious, that they good vvorke may be good vvorke in dette. Auguit, in Pual. 31.

6. As David termeth. The Protestants for, externeth, translate, descripteth, for that they would haue the ignorant beleue, the whole nature & definition of ivustification to be nothing els but re-muifion of sinnes, and no grace or inherent ivustifie given from God at all, Vvhile the Apostle vvould say nothing els, but that in the first ivustificatio God findeth no good vvorke or merits to reward, but only sinnes to forgive vvno such as haue faith in him.

7. Covered, not imputed. You may not gather (as the Heretikes doe) of these terms, covered, and, not imputed, that the sinnes of men be neuer truly forgiven, but hidde only, for that derogateth much to the force of Chriftes bloud and to the grace of God, by which our offefces be truly
B E I N G justified therefore by faith, "let vs haue peace touard God by our Lord I E S VS C H R I S T: † by vvhó also vve haue" acceffe through faith into this grace vwherin vve stand, and glorie, " in the hope of the glorie of the lonnes of God. † And not only this: but also vve glorie in tribulations, knowying that tribulation vvorke thin patieute: † and patiencie, proba-

that tribulation vvorke thin patieute: † and patiencie, proba-

The Sacraments are not mere

marks, but cau-

ses of iuflication.

The Epifele on Imber Saturday in vwhifon-

weke, And for many Martyrs,

1: Christian me do not vaunt the filluves of the certalite of their faualitie, but glo-

rie in the hope thereof onely, vvhich hope is here intimated to be giuen in our iuflication, & is afterward to be confirmed by probation in tribulation.

D d d by

The Heretikes falterly translata, of no strength, to take away all free vvl. Ns. Tel.; 1550.
by him. † For if, when ye were enemies, ye were reconciled to God by the death of his Son; much more being reconciled, shall ye be saved in the life of him. † And not only this: but also ye glory in God through our Lord Jesus Christ, by whom you have received reconciliation.

† Therefore, as 'by one man sin entered into this world, and sin entered into the world; but death was not imputed, when the law was not. † But death reigned from Adam, even Moses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. † But not as the offence of one, many died: much more the grace of God and the gift, in the grace of one man Jesus Christ, hath abounded upon many. † And not as by one sin, so also the gift, for if by the offence of one, many died; so also by the grace of one, many are made righteous.

† For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many are made just. † But the law entered in, that sin might abound. And where sin abounded, grace did more abound. † That as sin reigned to death, so also grace may reign by justice to life everlasting, through Jesus Christ our Lord.

ANNOTATIONS

CHAP. V.

Against the Heretics, that they which be born of Christ and justified by him, be made & constituted just in deed, & not by imputation only: as that be born of Adam, be vniust and sinners in truth, & not by imputation.

† Here we may see against the Heretics, that they which be born of Christ and justified by him, be made & constituted just in deed, & not by imputation only: as that be born of Adam, be vniust and sinners in truth, & not by imputation.

1. Let ye have, whether ye read, let ye have peace, as diversely also of the Greek Doctors (Chrysost. Orig. Theod. Oecum. Theophr.) do, or, we have peace: it maketh nothing for the vaine security and infallible certainie which our Adversaries say, every man ought to have upon his presumed justification by faith, that him self is in God's fauour, and sure to be fauour: peace towards God, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and conscience, upon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which, and none other, men be justified, neither teacheth nor breedeth any such security of saluation. And therefore they have made to them selves an other faith, vvhich they call Fiduciam, quite vviolat the compasse of the Creed and Scriptures.

Justification attributed much
and first foundation to build on, and pott to enter into the reft. Which is the caufe that our justification is attributed to faith, namely in this Epifile, though faith it self be of grace also.

4. Probation hope.) This refelleth the error also of the Proteftants, that they would have our hope to hold only on God's promises, and not a vwhir on our doings. Where we fee that it fhandeth (and is ftrengthened also) upon patience and conftancie, and good probation and trial of our felves in adulteries: and that as grounded upon God's promises and our owne doings, it never confoundeth.

1. Charitie is powdered.) Charitie alfo is given vs in our first justification, and not only imputed unto vs, but in deed inwardly poured into our harts by the Holy Ghost, who with and in his gifts & grace is beflovved upon vs. for this Charitie of God is not that which is in God, but that which he giveth vs, as S. Augulfine expoundeth it: V IT. de Sp. et l. ii. c. 12. Who referreth this place also to the grace of God given in the Sacrament of Confirmation, de bapt. cant. Donat. li. c. 10.

13. By one man fime entred.) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to have any original finne, nor to be baptized for the remiflion thereof: that in and by Adam all be conceived, borne, and conftituted finners, which no leffe maketh against the Caluinifts alfo, that affirme, Charitie mens children to be holy from their mothers womb. And the fame reafon which S. Augulfine deduceth(li. c. 8. de pec. meritis.) out of this text, to proue against the faid Pelagians, that the Aposelle meaneth not of the general imitation of Adam in actual finnes, but feth against Eraftinus and others, inclining rather to that new expreffion, then to the Churches and fathers grace judgement herein, Cone. Deile- 

16. unto Mofes.) Euem in the time of the Law of nature, when men knew not finne, and therefore it could not be by mans judgement be imputed: and in the time of Mofes Law, when the commandement taught them to know it, but gave them no strength nor grace to auid it, fime did reign, and therefore death and damnation, euem to Mofes inclusive, that is to fay, euem to the end of his Law. And that not in them onely which actually finned, as Adam did, but in infants which never did actually offend, but onely were borne and conceived in finne, that is to fay, hauing their natures defiled, deftitute of juftice, and auered from God in Adam, and by their deffent from him: Charitie onely excepted, being conceived without mans fee, and his mother for his honour and by his special protection (as many godly deuout men judge) preferrred from the faine.

19. That fime might abound.) That here hath not the ftignification of caufalitie, as though the Law were given for that caufe to make finne abound: but it nother the feguele, becaufe that followed thereof, and fo it came to paffe, by the prohibition of finne, finne increased: by occa fion whereof, the force of Chrifites grace is more amply and aboundantly beflovved in the new Testament.

CH. VI.

He exhorteath vs, now after Baptifme, to liue no more in finne, but to vvalke in good vorker: becaufe there vs died to the one, and rofe againe to the other is (grace also giving vs fufficient strength) 16 and vs were made free to the one, and fervants to the other. 21 and specially becaufe of the fruites here, and the end afterward, both of the one and of the other.

b The Epifle vp6 the 6 Sunday after Pentecoft.

": Remifion of finne, never life, fatisfaftion, and fatisfaftion, are given by baptism, becaufe it refemblith in vs and applyeth to vs Chrifites death and refurrecite, and engraffeth

Charitie is a qualitie in vs.

Al by Adam born in original finne.

The Law did not caufe more finne, though that were the feguele thereof.
THB

But irreverently, that Sunday for a while, you were the members of sin, but being made free from sin, you were made servants to righteousness. For when you were servants of sin, you were free from justice. What fruit therefore had you then in those things, for which you were ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, but the end, life everlasting. For the stipends of sin, death. But the grace of God, life everlasting in Christ Jesus 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 suffice, but the Sacraments also, and all Christian religion, which he calleth the Law of spirit, grace, and faith.

2. Old man, body of sinne.) Our corrupt state subject to sin and concupiscence, coming to us from Adam, is called the Old man, as our person reformed in & by Christ, it is named the New man. And the lump and malle of sinnes which then ruled, is called the corps or body of sinne.

3. To sinne he died.) Christ died to sinne, when by his death he destroyed sinne: Yet die to sinne, in that we be discharg'd of the power thereof, which before was as it were the life of our persons, and commanded all the partes and faculties of our foule and body: as contrite sinne we live to God, when his grace ruleth and worketh in us, as the foule doth rule our mortal bodies.

4. Sinner reigns.) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it were a defiance of sinne, inclining us to il, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commandement, till it reigneth in us, and we obey and folowe the desires thereof. Augulf. Li. de nupt. & concupis. c. 23. Const. 2 epift. Pelag. li. c. 15. Conc. Trident. Seuf. 5. decrect. de pec. orig.

5. Forme of doctrine.) At the first conversion of every nation to the Catholike faith, there is a Life everlasting. The sequele of speache required, that as he said, death or damnation is the lipend of sinne, so life everlasting is the lipend of iustice, and so it is, and in the same sentence he spake in the last chapter: that as sinne reigneth to death, so grace reigneth by iustice to life yet grace.

6. The grace of God, life everlastings.) The sequele of speache required, that as he said, death or damnation is the lipend of sinne, so life everlasting is the lipend of iustice, and so it is, and in the same sentence he spake in the last chapter: that as sinne reigneth to death, so grace reigneth by iustice to life yet grace.

7. Our former husband (sine) vthin his lavy, is dead in Baptisme; and now we are married to another husband (to Christ), to bring forth children to God, that is, good workes. And how the Law of sinne and death, because concupiscence reigned in vs. But now by Baptisme grace reigneth in us, though also concupiscence doth remaine and tempt vs still.

CHAP. VII.

Our former husband (sinne) within his lavy, is dead in Baptisme; and now we are married to another husband (to Christ), to bring forth children to God, that is, good works. And how the Law of sinne and death, because concupiscence reigned in us. But now by Baptisme grace reigneth in us, though also concupiscence doth remaine and tempt us still.

RE you ignorant brethren (for I speake to them) that now ye the Law that the Law hath dominion over a man as long time as he liueth: for the woman that is vnder a husband: her husband liuing is bound to the law, but if her husband be dead, she is loosed from the law of her husband. Therefore her husband liuing, she shall be called an aduoutereffe if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an aduoutereffe if she be with a. Nothing but death dissolveth the bond betwixt man & wife: though for fornication one may depart from others companie, therefore to marry again is aduoutereffe, during the life of the partie separated.
vvth with an other man. † Therefore my brethren: you also are 4 made dead to the Law by the body of Christ: that you may be another man vwho is risen againe from the dead, that vve may fructifie to God. † For vven when vve were in the flesh, 5 the passions of sinnes, that vvere by the Law, did vvorke in our members, to fructifie vnto death. † but novv vve are 6 loosed from the law of death, vwherein vve were detaine: in so much vve serue in ∙∙ nevvnelle of spirit, and not in the oldnes of the letter.

† What shal vve say then? is the Law sinne? God for- 7 bid. But sinne I did not knovv, but by the Law, for concupiscece I knevv not, vnlesse the law did say: "Thou shalt not commit.

† But ∙∙∙ occasion being taken, sinne by the commandement 8 vrought in me al concupisence. For vvthout the Law sinne vwas dead. † And I liued vvthout the Law sometime. But 9 vven when the commandement vwas come, sinne reuiewed. † And 10 I vvas dead: and the commandement, that vvas vnto life, the same to me vwas found to be vnto 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 iuif, and good.

† That the vvhich is good, to me vvas it made death? God 13 forbid. but sinne, that it may appeare sinne, by the good thing vvrought me death: that sinne might become sinning above measure by the commandement. † For vve knovv that the Law 14 is spiritual, but I am carnal, sold vnder sinne. † For "that vvhich 15 I vvorke, I understand not. for " not that vvhich I vvil, the same do I: but vvhich I hate, that I doe. † And if that vvhich 16 I vvil not, the same I doe: I consent to the Law, that it is good.

† But novv, not I vworke it any more, but the sinne that 17 dvvelleth in me. † For I know that there dvvelleth not in me, 18 that is to say, in my flesh, good. For to vvil, is presett vvithe me, but to accomplish that vvhich is good, I finde not. † For 19 "not the good vvhich I vvil, that doe I: but the euil" vvhich I vvil not, that I doe. † And if that vvhich I vvil not, the 20 same I doe: novv not I vvorke it, but the sinne that dvvell- leth in me. † I finde therefore, the Law, to me hauing a vvil 21 to doe good, that euil is presett vvithe me. † For I am de- 22 lighted vvithe 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 captuynge me in the Law of sinne that
is in my members. † Unhappy man that I am, vvhich slal
deliver me from the body of this death? † The grace of God
by I E S V S Christ our Lord, † Therefore I myself " vvhith the
minde serue the lawv of God, but vvhith the flesl, the lawv
of finne.

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

1. Thou shalt not covet.) It is not the habitual concupiscence or infirmity of our nature or
sensual desire or inclination to evil, coveting against the spirit, that is forbidden properly in this
precept: but the content of our reason and minde vnto it, to obey and soloy the lustes thereof,
that is a finne and prohibited.

15. That vvhich I vork.) This being understood of S. Paul him self or any other just person,
the fente is, that the flesh and inferior part flureeth the diuerfe disordered motions and passions or
perturbations against the minde, and vpon such a foden sometimes inuaded the same, that before
it atteathed, or reason can gather it self to deliberate, ma4 is in a fort (though vnwittingly) entangled.
Vvhich as soone as it is perceiued, being of the just condemed, rejected, and reslifed, never maketh
him a finner.

11. Not that vvhich I wifl.) He meaneth not, that he can do no good that he willth or defi-
reth, or that he is ever forced to do that vvhich his will agreeeth not vnto: but that by reason of the
corruptencye of concupiscence, whereof he can not rid him self during life, he can not accomplis
at the desires of his spirit and minde, according as he faith to the Galatians, The flesl do conuceth against
the spirit, and the spirit against the flesl, that not vwhasteuwy you wili, you can do.

19. Not the good vvhich I vikl.) So may the just also be forced by the rage of concupiscence
or sensual appetite, to do or suffer many things in his inferior part or external members, vvhich his
will conueneth not vnto. And so long it is so farre from sinne, that (as S. Augustines faith) he
neede never say to God, Forgive vs our sinnes, for the same. For, sinne is voluntarie, and so be not
their passions.

13. Which I wifl not.) It maketh not any thing against free will that the Apostle fayth, that
good men do or suffer sometimes in their bodies, that vvhich the will agreeeth not vnto: but it pro-
oueth plainly free will, because the proper act thereof, that is, to will or will, to content or dislent,
is euer (as you may see here) frees in it self: though there may be internal or external force to flay
the members of a man, that they obey not in every act, that vvhich the will commandeth or pre-
crhibeth. And therefore that is not euer imputed to man, vvhich he doth in his external or internal facult
ies, whien vvhich concurreth not vnto. Ye afterwvrd (v. 20) the Apostle fayth, Non ego operor, man doeth
not that vvhich is not done by his will: vvhich doth most evidently prove free will.

21. With the minde, vvhith the flesl.) Nothing done by concupiscence (vvhich the Apostle here
calleth sinne) wherevnto the spirit, reason, or minde of man contenteth not, can make him guilty
Concupiscence before God. Neither can the motions of the flesl in a just man euer any vvhich deschele the operations
deschele not a of his spirit, as the Lutherans doe hold: but make them often more meritorious,for the continual just mans actes
combat that he hath vwith them, for it is pla1ne that the operations of the flesl and of the spirit do
not concurre together to make one acte, as they imagine the Apostle concluding cleane contrarie, say.
That in minde he serueth the lawv of God, in flesl the lawv of sinne, that is to say, concupiscence.

C H A P. VIII.

That now after Baptisme we are no more in state of damnation, because by the grace
vvhich we have received, we are able to sufle the lawv: vnto wile vve do vvwily,
give the dominion againe to concupiscence. 18 Then (because of the perfe-
cutions that then were) he comforteth and exhauiseth them vwwith many
reasons.
HERE is now therefore no damnation to them that are in Christ **ESVS**: that walk not according to the flesh. † For the **lavy** of the spirit of life in Christ **ESVS**, hath delivered me from the **lavy** of sinne and of death. † For that **which** was impossible to the **lavy**, in that it was vveakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, † that **the justification of the lavy** might be ffull-4 filled in vs, **who** walke 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 vvisedom of the flesh, is death: 6 but the vvisedom of the spirit, life and peace. † Because the 7 vvisedom of the flesh, is an enemie to God; for the law of God it is not subject, neither can it be. † And they that are 8 in the flesh, can not please God. † But you are not in the flesh, 9 but in the spirit, yet if the Spirit of God dwell in you. But if any man have not the Spirit of Christ, the same is not his. † But if Christ be in you: the body in deed is dead because 10 of sinne, but the spirit liueth because of justification. † And 11 if the Spirit of him that raised vp **1 ESVS** from the dead, dwell in you: he that raised vp **1 ESVS** CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. † Therefore brethren, we are debtors: not to the 12 flesh, to liue according to the flesh. † For if you liue accor-13 ding to the flesh, you shall die. but if by the spirit, you morti-14 fie the deeds of the flesh, you shall liue. † For **who**soever 14 are ledde by the spirit of God, they are the sons of God. † For *you* have not received the spirit of servitude againe in 15 fear: but **you** have received the spirit of adoption of sons, 16 wherein **we** criе: Abba, (father). † For **the** Spirit him self, 16 gieue testimonie to our spirit, that we are the sons of God, 17 † And if sons, heires also: heires truly of God, and coheires of Christ: ♦ yet if **we** suffer with him, **that** **we** may be also glorified with him. † For I think that the passions of this time are not*con-18 digne to the glorie to come that shall be revealed in vs. † For 19 the expectation of the creature, expecteth the revelation of the
the sonnes of God. † For the creature is made subject to vanity, not willing, but for him that made it subject in hope:

† Because the creature also itself shall be delivered from the servitude of corruption, into the libertie of the glory of the children of God. † For we know that every creature groaneth, and travaileth euentil now. † And not only it, but we also our selues having the first fruites of the spirit, we also groan within our selues, expecting the adoption of the sonnes of God, the redemption of our body. † For "by hope we are saued. But hope that is seen, is not hope: for that which a man seeth, wherefore doth he hope it? † But if we hope for that which we see not: we expect by patience.

† And in like maner also the Spirit helpeth our infirmities. For, what we should pray as we ought, we know not: but the Spirit him self requesteth for us with groanings unspeakable. † And he that searcheth the hartes, knowveth 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 vnsto good, to such as according to purpose are called to be saintes. † For whom he hath forknown, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. † And whom he hath predestinated: them also he hath called. And whom he hath called: them also he hath justified. And whom he hath justified: them also hath he glorified. † What shall we then say to these things? If God be for vs, who is against vs? † He that spared not also his owne sonne, but for vs al delievered him: how hath he not also vs with him giuen vs al things? † Who shall accuse against the elect of God? God that justifieth. † Who is he that shall condemn? Christ Jesus vs that died, yea that is risen also againe, vs who is on the right hand of God, vs who also maketh interceision for vs. † Who then shall separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? (as it is written, For vs are killed for thy sake al the day: vs are esteemed as sheepe of slaughter.) † But in all these things we overcome because of him that hath loued vs. † For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, nor height, nor depth, nor other creature, shall be able to separate
HN L. THE SPIRIT GIVETH TESTIMONY.

The testimony of the Spirit.

Novvihittandig. Christ's satisfaction and passion, yet ours also is required.

All sufficient in this life is nothing in comparison of the heavenly glory: and yet it is meritorious & worthy of the fame.

Heretical translation.

Vvhere the mention of vvvorkez rieth.

As sometime faith only is named, so is, where only hope, and only charitie, as the cause of our salvation.

Scripture abused against the Godhead of the Holy Ghost.

The doctrine of predestination bowly to be received.

16. The spirit giveth testimony. This place maketh not for the Heretikes special faith, or their presumptuous certainty that every one of them is in grace: the testimony of the Spirit being nothing els, but the inward good motions, comfort, and contentment, which the children of God do daily feel more and more in their hearts by testifying him: by which they have as it were an attestation of his favour towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

17. If they suffer. Christ's pains or passions have not so satisfied for all, that Chriftian men be discharged of their particular suffering or satisfying for echems owns part: neither be our pains nothing worth to the attainment of heaven, because Christ hath done enough. But quite contrarie: he was by his passion exalted to the glory of heaven: therefore we by compatiion or partaking with him in the like passions, shall attain to be felovvthes with him in his kingdom.

18. Condivg. Our Advertiseris ground hereon, that the worvokes or sufferances of this life be not meritorious or worthy of life euerlasting, where the Apostle taith no such thing, no more than

Be he that Christ's Passions be not meritorious of his glorie, which I think they dare not much auouch in our Saulious actions. He expresseth only, that the very afflictions of their own nature, which we suffer with or for him, be but short, momentane & of no account in comparison of the recompence which we shall have in heaven. No more in deede vvere Christ's paines of their own nature, compared to his glory, any which comparable: yet they were meritorious or worthy of heaven, & so be ours. And therefore to express the said coparison, here he faith, They are not commen comparable to the glorie. He faith not of the glorie, as the Scripture speaketh, but of the vorte of heaven, & so also, when it signifieth only a coparison, as Prou. 19. But the Apostle is more expresly to vve, that they are condigne, vvoike, or meritorious of the glorie, he faith plainely, That our tribulation which presentely is momentane & light, worketh above measure exceedingly an eternal weight of glorie in us. The vallye of Christes actions rieth not of the length or greatness of them in their felonies, though so also they passed al mens doings:but of the vorte of the perdon. And to the value of ours alio rieth of the grace of our adoption, vvhich maketh those achors that of their natures be not meritorious nor answerable to the joys of heaven in them felices, to be worthy of heaven. And they might as vvee proue that the worvokes of sinne do not deterrre damnation. For, sinne in deede for the quantity and nature of the vvrkovke, is not answerable in pleinest to the paine of Hell: but because it hath a departing or an aution from God, be it never to short, it deterrthe damnation, it causeth it alvaille procedeth from the enemy of God, as good worvokes that be meritorious, procede from the childe of God.

20. Ty hope faieth. That which in other places he attributeth to faith, is here attributed to hope.

For vvehienoncoc here there be many cautes of one thing, the holy writers (as matter is minced and occasion given by the doctrine then handled) sometimes referre it to one of the cautes, sometime to an other: not by naming one alone, to exclude the other, as our Advertiseris capquitely and ignorantly do argue: but at diuers times and in sundrie places to express that, which in other discouerg could not, nor needed not to be verted. In some discouer, faith is to be recommended in others, charitie: in an other, hope: sometimes, almes, mercy, els where, other veruries. One vvhile, Every one that beleueth, is borne of God, 1. 10. 5. At other vvhile, Every one that loveth, is born of God, 1. 10. 6. 7. Sometimes, faith purifieth mans hart. 1. 11. 19. And an other time, Charitie remiteth finnes. 1. Pet. 4. 8. Of faith it is said, The faith liueth by faith. Rv. 1. 17. Of charitie, We know that vve are transferred from death to life, because vve love & c. 1. 10. 14.

22. The Spirit desireth. Arius and Macedonius old Heretikes had their places to contend upon, against the Churches fience, as our newe Masters now haue. They abused this proue to the Holy Ghost not to be God, because he needed not to pray or at ke, but he might command if he were God, Therefore S. Augustine expondeth it thus, The Spirit prayseth, that is, causeth and teatheth vs to pray, and inviteth to pray or, &c. August, de anima & eius orig. Li. 4. c. 9. & ep. 17. c. 15.

20. Whom he hath predestinated,) Gods eternal foresight, love, purpose, predestination, and election of his deere children, and in time their calling, justifying, glorifying by Christ, as in other acts and intentions of his divine will and providence towards their salvation, ought to be reuerenced of all men with dreadfull humility, and not to be fought out or disputed on with presumptuous
ruous boldness and audacity. For it is the gulf that many proud persons, both in this age and all
vates, have by God's just judgement.perished in, founding thereon most horrible blasphemies
against God, 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 down for us, that we may learn
to know of whom we ought to depend in all our life, by whom we expect our salvation, by whom
providence al our graces, gifts, and vvoorkes do stand: by vwx an euerlafting gracious determination,
our redemption, which is in Christ s vs vs, vs was designed: & to give God inceflable thanks
for our vocation and preferment to the stature we be in, before the leaves, we who deferred no better
then they, before the light of his meric: thinin9 vpon vs accepted vs, and rejected them. But this bold
eminent truth of God's eternal predestination handeth (as we are bound to believe under paine of
damnation, whether we understand how or no) &c to St Augustine in all his divine vwoorkes written
of the fame (De gratia & lib. arb. De corrept. & gratia. Ad articulos falsi imposition.) defended and
perfeuerance, and presumption, condemned by the Fathers of the holy Council of Trent. 59.6.8.12.9.

CHAP. IX.

With a protestation of his forow for it (left they shou'd thinke him to ri/iple in their
perdition) beinfinfameth the Jews to be reprobate, although they some of
Abrahams seed he, 6 saying, to be the sons of God, goeth not by that, but by
God's grace 14 considering that all were one damned waffe. 14 by which
grace the Gentiles to be made his people and the prophets to have foretold of
them both, 30 And the cause hereof to be, that the Gentiles submit them fel-
ues to the faith of Chrift, which the Jews viu' not.

1 S speaking the verity in Christ, I lie not, my
conscience bearing me witnessed in the holy
Ghost, that I have great sadness & contin-

ual forovv in my hart. For I vvished, my
self to be an anathema from Christ for my
brethren, who are my kinsmen according to
the flesh, 4 who are Israëlites, whose
is the adoption of sons, and the glory, and the testament, and
the lawh giuing, and the service, and the promises: who
are the fathers, &c of whom Christ is according to the
flesh, who is aboue al things God blessed for euer. Amen.

† But not that the vword of God is frustrate. For, not al that
are of Israël, they be Israëlites: but nor they that are the seed
of Abrahâl be children: but in Israël the seed be called into thee:

† that is to say, not they that are the children of the flesh, they
are the children of God: but they that are the children of the
promise, are esteemed for the seed. † For the vword of the

E e e j prom
promise is this. According to this time viil I come: and Sara shal have a
sonne. † And not only she, But * Rebecca also conceiving 10
of one copulation, of Isaac our father. † For when they 11
were "not yet borne, nor had done any good or evil (that
the purpose of God according to election might stand )
† not of workes, but of the caller it was said to her: That 12
the elder shal serve the younger, as it is written: Jacob I loved, but Esau I 13

† Vvhat shal vve say then? "Is there iniquitie vvith God? 14
God forbid. † For to Moxys he faith, I vvill have mercie on vvhom 15
I have mercie, and I vvill shew mercie to vvhom I vvill shew mercie. † Ther- 16
fore it is "not of the vviller, nor the runner, but of God that
sheweth mercie. † For the Scripture faith to Pharaon: That 17
"so this very purpose have I raised thee, that in thee I may shew my power: and
that my name may be renowned in the whole earth. † Therefore on 18
vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
indurate.

† Thou saiest therfore vvnto me: Vwhy doth he yet com- 19
plaine? for who resisteth his vvill; † O man, "wwho att 20
thou that doth not answer God? Doth the vvorker say to him
that vvrught it: Vwhy haft thou made me thus? † Or hath 21
not "the potter of clay, povver, of the same maffe to make
one vessel vvnto honour, and anoter vessel covumelie? † And 22
if God vvilling to shew vvrath, and to make his might
known, † susteined in much patience the vessels of vvrath
apte to destruction, † that he might shew the riches of 23
his glorie vpon the vessels of mercie vvhich he prepared vnto
glorie.

† Vvhom also he hath called,vs, not only of the Ievvies, 24
but also of the Gentiles, † as in Osee he faith, I vvill call that 25
which is not my people, my people: and her that vvas not beloved, beloved: and
her that hath not obtained mercie, having obtained mercie. † And it is balhe, in 26
the place vvhere it vvas said to them, you are not my people: here they shal he
called the sones of the living God. † And Efaic crieth for Israel, If the 27
number of the children of Israel be as the sand of the sea, the remaines shal he
sacked." † For, consummatting a vvord, and abbridding it in equitie: because a 28
vvord abridged shall our Lord make vpon the earth. † And as Efa yeare 29
told, vvntes the Lord of Sabaoth had left vs seeede: we had been made like so-
dom, and we had been like as Covenah.

† What shal vvay say then? That the Gentiles vvhich pur- 30
sued not after justice, have apprehended justice, but the jus-
tice that is of faith. † But Israel in pursu-ing the lawv of jus- 31
tice, is not come vnto the lawv of justice. † Vvhy so? Be- 32
cause
cause not of faith, but as it were of works, for they have stumbled at the stone of stumbling, † as it is written, Behold I put in Sion a stone of stumbling, and a rock of scandal: and whosoever believeth not shall fall thereon.

ANNOTATIONS

Chap. IX.

1. Anathema.] Anathema, by vpf of Scripture is either that vvhich by separation from profane vpf, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrary vpf, that which is rejected, scoured, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this latter sense (according as S. Paul taketh it 1 Cor. 16.) if any man not our Lord JESUS CHRIST, be he Anathema, that is to say, Away vvhith him, Accursed be he, Bevare you company not vwith him:) the Church and holy Councils vpf the vword for a curse and excommunication against Heretikks and other notorious offenders and blasphemers. Now how the Apostle, vvisiting him felt to be Anathema from Christ to faue his Country mens foules, did take this vword, it is a very hard thing to determine. Some think he desired onely to die for their salvation. Others, that being very loth to be kept from the fruition of Christ, he might yet be content to be so still for to faue their foules. Others, that he vvishd vwhat malediction or separation from Christ fauuer that did not imply the disfavour of God towards him, nor take away his loue toward God. This only is certain, that it is a point of unspakeable charitie in the Apollines breast, and a paternal to al Bishops and Priests, howe to loue the salvation of their flocke. As the like was vstered by Moyyes whn he said, Either for-give this people, or blot me out of my bookes.

6. Not of Israel.] Though the people of the Ievves were many vvases honoured and privileged, and namedly by Christes taking vAth of them: yet the promis of grace and salvation vvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpose, vppost, and determination, and not tied to any nation, familie or person.

But in Isaack.] The promiss made to Abraham vvas not in Ismael, vwho vvas a fonne borne onely by feich and nature: but in Isaack, vwho vvas a fonne obtained by promiss, faith, and miracon: and vwas a figure of the Churches children born to God in Baptisme.

10. Of some culation.] It is proud alfo by Gods chooing of Iacob before Esau (vwho vvere not onely brethren by father and mother, but alfo tvvines, and Esau the elder of the tvwo, vwhich according to carnall count (should haue had the preeminence) that God in giuing graces foloweth not the temporal or carnall prerogatives of men or families.

II. Not yet borne.] By the fame example of those tvvines, it is cuident alfo, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods favoure before others, by their owne merites: because God, when he made choife, and first loued Iacob, and refused Esau, respected them both as il, and the one no leff then the other guilty of damnation for original sinne, which vvas alike in them both. And therefore vvere juftly he might haue reprobated both, he faued of mercie one, Vvhich one therefore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he was preferred before his brother vvhich vvas elder then him self, and no vvorste them him self. And his brother Esau on the other side hath no caufe to complaine, for that God neither did nor suffered any thing to be done towards him, that his finne did not deserve. For although God elect eternally & giue his first grace vwith out al merites, yet he dought not reprobate or hate any man but for sinne, or the foresight thereof.

16. Is there iniquitie? Vpon the former discourse that of two persons equal, God calleth That God is not the one to mercie, and ieaneth the other in his finne, one might inferre that God vvere vnuiff, or an act"uiff, and an accepter of persons, To vwith the Apostle ansvereth, that God vvere not cepper of periuiff nor indifferent in decede, so to vse the matter vhere grace or salvation vvere due. As sons, is declared if two men being Christifiened, both beleeue vvel, & live vvel: if God should giue heauen by familiar ex- to the one, & should damne the other, then were he vnuiff, partial, & forgetful of his pro- ambles. misse: but respecting or taking tvvo, Who both he vwothy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the guiers evil and liberalitie, in vvhich case partialitie hath no place. As for example.

ECT 111

1. TVV
Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the law proceed on the other.

The theefe that is pardoned, can not attribute his escape to his owne defections, but to the Prince mercifull.

The theefe that is executed, can not challenge the Prince that he was not pardoned also; but must acknowledge that he hath his deferting.

The flanders by, must not say, that he was executed because the Prince would not pardon him, for that was not the cause, but his offense.

If they afke further, vvhviln the Prince pardoned not both, or executed not both; the answer is, that as mercifull is a goodly vertue, so justice is necessarie and commendable.

But if it be further demanded why John rather then Thomas was executed: or Thomas rather then John pardoned; answer, that the party being otherwise equal, it hangeth merely and vnholy upon the Princes will and pleasure.

In all this mercifull of God towards some, and justice towards other some, both the pardoned vvorke by their owne free will, and thereby deferve their salvation: and the other no lefe by their owne free will, without any necessitie, vvorke vvidedenes, & them selues and only of them selues procure their owne damnation. Therefore no man may vihouth blaspemie say, or can truly say, that he hath nothing to doe towards his owne salvation, but will folle, and thinketh he may liue vihouth care or cogitation of his end, the one vway or the other, saying, I will be appointed to be saied, be it so: if I be one designd to damnation, I can not helpe the matter; come what come may. At these speeches and cogitations are finful & come of the enemie, and be rather signes of reprobation, then of election. Therefore the good man must vihouth fearche of Gods secretes, vvorke his owne salvation and (as S. Peter faith) make his election sure by good vvorke, vt with continual hope of Gods mercie, being affurrd that if he believe vvel and doe vvel he, that haue vvel, for 10 example, if a husband man should say, If God vvel, I shall haue come enough: if not, I can not make it, and fo neglect to till his ground: he may be sure that he shall haue none, because he wrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the reft to God, he schedeth the fruite of his labours.

Our election or conversion is not of our selues, but of gods grace and mercifull.

So likewise, God being al mankinde, and every one of the name in a general condemnation, and mine of sinnes, in and by Adam, deliuereth some, and not others.

All that be deliuered out of this common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.

Such as he left in the common case of damnation, can not complaine, because they have their deferting for sinne.

Vvhe may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserved it.

That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreeable to Gods justice & mercifull: both vvhich vertues in Gods providence towards vs are recommended.

That Saul should be rather pardoned them Caiphas (I mean where two be equally euil and vnderesing) that is oneely Gods holy wil and appointment, by vvhich many an vnworthy man getteth pardon, but no good or sifting or innocent person is ever damned.

Predestination and reprobation take not avvy free will, neither must any man be rechallenge & desperate.

17. To this purpose have I raiscd. ] He doth not say, that he hath of purpose raiscd or set him vp to sinne, nor that he was the cause of the same in harao, or this he intended his damnation directly or absolutely, or any otherwise but in respect of his demerites; but rather (as the Apostle faith straight after in this chapter of such hardened & obdurate offendors) that he vvhilst long patience & toleration expected his conversion, and (as S. Chrysostome interpreteth
interpreteth this word, Ezech. viii. 1) presumed him alway to repent whom he might unjustly have condemned before. In the 9 of Exodus, whence this allega- tion is, we read, "I have put or set thee up, as here, I have raised thee, that is to say, I have purposely advanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I have for so great sinnes forsaken, and also to shew to the world, that no obstinacie of never so mightie offenders can resist me to doe any thing which shall not fall to my glory. Which is no more to say, but that God often for the punishment of nations, and to shew his justice and glory, gives us wicked princes unto them, and induceth them with power and al prosperity, and taking his grace from them, upon their desertes, hardeneth their hartes so, as they withstand and contemne God, and affliet his people, in whom end and fall, either temporal or eternal, at the length God will ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperity in this life, whereupon he knoweth they will be worse, but that he can worke all that to his honour and glory, that he vsheth not such rigorous justice on all that diserve it, that is his great grace and mercy. And that he exerciseth his justice upon some certain persons, rather than upon other some of equal desert, that lieth wholly upon his will, in whose judgement there be many things secret, but nothing vaiuif.

20. Who art thou? Here the Apostle staiteth the rashnes and presumption of such poore vormes, as take them to question with God of their election or reprobation: as certaine impious Heretikes of our time have done, setting out bookees farred with most blamemous and erroneous doctrine concerning this high and hidden mysterie, and have given occasion to the ignorant which alwaies be curious, to tangle, and perrniciously to erre in these things, that are impossible to be understood of any, or vveil thought of, but of the obedient and humble.

21. The potter.] This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his maker, why he giueth not one in great grace, as an other, or why he pardoneth not one as vveil as an other: no more then the chamber pot may challenge the Potter why he was not made a drinking pot, as vveil as an other. And therefore the Heretikes that extend this similitude to prove that man hath no free will no more then a piece of clay, doe untruly and deceitfully apply the example, specially when we may see expressly in the booke of Exodus, that Pharaoh notwithstanding his indurate hart, had free vvil: where both it is said, "He would not distingue the people; and, He indurated his owne hart him self. Exod. 7, 15, and (in the Hebrew) 2. 23. &c. 9. 1-7. 1 Reg. 6, 6."

And this Apostle also writeth, that a man may cleanse him self from the filthie, and become a vessel of honour in the house of God.

CHAP. X.

THE LAW was not (as the levites ignorant zeal supposed) for them to justify them selves by it (considering that they could not fulfill it:) but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God:

1. According to Moses saying, and the Apostles preaching: that so the Gentiles also (according to the Prophets) hearing and believing might come to justify the levites in the meanme time (though inexcusably remaining incredulous).

2. The end of the Law is Christ: vnto justicce to euery one that belieueth.
beleeue:se. † for Moyses wrotc, "; that, the justice which is of the Law, the man that hath done it, shall live in it. † But " the justice which is of faith, faith thus, say not in thy heart, who shall ascend into heaven? that is to bring Christ downe. † Or who descendeth into the depth? that is to call Christ againe from the dead. † But 8 vvhat faith the Scripture? The word is nigh, in thy mouth, and in thy heart, this is the word of faith which vve preach. † For if 9 thou confesse with thy mouth our Lord Jesvs, and in thy heart beleue that God hath raised him vp from the dead, thou shalt be saued. † For vvhich the heart vve beleue vnto justice: 10 but vvhith the mouth confession is made to salvation.
† For the Scripture faith: whosoever beleue whith in him, shall 11 not be confounded. † For there is no distinction of the Jews and the Greeks: for one is Lord of all, riches to vvhich in vnto him. † For every one whosoever shall invoke the name of our 13 Lord, shall be saued. † Though they shal not heare. And though they hawe not beleue? Or though they shal beleue him vvhom they hawe not heard? And that vvhich they hawe not heard? And certes into all the 18 earth hath the sound of them gone forth: and unto the ends of the whole vworld the vvordes of them.
† But I say, hauing vnot Israel knovvven: Moyses first faith, 19 I will bring you to emulation in that vvhich is not a nation: in a fowt h nation, I will drive you into anger. † But Esay is bold, and faith, I was 20 found of them that did not seeke me: openly I appeared to them that asked not of me. † But to Israel he faith, Al the day hawe I spred my handes to a people 21 that beleuevth not, and contradicted me.

ANNOTATIONS

CHA. X.

Gods justice, & the Lawes ovnne or proper justice, is that which they had or challenge to hauue of them selues and by their owne strength, holpen onely by the knowledge of the Lawe without the helpe or grace of Christ.

Justice of faith, the justice which is of faith, reacheth to the life to come, making man asser of the truth of such Articles as concerne the same, as of Christis Acenteion to heaven, of his Descending to hel, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified: by vvhich his actions wve be pardoned, justified, and saued, as by the Lawe wve could never be.

2. The justice of God.] The justice of God, is that which God giueth vs through Christ. the Ieuevs ovnne or proper justice, is that which they had or challenge to hauue of them selues and by their owne strength, holpen onely by the knowledge of the Lawe without the helpe or grace of Christ.

4. The justice of faith.] The justice which is of faith, reacheth to the life to come, making man asser of the truth of such Articles as concerne the same, as of Christis Acenteion to heaven, of his Descending to hel, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified: by vvhich his actions wve be pardoned, justified, and saued, as by the Lawe wve could never be.
8. 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, and V which point (as al other) must both be believed in heart, and also be confessed by mouth for though a man be justified inwardly when he hath the virtues of faith, hope, and charity from God: yet if occasion be given, he is also bound to confess with his mouth, and by all his external actions, without shame or fear of the world, that which he inwardly believe: or else he can not be saved. V which is against certaine old Heretikes that taught, a man might say or do what he vould, for fear or danger, so that he kept his faith in heart.

10. Howe hath they incensed? This maketh not as Heretikes pretend against inocuation of Saints: the Apostles saying nothing els, but that they can not inocuate Christ as their Lord and Master, in whom they do not believe, and whom they never heard of. For he speakeh of Gentils or Pagans, who could not inocuate him, vnlesse they did first believe in him. To the due inocuation of Christ, vve must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any sainct in heauen, til vve believe and know their persons, dignities, and grace, and truft that they can helpe vs. But if our aduersaries thinke that we can not inocuate them, because we can not believe in them: let them understand that the Scripture vseh also this preache, to believe in men: and it is the very Hebrew phrase, which they should not be ignorant of that brage thereof so much. Exod. 14.29. They beleved in God and in Moses, and 2 Paral. 39, 30, in the Hebrew Ep. ad Philem. v. 5. And the ancient fathers did read in the Crede indifferently, I beleue in the Catholic Church, and, I beleue the Catholike Church. Cons. Nicer. apud Epiphan. in fine Ancyrae, Hieron. contr. Lucif. Cyril. Pseudo Cather. 17.

15. Unless they be fent. This place of the Apostles inunciationally condemoth al the preachings, writings, ordinances, innovations and usurpations of Church, pulpit, & whatsoever our new Englishifts have intruded them felues and entered into by the window: showing that they be every one from the highest to the lowepest, false prophets, running and usurping, being never lawfully called. V which is so evident in the Heretikes of our daies that the Caluninis confess it in them selues, and say that there is an exception to be made in them, because they found the state of he Church interrupted.

30. That asked not. That Christ was found of those that never asked after him, it prooth that the first grace and our first justification is without merites. That God calld to continually and earnestly by his Prophets and by other his signes and wonders, upon the levies, and they vndidly vs: free vs it proued, and that God would have men saued, and that they be the cause of their owne damnation them selues.

CHAP. XI.

But all the levies were proabate, but some eleede: and they by grace obtained justice, the reft (according to the Prophets) being execuated. 11 Against vs whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insile: but rather fear every man him self to be likewise out of the tree (vvhich is the Catholike Church) 5 I and know vs that vhen at the Gentils are brought into the Church, then (about the end of the world) that the multitude of the levies also come in: 12 according to the disposition of the wonderful wisdome of God.

1. Say then: Hath God relected his people? God forbid. For I also am an Iraelite, of the seede of Abraham, of the tribe of Benjamin. 1 God hath not relected his people vvhich he foreknew. Or know you not in Elias vvhat the Scripture saith, howe he requeseth God against Irael?

3. & 4. Lord, they have slaine thy Prophets, they have digged down the thine altars: and I am left alone, and they fecke my life. 1 But vwhat faith the divine answerer
And the grace of our Lord Jesus Christ be with you. Amen.

The Heretikes add here also, Image, to the text, as A. 19, 51.

1: The Hevver are not reeled wholly & incorrigably for ever: but for a part, and for a time suffered to fall. Which God did turne to the Gentils general good.

2: If God could and did turne their fall and finne into the good of the Gentils, much more wil he worke good of their general conuersion, which shalbe at length the accomplisment of the Church consisting of both the Nations.

We see that he which standeth by faith, may fall from it, and therefore must live in feare, and not in the vaine presumption and securetie of the Heretikes.

410 THE EPISTLE OF S. PAUL CHA. XI.

ES. 6. 9.

PAVL

Ps. 68. 23

If by grace: "not now of vvolkes. otherwys grace now is not grace.

† What then? that which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded. † as it is vwritten:" God hath given them the spirit of complauentesses, that they may not see, and cares, that they may not beare: vntill this present day. † And Dauid faith: Be their table made for a snare: and for a trappe and for a scandall and for a vrestitution vnto them. † Be their eyes darkened, that they may not see: and their backs make thou alwayes crooked. † I say then, have they so stumbled, that they should fall? II God forbid, but by their offence, salvation is to the Gentils, 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 Gentils: how much more the fullnesse of them?

† For to you Gentils I say, as long verely as I am the Apostle of the Gentils, I wil honour my ministerie, if by any meanes I may prouoke my flesh to emulation, and may saue some of them. † For if the losse of them be the reconciliation of the vworld: vwhat shal the receiuing be, but life from the dead? † And if the first fruite be holy, the malle also: 16 and if the roote be holy, the boughes also. † And if some of the boughes be broken, and thou vrasted a vvidle olue, art graffed in them, and art made partaker of the roote and of the fullnesse of the olue, † glorie not against the boughes. And if thou glorie: not thou bearest the roote, but the roote thee. † Thou faiest then: The boughes were broken, that I might be graffed in. † Vvel: "because of 20 incrudelitie they were broken, but thou by faith dost stand: be not to highly vwise, but feare. † For if God hath not spared the natural boughes: lest perhaps he vil not spare thee neither. † See then the goodnes and the seueritie of God: vpǒ 22 them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnes, otherwys thou also shalt be cut of. † But they also, if they do not abide in incrudelitie, shal be graffed in. for God is able to graffe them in againe. † For if thou vuast cut out of the natural vvidle olue, and contrarie to nature vuast graffed into the good olue: how much more they that are according to nature,
nature, shall be grafted into their owne olie? * For I vil not have you ignorant, brethren, of this mystery (that you be not wise in your felues) that blindness in part hath chaun-
ced in Israel, vntil the fulnes of the Gentiles might enter:

† and so al Israel might be sauid, as it is vritten: There

† shal come out of Sion, be that shal deliever, and shal auct impiecie from Israell. † And

this to them the testament from me: vwhen I shal haue taken avvay

their sinnes. † "According to the Gospel in deed enemies

for you: but according to the election, most decre for the

fathers. † for vwithout repentance are the giftes and the voc-

ation of God. † for * as you also sometime did not beleue

God, but now have obtained mercie because of their incre-
dulitie: † so these also now haue not beleued, for your

mercies, that they also may obtiene mercie. † For God hath

"cocluded all into incredulitie, that he may haue mercie on al.

† "O depth of the riches of the vvisedom and of the know-

ledge of God: how incomprehensible are his judgements,

and his vvaiies vnsearchable? † for * vwho hath knowv

the minde of our Lord? or vwho hath been his counseler? † Or

vwho hath first giuen to him, and redemption shal be made

him? † For of him, and by him, and in him are al thinges to

him be glorie for ever. Amen. †


ANNOTATIONES

CHAP. XI.

1. Seven thousand] The Heretikes alledge this place and example very impertinent

to proue that the Church may be wholly secrete, hid,or, unknouwen. for though the faithful

were forced to kepe close in that perfeccion of Achib and Isalbel, which was owne

in the kingdom of the ten tribes, that is, of Israel; yet at the very same time, in Hierufalem

and at the kingdom of Juda, the external vworship and profession of faith was open to al

the vworld, and well knowuen to Elias & the faithful, so many, that the very foolish or

were numbered above ten hundred thousand. Besides that there is a great difference

Betwene the Christian Church and the Iewes, ours resting upon better promises then

theirs. And we vil not put the Protestantans to proue that there were 7000 of their sect,

when their new Elias Luther began: but let them proue that there were feue, or any one,

either ther or in al ages before him, that was in al pointes of his beleue. Heretikes there

were before him, as Louinian, Vigilantius, Helmiarius, Vviefe &c. and with him, Zuing-
glius, Caluin, &c. Vwho beleued as he did in some things, but not in al.

2. Not nowe of worke.] If salvation be attributed to good worke done of nature

without faith & Gods help, the same can not be of grace. for such workes exclude grace,

favour, and mercie: and challenge onely of dette, and not of gift. Therefore take heed here

of the Heretikes expostion, that vntruly exclude Christian mens worke, from necess-

city or mercie of salvation, which are done with and by Gods grace, and therefore emicet

constit with the same, and be joyned with Gods grace as causes of our salvation. Our

Adversaries are like to falsearies, ever taking quid praeque, either of ignorance, or of intent

to deceuie the simple.
God is not author of sinne.

Aparaphrastical explication of the text, concerning the Jews and Gentiles, their standing, falling, rising again, &c.

The Heretikes writings of predestination.

The second part of this Epistle, moral.

The Epistle vpon the 1 Sunday after the Epiphany.

8. God hath given, &c. It doth not signify his working or action, but his permission. 13. From ch. 19 in Eph. Ro. And S. Augustine faith, not by putting malice into them, but by not giving grace into them, and that through their owne deffers alwayes, and their owne willes euer properly working the same. See Annot. Matt. c. 13, &c.

10. Because of incredulity. He refreth the pride of the Gentils vanting them feules of their receuing, and of the Ievves refecution, namely in that they thought the Ievves to be forfaken for no other cause, but that they might come into their roomes: declaring that the directe and proper cause of their forfaking, was their incredulity, exhorting the Gentils to beware of the fame, because they may fall as well as the other, and that God is as like to execute justice against them as against the Ievves, as he hath done in many nations falling to heretie.

22. According to the Gospel. In respect, or, as concerning beleefe in Christ and receuing the Gospel, they are Gods enemies; by occasion of which their incredulity, the Gentiles found mercie; otherwise in respect of his special election of that nation, and the promises made to the Patriarches, the Ievves are decree to him still: for God never promifeth but he performeth, nor repareth himself of the privileges given to that nation.

25. For I say. As the Gentiles which before beleewed not, found mercie and came to faith, when the Ievves did fall: so the Ievves not now beleewing, when al the Gentils have obtained mercie, shall in the end of the world by Gods disposition obtaine grace and pardon as the Gentiles have done.

31. O depth. The Apostle concludeth that no man ought to search further into Gods secrete and unsearchable counsels of the vocation of the Gentils, and rejecting the Ievves, otherwise then this, that al which he rejected, for their sinnes be unjustly rejected: and al that be saved, by Gods great mercie and Christs grace be saved. And whatsoever seeketh among the people to spred contagion of curiosity by seeking further after things past, men & Angels reache, they overreach & overthrow themselues. If thou wilt be saved, believe, obey the Church, feare God and keepe his commandements: that is thy part and every mans els. Thou maist not examine whether thou be predestinate or reprobate, nor seek to know the vvayes of Gods secrete judgement toward thy selfe or other men. It is the common enemy of our foules, that in this unhappy time hath opened blasphemous tongues, and directed the proud pennes of Caluin, Beza, Verone, and such reprobates, to the discoursing of such particulars, to the perdition of many a simple man, and specially of young Scholars in Universitievs, which with lesse studie may learne to be proud and curius, then to be humble, wise, and obedient.

CHAP. XII.

He exherteth them to mortification of the body, 2 to renovation of the minde, to keeping of unitie by humilitie, 6 to the right using of their gifts and functions; 9 to many other good actions, 17 and specially to loving of their enemies.

BESCH you therefore brethern by the mercie of God, that you exhibite your bodies a living hoist, holy, pleasing God, your reasonable seruice. And be not conformed to this world: but be reformed in the newnes of your minde, that you may proue what the good, and acceptable, and perfect vvil of God is. For I lay by the grace that is giuen me, to al that are among you, not to be more
CHA. XII. TO THE ROMANES. 413

more wise then behoeth to be wise, but to be wise unto sobriety, to every one as God hath deuided the measure of faith. 4 For as in one body we have many members, but all the members have not one action: 5 so we being many, are one body in Christ, & ech one an others members. 6 And having gifts, according to the grace that is given vs, different, either" prophecy, according to the rule of faith, 7 or ministrie in ministring, or he that teacheth in doctrine, 8 he that exhorteth in exhorting, he that giueth in simplitie, he that ruleth in carefulnes, he that sheveth mercie in chearfulnes. 9 But love without simulation. Hating evil, deaving to good. 10 Louing the charitie of the brotherhood one toward an other. 11 Vvith honour preventing an other. 12 In carefulnes not slothfull. In spirit feren. Sercuing our Lord. 13 Reioyencing in hope. Patient in tribulation. Instant in prayer. 14 Communicating to the necessities of the saintes. Pursuing hospitality. 15 Bless them that persecute you: Blessed, and cursed not. 16 To reioyce vvith them that reioyce, to vvepee vvith them that vvepee. 17 Being of one minde one toward another. Not minding high things, but coeting to the humble. 18 Be not vvepee in your owne conceite. 19 To no man rendering evil for evil. Prouiding good things not only before God, but also before men. 20 If it may be, as much as is in you, hatting peace under men. 21 Not reuenging your felves my deere, but giue place vnto vvrath, for it is vritten: Revenge to me: I vvil reward, faith our Lord. 22 but if thine enemy hunger, giue him to eat: if he thirst, giue him to drink: for doing this, thou shalt heape coales of fire vpon his head. 23 Be not overcome of evil, but overcome in good the evil. 24 The Epistle vppon the 2. Sunday after the Epiphanie. 

ANNOTATIONS

1. A living hoff.] Left men should thinke by the former discourse of Gods eternal predestination, that no reward were to be had of good life and workes, the Apollie now earnestly recommendeth to them holiness of life.

2. A living hoff.] Man maketh his body a sacrifice to God by giving it to suffer for him, by chastising it with fasting, vsrching, and such like, and by occupying it in works of charitie and vsrue to Gods honoure. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a sacrifice, which is an high service done to him.

3. According to the rule of faith.] By this, and many places of holy Writ, we may gather, that the Apollies by the holy Ghost, before they were fundered into divers Nations, set downe among them foules a certaine Rule and forms of faith and doctrine, containing not onely the Articles of the Crede, but al other principles, grounded, and the whole platforme of al the Christian religion. Which Rule was before any of the bookees of the new Testament were Writte, & ff, ij before The body chastified by penance is a grateful sacrifice.

The Epistle vppon the 2. Sunday after the Epiphanie.
before the faith was preached among the Gentiles: by which not only every other inferior teachers doctrine was tried, but all the Apostles, and Evangelists preaching, writing, interpreting (which is here called prophecy) were of Gods Church approved and admitted, or disapproved and rejected. This form, by mouti and not by Scripture, every Apostle delivered to the countries by them concerted. For keeping of this form, the Apostle before praised the Romans, and afterward carftly warneth them by no mans plausible speeche to be drawn from the same. This he commendeth to Timothee, calling it his Deposition. For not holding this faith and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or ex.- pound against that which they first received, Anathema, and commanidng always to beware of them that taught otherwise. For feare of mixing this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labour, he went to conferre with Peter and the rest, for the sake of keeping of this Rule of truth, the Apostles held Councils, and their successors by their example. For the holding of this Rule, and by the measure thereof, were all the holy Scriptures Written, for and by the same, all the glorious doctors have made their sermons, commentaries, and interpretations of Gods word: al writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

And this is the sure Analogie and measure of faith, set downe and commended to vs every where for the Apostles tradition: and not the phantastical rule, or rather rules of faith, many and divers one from an other.

The Epistle vpon the 4. Sunday after the Epiphanie.
no man any thing: but, that you love one an other. For he that
loueth his neighbour, hath fulfilled the law. For, Thou
shalt not commit adultery, Thou shalt not kill, Thou shalt not
steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other
commandment, it is compris’d in this vword, Thou shalt
love thy neighbour as thy self. The loue of thy neighbour,vor-
keth no eul. Loue therefore is the fulnesse of the law. 
† And that knowning the season, that it is now the hour
for vs to rise from sleepe. For now our salvation is necer
then when we beleceeded. The night is passed, and the day
is at hand. Let vs therefore cast of the vyrokes of darkness,
and doe on the armour of light. As in the day let vs vvalke
honestly: not in banketings and drunkennes,not in chambe-
rings and impudicities, not in contention and emulation:
† but doe ye on our Lord Iesus Christ, † and make not
pronision for the flesch in concupiscences.

ANNOTATIONS
CHA. XIII.

† Every sould be subjed. † Because the Apofles preached libertie by Christ from the yoke
of the Law and servitude of sinne, and gave all the faithful both example and command-
ment to obey God more then men, and whilst euery charged them expressly to be obedient
and subjed to their Prelates as to them which had care of their foules and were by the
Holy Ghost placed over the Church of God: there were many in those daies newly con-
verted, that thought them selves free from all temporal Potestats, carnal Lords, and hu-
mane creatures or powers: whereupon the bondman tooke him self to be loose from his
servitude, the subjed from his Soueraine, were he Emperour, King, Duke, or what other
secular Magistrat fo ever: specially the Princes of those daies being Heathens and per-
secutors of the Apofles, and of Christes religion, for which cause and for that the Apo-
files were vntruely charged of their Aduersaries, that they withdrew men from order
and obedience to Civil laves and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.)
declereth him self, and expressly charge every man to be subjed to his temporal Prince
and Superior: Not every man to a that be in Office or Superiority, but every one to him
whom God hath put in authoritie over him, by that he is his Masters, Lord, king, or such
Like, Neither to them in matters of religion or regiment of their foules (for most part were
Pagan, whom the ApoDle could not will men to obey in matters of faith ) but to them in
such things onely as concent the publicke peace & Policie, and what other cauces to eu-
cis with Gods holy vwill and ordinaunce, for against God no power may be obeyed.

† No pover trying out of God. † Chrysfome here noth, that power, rule, & Superiority, is
Gods ordinaunce, but not euery one: for many may aspire who reign by
his permutation onely, and not by his appointment, nor all actions that euery one doeth in and
by his soueraine power, as Jusians apostatise and affliction of Catholikes, I have tyrann-
icl oppression of the Israelites, Achabs persecution of the Prophets, Nero’s executing of
the Apofles, Herods and Pilats condemning of Christ: all which things God permitted
them, by the abuse of their power to accomplish, but they were out of the compall of his
causing and ordinaunce.

† That subjed. † Whosoever resifletch or obied not his lawful Superior in those
causes wherein he is subjed to him, will hanteth Gods appointment, & finnethe deedly,
and is worthy to be punished both in this vword by his Superior, and by God in the
next life, for in temporal goment and causes, the Christians were bound in confeni-
tence to obey their Heathen Emperours: though on the other side, they were bound under
paine of damnation to obey their Apofles and Prelates, and not to obey their kings or
Emperours.

Obedience to
temporal rulers, & in what cas-

In what sense
al power of su-

In things law-
fully comman-
ded it is mortal
sinne not to
obey our Su-
premec.
Emperor, in matters of religion. Whereby it is clear that when we be commanded to obey our superiors, it is meant allways and only in such things as they may lawfully command, and in respect of such matters where in they be our superiors.

4. Hear not the Word. That the Apostle meaneth here specially of temporal powers, we may see by the fword, tribute, & external compulsion, which he here attribute to them. And the Christian men then had no doubt whether they should obey their spiritual powers, but now the disease is cleane contrarie, for as is given to the secular power, and nothing to the spiritual, which expresslie is ordained by Christ and the Holy Ghost: and as the faithful are commannde to obey the Scripture thereunto, as to Christ’s own fword and Seill. There were Peretikes called Pedarii, that tooke away al rule and Superioritie: The Wicieldas wyould obey not Prince nor Primate, if he were once in deadly flime. The Protestants of our time (as we may see in al Countries where the secular fword is drayven against their fectes) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholikes only most humbly obey both, even according to Gods ordinance, the one in temporal causes, and the other in Spiritual in which order both these States have blessedly flourished in al Christian countries ever since Christes time, and it is the very way to procure both, as one day at the world shall confesse with vs.

6. You give tributes. Though every man ought to be ready to ferue his temporal Prince with his goods, by tributes or what other lawfull taxes and subsidies so ever: yet they may exempt by privileges hom they think good. As in al countries Christian: Priests for the honour of Christ, whose Minifters they be, have by the graunte and ancients Charters of kings bene excepted and exempted. Notwithstanding they were never vready to ferue voluntarily their Soueraine, in al common causes, with whatsoever they had. See Annot. in Mat. 17, 26.

11. Not in bankeetings. This was the very place which S. Augufline, that glorious Doctor, was by a voice from heauen directed vnto, at his firft miraculous and happy conversion, not only to the Catholike faith, but also to perpetual continence, by this voice coming from heauen, Tolle, lege: Tolle, lege. Take vp and read, take vp and read. as himself telleth us. Cat. Conf. c. 12.

Chap. XIII.

Like a moderater and peacemaker betweene the firme Christian, (who were the Gentiles) and the infirme (who were the Christian leue), having yet a scruple to caste from keeping the ceremonial meates and daies of Mophe: Lawe, he exhorts the leue to not to condemne the Gentil yfing his libertie, and the Gentil againe, not to condemne the scrupulus leue: but rather to allaine from yfing his libertie, then offending the leue, to be an occasion unto him of apostasie.

ND him that is vveake in faith, take vnto you: not in disputations of cogitatiois. £ For one beleueth that he may eate al 2 things: but he that is vveake, let him eate herbes. £ 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. £ Who art thou that judgest an other mans seruant? To his owne Lord he standeth or falleth, and he shall stand: for God is able to make him stand. £ For one judgeth betwene day and day: and an other judgeth every day. Let every one abound in his owne sense. £ He that respecteth the day, respecteth to our 6 Lord.
Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. † For none of vs liueth to him self: & no man dieth to him self. † For whether vve liue, we liueth to our Lord: or whether we die, we die to our Lord. Therefore whether vve liue, or whether vve die, vve are our Lords. † For to this end Christ died and rose againe: that he may have dominion both of the dead and of the liuing.

But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother: For * vve shal al stand before the judgement seat of Christ. † For it is written, Liue, faith our Lord, that every knee shal bowe to me: and every tongue shall confesse to God. † Therefore euery one of vs for himself shall render ac counts to God. † Let vs therefore no more judge one an other, but this judge ye rather, that you put not a stumbling blocke or a scandal to your brother. † I knowv and am persuaded in our Lord I es vs Christ, that nothing is comon of it self: but to him that supposeth, any thing to be comon, to him it is common. † For if because of meate thy brother be greued: now thou vvalkest not according to charitie.

* Do not vvyth thy meate destroy him for whom Christ died. † Let not then our good be blaspheemed. † 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 scruch Christ, pleaseth God, and is acceptable to men. † Therefore the things that are of peace let vs pursue: and the things that are of edifying one to ward an other let vs keepe. † Destroy not the vvorke of God for meate. * Al things in decede are cleane: but it is il for the man that eateth by giuing offence.

† It is good not to eate flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or vveakened. † Haft thou faith? haue it vvyth thy self before God. Blessed is he that judgeth not him self, in that vvhich he approueth. † But "he that discerneth, if he eate, is damned: because not of faith. for "al that is not of faith, is sinne.

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**ANNOTATIONS**

1 [Eate al things.] By similitude of vvorke the simple are foone deceived, and Heretikes make their vaunting of any thing to seduce the vnlearned. There were divers meates for bidden in the Law of Moyles, and for signification, made and counted vn cleane, vvhich of the

G g g...
The Apostles, meaning about eating or not eating certain meats.

The Hereites fondly abuse this place against the fasts of the Church.

P отлич Here- tikes see not the differences of things.

Definition of diet.

The text explicated concerning every man's conscience in ludaical meats and drinks.

Not eating, but disobedience damnable.

To do against our conscience, is sin.

What actions of infidels are finne, and what are not.

The feves might not eat at al, as porke, hare, conny, and such like, both of fitches, foules, and heads, a great number. Christ discharg'd all them that became Christians, after his Passion, of that obseruance and other ceremonies of the old Law. Norwithstanding, because divers that were brought vp in the Law, had a religion and conscience, fondly to foake their former maner, the Apostle here admonisheth such as be stronger and better instructed in the faith, to heare vvvth the vveaker fort, that being Christians could not yet finde in their hartes to eate, and vve the meates forbidden by God in the Law: as on the other side he varneth the vveake that would not eate, nor to take offence or fcrandal at them that did eate without scruple, any of the irregular or forbidden meates in the Law, nor in any wife to judge or condemne the eate, but to commit that to God, and finally that neither nother should condemn the other for eateing or not eateing. Now the Protestants fondly apply all this to the fastes of the Church, and differences of meates in the same: though the Church did forbid any meate whose law to be eaten or touched, or made any creatures unclean, or otherwise prethered any abstinence, then for chafiting of mens bodies and service of God. It is a great blindness that they can put no difference betwixt: Christes fast of fourtie daies, Mat. 4. John's abstaining from al delicate meates and drinks, Mat. 9. 1., the vvitvow Annes, Luke 2. 17. the Nazarites, Num. 6. the Recabites, Jerem. 35. 1.6. the Ninivites, Jon. 3. S. Pauls, 2 Cor. 11. 27. S. Timothees, 1 Tim. 4. 1. John's Disciples and Christis Disciples fast Mat. 9. 14. 15. (which he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, and unclean, in the old Law of which it is ciusient the Apostle treateth in this chapter, & of none other at al. Therefore when the Protestants by the wordes of this place would proue, that we be either made free from fasting and from obeying the Churches commandement or foloving Christis example in that matter, or that the obseruers of Christian fasts be vveake in faith, & ought not in any wife condemne or finne the breakers of the prefcribed fastes of the holy Church, they doe abuse ignorantly or wilfully the Apostles vworde and discourse.

11. Because day and day.] By the like deceite they abuse this place against the Holy-daies of Christ and his B. mother and saints, which concerneth only the leves fentiuiies and obseruation of times, whereof in the Epistle to the Galatians 5. 4. 10.

6. Every one in his owne sense.] The Apostle doth not give freedom, as the Churches enemies wouold have it, that every man may doe or thinke what he list, but in this matter of Iudaical obseruation of daies and meates, & that for a time onely, till the Christian religion should be perfectly establisht, he would have no restraint made, but that every one should be borne withall in his owne sense: yet so, that they should not condemne one an other, nor make necessitie of saluation in the obseruation of the Iudaical rites of meates, daies, &c.

17. Not meate and drinkes.] The substance of religion or the kingdom of God standeth not in meate or drinke, and therefore the better might they vve indifferentie and toleration in that point for a time, for peace sake and to avoid scandal: but if the precept of Moses Law had bound till as before, then (not for the meates sake, but for the disobedience) it had been damnable to have eaten the vncheane meates.

21. If it be day or night.] Thou art perfect, and healest and knowwest certainly that thou art free from the Law concerning meates and fentiuiies; yet to the trouble and hindrance of the feeble that can not yet be brought so far, he diskrcte & vter not thy self out of feason.

23. How that disserneh.] If the vveake have a conscience, and shouold be drinen to eate the things which in his owne hart he thinketh he shouold doe, he comitteth deadly sinne, because he doth against his conscience, or against his owne pretensed knowledge.

31. About not of faith.] The proper fense of this speach is, that every thing that a man doth against his knowledge or conscience, is a sinne, for so by the circunstance of the letter, faith must be taken, though S. Augustine sometimes applieth it also to proue that all the actions of infidels (meaning those worke, which directly procede of their lacke of faith) be sinnes. But in any wise take heed of the Hereites commentarie, who hereby would proue that the infidel finneth in honouring his parents, fighting for his country, tilling his ground, and in al other worke. And no maner that they so holde of infidels, who maintaineth that Christian men also offend deadly in euery good decede.

CHAP.
AND yee that are the stronger, must sustaine the infirmities of the weaker, & not please our selves. 

† Let every one of you please his neighbour vnto good, to edification.

† For, Christ did not please himself, but as it is vwritten, The reproches of them that reproached thee, fell vpon me. 

† For whatsoever things were written, to our learning they are vwritten: that by the patience and consolation of the Scriptures, yee may have hope. 

† And the God of patience and of comfort giue you to be of one minde one another, according to Iesus Christ; 

† that of one minde, with one mouth you may glorifie God and the Father of our Lord Iesus Christ. 

† For the which cause receive one an other: as Christ also hath received you vnto the honour of God. 

† For I say Christ Iesus to have been minister of the circumcision for the veritie of God to confirme the promisses of the fathers. 

† But the Gentils to honour God for his mercie, as it is vwritten: Therefore will I confess thee in the Gentils, Lord, and will sing to thy name. 

† And againe he faith, Reioyce ye Gentils with his people. 

† And againe, Praise ye Gentils our Lord: and magnifie him al ye peoples. 

† And againe Esaie faith, There shall be the root of Iesse: and he shall rise vp to rule the Gentils, in him the Gentils shall hope. 

† And the God of hope replenicsh you with al joy and peace in beleeuing: that you may abound in hope; and in the vertue of the holy Ghost. 

† And I my self also, my brethren, am assured of you, that you also are full of loue, replenicshed with al knowledge, so that you are able to admonish one an other. 

† But I haue written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is giuen me of God, † to be the minister of Christ Iesus in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy Ghost.
He meanteth the holy persons that ha-ning forfaken all their goods for Christ, were wholly converted to serve our Lord with all their minde.

S. Hiero. against Vigilianus the Heretike reprehending the алmes given to such, as do the Heretikes also of our time.

In that the Apostle desired to be praised for, wee may be moved to seek the same as a great benefit.

He commendeth the bearer Phoebe to the Romans, 
and himself to many there by name.
17 he declareth the doctrine which the Romans had learned, to be the touch-stone to know Seducers. 21 he doth unto them the commendations of all the Churches and of certaine persons by name: 25 and concludes.

AND
ND I commend to you Phoebe our sister, who is in the ministerie of the Church that is in Cenchris: that you receive her in our Lord as it is ysoever for faints: and that you assist her in whatsoever business she shall need you, for she also hath assisted many and me self.

1. Salute Prisca and Aquila my helpers in Christ Iesus, whose for my life have laid downe their neckes: to whose not I only give thankes, but also al the Churches of the Gentiles, and their domestical Church. Salute Epenetus my beloved: who is the first fruite of Asia in Christ. Salute Marie whose hath laboured much about vs. Salute Andronicus and Iulia my cousins and fellowv captives: who are noble among the Apostles, who also before me vvere in Christ. Salute Ampliatus my belt beloved in our Lord. Salute Vrbanus our helper in Christ Iesus, and Stachys my beloved. Salute Apelles approved in Christ. Salute them that are of Aristobolus house. Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. Salute Tryphena and Tryphosa: whose labour in our Lord. Salute Peris the beloved, whose hath much laboured in our Lord. Salute Rufus the elect in our Lord and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Paterba, Hermes: and the brethren that are with them. Salute Philologus and Iulia, Nereus, and his sister and Olympia: and all the faints that are with them.

17. And I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you have learned, and avoid them. For such doe not serve Christ our Lord, but their owne belly: and by suche speaches and benedictions seduce the hartes of innocents. For your obedience is published into euery place. I rejoice therefore 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 Iesus Christ be with you.

18. Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen. I Tertius saluteth you, that wrote the epistle in our Lord.
Annnotations. Chap. XVI.

16. Salute one another. That S. Peter was at Rome, and to him this Epistle was written. (for he went 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 dignity & other the Churches affairs, write unto him special letters, & so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent included to S. Peter, to be delivered by his means to the whole Church of the Romes in some of their assemblies? it is very like it was recommended to some one principal man or other that is not here named; & twentie causes there may be known to vs, why he saluted him not: but no cause why our Adversaries upon such ridiculous reasons should reproue an approved truth. For even as we might they say that S. John was never at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him, And plaine it is, that it is the Romane seate and faith of Peter, which they (as all Heretikes before them).
After salutation, having acknowledged the graces of their Church, to be debarred them from their Schismatical boasting against one another in their baptizers (telling them that they must boast only in Christ for their Baptism) and in their preachers, who had the wisdom of words: telling them that it is the preaching of the Cross, whereby God sancteth the world, and whence only Christians should boast; so being God of purpose chose the contemptible, that so himself might have the glory.

A V L called to be an Apostle of Iesus Christ, by the will of God, and Sophonias a brother, to the Church of God that is at Corinth, to the sanctified in Christ Iesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours. Grace to you and peace from God our Father and our Lord Jesus Christ.

† I give thanks to my God alwayes for you for the grace of God that is given you in Christ Jesus, that in all things you be made rich in him, in al vertance, and in all 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 Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ. † God is faithful: by whom you are called into the society of his sonne Jesus Christ our Lord.

† And I beseech you brethren by the name of our Lord Jesus Christ, that you al say one thing, and that there be no schisms among you: but that you be perfect in one sense, &
in one knowledge. † For it is signified vnto me (my bre-1
thren) of you, by them that are of Chloë, that there be con-
tentions among you. † And I meane this, for that euery one 12
of you faith, † I certes am Pauls, & I Apostles, but I Cephas,
and I Chrifts. † Is Chrift deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thankes, that I baptized none of you, but * Crispus and
Caius: † left any man say that in my name you vvere baptiz-
ed. † And I baptized also the house of Stephanas. But I know 15
not if I have baptized any other.
† For Chrift sent me not to baptize, but to euangelize: 17
not in vvisedom of speache, that the crosse of Chrift be not
made void. † For the vvord of the crosse, to them in deede 18
that perish, is follicines : but to them that are saued, that is, to
vv, it is the power of God. † For it is vvritten, I wildestroy the 19
vvisedom of the vwise : and the prudence of the prudent I vvil
reie. † Vvhere is 20 the vwise ? Vvhere is the Scribe? Vvhere is the dispuiter of this vvorld? Hath
not God made the vvisedom of this vvorld follic? † For 21
because in the vvisedom of God the vvorld did not by vvis-
edom know God: it pleased God by the follicines of the
vvaching to faue them that beleueu. † For both the Levves 22
ake signes, and the Greckees seeke vvisedom: † but vve 23
preach Chrift crucified, to the Levves cettas a scandal, and to
the Gentiles, follicines: † but to the called Levves & Greckees, 24
Chrift the power of God and the vvisedom of God. † For 25
that vvhich is the follic of God, is vviser then men: and
that vvhich is the infirme of God, is stronger then men.† For 26
see your vocation brethren, that not many vviser according
to the fleshe, not many mightie, not many noble: † but the fol-
licines of the vvorld hath God choen, that he may con-
found the vviser: and the vweake thevvishes of the vvorld hath
God choen, that he may confound the strong: † and the 27
base things of the vvorld and the contemptible hath God
choen, and those thvishes vvhich are not, that he might de-
stroy those thvishes vvhich are: † that no fleshe may glorie in 29
his sight. † And of him you are in Christ I es vs, " vvho is 30
made vnto vs vvisedom from God, & justice, & sanctificació,
and redemption: † that as it is vvritten, He that doth glorie, 31
may glorie in our Lord.†
Cha. II.  TO THE CORINTHIANS.  427

ANNOTATIONS

Chap. I.

1. In all knowledge. Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before: for men cannot lightly learn the Christian religion by reading scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of every Article, as clearly & briefly by letters they could not do. Neither doth now any man learn his faith first, but by hearing of his parents and Masters: for if we should when we come to years of discretion, he left to pick our faith out of the Scriptures, there would be a made vworke and many faithes among vs.

20. Who made. He meaneth not, as our Adversaries captiously take it, that we have no justice, patience, nor sanctity of our owne, other then Christes imputed to vs: but the sense is, that he is made the author, giver, and meritorious cause of all these vertues in vs: for so the Apostles interpreteth him self plainly in the 6. Chapter folowing, vvh'en he writeth thus, You be washed, you be justified, you be sanctified in the name of our Lord JESUS CHRIST, and in the Spirit of our God.

Chap. II.

That his owne preaching among them, was in humble manner in the sight of man. But his day is most profound wisdom (as they should and woulde perceive, if they were not carnal) which is taught in the Church of Christ.

1. And I (brethren) when I came to you, I came not in ostentation of speache or of vvisedom, preaching to you the testimonie of Christ. For I judged not my self to know anything among you but JESUS CHRIST, and him crucified. And * I was with you in infirmity, and fear and much trembling: and my speache and my preaching was not in the persuasible vworde of humane vvisedom, but in shewing of spirit and power: that your faith might not be in the vvisedom of men, but in the power of God.

But we speake vvisedom among the perfect. But the vvisedom not of this vworld, neither of the princes of this vworld, that come to nought: but we speake the vvisedom of God in a mysticke, which is hid, which God did predestinate before the worlds, vnto our glory: which none of the princes of this vworld did know: for if they had known, they would never have crucified the Lord of glory. But as it is vwritten, That which eye hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, vvhats things God hath prepared for them that love him. But to vs God hath revealed by his Spirit. For the

H h i
Spirit searcheth all things, yea the profoundities of God.
† For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

† 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 perceiveth not those things that are of the spirit of God; for it is foolishnes to him, and he can not 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 instruct him? But we have the sense of Christ.

**Annotatios chap. ii.**

11. But the spirit of man.] One man can not know an others cogitations naturally: but God giueth to Prophets and other, even in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraude of Ananias and Sapphira: and to Eileus, his servants bribery in his absence, and what was done in the king of Syria his chamber. and as he giueth to all Angels and Saints (so far as is convenient to our necessities and their heavenly glory) to understand not only our vocal prayers, but our inward repentance and desires.

12. That you may know.] The Protestants that chalenge a particular spirit revealing to ech one his owne predetermination, justification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plain by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know Gods incaliable gifts bestowed upon the beleeuers in this time of grace: that is, Christes Incarnation, Pajison, presence in the Sacrament, & the incomprehensible joyes of heaven, which Pagans, Levies, and Heretikes deride.

16. The sensual man.] The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Levies, Pagane, and Heretike doe: and sometime both here and els vwheres, the more inframe and ignorant: fort of Christian men be called sensual or carnall also, who being occupied in secular affaires, and giuen to sensual joy and worldlydes, haue no such sense nor feeling of these great gifts of God, as the perfecter fort of the faithful haue. V who trying these high pointes 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 carnall can not attain unto: that doth by the spirit of the Church, vwhereof he is partaker in the vitie of the same, not only see the errors of the carnall, but condemn them and judgeth every power resultinge Gods spirit and word: the carnall Levys, Heathens, or Heretikes, having no means nor means to righte to judge of the said spiritual man. For when the spirit is said to be judged of none, the meaning is not that he should not be subject 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 Catholike man and namely a teacher of Catholike doctrine in the Church, should not be any wise subject to the judgement of the Heathens or the Heretikes, nor care what of ignorance or infidelity they say against him. For such carnall men haue no judgement in such things, nor can attain to the Churches vvisedom in any ceremonie, mystery, or matter wherein they condemn.

Therefore
THerefore S. Irenæus excellently decla
ing that the Church and every spiritual chi
thereof, judgeth and condemneth all false pro
1

\[ \text{Iren. li. a.} \]

The Church is under no

\[ \text{CHAP. III.} \]

If they will not be carnal slit, they must boast in God onl
1

\[ \text{ND I, brethren, could not speak to you as to} \]

2

\[ \text{carnal, but as to carnal. As it were to little} \]

3

\[ \text{ones in Christ, I gave you milk to drinke,} \]

4

\[ \text{not meate: for you could not as yet. But nei} \]

5

\[ \text{ther can you now verely, for yet you are car} \]

6

\[ \text{nal. For whereas there is among you emulation and co} \]

7

\[ \text{tention, are you not carnal, and willie according to man?} \]

8

\[ \text{For when one saith, I certes am Paules, & an other, I Ap} \]

9

\[ \text{plos: are you not men? Wharie is Apollo then? and wharie} \]

10

\[ \text{is Paul? The ministres of him whom you have beleued,} \]

11

\[ \text{to every one as our Lord hath giuen. I planted, Apollo} \]

12

\[ \text{vwatered: but God gaue the increase. Therefore neithe} \]

13

\[ \text{r he planteth is any thing, nor he that vwatereth: but he} \]

14

\[ \text{that giueth the increase, God. And he that planteth and} \]

15

\[ \text{he that vwatereth are one. And every one shall receive his owne} \]

16

\[ \text{reward according to his ownne labour. For vve are Gods} \]

17

\[ \text{coaditors: you are Gods husbandrie,you are Gods buil} \]

18

\[ \text{ding. According to the grace that is giuen me, as a wise} \]

19

\[ \text{vworkemaister haue I laid the foundation: and an other buil} \]

20

\[ \text{deth thereupon. but let every one looke hovv he buildeth} \]

21

\[ \text{thereon. For other foundation no man can lay, beside that} \]

22

\[ \text{which is laid: vwhich is Christ I es vs. And if any man} \]

23

\[ \text{build upon this foundation, gold, silver, precious stones,} \]

24

\[ \text{vwood,hay,stubble, the vworke of euery one shall be ma} \]

25

\[ \text{nifest: for the day of our Lord vvil declare, because it shall} \]

26

\[ \text{be reucaled in fire: and the vworke of euery one of vwhat} \]

27

\[ \text{H h i i kinde} \]
kinde it is, the fire shall trie. † If any man's worke abide, 14
which he built thereupon: he shall receive reward. † If 15
any man's worke burne, he shall suffer detriment: but him
self shall be saued; yet so as by fire. † Know you not that 16
you are the temple of God: and the Spirit of God dwelleth
in you? † But if any violate the temple of God, God 17
destroy him. For the temple of God is holy: vvhich you are.
† Let no man seduce him self: if any man seeme to be vwise 18
among you in this world, let him become a fool that he may
be vwise. † For the vvisedom of this vworld is foolishnes 19
with God. For it is vwritten, 'WISDOM OF THE VVIFE IN THEIR SUBREICE.'
† And againe, Our Lord kowveth the cogitations of the vwise thus they be 20
vwise. † Let no man therefore glorie in men. For all things are 21
yours: † whether it be Paul, or Apollo, or Cephas, or the 22
vworld, or life, or death, or things present, or things to come,
for al are yours: † and you are Christs, and Christ is Gods. 23

ANNOTATIONS

CHAP. III.

1. Every man [hal receive according.] A most plaine text for prooфе that men by their labours,
and by the diversities thereof, shal be diversly rewarded in heauen: and therefore that by their
worke proceding of grace, they do deserve or merite heauen, and the more or lesse joy in the same.
for though the holy Scripture commonly saith not this word merite, yet in places innumerable of the
old and new Testament, the very true sense of merite is contained, and so often as the word, merite,
and the like be vsted, they be euer understood as correlative or correspondent vnto it. for if the joy
of heauen be retribution, remuneration, hire, wages for worke (as in infinite places of holy Scripture,
) then the worke can be no other but the valuer, defeant, price, vworke, and merite of the same.
And in deed this word, reward, which in our English tongue may signifie a voluntary or
bountifull gift, doe not so vvere expresse the nature of the Latin vword, or the Greeke, which are
rather the very stipend that the hired vworke man or nationman covenanteth to haue of him
whome worke he doth, and is a thing equally and justly answeringe to the time and weight of his
travaile and worke (in which sense the Scripture faith, Dignum est operarium mercede tua. the worke
man is worthy of this hire) rather then a free gift, though, because faithful men must acknowledge
that their merites be the gifts and graces of God, they rather vse the word reward, then
hire, stipend, or recompence, though in deed it be al one, as you may see by divers places of holy
worke. as, * My merite (reward) vworke me to render to every one according to his worke. And
Our Lord vwill render unto me according to my iustice. Ps. 14. And the very worke is self merite (equivalent
to the Greeke) is vned thus, Merite [hal make a place to every one * according to the merite of Worke.
Eccle 16, 15. And If you doe your iustice before men, you shall not haue reward in heauen. Mat. 6, 1.
Where you see that the reward of heauen is recompence of iustice. And the suation of the Here
rites is fruizious and evidently false, as the former and like vorokes do commine, for they say
heauen is our Merite, or reward, not because is is due to our worke, but to the promises of God:
where the vorokes be plaine, According to every mans worke or labour. Upon which worke, and
for which worke conditionally, the promises of heauen vvas made.

2. Upon this foundation.] The foundation is Christ, and faith in him vworkeing by charitie.
The upper building may be either pure and perfect mater of gold, sliver, and precious stone, which
(according to the most authentical and probable expostion) be good worke of charitie and all
Christian iustice done by Gods grace: or else, wood, hay, stubble, which signifie the manifolds actes
of mans infermitie and his venial sinnes. Which more or lesse mixed and medled with the better
matter aforesaid, require more or lesse punifhment or purgation at the day of our death. At which

day
day, if by penances or other means in the Church, the said venial sins be before hand cleansed, there shall need no purging at all, but they shall straight receive the reward due to them.

13. Shall be manifested. Whether our life and works be pure and need no cleansing, now in this world is hard to judge; but the day of our Lord, which is at our death, will make it plain what terms every mans life is towards God, for then Purgatory fire shall reveal and prove it. For, who soever hath any impure matter of venial sins or such other dettes, to Gods justice payable and purgible, must into that fire, and after due payment and cleansing, be faied through the same. Where the works of the perfect men and such as died vith all deceit, cleansed, or forgiven, are quitted from the fire, and never incurre damage, paine, or losse thereby. The places of fathers expounding this for Purgatory, be very many most evident, which are cited in the last Annotation following.

15. The day of our Lords shal declare. That this purgation rather signifieth the place of Gods justice after our death, then any affliction in this life, the Apostles pricte [sic] specifying of fire declareth, and of renewing and notifying the difference of mens works by the fame: which is not done evidently ever in this life; and namely the word, day of our Lord, which commonly and properly signifieth in Scripture and namely in this Apostle (1 Cor. 1, 5; 2 Cor., 11. Philip. 1, 8. 6. 1 Thes., 1, 5; 1 Thes., 3, 1.) either the particular, or the general judgement: and therefore that the trial spoken of is not properly nor literally meant any affliction or adversitie of this life, as Calvin also confesseth, couning a fals new construction of his owne. Where you may note also in that mans Commentarie, that this word, des Domini, was to prejudicial against him and all other expositions of the trial to be made in this world, that he would gladly hauie (Domini out, reading thus, A day shall some vohich shall open &c. Where understand, that if it were only Dies (as in the Grecée) yet thereby also the Scripture is vroom to signify the self same thing: as, 2 Tim. 1, 12. 13. and 2 Tim. 4, 8. and Heb. 10, 15, the day, as in this place, vith the greece article only, which is al one vith Dies illa, or Dies Domini.

16. As by fire, S. Augustine vpon these vwores of the Palme 17. Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it shall come to passe (faith he) that some be amended in the wrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, shall be amended, but yet some there shall be faied by amending. Is shall be so surely, because amending is named; yet so as by fire, but some there shall be that shall be rebuked, and not amended, to whom he shall say, Go ye into everlasting fire. Fear therefore these more grievous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath, that so you. Purge me in this life, and make me such an one as shall not need the amending fire, being for them which shall be faied, yet so as by fire. Wherefor but because here they build upon the foundation, wood, hay, stubble; for if they did build gold, silver, and precious stones, they should be saved from both fires, not only from that eternal which shall torment the impious eternally: but also from that which shall amend them; that shall be faied by fire, for so it is said, he shall be safe, yet so as by fire. And because it is said, be he be safe, that fire is esteemed, Ten verye though safe by fire, yet that fire shall be more grievous, then vwho refoures a man can suft on in this life. And you know how great evils the wicked have suffered, and may suffer, yet they have suffered such as the good also might suffer, for whom hath any malefactor suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? These evils therefore that are here, be much more saies, and yet for boy vnt men, not to suffer them, doe vwho refoures thou commandest. How much better doe they that vwho God commandeth, that they may not suffer those greater paines? Thus far, S. Augustline. See S. Amb. vpon this place 1 Cor. 1, 8. & Ser. 20 in Pjal. 111. Hiero. li. 2. c. 13. adu. Ischinnanum. Greg. li. 4. Dialog. c. 23. & in Pjal. 57, Pater. in principio. Origen. bo. 6. in e. 15. Exod. and bo. 10. in e. 20. Levit.

CHAP. III.

He requireth to be esteemed for his office, but regardeth not to be praiued of man for his vertue: considering that neither his owne conscience is a sufficient judge thereof; but only God vho refeth al. So he toucheth them for consetnng in their pride, the Apostles them selues as miserable: it threatening to come to those proude Falsapostles who were the authors of al those schismes,
O let a man esteeme 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 left 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 inflifiied 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 hidde things of darkenes, and vvill manifest the counsels of the hartes: & then the praise shal be to every man of God. †

† But these things, brethren,  

"I haue tranfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp against an other, abowe that is vvritten. † For vwho discerneth thee? Or vwhat haft thou that thou hast not receiued? And if thou haft receiued, what doest thou glory as though thou haft not receiued? † Now you are fiill, 8 now you are become riche: without vs you reigne: & I would to God you did reigne, that vve also might reigne vvith you. † a For I thinke that God hath shewed vs Apostles the last, 9 as it vvere deputed to death: because vve are made a specacle to the world, and to Angels and men. † Vve are 10 foole for Christ: but you wisse in Christ. vve vvake: but you strong, you noble, but vve base. † Vntil this houre we 11 doe both hunger, and thirst, and are naked, and are bearen vvith buffets, and are vvanderers, † and labour vvorking 12 vvith our ovvn handes. vve are cursed: and do blesse. vve are persecuted: and sufeteine it. † vve are blaphemed: and vve 13 beseche. vve are made the refuge of this world, the drosse of aleuen vntil novv. † Not to confound you, do I vwrite these 14 things: but as my deere children I admonish you. † † For 15 if you haue ten thousand pedagoges in Christ: yet not many fathers. For in Christ I vs by the Gospel I begat you. † † I beseche you therfore be folovvers of me. 16 † Therefore haue I sent to you Timothee, vwho is my deerelest 17 sone and faithful in our Lord: vwho vvill put you in minde of my vvaiyes that are in Christ I vs, as every vvhree in every Church I teach. † As though I vwould not come to 18 you, so certaine are puffed vp. † But I vvill come to you 19 quickly, if our Lord vvil: and vvil know not the vvordes of
20 of them that be puffed vp, but the power. † For the king-
21 dom of God is not in words, but in power. † What will
you? "in rodde that I come to you: or in charitie, and the
spirit of mildnes?

ANNOTATIONS

CHAP. III.

1. But not insisted.] The Heretikes are certaine that they be in God's grace, but S. Paul
though guiltie of no crime in his conscience, durft not assure him self that he was jufti-
-fied, 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 God's judging day.

21. in rodde.] The Apostles have power of discipline and cenfures against offenders,
and power of gentlenes, meekenes, and indulgence also: to use either punishing or par-
doning, according to their wisdom, and according to the occasions of time and place.

CHAP. V.

Sharply rebuking their Clergies negligence, 1 him self absent excommunierteith that
publicke incestuous person: 6 commanding that hereafter no Christian be so
 tolerated in any open crime, but excommunierte.

HERE is plainly heard fornication
among you, and such fornication, as
the like is not among the heathen,
so that one hath his * fathers wife. † And
you are puffed vp: and :: have not
mourned rather, that he might be taken
away from among you, that hath done
this deed. † "I in deede absent in body,
but present in spirit, have already judged, as present, him
that hath so done, † in the name of our Lord I es vs Christ,
"you being gathered together and my spirit, "with the ver-
tue of our Lord I es vs † to deliver such an one" to Satan
for the destruction of the flesh, that the spirit may be sauc
in the day of our Lord I es vs Christ. † Your glorying is
not good. Know you not that a little leauen corrupteth the
whole paste? † Purge the old leaven, that you may be a
new paste, as you are azymes. For our Paste, Christ, is im-
omated. † Therefore" let vs feast, not in the old leaven, nor in
the leaven of malice and vvikednes, but in the azymes of
sinceritie and veritie. -1

† I vrote to you in an epistle, Not to kepe companie
with fornicatours. † I meane not the fornicatours of this

11 vworld.
vworld, or the courious, or the extortioners, or servers of Idols: otherwise you should have gone out of this vworld.

† But now I wrote to you, not to kepe companie, if he that is named a brother, be a fornicator, or a courious person, or a server of Idols, or a railler, or a drunkarde, or an extortioner: vvith such an one, not so much as to take meate.

† For what is it to me to judge of them that are vwithout?

Do not you judge of them that are vwithin? † For them that are vwithout, God will judge. Take away the evil one from among your felues.

ANNOTATIONS

CHAP. V.

3. 1 abst. S. Paul here vseth his Apostolike power, of binding this incefluous person, excommunicating him by his letters and 
Mandatum, though absent.

4. Thou being gathered, Though he commanded the acts should be done in the face of the Church, as such sentences and sentences be at this day executed also, yet the judgement and authority of giving sentence was in him self; and not in the whole multitude, as the Protestant and the popular sectaries affirme, for the power of binding and loosing was not given to the whole Church, but as in the persons of the Prelates, &c. to them for the benefit of the whole. Whereupon S. Christoforome upon those words, Die Ecclesia, Tel the Church, Mat. 18. Complain to the Church, that is, faith, he to the Prelates and Presidents thereof.

5. With the sentence. All such power over sinners, is holden and exercised in the name and virtue of CHRIST IESVS. And whatsoever scett on thy face, despiseth our Lordes name and power.

6. To Satan. To affure them that all excommunicate persons be in the power and possession of the Diuell, and quite out of Christes protection as soone as they be seperated by the Churches sentence, from her body, and the Sactuaries and fellowship of Christian Catholike men: it pleased God to give power to the Apollines and Prelates in the primitive Church, to caufe the Diuell straight upon their sentence of excommunication, to invade the body of the excommunicate, and to torment him corporally, so Christ excommunicated Judas, and the Diuell entered into him, and he went forth of the happy fellowship of the Apollines. 10. 33. 27. fo this Apolline excommunicated Alexander and Hymenaeus, and Satan straighttook them: Tim. 1. Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for tinge of his power and terror of the sentence, strooke them both flakce dead. De mirabil. S. Scriptur. s. 16. and D. Augent. Vvhhich miraculous power though it be not lioynn now to that sentence, yet as far as concerned the punishment spiritual, which it specially appertaineth unto, it is as before, and is by the judgement of the holy Doctors (Cyp. ep. 62. 63. 64. Chrif). in Tim. 1. ho. 1. Ambros. in Tim. 1. Hiero. ep. ad Heliod. Augent. de cor. &c. 6. 6.) the terriblest and greatest punishment in the vvorld, for causing all earthly paine and torment of this life, and being a very resemblance of damnation, and to often called by the Fathers, namely by S. Augustin. And by this spiritual sword (faith S. Cyprian) al must lice citate in their sexes, that obey not the Prefets of Christ in the newe law, as they that were disobedient to the old, judge of the old law, were plaines with the corporal sword. Vwould God the vvorld knew what a marvelous punishment Christ hath appointed the Prelates to execute upon the offenders of his lawes, and specially upon the disobedient, as Hereetikes namely.

7. Let vs feafe. The Paschal lambe, vvhich was the most express figure of Christ euery yere, vvas first sacrified and afterward eaten with azymes or unleasened bread. So Chrift our Paschal, being then newly sacrified on the Croffe, is recommended to them as to be eaten with al pritie and sinister, in the holy Sacrament. Vvhich mysterie the holy Church in these vvorldes commendeth to the faithfull euery yere at the feast of Easter.

8. Not to take meate. It is not meant that we should separate our felues corporally from al sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, vvhich was the error and occasiion of the Donatistes great schisme: nor that every man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherains hold: but that we should
CHAP. VI.

Here bucketh them for going to lawe before Judges that were not Christiaus, 

telling that extorision (as many other oftebes likewise) was mortal sinne. 

And with divers reasons he impleaeth against fornication, bidding also to see at occasion thereof.

1. ARE any of you having a matter against an other, to be judged before the vnuest, and not before the saintes? Or knowest thou that the saintes shal judge of the vworld? And if the vworld shal be judged by you are you vnuesth to judge of the left things? 

2. If therefore you have secular judgements: the contemptible that are in the Church, let them to judge. I speake to your shame. So is there not among you any vwise man, that can judge betwene his brother? But brother with brother" contendeth in judgement: and that before infidels; 

3. Novv certes there is plainly "a fault in you, that you have judgements among you. Why do you not rather take vvrong? 

4. Why do you not rather suffer fraud? But your selves doe vvrong and defraude: and that to the brethren. Know you not that the vnuest shal not posseffe the kingdom of God: Do not erre, Neither fornicatours, nor seruets of Idols, 

5. nor aduouterers, nor the efeeinat, nor the liers vvith man-kinde, nor the theues, nor the couetous, nor drunkards, nor rafters, nor extorsioners shal posseffe the kingdom of God. 

6. And these things certes you vvere: but you are vvashed, but you are sanctified, but you are translated in the name of our Lord IEs vs Christ, and in the Spirit of our God.

7. Al things are lawfull for me, but al things are not expedient. Al things are lawfull for me, but I vvil be brought vnnder the power of none. The meate to the belly, and
the belly to the meates: but God will destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raised vp our 14 Lord, and will raise vp vs also by his power. † Know you 15 not that your bodies are the members of Christ? Taking therefore the members of Christ, I hal I make them the members of an harlot? God forbid. † Or know you not, that he 16 which cleaveth to an harlot, is made one body? For they shall be, faith he, two in one flesh. But he that cleaveth to our Lord, is one 17 spirit. † Flee fornication. Every sinne vvhathsoever a man 18 doeth, is vwithout the body: but he that doth fornicate, sin- 19 neth: against his owne body. † Or know you not that 19 your members are the temple of the holy Ghost which is in 20 you, vvhom you haue of God, and you are not your owne? 21 † For you are bought vwith a great price. Glorifie and beare 20 God in your body.

**Annotations**

**Chap. VI.**

6. *Contendeth in judgement.*] To be given much to brabbling and litigiousnes for every trifle, to spend a pound rather then lose a penie, the Apostle much reprehendeth in Christian men. I or a Christian man to draw an other to the judgements feates and courtes of Heathen Princes (vvhich then onely reigned) and not to suffer their controwersies and quarel to be taken vp among them selues brotherly and peacably, was a great fault: as, for one Catholike to draw an other for mere trifles, before secular or heretical Officers, is a very unchristian part.

7. *A fault.*] He forbade not al judgements of controwersies, but onely signified that it was a fault, and that it proceded of some injurys done one to another, and imperfections, that they so molested one an other: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a final injurie, then to draw his fellow to judgement feates.

**Chap. VII.**

That married folke may ake their debt, and must pay it, though it be better for them to content, 8 as also for the unmarried and widower to continne single, though they may marry. 9 That the married may not depart from one an other (nor in any case marrie an other, during the life of the former) 12 unless it be from one that is unbaptized, vvhich yet be difficul- deth: 17 counseling also every one to be content vwith his state vvhener he was Christened. 15 Virginitie is not commended, but committted as the better and more meritorious then Mariage, 19 as also vvidowes bad.
N.D concerning the things whereof you wrote to me: It is good for a man not to touch a woman. 
† But because of fornication let every man have his own wife, and let every woman have her own husband. 
† "Let the husband render his duty to the wife: and the wife also in like manner to her husband. 
† The woman hath not power of her own body: but her husband. And in like manner the man also hath not power of his own body: but the woman. 
† Defraud not one another, except perhaps by consent for a time; "that you may, "give your self to prayer: and return again together, lest Satan tempt you for your incontinency. 
† But I say this by indulgence, not by commandement. 
† For I would that men to be as my self: but every one hath a proper gift of God: one so, and an other so. 
† "But I say to the unmarried and to the widovvess: it is good for them if they so abide even as I also. 
† But," if they do not content them selues, let them mari. For it is better to marry then, to be burnt. 
† But to them that be joyned in matrimonie, not I give commandement, but our Lord, "that the wife depart not from her husband: and if she depart, to remaine unmarried, or to be reconciled to her husband. And let not the husband put away his wife. 
† For the rest, "I say, not our Lord. If any brother have a wife an infidel, and she consent to dwell with him: let him not put her away. 
† And if any woman have a husband an infidel, and he consent to dwell with her: let her not put away her husband. 
† For the man an infidel is sanctified by the faithful woman: and the woman an infidel "is sanctified by the faithful husband: otherwise your children should be unclean: but now they are holy. 
† But if the infidel depart, let him depart, for the brother or sister is not subject to servitude in such, but in peace hath God called vs. 
† For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? 
† But to every one as our Lord hath deuided, as God hath called every one, so let him walk, and as in al Churches I teach. 
† Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce: let him not be circumcised.

† Circumcision
† Circumcision is nothing, and prepuce is nothing: but the 19
observation of the commandments of God. † Every one 20
in the vocation that he was called, in it let him abide. † Would 21
thou called being a bondman, care not for it: but and if thou 22
canst be made free, vse it rather. † For he that in our Lord is 23
called, being a bondman, is the *francisfed of our Lord. like- 24
wise he that is called, being free, is the bondman of Christ.
† You were bought with price, be not made the :: bon'dmen 25
of men. † Every brother wherein he was called, in that 24
let him abide before God.

† And as concerning virgins, a commandment of our 25
Lord I have not: but " counfel I give, as having obtained 26
mercie of our Lord to be faithful. † I think therefore that 26
this is good for the present necessitie, because it is good for a 27
man so to be. † Art thou tied to a vwife? seeke not to be 27
loosed. Art thou loose from a vwise: seeke not a vwise. † But 28
if thou take a vwise, :: thou haft not sinned. And " if a virgin 29
marie, she hath not sinned. neverthelesse " tribulation of the 30
flesh shal such haue. but I spare you. † This therefore I say 30
brethren, the time is short, it remaineth, that they also which 31
haue vuiues, be " as though they had not. † and they that 30
vseepe, as though they wept not: and they that reioyce, as 31
though they reioyced not: and they that bye, as though they 31
possetted not: † and they that vfe this vworld, as though 32
they vsed it not. for the figure of this vworld paffeth away. 32
† But I would haue you to be vwithout carefulnes. He that is 33
without a vwise, is " careful for the things that pertaine to our 33
Lord, how he may please God. † But he that is vwith a vwise, 34
is careful for the things that pertaine to the vworld, how he 34
may please his vwise: and he is deuided. † And the vwoman 35
vnmaried & the virgin, thinketh on the things that pertaine 35
to our Lord, that she may be holy both in body and in spir- 36
rit. † But she that is maried, thinketh on the things that per- 36
taine to the vworld, how she may please her husband. † And 37
this I speake to your profit: not to cast a snare vpon you, but 37
to that which is honest, & that may give you power vwith- 38
out impediment to attend vpon our Lord. † But if any 38
man thinketh that he seemeth dis honoured vpon his virgin, 38
for that she is past age, and if it must so be, let him doe that 39
he vvil. He sinneth not if she marie. † For he that hath de- 39
termined in his hart being settled, not hauing necessitie, but 40
hauing
hauing pouer of his owyne will, and hath judged this in his hart, to keepe his virgin, doeth will. Therefore both he that ioyyneth his virgin in matrimony, doeth will: & he that ioyyneth not, doeth better.

Re. 7, 2. 39. * A woman is bound to the law so long time as her husband liueth: but if her husband sleepe, she is at libertie: let her marie to whom she will: only in our Lord. * But more blessed shal she be, if she so remaine, according to my counsel, and I thynke that I also have the Spirit of God.

**ANNOTATIONS CHAP. VII.**

2. His owyne will: He faith not, as the Protestants here pretend to excufe the unlawfull conjunction of Votaries. Let every one marie: but, let every one have, keepe, or viue his owyne will to whom he was married before his conversion. For the Apostle anfwereth here to the first question of the Corinthians, which was not, whether it were lawful to marie, but whether they were not bound vpon their conversion, to abstinence from the company of their viuues married before in their infidelitie, as some did perswade them that they ought to doe. Hier. li. 1 som. Tovim. c. e. Chryf. in homiletic hie. 19.

3. Let the husband render.] These viuues open the Apostles intention and tale to be only of such as are already married, and to infuften the bond and obligation that is betwene the married couple for rendring of the deere of carnall copulation one to another: declaring that the married persons have yelded their bodies one to another, that they can not without mutual consent, neither perpetually, nor for a time, defaire one the other.

1. Give your self to prayer.] This time, & the Heretakes doctrine, and high effemation of matrimonial actes, are far from the purtie of the Apostolike and primititve Church, when the Chriftians to make their prayers and fastings more acceptable to God, abatining by mutual consent even from their lawfull viuues. Our Mifters not much abatening (as it may be thought) from their viuues for any such matter. And yet S. Augustines faith, the Prelate should paffe oftener in this case, and thynke that not to be lawful for him, that may be borne in others, bcause he must daily supply Chriftes roomes, offer, baptize, and praye for the people. So faith he li. q. ex utroque eff. q. 177 in fine. See S. Hier. li. c. 19. aduers. Tovim. S. Ambri. li. 1. Office, c. 8. But alas for the people, viuues married Paftors are in this point far viuues then the vulgar folkes, neither teaching continencie, nor giuing good example.

5. By indulgence, not commandement. Lest some might misconfitre his former viuues, as though he had prejudice in vated persons not to abataine perpetually from carnal copulation, or not to giue their content one to another of continencie but for a time onely; he declareth plainly that he gave no rule or præcept absolutely therein, but that he spake at the foresaid, confidering to their infirmities onely, infinuating that continencie from carnal copulation is much better, and that he him selues kept it continually. Aug. de bon coniug. c. 10. Enchirid. c. 78.

7. A proper gift.] To suche as may lawfully marie, or be already maried, God giueth not alwayes that more high and special gift or grace of continencie, though euery one of them al that duely affe and labour for it, might haue it: but such are not bound to endeauour or secke for it alwayes, and therefore cannot be commanded to abataine further then they like. But when a man is bound to abataine, either by law, or any other neceritie occasion (as if one of the parties be in prifon, vnprice, banishment, ficknes, or absten perpetually by lawfull diuorce) the other must needs in paine of damnation abataine, and can not excufe the vwant of the gift of chastitie, for he is bound to affe it, and to secke for it of God by fasting, praying, and chastifling his body: and to labouring dually for it, God wil giue the grace of chastitie. So had S. Paul hit, and so had all the holy men that euer lived chaff. Therfore depret the doctrine of the Protestans in this point, that it is

* See S.

* This is the doctrine of the Protestans in this point, that it is

* But when they lift not fall nor pray for it, say they haue not the gift. And it were a great mater why we vsue a great mater why to vsue a great mater why to few of the new Sectes or rather none nowa days have that gift, but that we see it is obtained by those meannes which our forefathers vsed, & they vs not at all. To live in marrie continently without Continence in married folkes, & perpetyally continencye, euery married man is bound to abataine, either by law, or any other necessity occasion (as if one of the parties be in prifon, vnprice, banishment, sicknes, or absten perpetually by lawfull diuorce) the other must needs in paine of damnation abataine, and can not excufe the vwant of the gift of chastitie, for he is bound to affe it, and to secke for it of God by fasting, praying, and chastifling his body: and to labouring dually for it, God wil giue the grace of chastitie. So had S. Paul hit, and so had all the holy men that euer lived chaff. Therfore depret the doctrine of the Protestans in this point, that it is

* The state of widowhood more blessed, then the state of matrimony.

* The Apostle biddeth not al to marie, but to keep their viuues before married.
The Aposttle

permiteth ma-
riage to them
th at be free,
not to vowed perons.

9. Better to marry.] It is better to marry for the said persons that be free, then to be over-thrown and falling into fornication, for to burn, or to be burnt, is not to be tempted only (as the Protentists think that picke quarrels easily to marry) but it signifieth to yield to concupiscence either in mime or external worke, Vve say also, for such as be free, for concerning others lawfully made Priests, and such as otherwise have made vow of chastitie, they can not marry at al, and therefore there is no componar in them betwixt mariage and fornication or burning, for their mariage is but prented, and is the vveft sort of continence and fornication or burning.

10. To remain committed.] Neither party may dimifie the other and marry an other for any cause, for though they are seperarated for fornicarion, yet neither may marry againe. Auguft. de adull, conin. li, c, 5. 9. and li, c, 5. 19. See Annotat. Nat, 19. and S. Augustine in his whole books, de aduller, coninigos to. 6.

After divorc not to marie.

The Apostles

precepts.

11. if say, not our Lord.] By this vve learn, that there were many matters ouer and above the things that Christ taught or prescribed, left to the Apostles order and interpretation where in they might, as the case required, either commaund or counsele, and vve bound to obey accordingly.

12. Sanctified.] Vvhen the inofdel parie is said to be clean or sanctified by the faithful, or the children of their mariage to be clean, vve may not thinke that they be in grace or state of saluation thereby, but onlye that the mariage is * an occasion of sanctification to the inofdel partie and to the children for S. Augustine, (li, c, de pecor. rerem. c. 12.) conclued against the Pelagians as vve may doe against the Calunifis, holding Christian mens children to be holy from their mo-thers yvome, and not to bee Baptisme, that what other sanctification over it is that is here meant, it can not be enough to salvation without faith, Baptisme &c.

13. But the observation.] Neither to be ley nor Gentil, bond or free, married or single, nor the faith it self which is proper to Christian men, nor surface to saluation, without good worke and keeping the commaundements. S. Hieron. adu. Ioann. li. c. 14.

The difference

of counsele &
precepts.

14. Counsel I gine.] A counselle is one thing, a commaundement is an other. To doe that vvhich is counsele, is not necessarie, because one may be faied norvfitheathing, but he that will doe that which he is counselled vnto. I haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not escape punishment. Auguft. li, de vurg. c. 13. & 14.

15. If a virgin marrie.] He speakeh not of that virgin vvhich hath dedicated herself to God. (for if any such marry, the Hal be damned for breaking her sute vow) but onely of yong maides vnumared in the vworld. Hiero. adu. Ioann. li. c. 7. Chrys. bo 20. Theodoret, Photius, and the other Greeke Doctors upon this place apud. Deaunm. Epibh. heref. 61.

16. Tribulatiou of the flesh.] They are marvelously diseased (faith S. Augustine li. de vurg. c. 11.) that thinkes the Aposttle counsel eth virginitie rather then mariage, onely for that mariage hath many miferies and molestations loynted vnto it, which by vvhich Thal be avoided, &c not in respect of the greater reward in heauen, for the Apostles common counselling to virginitie, is for the next life, and he alleaghe these troubles of mariage in that sense specially as they be a hinderance from the seruice of God here, and therefore an impediment to vs toward the next life, and the more ample loyes thereof.

Virginitie

counseled as
more meritori-
uous.

17. Though they had not.] He exhorteth that such as have vivus, should not vvholy beallowe them selues in the vaine trauitiohepleasure and voluptuousness of their flehs, but line in suche moderation, that their mariage hinder them as little as may be, from spirituall cogitation, VVhich is best fulfillled of them by that mutual content do vwholy conforme, vvhether they have had children or none, concerning carnall issue for the loyes of heauen. And these mariages be more blest then any other, faith S. Augustine de Ser. Do. in monte li cap. 14.

18. Careful for the things of our Lord.] The Protentists might here learne if they lift, first that virginitie is not onely preferred before mariage, for that it is a more quiet state of life in this world, but for that it is more convenient for the seruice of God. Secondly that virginitie hath a grateful puretie and sanctitie both of body & soule, which mariage hath not. Thirdly they may learme the cause why the Church of God requireth chastitie in the clergie, and forbidth not onlye fornication, but all carnall copulation even in lawful vwhelocke. VVhich is not only to the end that Gods Priests be not divided from him by the dogges of marriage, but also that they be clean and pure from the flethly actes of copulation.

Chap.
And concerning those things that are sacrificed to idols, 

And knowledge without charity puffeth vp: but charity edifieth.

And if any man thinke that he knoweth something, he hath not yet known, as he ought to know.  

But if any man loue God, the same is known of him.  

But as for the meates that are immolated to idols, yee know that an Idol is nothing in the world, and that there is no God, but one.  

For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lorde) yet to vs there is one God, the Father, of whom all things, and yee vnto him: and one Lord, Iesus Christ, by whom all things, and yee by him.  

But there is not knowledge in al. For some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being yeeake, is polluted.  

But meate doth not commend vs to God. For neither if yee eate, shall yee abound: nor if yee eate not, shall yee lacke.  

But take heede lest perhaps this your libertie be an offense to the yeeake.  

For if a man see him that hath knowledge, set at table in the Idols temple: shall not his conscience, being yeeake, be edified, to eate things sacrificed to Idols?  

And through thy knowledge shall the yeeake brother perish, for whom Christ hath died?  

But sinning thus against the brethren, and striking their yeeake conscience: you sinne against Christ.  

Wherefore if yeeate scandallize my brother:  

1. Yeeake have knowledge.  

2. The spiritual and perfectly instructed Christians know no meates, now to be vnclean, neither for signification, as in the Law of Moses: nor alwaies vnneate.
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, contemning and condemning their idols as mere nothing, and the worship of them as the honour of things imaginary, which their fates, for their vaunt of discretion and charity, and for the vse of that their liberty to the offense and scandal of the vveake, the Apostle doth here reprehend.

7. Some vs a conference. The perfect mens fault was, that they gave offense by their eating, to the vveaker Christians. Who seeing them whom they reputed wise and learned, to eat the meates offered to idols, conceived that there was some vertue and sanctificatio in those meates, from the idol to which they were offered: and thought that 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 meates being so as is declared (a thing so evident that it admitteth no other interpretation), if the Protestants apply any of this admonition against our fates in the Cath. Church, they be so to ridiculous.

10. in the idols temple. Like as now, some Catholikes haue said, they know that Calvins communion is but as other bread and vine. But yet the ignorant feing such goe to the Communion, thinke that it is a good act of Religion. Yea whatsoever they pretend, it must needs seeme an honour to Calvins Communion, when they are seen in the Idols temple solemnly sitting or communicating at the abominable table.

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To them that vaunted their liberie about Idolatry, he bringeth his owne example, so sure, that he also had liberie to live by the Gospel, but yet that he used it not, so to avoid scandal of the infirme, and because it was more meritorious.

Declaiming against their sacraries, and deserting them by similitudes and examples, both of himself, and of the Israelites, that salvation was not so lightly come by: and so concluded against eating of Idolatry, because it is also to commit idolatry, and not only to give an example to the infirme.

He nameth Cephas (that is Peter) to prove his purpose by the example of the ckefe and Prince of the Apostles. S. Ambros. S. Chrys. Occum, upon this place.

In that country they did tread out their corn with oxen, as we do thresh it out.

M. I not free? Am I not an Apostle? Haue I not seen Chrift I es v our Lord? Are not you "my vvorke in our Lord? T And if to others 1 be not an Apostle, but yet to you I am. for you are the scule of my Apostleship in our Lord. t my defense to them that examine me is this: + Haue 3 not vve povver to eate and drinke? t Haue vve not povver 4 to lead about a woman a sister, as also the rest of the Apostles, and our Lordes brethren, and Cephas? t Or I only 6 and Barnabas haue not vve povver to doe this? + Vhoo 7 ener plaieth the fouldiar at his owne charges? Vhoo planteth a vine, and eate not of the fruit thereof? Vhoo feedeth a flocke, and eate not of the milke of the flocke?

t Speake I these things according to man? Or doth not the 8 Lavv also say these things? t For it is vs written in the Lavv 9 of Moyse, Thou shalt not moosel the mouth of the ox that treadeth out the corn. Vvhy, hath God care of oxen? t Or for vs certes doth 10 he say it: For they are vs written for vs, because he that eareth, ought

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Deu. 25. 4.
ought to eare in hope: and he that treadeth, in hope to receive fruit. If we haue sovven vnto you spiritual things, is it a great matter if we reape your carnal things? If other be partakers of your povver: why not we rather? Howbeit we haue not vsed, this povver: but we vsed al things, left we should giue any offence to the Gospel of Christ. 

† Know you not that they which vsorde 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 liue of the Gospel. 

† But I haue vsed none of these. Neither haue I vsen 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 haue revvard: but if against my vvill, a charge is committed to me. 

† Vvhata is my revvard then? That preaching the Gospel, I yeld the Gospel vvithout cost, that I abuse not my povver in the Gospel. For whereas I was free of al, I made my self the seruant of al: that I might gaine the moe. And I became to the levve as a levv, that I might gaine the levves. 

to them that are vnder the Law, as though I were vnder the Law (whereas my self was not vnder the Law) that I might gaine them that were vnder the Law. to them that were vvithout the Law, as though I were vvithout the Law (whereas I was not vvithout the Law of God, but was in the law of Christ) that I might gaine them that were vvithout the Law. 

† To the weake I became weake, that I might gaine the weake. To al men I became al things: that I might make al. And I doe al things for the Gospel, that I may be made partaker thereof. 

† Know you not that they that runne in the race, al rūne in deede, but one receiue the price? So runne that you may obteine. And every one that striueth for the maiftric, refraineth him self from al things: and they certes, that they may receiue a corruptible crowne: but we an incorruptible. 

† I therefore so runne, not as it were at an vn certaine thing: so I fight, not as it were beating the aire: But I chaffifie my body, and bring it into ferenitude, leſt perhaps when I haue preached to others, my self become reprobate. 

Kkk ij ANNOT.
The Heretics confound the pretence of God's honour. Heteretical translation.

1. My work.] As he called him self before God's coadutor, so here he boldly also challengeth the Catholikes conversion to his hand, and worketh in our Lord: for I are Christ's, as the Protestants rudely charge the Fathers & Catholikes men (under pretence of God's honour) for using such phrases or speeches in the Apoloyes sense, of the Saints or Sacraments.

5. A woman a dishonour.] The Heretics peurishly (as they do all other places for the advantage of their sect) expound this of the Apostles' wus, and for, a woman, translate, yowse, al helles founding vveeding to them. Where the Apostle meaneth plainly the devout women that after the manner of Tevinius * did serve the preacher of necessaries, of which fome many folowed Christ, and sufflained him and his of their substance. So doth S. Chryfostome, Theodore, and all the Greeks, (Oeum, in collef super hunc, &c.) take it. So doth S. Augustene De op. Monach. c. 4. and S. Hierom. li, adu. Tobiasianum, &c. both disputing and proving it by the very words of the text. S. Ambrose also vpon 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 self (c. 7, 7, 8.) clearly faith that he was fingle.

7. Who plaicheth the houldiar?] He prooueth by the Scriptures and natural reasons that Preachers and Pastors may challenge their finding of their flocke, though he self for caufes had not, nor intended not to vfe his right and liberie therein.

16. If I shoule preach either of compulion and feruall feare, or more neceffite, not hauing otherwife to liue and sustaine my selfe in this world, I coulde not looke for reward in heauen, but now doing it, not onely as enioyed me, but also as of loue and charite, and freely without any man to colt, and that voluntarily and of very desire to saue my heare, I haue my reward of God, yea and a reward of Supererogation, which is givene to them that of abundant charite do more in the fervice of God then they be commanded, as S. Augustine expoundeth it. De op. Mon. c. 5.

23. That I may be parted.] A singular place to convince the Protestants, that will not have men vwerke vvel in respect of reward at Gods hand: the Apostle confeyring expressly, that at this that he doth either of duty or of Supererogation above duty (as to preache of freecost, and to vwerke with his owne hands to get his owne meate and his felowes, and to abstaine from many lawfull things) al is, the rather to attain the reward of heauen.

26. So runne.] If such as runne for a price, to make them selues more vriue, and to winne the game, abstaine from many meates and pleaures: what I shoulde not vve doe or suffer to winne the crownne of glorie, proposed and promisde to none but such as runne, travel, and endevoure for it?

27. I chaftife.] The goale of exceeding glory is not promisde nor set forth for oneely fayth men, for such runne at randoon: but it is the price of them that chaftifie and subdue their bodies and lefliely defire by falling, vveiling, voluntary pouerrie, and other afflictions. Lord, how farre is the carnall doctrine of the Secularies and the maners of these dates from the Apostles spirit. Where in euerm eue that be Catholikes, though vve do not condemne vth with the Protestants these voluntary afflictions as superfluous (much leffe as superflitious or injurious to Christs death,) but much commend them, yet vve not vngodly the zeale and diligence of our first Christian auncetres hereine, and therefore are like to be more subiect to Gods temporal chastishments, at the leaft in the next life, then they vvere.

32. Left robbery.] Here may vve lambes tremble (faith a holy father) when the ramme, the Magistrates of the flocke, muft fee labour and punishe him selfe (besides alle his other miseries adioyned to Pet. Lamb. the preaching of the Gospel) left perhaps it miile the marke. A man might think S. Paul should in bunc be as sure, and as confident of Gods grace & feluation as vve poore vretcheit caities: but the Hecaleo, retikes unhapy securitie, prudence, and faithles perfusion of their feluation is not fides Apostolorum but fides damoniorum, not the faith of the Apostles, but the faith of Dionel.
OR I will not have you ignorant brethren, that our fathers were al * vnder the cloude, & al * passed through the sea, † and al in Moyses were baptized in the cloude and in the sea: † and * al did eate the same spiritual foode, † and al * drunke the same spiritual drinke (and they * drunke of the spiritual rocke that folovved them, and the rocke was Christ;) † but in the more part of them God was not vwel pleased. — I for they * were ouerthrowen in the desert. † And these things were done in a figure of vs, that vve be not coueting evil things, as * they also coueted. † Neither become ye Idolaters, as certaine of them: as is written: The people sate downe to eate and drinke, and rose vp to play. † Neither let vs fornicate, * as certaine of them did fornicate, and thereof in one day three and twentie thousand. † Neither let vs tempt Christ: as certaine of them tempted, and * perished by the serpents.  

† Neither doe you murmurte: as * certaine of them murmured, and perished by the destroyer. † And all these things chaunced to them in figure: but they are written to our correcption, vpon whom the endes of the vworld are come. † Therefore he that thinketh him self to stand, let him take heed; † lest he fall. † Let not tentation apprehend you, but humane. and God is faithful, vwho vvil not suffer you to be tempted above that which you are able: but vvil make also with tentation an issue, that you may be able to sustaine. — 

† For the vvil cause, my deere, free from the seruing of Idols. † I speake as to vve, men: your selues judge what I say. † The chalice of benediction vvil which vve do breake: is it not the communication of the bloud of Christ; and the bread vvil which vve breake, is it not " the participation of the body of our Lord: † For being many, vve are one bread, one body, al that participate of one bread. † Behold Israel according to the flesh: * they that eate 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 * " You can not drinke the chalice of our Lord, and the chalice of deuils: 
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 22
stronger then he?
" All things are lawful for me, but all things are not ex-
pedient. † All things are lawful for me, but all things do not 23
edifie. † Let no man seeke his owne, but another man's. 24
† All that is sold in the Bumbles, eate asking no question for 25
conscience. † The earth is our Lordes, and the fulnes thereof. † If any 26
inuite you of the infidels, and you will goe: eate of al that is 27
set before you, asking no question for conscience. † But if 28
any man saie, This is immolated to Idols: do not eate for his
fake that hevved it, and for conscience: † conscience I say 29
not thine but the others. For why is my libertie judged of an
other mans conscience? † If I participate with thankes: 30
why am I blasphem ed for that which I giue thankes for?
† Therefore whether you eate, or drinke, or do any other 31
thing: doe al things vnto the glorie of God. † Be vswithout 32
offense to the levves and to the Gentiles, and to the Church
of God: † as I also in all things doe please all men, not see-
king that which is profitable to my sel f, but which is to ma-
ny: that they may be saued.

ANNOTATIONS

CHAP. X.

The old figures of our Sacraments.

Ve receive greater benefices by our Sacraments the lewves did by theirs.
The Apol l and anc ient fathers speak conerty of the B. Sacra-
ment.

3. The fame.] The red fena and the cloud, a figure of our Baptifme: the Manna from heaven
and vater miraculously dravven out of the rocke, a figure of the holy Sacrament of Chriffes bo-
dy and bloud: our Sacraments containing the things and graces in truth, vvhich theirs only signi-
ified. And it is an impudent forgerie of the Caluniuts, ro vrite upon this place, that the levves re-
ceived no leffe the truth and substance of Chriff and his benefices in their figures or Sacraments,
then we do in ours: and that they and vs al eate and drinke of the self fame meate and drinke:
the Apostle laying onely, that they among them feluvs did al feeble of one bread, & drinke of one
rocke: vvhich was a figure of Chriff, therein especially, that out of Chriffes fide peared upon the
Croffe, guished our bloud and vater for the matter of our Sacraments.

15. As to vs/this terme, ut prudentius loquar, in the fame fene (as it is thought) as the Fathers of the primiti-
ue Church did give a vwatch vword of keeping fecrette from the Infedls and unbaptized, the mysterie
of this divine Sacrifice, by these wordeis, Norunt fideles, norunt qui initiatus sunt. Augsft, in Ps. 19,
& 33. Conc. 1. & Ps. 109. Ho. 43. & 4. in lib. 50 hom. Orig. in Levit. ho. 9. Chryf. ho. 27 in Gen. in fine
ho. 11 adn. Antioch. ho. 3. in Tim. S. Paul faith, I speake to you boldly of this mysterie as to the
vifiter and better instructed in the fame.

16. Which veu blefe.] That is to fay, the Chalice of ConfeSacration vvhich ve Apol lises and
Priests by Chriffes commifion do confecrate, by vvhich speak as vvel the Caluniuts (that vve no
confeSacration of the cuppe at al, blasphemously calling it magical murmuration, and perverfely re-
ferring the benefication to thanks giving to God) as also the Lutherans be refuted, vwho affirm
Chriffes body and bloud to be made present by receving & in the receiving only, for the Apolle
expressly referreth the benefication to the chalice, and not to God, making the holy bloud and the
communicating thereof the effect of the benefication.
16. The participation of the body.] The holy Sacrament and Sacrifice of Christ's body and blood Our visiting to being received of us, ioyeth vs in soul and body and engaVeth vs into Christ him self, making vs Christ by the partakers and a sacrifice of his body and blood. For not by laws or spirit only (Faith S. Chryloff ort) E. Sacrament, but in very deed and are united in his body, made one body with him, members of his body and bone, Chryl. ho. 45 in 10, sub finem. And S. Cyril, Such is the force of mystical benediction that it maketh Christ corporally by communicating of his body to draweth us. Cyril. li. 10, in 10, c. 13.

17. One bread, one body.] As we be first made one with Christ by eating his body and drinking his blood, so generally are we conjoyned by this one bread which is his body, and cuppe which is his blood, in the perfect union and felovihip of al Cathollike men, in one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one commonwealh and Societie of faithful men, by reason that al the true professors and true members of the same, be manfully knotted together by Christes own one body, and by the fell body bloud in this divine Sacrament. See S. Auguft. li. 21, c. 29 de iu. Dei. Hilar. li. 1 de Trin. circmmed.

18. They that eat the hoft.] It is plainly also by the example of the leues in their Sacrifices, that he that eateth any of the hoft immolated, is partaker of the Sacrifice, and joyned by office and obligation to God, of whoso sacrifice he eateth.

20. I will not hange you.] I conclude then (faith the Apostle) thus: that as the Christian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participant of Christes body, and is joyned in selovhip to all Christian people that eat and drink of the same, being the hoft of the new Law: and as all that did eat of the hoftes of the Sacrifices of Myles Law, were belonging and associated to that same, and to God to whom the Sacrifice was done: eten so whosoever eateth of the Sacrament offered to Idols, be theveth and profecfted him self to be of the Communion and Societie of the same Idols.

21. You can not drinkes.] Upon the premisses he varneth them plainly, that they must either forsake the Sacrifice and fellowship of the Idols and Idolaters, or else refuse the Sacrifice of Christes body and bloud in the Church. In al which discourses we may observe that our bread and chalice, our table and altar, the participation of our hoft and oblation, be compared or reembled by point to point, in al effects, conditions, and properties, to the altars, hoftes, sacrifices and immolations of the Idols.

22. The Sacrifice of the altar is proved, by the Apollines comparison with the Sacrifices of leues and Gentils.

The sacrifice of the altar in the Church is proved, by the Apolloses comparison with the sacrifices of leues and Gentils.

* Cyrp. Insuffir. Iren. * Nu. 1, 11. And S. Augustine li. 17, 20 de iu. Dei. &c. li. 1 don. ad leg. & propl. c. 18, & li. 3 de bap. c. 19, S. Leo. &S de Pasionis: and others do expressly suowe that this one Sacrifice which proceeded of others and fulfilled all other differences of Sacrifices, that it hath the force and venure of al other, to be offered for all persons and causes that the others, for the living and the dead, for riches and for thankes giving, and for what other necessitie for euer of body or soule. * Ambros. &c. ep. 33, 91. Con. Carthag. 2, c. 3, c. 5, &c. Milt. c. 12. Leo ep. 32, 31 c. 2. Grego. lii. c. 99, &c. Thys is the Apostles and Fathers doctrine. God grant the Admoritaries may find mercie to see to evident and inuincible truth.

25. Participation in Sacrament or Sacrifice, which of what societie we are.

* &c. Milt. c. 12. Leo ep. 32, 31 c. 2. Grego. lii. c. 99, &c. This is the Apostles and Fathers doctrine. God grant the Admoritaries may find mercie to see to evident and inuincible truth.
his, that is not partaker of his one only Table and Sacrifice in his Church: and acquit-
teth him self of all such as joyne in fellowship with any of the Heathen at their Idolatry,
or with the Jews at their Sacrifices, or with Heretikes and Schismatikes at their pro-
phane and detestable table. Wherein because it is the proper badge of their separation
from Christ and his Church, and an altar purposely erected against Christes Altar, Priest-
hod, and Sacrifice, is in deed a very sacrifice, or (as the Apostle here speaketh) a table
and cuppe of Diuels, that is to say, wherein the Diuell is properly served, and Christes
honour (no leaft then) by the altars of Ierobom or any prophane superfluous rites of
Gentilitie) defiled. And therefore al Catholike men, if they looke to have feloweihp
with Christ and his members in his body and blood, must deeme of it as of Idolatry or
faareligious superflition, and defaine from it and from al societie of the same, as good
Tobie did from Ieroboms calues and the altars in Dan and Ehelel: and as the good
faithfull did from the Excellent, and from the temple and sacrifice of Samaria. Now in the
Christian times we have no other Idols, but heresies, nor Idolatryes, but their false fer-
tices shifted into our Churches in stead of Gods true and onely worship. 

How by participation with idolaters, Ido-
altrie is committed.

How to avoid scandal in things indiffer-

THE FIRST EPISTLE OF S. PAUL.

We folowers of me, as I also of Christ. 1. And I praise you brethren, 2 that in all things you be mindeful of me: and as I have deliuered unto you, you keepe your precepts.

And I will haue you know, 3 that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God.

E every
4 * Every man praying or prophesying with his head couered: dishonest his head. * But every woman praying or prophesying with her head not couered: dishonest her head: for it is al one as if she were made balde. * For if a woman be not couered, let her be polled, but if it be a foule thing for a woman to be polled or made balde: let her couer her head. * The man truely ought not to couer 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.

† Therfore ought the woman to haue power vpon her head for the Angels. * But yet neither the man without the woman: nor the woman vwithout 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 selues judge: doth it become a woman not couered to pray vnto God? * Neither doth nature it self teache you, that a man in deede, if he nourish his heare, it is an ignominie for him: * but if a woman nourish her heare, it is a glory for her, because heare is giuen her for a veile? * But if any man seeme to be contentious, vve haue no such custome, nor the `Church' of God.

† And this I command: not praising it that you come together not to better, but to vworfe. * First in deede when you come together into the Church, I haue that there are schisimes among you; and in part I beleue it. * For there must be heresies also: that also vvhich are approved, may be made manifest among you. * When you come together in one, is it not now to eate our Lordes supper. * For euery one taketh his owne supper before to eate.

† And one certes is an hungred, and an other 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 shal I say to you? praise I you in this? I do not praise you.

† * For I receiued of our Lord that vvhich also I have delivered vnto you, * that our Lord les vs in the night that he was betrayed, took e brake: * and giving thankes brake, and said: * Take ye e brake, this is my body vvhich shal be delivered for you: * this do ye for Lll the
the commemoration of me. † In like manner also the chalice 25
after he had supped, saying, This chalice is the

New Testament In My Blood. This do ye, as
often as you shall drink, for the commemoration of me. † For 26
as often as you shall eat this bread, and drink the chalice,
you shall shew the death of our Lord, until he come. † There-27
fore whosoever shall eat this bread, or drink the chalice
of our Lord unworthily, he shall be guilty of the body and
of the blood of our Lord. † But let a man prove himself; 28
and so, let him eat of that bread, and drink of the chalice.
† For he that eateth and drinketh unworthily: eateth and 29
drinketh judgment to himself, "not discerning the body of
our Lord. † † Therefore are there among you many weak 30
and fable, and "many sleepers. † But if we did " judge our 31
felles: we should not be judged. † But yvwhiles yvare are 32
judged, of our Lord yvwe are chastified: that yvith this world
yvbe not damned. † † Therefore my brethren, yvhen you 33
come together to eat, "expect one another. † If any man 34
be an hungry, let him eat at home: that you come not to-
gether vnnto judgement. And therefore I yvil dispose, yvhen I
come.

ANNOTATIONS

CHAP. XI.

2. [My precepts.] Our Pastors and Prelates have authority to command, and yvwe are bound
to obey. And the Gouerners of the Church may take order and prescribe that yvvhich is comely in
every haste, as time and place require, though the things be not of the substance of our religion.

5. Every women.] What gifts of God to you women have, though supernatural, as some had
in the Primitive Church, yet they may not forget their yvemonly Thamefastness, but yhev them
faiths yuidect and modest, and cover their heads yvith a yele.

16. Custome.] Yvomen or other, to defend their disorder & malipertnes, dispute or allegate
Scriptures and reasons, or require causes of their preachers yvhy & by ywhat authority they shoul
d be thus restrained in things indifferent, make them no other answer but this. This is the custome
of the Church, this is our custome. Yvich is a ygoodly rule to represent the faudinelle of contentious
yanglers, yvvhich being out of all modellie and reason, never yvant yvordes and replies against the
Church. Yvich Church if it could then by prescription of twenty or thirty yeres, and by the authority
of one or two of their chief preachers, ystoppe the mouthes of the fiditious: ywhat shoul not the
custome of fiftene hundred yeres, & the decrees of many hundred Pastors, ygaine of reasonable,
modest, and humble men?

19. [These must be here.] When the Apostle faith, Heresies 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
malice and free wil: but that they be conformed to the manifestation of the good and constant in
faith & the Churches yvnicie, that is Gods special yworke of prudence that yvorketh good of evil.
And for that there Should fall Heresies and Schismatices, specially concerning the Article and
of the B. Sacrament of the Altar, whereas the now beginning to create, it may make vs manuel the
saffe, to ysee so great diifensions, Heresies, and Schismatices of the wicked and yvveake in faith concerning
the same. Such things then wil be, but ytwo to him by yvwhy Scandals or Sectes do come.

50. The First Epistle of S. Paul

CHA. XI.
Catholic doctrine against their deities, were may be more wortheful and worthy: because it is most truly written. There must be brevity that the tried and approved may be manifested or disavowed from the holovk barthe among you. Let us use the benefits of God's providence, for Heretics be made of such as would err or be taught, though you were in the Church; but being out, they profez us exceedingly, not by teaching the truth which they know not, but by thrilling up the carnal in the Church to seek truth, and the spiritual Catholic, to cleare the truth, for there be innumerable holy approved men in the Church, but they be not dissembled from other among you, nor manifest, so long as we had rather sleepe in darkness of ignorance, then behold the light of truth, therefore are many raised out of their sleep, by Heretics to see the day of God, and are glad thereof. Aug. c. 8. de vera religi.

10. Our Lord's supper.] The Christians at or about the time of the Churches once Sacrifice and their communicating thereof, kept great feates: which continued long, for that the relium of the poore upon the common charges of the richer, and the charitie and unity of all fortes were much preferred thereby, for which cause they were called sacra, that is, Charities, of the ancient Fathers, and were kept commonly in Church houses or porches adjoining, or in the body of the Church (whereof see Tertullian Apolog. c. 19. Clemens Alexand. S. Iul. S. Aug. cont. Pauft. ii. 26 c. 20.) after the Sacrifice and Communion was ended, as S. Chrystofrom bo. 27. in Cor, in initio judgest. Thofe feates S. Paul here calleth Canas Dominisfici, because they were made in the Churches which then were calleth Dominius, that is, Our Lords houses. The disorder therefore kept among the Christians in thofe Church-feates of Charite, the Apostle fecretly here to redreffe from the foule abutfe expreffe here in the text. And as S. Ambrofe in hunc locum, and molt good authors now think, this which he calleth Dominorum comediam, is not meant of the B. Sacrament, as the circumftances also of the text do giue, namely, the reking of the poore, the rich mens private devouring of all, not excepting one an other, gluttony and drunkenness: in the fame, which can not agree to the holy Sacrifice. Therefore the Herteske haue final reason, upon this place, to name the foid holy Sacramet, rather, the Supper of the Lord, then after the manner of the primitive Church, the Eucharift, Mass s, or Liturgie. But by like they would bring it to the supper againe of Eucariftie, when men be not faling, the rather to take away the old estimation of the holines thereof.

25. I have delivered.] As al other partes of religion were-fitl deliered by preaching and word of mouth to every Nation converted, to this holy order and vice of the SACRAMENT was by S. Paul first gien unto the Christians by tradition. Vno which as received of our Lord hee reuoketh them by this Epistle, not Putting in vriuiting particularely at things pertaining to the order, vice, and infitution, as he afterward faith: but repeating the Lume and fubftance thereof, and leaving the refldue to his returne. But his wordes and narration here written we vil particularly proferue, because the Herteske may profeu to folowe the fay in their pretended reformation of the Mass.

35. In the night.] First the Adueraries may be here convinced that al the circumftances of time, person, & place which in Chriftes action are noted, neede not to be imitate. As, that the Sacrament should be minifhred at night, to men openly, to openly vriue, after or at supper, & fuch like: becaufe (as S. Cyprian ep. 6. un. & S. Aug. Augustine ep. 118. c. 5. note) there were causes of those accidents in Chrift that are not newly to be allledged for vs. Hee infutioneth then this holy act: wee do not, he made his Apoftles Priests, that to say, gave them commiffion to do and minifh the fame: wee do not, he would have this the laft act of his life & vvithe the bounds of his Pallion: it is not to vviu & vs. hee would eate and make an end of the Paflh to accomplish the old Law: the faire not in our action, therefore hee must needs doe it at supper and at night, wee may not do so. Hee excluded al vomen, al the rest of his Disciples, al lay men: wee imitate al faithful, men & vwomen. In many circumftances then, neither wee may imitate Chriftes firft action, nor the Herteske as yet doth there, they seeme to enclime by abandoning other names fauing this (calling it Supper) to have it at night and after meate. though (as is before noted) they have not infufu to call it by upon Chrifts fack, seeing the Euangelifts do plainly faue that the SACRAMENT was infuftiated after Supper, as the Apoftle himselfe here recorde the later part in exprefle Speach. And most men thinke, a long time, and the vfe of the Apoftles ftre was betwixt, vs. and that the supper was quite finifhed, and grace faie. But in all these and fuch like things, the Catholicke Church only, by Chriftes Spirit can tel, vwhich things are imitable, vwhich not, in all his actions.

11. Took.] Christ took bread into his hands, applying this ceremonie, action, and benediction to it, and did bleffe the very clement, vfed poover and actiue vword vpon it, as he did ouer the bread and vines which he multiplied: and doth the Church of God: and do not the Protestant, if they follow their owne bookes and doctrine, but they let the bread & cupfe stand a loife, and occupy Chriftes wordes by vway of report and narration, applying them rather to the matter proposed to be occupied: and therefore howsoever the simple people be deluded by the rehefial of the fame wordes which Chrift vued, yet consecration, benediction, or sanctification of bread and vwine they profess they make none at al. At the firft alteration of religion, there was a figure of the Croffe at this word, He beleued: and at the vwords, He tooke, there was a goffe or.
They imitate him not in unleavened bread, and mingling water with wine.

The words of confirmation, to be paid over the bread and wine, the which the Protestants do not.

The Protestants have taken away the Sacrament altogether.

The power to consecrate given to Priests only.

The Sacrament consisteth not in the receiving.

Why the Protestants call it the Communion.

The Communion, which is a part of the

Theirsrike that appointed the Minister to imitate Christ's action, and to take the bread into his hands; afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thanksgiving to God.

21. Break.] Christ made the holy Sacrament of unleavened bread, and at the Latin Church imitated him in the same, as a thing much more agreeable to the signification both in itself and in our lives, than the leaven. Yet our Aulterarians neither follow Christ, S. Paul, nor the vulgar Church, in the same: but rather purposely make choice of that kind that is in its self more pleasing, and to the first institution least agreeable. In the other part of the Sacrament they contend Christ and his Church much more impudently and damnable. For Christ and at the Apostles and all Catholic Churches in the world have ever mixed their wine with water, for great mystery and signification, specially for that water gushed together with blood out of our Lord's side. Tho' our Lord did (faith S. Cyprian, Ep. 65 ad Cœlitinum, no. 4, 7) and none rightly offereth, that so, without him therein. Thus Irenæus (lib. i. c. 5.) useth (Apolog. 2, in fine.) and at the Fathers testify the Primitive Church did, and in this sort it is done in all the Masses of the Greeks, S. James, S. Basilis, S. Chriostomos: and yet our Protestant pretending to reduce all to Christ, will not doe as he did, and at the Apostles and Churches that ever were.

22. Thus, these words being set down, was not in the person of the Evangelists or Apostles, but expressed as in Christ's own person, to be paid over the bread, and the like over the wine, are the forms of the Sacrament, and words of confirmation: neither is it a Sacrament but (as S. Anguline faith) when the words come, that is to say, actually and presently be applied to the elements of the same. Therefore the Protestants, using these words more than the whole narration of the institution, not reciting the whole (as is said) otherwise then in historical manner, (as if one would minuter Baptism & never apply the words of the Sacrament to the child, but only read Christ's (speaches of the same) make no Sacrament at all. And that these proper words be the only form of this Sacrament, and so to be spoken over or upon the bread and wine, S. Ambrose plainly and precisely writeth, recording how far the Evangelists narrate words do goe, and where Christ's own peculiar mystical words of confirmation begins: and to the rest of the fathers. Ambro. li. de Sacr. e. & c. 9. de init. Hæcfer. Libri, Apolog. 2. in fine. Cyr. de Can. Deo. nn. 1. 2. Aug. Ser. 24. de verb. Do. fec. Mat. Tertul. li. 4. opt. Mart. Chrys. bo. 2. in 2. Tim. in fine. & bo. de prodit. lib. 10. s. Greg. Nyss. in orat. Cæcili. Damas. li. c. 6. 17.

23. Of body.] When the words of Confirmation be by the said impietie of the Protestants, thus removed from the elements: no manuel if Christ's holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniually charge the Cath. Church with deprauiding the people of one piece of the Sacrament, have in very deed left no part nor spice of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Evangelist, but their owne deteatable secte, having boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blassing or confirmation, or other action about them, the forms be gone: and consequently the body and blood, the Sacrament and the Sacrifice.

24. Thus, these words, authoritie and power is given to the Apostles, and by the like in the Sacrament of Orders, to all lawful Priests only. No manuel then that the new heretical Minisiters being lay men, give the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and grace. See the Annotation upon S. Luke chap. 22. 19.

25. Take and caste.] This pertaineth to the receiving of those things which by consecration are present and sacrificed before; as when the people or Priests in the old Law did eat the holies offered or part thereof, they were made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christ's body and blood: but it is the vise and application to the receiver, of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredience of it, and the taking of it. Now the receiving being but a consequence or one of the ends why the Sacrament was made, & the meanes to apply it unto: the Adversaries unlearnedly make it al and some, al therefore improperly name the whole Sacrament and ministiration thereof, by calling it Communion. Which name they give also rather then any other, to make the ignorant believe that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiving of the Priest alone, or the fickle alone, of referring the consecrated Host and the whole Sacrament. Against which decree, know that this part of the Mass is not called Communion, for that any should concurre together always in the external Sacrament: but for that we do communicat...
TO THE CORINTHIANS.

nicate or ioyne in vnitie and perfect fellowvship of one body, with all Christian men in the world, vsithal (we say) that eate it through the whole Church, and not with them vnoely which eate with vs at one time. And this fellowship riseth of that, that we be, every time we receive either alone or with companie, partakers of that one body which is receiued through out all the world: It is called common (faith S. Damasin).§ for in deed it is for that by it wee comminicate with Christ, & be partakers of his vsf & divinitie, & by it doe communicate and are unied vnto one another. only let us take heed that we doe not partake with heretikes. And when the Apostle faith, that all be one bread and one body that are partakers of one Bread, he meanteth not of them onely that communicat at one time and place: but that all be so, that communicat in vnitie through the whole Church. The name Communion is as ignificantly vfed of them, as the name of Supper.

26. You shall know. Upon this word the Heretikes fondly ground their false supposition, that this Sacrament can not rightely be minisitred or made vwithout a fermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, when they be minisitred in a strange language. As though the grace, force, operation, & actuator, together vwith the instruction and representation of the things which they signify, were not in the very substance, matter, forme, vsf, and vworke itself of every of the Sacraments: and as though preaching were not one way to shew Christes Pasions, and the Sacraments another way: namely this Sacrament, containing in the very kindes of the elements and the action, a most liuely representation of Christies death. As vwisefully might they say that neither Abel's sacrifice nor the Paschal lambe could signify Christies death vwithout a Sermon.

27. Guilty of the body.) First hereupon marke vwell, that all men receive the body and blood of Christ, be they indelers or liuers. For in this case they could not be guilty of vreceive the that vwhich they receive not. Secondly, that it could not be heinous an offence for any body & bloud-man to receive a piece of bread or a cuppe of wine, though they vvere a true Sacrament. The real pre- For it is a deadly sinne to receive any Sacrament with vsf & intentio to concynie in sinne, fence is pro- or vwithout repentence of former sinnes: but yet by the vnworthy receiving of no other used by the Sacrament is man guilty of Christies body and bloud, but here, where the vnworthy (as heinous office S. Chrysofolom faith) doth vilany to Christes owne person, as the leaves or Gentiles did, of vvnworthy that cruified it. Chrys. bo. de non contemn. Ec. &c. Ho. 6o. & e. al ps. Antiosh. V which innum. receiving, verie proueth against the Heretikes that Christ is really present.

28. Let him prove.) A man must examine his life diligently whether he be in any mortal finne, and must confesse him self of every offence which he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, with the continual cufmome of the Cath. Church and the Fathers example, binde him.


29. Not disfiguring the body.) That is, because he putteth no difference nor distinction betwixt this high meate and others, and therefore S. Auguinline faith ep. 118. c. 3. that is u that the Apostle faith, had it been done, that doth not by singular generation or adoration make a difference between this meate and all others. And againe in Psal. 119. No man eateth it before he be adoriet. And S. Ambrose li. 1. c. 12. de Sp. San. We adore the flesh of Christ in the Mystrie. S. Chriysofombe bo. 24. in 1 Cor. We adore him on the altar, as the Sages did in his manger. S. Nazianzen ne in Epist. Gregor. &c. Nciffer called on him vvhich is vvershipp upon the altar. Theodoret D. 1. Inon. The Mystical tabernacle be adorret. S. Denys, this Apostles scholer, made soleme inauocation of the Sacrament, Confession. Ecclesf. Hier. c. 1. parts in princip. and before the receiuing, the whole Church of God crieth upon it. Domine non sum dignus, Deus proponit efs mimhi necessari. Lunte of God that takest away the sinnes of the world, haue merce on vs. And for better disfiguring of this diuine meate, we are called

t from common profane houes to Gods Church: for this, we are forbidden to make it in vulg. apparel, and are appoinete faucered follemne vsitiment. Hiero. in Episth. Napep. et li. 2. a. Felig. c. 3. Paulinus ep. 12. ad Senec. lo. Dicoe. in vit. D. Greg. li. 1. c. 5. For this is the halloving of Corporals and Chalices. Ambr. 2. Off. c. 21. Nazianzen. Grat. ad Ariados. Optimus li. 6 in initio. for this, profane tables are removed and altars confecrated: Aug. Ser. dec temp. 125. for this, the very Priests them selves are honorable, chaff, sacred, Hiero ep. 1 ad Heliodorum c. 7. Li. 1. a. Theo. 150. Ambr. in 1 Tim. 1. for this, the people is forbidden to touch it with common hands, Nazianzen, Grat. ad Ariados in initio. for this, we are forbidden to make it in vulg. Attend, & and before the receiuing, the whole Church of God crieth the sine of the world, haue merce on us. And for better disfiguring of this diuine meate, we are called

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The manifold honoure and disfiguring of Christies body in the Cath. Church.

The Propane bread of the Protestants.
and therefore is no more holy by your own judgement then the rest of his mates) but from al *Aug. de other either vulgar or sanctified mates, *the Catechumen's bread, and our vulgar holy bread. If al this be plain and true, and you have nothing agreeable to the ApoLies nor Christifl nation, but al clean contrary; then impure and confound you for not differing his holy Body, Ep. 14; and for concluding the bloud of the new Testament.

30. Many sleep. I see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. Seeing God is trooke many to death for it in the Primitive Church, and punished others by gruesome firknes. No manuel that so many strainge defeces and deaths fall upon vs now in the world.

31. Judge your selves. I see here that it is not enough, one only to fainne no more, or to repent lightly of that which is past but that we should punish our felues according to the weight of the faults past and forguiten: and also that God will punish us by temporal scourges in this life or the next, if we do not make our selues very clean before we come to receive his holy Sacrament, whose heauey hands we may escape by punishing our selues by falling and other penance.

32. Expect one another. Returning now to the former fault and disorder for the which he tooke this occasion to talk of the holy Sacrament, and how great a fault it is to come unpurified to it; the exorber then them to keep thei sad fappers or faees in mide, peace, and sobriety, the riche expecting the poore &c.

33. I will dispence. Many particular orders & decrees, moe then be here or in any other booke of the new Testament expressly written, did the ApoLies, as we see here, and namely S. Paul to the Corinthians, fet downe by tradition, which our whole ministration of the M atvs is agreeable vnto, as the substance of the Sacrifice and Sacrament is by the premifles proued to be most conforme; Caluines supper and Commination in all points vffually repugnant to the same. And that it doth agree not to these other not written traditions, they eafily confesse. The ApoLies delivered vnto the Church to take it only fasting: they care not for it. The ApoLies taught the Church to consecrate by the words and the signe of the Croff, with vs without (vffall S. Augustines tratts in lo. 18, Ser. 15, in appendix. Chryf. 51 in te Sac.) no Sacrament is rightly perfected! the Prefeants haue take it away. The ApoLies taught the Church to keep a Memorie or Invocation of Saints in this Sacrifice: the Caluins haue none. The ApoLies decreed in this Sacrifice there should be special prayers for the dead, Chryf. 60. in e. 62. Philip. Aug. de our, pro mort. c. 1. they have none. Likewise that water should be mixed with the wine, and I do forth. See Annot. in c. 11, v. 21. Bread. Therefore if Caluins had made his new a mutilation according to all the ApoLies written wordes, yet not knowing how many things besides the ApoLies had to prescrie in these wordes, *Catera* *venero dipnnon* (the reit I will diponge, when I come) he could not haue satisfied any man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposite to the very Scripture alfo, which they pretend to follow only, and haue quite destroyed both the name, substance, and all good accidents of Christifes principal Sacrament, we truft at the world will fee their folly and impudence.

The 6. part. 
Astouching the Gifts of the Holy Ghost.

They must not make their divination of Ghosts an occasio of Schisme, considering that all are of one Holy Ghost, and for the profit of the one body of Chrif which is the Church: 12. Whosel al's could not be a body, without such variety of members. 13. Therefore neither they that have the inferior gifts, must be discontent, seeing it is Gods distribution: nor that shal have the greater, contemne the other, considering they are no lesse necessarie: 25. but all in all byne together, and everyone knoweth his owne place.

Concerning spiritual things, I will not have you ignorant, brethren. ¥ You know 2 that when you were heathen, you vent to dumme Idols according as you were ledde. ¥ Therefore I doe you to understand, that no man speaking in the Spirit of God, faith anathema to I e s. And no man can say, Our Lord I e s: but in the holy Ghost.

¥ And
† And there are diuisions of graces, but one Spirit. † And there are diuisions of ministrations: but one Lord. † And there are diuisions of operations, but one God, which vvorketh al in al. † And the manifestation of the Spirit is giuen unto every one to profit. † To one cettes by the Spirit is giuen: the vorde of wisedom: and to an other, the vorde of knowledge according to the same Spirit: † to an other, faith in the same Spirit: to an other, the grace of doing cu- res in one Spirit: † to an other, the vvorking of miracles: to an other, prophecie: to an other, discerning of spirites: to an other, kindes of tonges: to an other, interpretation of languages. † And al these things vvorketh one and the same Spirit, diuiding to every one according as he vvill.  

For as the body is one, and hath many members, and al the members of the body whereas they be many, yet are one body: so also Christ. † For in one Spirit vvere vve al baptized into one, whether Ieues, or Gentiles, or bond-men, or free: and in one Spirit vvere vvere al made to drinke. † For the body also is not one member, but many. † If the foote should say, because I am not the hand, I am not of the body: is he therefore not of the body? † And if the ear should say, because I am not the eie, I am not of the body: is he therefore not of the body? † If the vwhole body vvere the eie: vvere the hearing: vvere the smelinge: † But novv God hath set the members, every one of them in the body as he vvould. † And if al vvere one member, vvere the body? † But novv there are many members in deede, yet one body. † And the eie can not say to the hand: I neede not thy helpe. or againe the head to the feete, You are not necessarie for me. † But much more those that seeme to be the more vvake members of the body, are more necessarie: † and such as vve thinke to be the baser members of the body, vpon them vve put more abundant honour: and those that are our vn- honest partes, haue more abundant honestie. † And our honest partes neede nothing: but God hath tempered the body, giuing to it that vvanted, the more abundant honour, that there might be no schisme in the body, but the members together might be careful one for an other. † And if one member suffer any thing, al the members suffer with it, or if one member do glory, al the members reioyce with it. † And
And you are the body of Christ, and members of members.

And some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helps, governements, kindes of tongues.

Are all Apostles? are all prophets? are all doctors? 28 Are all miracles? have all the grace of doing cures? do all speak with tongues? do all interpret? But pursue the better gifts. And yet I say you a more excellent way.

**ANNOTATIONS**

**CHAPTER XII.**

Zealous faith. 9. Faith in the same.] This faith is not an other in substance then the common faith in Christ, but is of another accidental quality only, that is, of more fervor, devotion, zeal, and confident trust, specially for doing of miracles.

Vnitie. 11. If the same.] The Church is of exceeding great distincti observes, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation in all actions of her members among them selves, and with Christ the head of the Body.

Schifme. 25. Schisme in the Body.] As Charitie and vnitie of spirit, is the proper bond and seal 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 Soueraigne.

**CHAPTER XIII.**

That above all other Gifts they should seek after Charitie: as that without which nothing profiteh. And vnderstand all as it to be done, and remaineth also in heaven.

The Epistle upon the Sunday of Quinquagesime, called Shrove-funday.

This pro- voucheth that faith is nothing worth to salvo without wordes, and that there may be true faith without Charitie.

F I speake with the tongues of men and of Angels, and haue not charitie: I am become as sounding brasse, or a tinkling cymbal. And if I should have prophesie, and knevv al mysteries, and al knowledge, and if I should haue al faith so that I could remove mountaine, and haue not charitie, I am nothing. And if I should distribute al my goods to be meate for the poore, and if I should deliever my body so that I burne, and haue not charitie, it doth profit me nothing.

Charitie is patient, is benigne: Charitie envieth not, dealeth not perusely: is not puffed vp, is not ambitious, seeketh not her owne, is not provoked to anger, thinketh not evil; reioyseth not vpon iniquitie, but reioyseth with
against their simple chidles wish, that thought it a goodly matter to be able to speak (by miracle) strange languages in the Church, preferring their languages before prophesying, that opening of mysteries: he declared that the gift of languages is inferior to the gift of prophecy. 24 giving order also how both gifts are to be used, to visit, the Shepherd to submit himself to other Prophets and the Speaker of languages not to publish by inspiration, unless there be an interpreter. 25 Provided always that women speak not at all in the Church.

Much like to some fond Linguists of our time, who think them selves better then a doctor of Divinitie that is not a Linguist.
OLOVV, Charitie, earnestly pursue spiritual things: but rather that you may prophesie. 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 exhortation, and consolation. He that speaketh with tongues, edifieth himself: but he that prophesieth, edifieth the Church. And I would have you all to speake with tongues, but rather to prophesie. For greater is he that prophesieth, then he that speaketh with tongues: vnlesse perhaps he interpret, that the Church may take edification. But noxx brethren if I come to you speaking with tongues: what shall I profit you, vnlesse I speake to you either in revelation, or in knovvledge, or in prophesie, or in doctrine? Yet the things without life that give a sound, be it pipe or harpe, vnlesse they give a distinction of soundes, how shall that be knovven which is piped, or which is harped? For if the trumpet give an vncternaine voice, who shall prepare himself to battel? So you also by a tongue vnlesse you utter manifeste speach, how shall that be knovven that is said: for you shall be speaking into the aire. There are (for example) so many kinds of tongues in this vnworld, & 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 speake, barbarous to me. So you also, because you be emulators of spirtites: seeke to abound vnto the edifying of the Church. And therefore he that speaketh with the 13 tongue, let him pray that he may interpret. For if I pray with the tongue, my spirit praieth, but my understanding is without fruite.

† What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing in the spirit, I will sing also in the understanding. But if thou blesse in the spirit: he suppieth the place of the vulgar hovv shal he say, Amen, vpon thy blessing? because he knoweth not what thou saiest. For thou in deede giest thankes vve: but the other is not edified. I give my God thankes, that I speake vwith the tongue of you al. But in the Church I speake suche vwords vwith my understanding that I may instruct.
struct others also: rather then ten thousand vwordes in a

tongue. † Brethren, be not made children in sense, but in

malice be children: and in sense be perfect. † In the Lawv it

is written, That in other tongues and other lippes I vvil speake to thys peo-

ple: and neither so vvil they heare me, saith our Lord. † Therefore lang-

guages are for a signe not to the faithful, but to infidels: but

prophecies, not to infidels, but to the faithful. † If theryfore

the whole Church come together in one, and al speake with

tongues, and there enter in vulgar persons or "infidels, vvil

they not say that you be madde? † But if al prophecie, and

there enter in any infidel or vulgar person, he is convinced

of al, he is judged of al. † the secrets of his hart are made

manifest, and so falling on his face he vvil adore God, pro-
nouncing that God is in you in deedee.

† Vhatever is it, then brethren? vhen you come together,
every one of you hath "a psalme, hath a doctrine, hath a re-
uelation, hath a tongue, hath an interpretation: let al things

be done to edification. † Vhether a man speake with tongue,

by tvvo, 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 tvvo or three, and let the

rest judge. † But if it be revealed to an other sitting, let the

first hold his peace. † For you may al prophecie one by one:

that al may learne, and al may be exhorted, † and the spirites

of prophets are subject to prophets. † For God is not the

God of dispersion, but of peace: as also in all the Churches

of the sainctes I teache.

† "Let vwomen hold their peace in the Churches: for

it is not permitted them to speake, but to be subject, as also

* the Law faith. † But if they learne any thing, let them ask

their owne husbands at home. For it is a foule thing for a

vwoman to speake in the Church. † Or did the vword of

God proceeze from you, came it vnto you onely? † If any

man seeme to be a prophet, or spiritual, let him know vhe

things that I vwrite to you, that they are the commandements

of our Lord. † But if any man know vnot, he shal not be

knowven. † Therefore, brethren, be earnest to prophecie, and

to speake vwith tongues prohibit not. † But let al things be

done honestly and according to order among you.
A paraphrastically exposition of this Chapter concerning unknown tongues.

1. Rather prophesie.] The gift of prophesying, 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 also to himself, prophesies not the hearers, though in respect of God who understandeth all tongues and things, and for the mysteries which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference; but the Prophet or Expositor treating of the same matters to the understanding of the whole assembly, edifieth not himself alone but all his hearers.

3. If some.] That is, if your Apostle and Doctor should preach to you in an unknown tongue, and never use any kind of exposition, interpretation, or explanation of my strange words, what profit could you take thereby?

4. If the trumpet.] As the Trumpeter cannot give warning to or from the sight, yea he heve a distinct & intelligible sound or broke known to the sounders: even so the preacher that excorheth to good life, or dehorseth from humane, except he do it in a speech which his hearers understand, can not attain to his purpose, nor do the people any good.

5. Let him pray that.] He that hath onely the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable to the other. For, to exhort or preach in a strange tongue was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by him self; or by an other; afterwards expounded.

6. My spirit prayeth.] Also when a man prayeth in a strange tongue which him self understandeth not, it is not do fruitful for instruction to him, as if he knew particularly what he prayed. Nevertheless the Apostle forbidden not such praying neither, confuting that his spirit, heart, and affection prayeth vvej towards Gods, though his minde and understanding be not profited to instruction, as otherwise it might have bene if he vnderstood the words. Neither yet doth he appoint such an one to get his strange prayer translated into his vulgar tongue, to obtain thereby the forelaid instruction. See the Declaration following of this Chapter.

22. A signe.] The extraordinary gift of tongues was a miraculous signe in the primitive Church, to be vied specially in the Nations of the Heathen for their conversion.

23. Infidels.] In the primitive Church, when Infidels dwelt neere or among Christians, and often times came vnto their publick preaching & exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al as onc eke like a blasse saunts, and one often not vnderstanding of an other, sometime not to them selues, and to strangers or the simple standers by, not at al vvhich otherwise if they had spoken either in knovven tongues, or had done it in order, hauing an expositor or interpreter vntith, the Infidels might have bene convinced.

26. A Psalm.] We see here that those spiritual exercises consisted specially, first, in singing or giving forth new Psalmes or prayers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation or dicrete 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 knovven language, as into Greke, Latin, &c. Al which gifts they had among them by miracle from the holy Ghost.

27. In course.] All these things they did without order, of pride and contention they preached, they prophesied, they prayed, they blessed, yve ther any fromely respect one of another, or Observing of turns and entercourse of vtreting their Gifts. Yea women without couter or veile, and without regard of their sexe or the Angels or Priests or their owne husbands, maleparty spake Tonges, taught, or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by forbidding women utterly that publicke exercise, and teaching men, in what order and course as vve for speaking in tongues, as interpreting and prophecying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14 Chapter.

That S Pauls place maketh nothing against the service in the latin toge, application of Gods holy word, upon some final intelliduce and equitation of certaine terms, against
sacred and sanctified in and by the Holy Ghost that first inspired them, and there is a reuenece and Maclitie in the Churches together, and that is to be accounted for value to them so that in the Churches obedience, then to others. The children cried, * Hshfama to our Saviour, and wvere alowled, though they knew not what they said, It is your parents a thousand years that our people which could nothing els but * barbarum terrere, did fing * Alleluia, and not, * Pria/ct the Lord, and longer aegue since the poore husband men sang the same at the plough in other Countries. Hier. i. e. 1. Sur. S. carda, and Kyrie eleison, and the Halmes of Dauid sung in Latin in the Seruice of the Primitiue Church, hau the ancient and fift testimonies of Church.

The service al vaile in Latin through out the Churches, and underftanding and properly the tongue, though it be in English neuer fo much, they can not tell no more vvhatis, Thy kingdom come, then Adiennat regnum tuum, nor whether their petition for their fiche children or any other needlesffe, pertaine to this part, or to Fiat voluntas tua, or Nortnini decreas, or to what other part els. It is ynotht that they can tel, this holy Oraifion to be appointed to vs, to call vpon God in all our defires, more then this is not neceffarie, And the transmission of fuch holy things oftentimes breedeth manifefl danger and irreuerence in the vulgar (as to thinke God is author of finne, when they read, * Leade vs not into tentation) and feldom any edification at all For, though the prayers be turned and read in English, the people know the vworldes, yet they are not edified to the inftruftion of their minde and understanding, except they know the fens of the vworldes alfo and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or understanding, meaneth the vnderstanding of the vworldes onely, he is fouly deceiued, for, what is a childe of five or fixe yeres old edified or increased in knowledge by his Pater nofer in English? It is the fene therefore, which every man can not haue, neither in English nor Latin, the knowledge whereof properly and rightly edifieth to inftruftion, and the knowledge of the vworldes onely, often edifieth noter a vwhit, and sometimes buildeth to deftor and defftruftion : as it is plain in all Heretikes and many curious persons besides, fndled both the one and the other withoat charitie and humilitie maketh the Heretikes and Schismaticks with all their English and what other tongues and intelligence fo euuer, to be as sonans symbolum tinniens, founding braffe and a tinking cymbal.

To conclude, for praying either publiquely or prieuely in Latin which is the common faced tounge of the greatest part of the Christiau world, this is thought by the vwhifft & godlieft to be most expedient, and is certainly fen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, we must anfwer them with this fame: * Apolfle, The Church of God bath no fuch efueme, and vwith this notable Saying of S. Augustine, op. ii. c. 5. Any thing that the vwhole Church doth prafife and obferue through out the waufe, to dispute thereof as it were not to be done, is most infulent madnede

34. Let wvomen hold their peace. There be, or, certaine Heretikes in our Countrie (for such euere take the Scriptures diversely for the advantage of time) that denied wvomen to hold lawfully any kingdom or temporal Soueraintie, but that is false and against both reafon & the Scriptures. This onely in that fexe is true, that it is not capable of holy orders, * spiriuital Regiment or Cure of foules : and therefore can not doe any function proper to Preftts and Bis hopes : not speake in the Church, and so not præach, nor difpute, nor haue or give voice either deliberative or definitive in Counfells and publique Assemblies, concerning matters of Religion, nor make Ecclesiastical laws concerning the fame, nor biue, nor loofe, nor exceufmate, nor fufpend, nor degrade, nor abfolue, nor minifters Sacramets, other then Baptifme in the caufe of mere neceffitie, When neither Preft nor other man can be had:muuch lesse prufere any thing to the Clergie, how to minifter them, or give any marke to rule, præach, or execute any spiriuital function as vnder her and by her authoritie: no creature being able to impart what vhereof it fclfe is incapable both by nature and Scriptures. This Regiment is expressly given to the Apoftles, Bis hopes, and Prelates: they onely haue authoritie to bind and loofe, * Mat. 1: they onely are fet by the Holy Ghoft to governe the Church, * Act. 20: they onely haue cure of our foules directly, and must make account to God for the fame, * Hob. 19.
NND 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, vnlesse you have beleued in vaine. For I delivered unto you first of all which; I also received: that Christ died for our sinnes * according to the Scriptures: and that he was buried, and that he rofe againe the third day, * according to the Scriptures: and that he was seen of Cephas: and after that of the twelve.

Then was he seen of mole the hundred brethren togeth:er of which many remaine vntil this present, & some are a sleepe. Moreover he was seen of James, then of al 7 the Apostles. And last of al, as it were of an abourtue: he was seen also of me. For I am the least of the Apostles, 9 vwho am not worthy to be called an Apostle, because I persecute the Church of God. But by the grace of God I am 10 that which I am: & his grace in me hath not been void, but I have laboured more abundantly then al they: yet not I, but the grace of God vwith me. For whether I, or 11 they, so vve preach, and so you haue beleued.

But if Christ be preached that he is rifen againe from 12 the dead: hovv doe certaine among you say, that there is no resurrection of the dead: And if there be no resurrection of the dead, neither is Christ risen againe. And if Christ 14 be not rifen againe, then vaine is our preaching, vaine also is your faith. And vve are found also false witnesses of God: because vve haue giuen testimonie against God, that he hath raised vp Christ, vwhom he hath not raised vp, if the dead rise not againe. For if the dead rife not againe, neither is 16 Christ risen againe. And if Christ be not risen againe, 17 vaine is your faith, for yet you are in your sinnes. Then 18 they also that are a sleepe in Christ, are perisshed. If in this 19 life onely vve be hoping in Christ, vve are more miserable then almen.
† But novv Christ is risen againe from the dead, the dead in their sinnes and perished, which (prefupposing Christ to be God) were the greatest abominiotion in the world.

† But the first fruiets of them that sleepe: † for by a man death: and by a man the resurrection of the dead. † And as in Adam all die,so also in Christ al shal be made alike. † But every one in his owne order: the first fruiets Christ,then they that are of Christ,that beleued in his comming. † Then the ende, vvh(en he shal haue deliuered the kingdom to God and the Father, vwhen he shal haue abolis hed al principalitie and authoritie and povuer. † And he must reigne, vntil he put al his enemies under his feete. † And the enimie death shal be destroied last. For he hath subdued al things vnder his feete. And vwheresas he faith, † Al things are subdued to him: Undoubtedly, except him that subdued al things vnto him. † And vwhen al things shal be subdued to him: then the Sonne also him self shal be subiect to him that subdued al things vnto him, that God may be al in al.

† Otherwise what shal they do that are baptized for the dead, if the dead rise not againe at al? † vvh(why also are they baptized for them? vwhy also are vve in danger euery houre? † I die daily by your glorie brethren, vvhich I haue in Christ 1 s vs our Lord. † If (according to man)I fought vvith beasts at Ephefus, vvhat doth it profit me, if the dead rise not againe?

Let vs care and drinke, for so morovv vve shal die. † Be not seduced, Enu communications corrupt good manners. † Ayyake ye iuft, and finne not. for some haue not the knowledge of God,I speake to your shame.

† But some man faith, Hovv doe the dead rise againe? and vvith vvhat maner of body shal they come? † Fooles, that vvich thou Sovvest is not quickened, vnleffe it die first.  
† And that vvich thou Sovvest,not the body that shal be, doest thou Sovv: but bare graine,to vvit,of vwhate, or of some of the rest. † And God giueth it a body as he will:and to every feede his proper body. † Not al fleh, is the same fleh: but one of men,an other of beasts,an other of birds,  
40 an other of fishes. † And bodies 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 starres. For  
41 starre differeth from starre in glorie: † so also the resurrection of the dead. It is Sovven in corruption, it shal rise in incorruption. † It is Sovv(e) in difhonour, it shal rise in glorie. It is
The First Epistle of S. Paul

Chapter XV

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As to become spiritual doth not take away the substance of the body glorified: no more when Christ's body is laid to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

Flesh and blood signifies not here the substance of those things, but the corrupt quality incident to them in this life by the fall of Adam.

The Epistle to the Al-soules day.

It is soven in infirmity, it shall rise in power. It is soven a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual, as it is written, 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. The first man of earth, earthly: the second man from heaven, heavenly. Such as is the earthly, such also are the earthly. And such as the heavenly, such also are the heavenly. This I say brethren, that flesh and blood can not possess the kingdom of God: neither shall corruption possess incorruption.

Behold I tell you a mystery. We shall all in deed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must doe on incorruption: & this mortal doe on immortalitie. And when this mortal hath done on immortalitie, then shall come to passe the saying that is written, Death is swallowed up in victorie. Death whereby is the victory? Death wherein is the sting? And death is the sting of death, is sinne: and the power of sinne is the law. But thanks be to God that hath given vs the victory by our Lord Jesus Christ. Therefore my beloved brethren, be stable & unmoueable: abounding in the worke of our Lord alwayes, knowing that your labour is not in vain in our Lord.

Annotations

Chap. XV

Free will with grace.
Heret. translation.
Fastings is mostorious.

17 Verit me.) God vseth not man as a brute beast or a blocke: but so vseth he in him and by him that free will may concurre in every action with his grace, which is alwayes the principal. The heretikes to avoid this concurrence in vsing & labouring, translate, wherein is vsith me: where the Apostle rather faith, which laboureth vsith me.
18 Let vs eat and drinke. S. Ambrose applieth these verordes to our Christian Epicurians that taketh away fasting, and deny the merit thereof: Howvs can vs be saved (faith he) if we vsith not away our sinnes by fasting, seeing the scriptures say, fasting and almes deliver from sinne? What are these new masters then that exclude all merite of fasting? Is not this the very voice of the heathen saying, Let vs eat and drinke, to morrow vs shall die? Tat. eis. episc. ep.82.
ND concerning the collections that are made for the saints, as I have ordained to the Churches of Galatia, so do ye also. ¶ In the first of the Sabboth let every one of you put a part with him self, laying vp whatsoever he vvel like him: that not vvhen I come, then collections be made. ¶ And vvhen I shal be present: vvhom you shal approve by letters, them vvil I send to catie your grace into Hierusalcm. ¶ And if it be vworthie that I also goe, they shal goe vwith me.

† And I vvil come to you, vvhen I shal have passed through Macedonia, for I vvil passe through Macedonia. ¶ And vvith you perhaps I vvil abide, or vvil vvvinter also: that you may bring me on my way vvithersoever I goe.

† For I vvil not now see you by the way, for I hope that I shal abide vvith you some little time, if our Lord wil permit.

† But I vvil tarie at Ephesus vntil :* Pentecost. ¶ For a great doore and euident is opened vnto me: and many aduersaries.

† And if Timothee come, see that he be vvithout feare vvith you, for he vworketh the vworke of our Lord, as also I.

† Let no man therefore despise him, but coudct ye him in peace: that he may come to me, for I expect him vvith the brethren.

† And of brother Apollo I doo you to understand, that I much intreated him, to come vnto you vvith the brethren: & at all it was not his minde to come now, but he vvil come vvhen he shal have leasure.

† Vvatch ye stand in the faith, doe manfully, & be strengvthened. ¶ Let al your things be done in charitie. ¶ And I beseeche you brethren, you know the house of Stéphanas, and of Fortunatus, that they are the first fruites of Achaia, & have ordained them suelues to the ministerie of the saints:

† that you also be subiect to such, and to every one that helpeith and laboureth with vs. ¶ And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because c that vvwhich you vvanted, they haue supplied. ¶ For they haue refrehed both my spirit and yours. Knowv them the rether that are such.
THE FIRST EPISTLE OF S. PAUL

CHA. XVI.

† The churches of Asia salute you. Aquila and Priscilla with their domestical church salute you much in our Lord.
† At the brethren salute you. Salute one another in a holy kiss. † The salutation with mine owne hand Paulus. † If any man love not our Lord Jesus Christ, be he anathema. e

† The grace of our Lord Jesus Christ be with you. † My charitie be with you al in Christ Jesus. Amen.

THE ARGUMENT OF THE SECOND EPISTLE TO THE
CORINTHIANS.

OR the time when this Epistle was written, looke the Argument of the epistle to the Romans: to wit, about the eighteenth yeere after his conversion. e Our Lordes passion. because in the 11 chapter he maketh mention of 14 yeres, not only after his conversion, as to the Galatians, but also after his rapte, which seemed to have bene when he was at Hierusalem. e II. 9, 26. four yeres after his conversion (Gal. 1, 18) in a trance or excess of minde, as he calleth it, e II. 22, 17. It was written at Troas (it is thought) and sent by Titus, as we reade chap. 8.

It is for the most part against those false Apostles vvhom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deal openly against them. e to defend both his owne person vvhich they sought to bring into contempt, making vvhich thereby to the correction of the Corinthians, and vwhich to maintaine the excellency of the Ministerie and Ministers of the new Testament, about vvhich they did magnifie the Ministerie of the old Testament: bearing them selves very high because they were Ieromes.

Against those therefore S. Paulus anouetheth the preeminent power of his Ministerie, by vvhich power also he ginethe a pardon to the incejuous fornicator vwhom he excommunicate in the last Epistle, seeing now his penance, and against threateneth to come vver vvhose that had previously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to have al in a readinesse 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 Levites, he allegeth to them the testimonie of his owne, and also of their confidence, in answereing them that obiected lightnes against him, for not comming to Corinth according to his promis.

AVL an Apostle of Iesus Christ by the will of God, and Timothee our brother: to the Church of God that is at Corinth, with all the saintes that are in Alchaia. 

† Grace vnto you and peace from God our father, and from our Lord Iesus Christ.

† Blessed be the God and father of our Lord Iesus Christ, the father of mercies, and God of all comfort, who comforteth us in all our tribulation: that we also may be able to comfort them that are in all distress: by the exhortation wherewith we also are exhorted of God. 

† For as the passions of Christ abound in vs: so also by Christ doth our comfort abound. 

† And whether we be in tribulation, for your exhortation and saluation: whether we be exhorted, for your exhortation and saluation, which vworketh the toleration of the same passions which we also doe suffer: and our hope is firm for you: knowyng that as you are partakers of the passions, so shall you be of the consolation also. 

† For we wil not have you ignorant brethren: concerning our tribulation, which happened in Asia, that we were pressed above measure above our power, so that it was tedious unto vs even to life. 

† But we in our sleues had the answere of death, that we be not trusting in our sleues, but in God.
God who raiseth vp the dead, † vwho hath delivered and to doth deliver vs out of so great dangers: in vwhom vve hope that he vvil yet also deliver us, † you" helping vvithal in praiier for vs,that "by many mens persons, thankes for that gift vwhich is in vs,may be giuen by many in our behalfe. † For our glorie is this, the testimonie of our conscience,that 12 in simplicity and sincerity of God,and not in carnal vvisedo, but in the grace of God vve haue conuerfed in this vworld: and more abundantly tovwards you. † For vve vwrite no 13 other things to you,then that you haue read and knovv. And I hope that you shal knovv vnto the ende: † as also you 14 haue knovvven vs in part, that vve are " your glorie, as you also ours in the day of our Lord I E s v s Christ. † And in 15 this confidence I vwould first haue come to you, that you might haue a second grace: † and by you passe into Mace-16 donia, and againe from Macedonia come to you, and of you be brought on my vway into Ievvrie.

† Whereas then I vwas thus minded, did I vse lightenes? 17 Or the things that I minde, do I minde according to the flesh, that there be vwith me,It is and It is not; † But God is faithful, 18 because our preaching vwhich vvas to you, there is not in it, 8 It is, and, It is not. † For the Sonne of God I E s v s Christ, 19 vwho by vs vvas preached among you, by me and Syluanus and Timothee,vvas not,It is, and, It is not, but, It is, vvas in him. † For al the promises of God that are, in him It is: thersore 20 also by him, Amen to God, vnto our glorie. † And he that 21 confirmeth vs vwith you in Christ, and that hath anointed vs, God: † vwho also " hath sealed vs, and giuen the pledge 22 of the Spirit in our hartes, † And I call God to witness vspon 23 my soul, that sparing you, I came not any more to Corinth, † not because vve ouerrule your faith: but, vve are helpers 24 of your ioy, for in the faith you stand.

ANNOTATIONS

Chap. I.

Al our affil- s, Paules of Christ. I At the afflictions of the faithful be called Christes owne passions, not-
itions, he onely because they be suffered for him, but for that there is so straie conjunction and communion
in Christ, between the which is the Church, bevivxix him being the head, and every of the living members of his body, vwhich is the Church,
afflictions, for the that whatsoever is suffered by any one of the same, is counted as a piece of his owne Passion. As
conjunction between the likewise whatsoever good vworkes be done to any of them or by any of them, be accepted as
head & body. done to or by Christ him self. Vvhich thing if the Protestants wch vwere good, they vwould not

maneu
manuel that the Catholike Church attributeth such force of merit and satisfaction to the worke of holy men.

5. The comfort abroad. Vworldly men that see onely the exterior miseryes and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceeding misera-
\
ble, but if they felt or could conceiue the abundance of conflation which Christ euer giue thee according to the measure of their afflictions, they would never vnderstand at the voluntary tolera-
\
tion of what tormentes so euer for Christies sake, but vworldly men would rather them selves to be in any
dungeon in England with the comfort that such hauie from God, then to liue out of the Church
\
in all the wealth of the vworld.

11. To helpe in praiers. S. Paul knewe that the helpe of other mens praiers was nothing degra-
\
goratour to the office of Christies mediation or intercession for him, but to the hope that he had.id
\
and therefore he craueth the Catholikes aside hereina as a support and succour for him self in the
\
fight of God. Vvith what reason or Scripture then, can the Protestants say that the praiers of
\
Sainctes be injurious to Chrift, or not to stand with the confidence vve hauie in him? As though it
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vvere more dishonour to God that vve should vfe the side of Sainctes in heaven, then of sinners
\
earth: or * that the intercession of these our fellowes beneath, were more available then the
\
praiers of those that be in the glorious fight of God aboue.

1. By many men. He meaneth, that as the praiers of many ioyned together for him, shal be
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rather heard, then of any alone:to their common thankes giuing to God for grantning their request,
\
shal be more acceptable and glorious to God, then any one mans thankes alone. Vvhich thing
\
doth much commend the holy Churches publicke praiers, procession, flations, and pilgrimages,
\
where so many meete and unformely ioyne their praiers and lauds together vnto God,

2. Your glorie. The Apoistle, teachers, and preachers, that convert countys or particular
\
persons to Chrift, and the peoples or partys by them converted, shal in the day of judgament have
\
much mutual ioy and glorye of and for eche other, one giuing to the other the great matter of merit
\
in this life, and of rewarde in the next. See 1 Thes. 2. 19.

12. It was not. As he dischargeth him selfe of all other leuite touching his promis or purpose of
\
comming to them, so more of al inconsideracion in praiers Christies doctrine and faith.
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VVhenet, one day to affirme, an other day to deny, to differnt from his fellowes or from him self;
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to change every were or in every epitle the forme of his former teaching, to come daily with new
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deuile repugnant to his owne rules, were not agreable to an Apolitl and true teacher of Chrift,
\
but proper to fake prophets and Heretikes. Vvhich vve haue notourous examples in the Protest-
\
stes: vwho being delinuie of the spirit of peace, concord, confidence, vituie, and veritie, as they
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varie from their owne writhings which they retract, reforme or doforme continually, so both in
\
his praiers, & of Seruice, they are so refil, changeable, and repugnant to them selves,
\
that if they were not kept in awe with such a do, by temporal lauers or by the flame and rebuke
\
of the vworld, they would come vs euery were or euery Parliament, new Communiuons, new
\
faithes, and new Chriftes, as you see by the manifold endeavours of the Puritans. And this to be
\
the proper note of fake Apoistle and Heretikes. See in S. Irenaeus li. 1 c. 18. and Tertul. de praepript.
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S. Basil. ep. 12.

21. Fash failed. The learned Diuines proue by this place and by the like in the fourth to the
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Epheian, that the Sacrament of Baptisme doth not onely giue grace, but imputeth and sealeth
\
the same of the baptized, vwith a spirituall signe, marke, badge, or token, which can never be blotted
\
out, neither by finne, heretike, apostasie, nor other vials, but remaine for euer in man for the
\
conformitie of his Chriftendom, and for distinction from others which were neuer of Christies
\
gold, by which also he is as it were confeSacred and deputed to God, made capable and partaker
\
of the righties of the Church, and subiect to her lauers and discipline. See S. Hierom in S. Ephes.
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Aeapag. c. 2. Eccl. Hierarch. The which fathers expresse that spirituall signe by diuers agreeable
\
names, vvhich the Church of and most Diuines, after S. Augustin, call the character of Baptisme,
\
by the truth and force of which spirituall note or marke of the soule, he specially conniuncthe the
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Donatistes, that the said Sacrament though giuen and ministrated by Heretikes or Schismatikes or vwho
\
els do euer, can never be reiterated. See ep. 17. & li. 6 cont. Donatifl. cap. 1. & 5. 2 cont. Parmenianum
\
c. 12. As the like indeble characters giuen also by the Sacraments of Confirmation and Orders,
\
do make those also irreiterable and neuer to be receiued but once. Whereas all other Sacraments
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saying these three, may be often receiued of the selfe fame perfon. And that holy Orders can not be
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See Conc. Tarraco. to. Conc. c. 11.
THE SECOND EPISTLE OF S. PAUL.

CHAP. II.

Prosecuting the true cause which in the last chapter he gave of his not coming, he pardoneth now after some part of seasons, him that for inexcusable unbelief committed in the last epistle, requiring them obediently to confess themselves. Then, having gone from Troas into Macedonia, God every where giving him the triumph.

And I have determined with my self this same thing not to come to you again in sorority: and who is it that can make me glad, but he that is made sorority by me? And this same I vowered to you: that I may nor, when I come, have forsovv upon forooyv, of the which I ought to rejoice: trusting in you all, that my joy is the joy of you all. For of much tribulation and anguish of heart I vowered to you by many tears: not that you should be made sorority: but that you may know what charitie I have more abundantly tovvard you. And if any man hath made forooyvful, not me hath he made forooyvful, but in part, that I burden not al you. To him that is such a one, this rebuke sufficeth that is giuen of many: so that wottariwise you shoul rather pardon and comfort him, lest perhaps such an one be fvallovved vp with ouer great forooyv. For the which cause I beseeche you that you con-
CHAP. II. TO THE CORINTHIANS.

9 firme charitie tawward him. † For therefore also have I written that I may know the experiment of you, vvhether in all things you be obedient. † And vvhom you have pardoned any thing, I also. For, my self also that vvhich I pardoned, if I pardoned any thing, "for you" in the person of Christ, that we be not circumcised of Satan. for vve are not ignorant of his cogitations.

† And vvhen I vvas come to Troas for the Gospel of Christ, and a doore vvas opened vnto me in our Lord, † I had no rest in my spirit, for that I found not Titus my brother, but bidding them fare vwel, I went forth into Macedonia. † And thankes be to God, vwho alvvaies triumpheth vs in Christ les vs, and manifesteth the odour of his knovvledge by vs in every place. † For vve are the good odour of Christ vnto God in them that are saued, and in them that perish. † To some in decee the odour of death vnto death: but to others the odour of life vnto life. And to these things vwho is so sufficient? † For vve are not as very many, "adulterating the vword of God, but of sinceritie, and as of God, before God, in Christ vve speake.

ANNOTATIONS

This rehue suffeth.] This Corinthian for inceft vvas excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is given for his absolution and pardoning. Vherein first vve have a plain example and proofe of the Apostolike powre, there of binding, and here of looking: there of punishing, here of penance: and pardoning: there of retaining sinnes, here of remission. Secondly vve may hereby prove that not onely amendment, ceaing to sinne, or repentance in hart and before God alone, doneth & ab- is alvvaies yong at to obteine fufficient reconcilement, whereas vve see here his separation also from the faithful, and the Sacramento, and from al companie or dealing with other Christ-

ian men, besides other bodily affliction: al vvhich called of the Apostle before interi-o
carnis, the destruction of the fetth, and named here, Rehue, or (as the * Greeke word al-
importeth) multè, penally, correction, chastisement, were enioyneth him by the Apostles commandememt in the face of the Church, and by the offender patiently suffereth so long. Thirdly we see that it lieth in the hands of the Apostles, Bishops, and Spiritual Pardon or re-
Magistrates, to measure the time of such penance or discipline, not onely according to the weight of the offence committed, but also according to the weaknesses of the persons puni-
ished, and other respectes of time and place, as to their wisdome shall be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole hand-
low of the offenders case, we may refuse the wicked hereof the Protestants, that vwoould make the simple lesse, no punishment of a mans owne person for sinnes commi-
ted, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied yough enough for all. Vvhich Epicurian doctrine is refelte, not onely hereby, but also by the lprofes, Luthers, Laptiplies, Christes, and the Apostles preaching of penance and conuide woorke or truues of repentance, to every man in his owne person, and not in Christes person only: and by the vwole life and most plaine speaches and penitential

The Apostle

excommunica-
teth, enioyneth

him. by the

Apostles

commandem-
ment in the

face of the

Church, and

by the off-

ender patiently

suffereth so

long.

The penance and

satisfaction

unitedly pro-

vided against

the Protestants.
The second Epistle of S. Paul.

Zeal against the excommunicate.

The Apostle challengeth their obedience to his Ecclesiastical authority.

Vvhat is a pardon or indulgence.

Indulgences or pardons in the primitive Church.

Al pardon and remission is in the virtue and name of Christ.

Heretical translation.

canons of the holy doctors and Councils prescribing times of penance, commending penance, enjoying penance, and continually using the word satisfaction in this case through out all their works, as our Aquerarios them selves can not but confess:

They which at the beginning did bear to much with the offender, and seemed loth to have him excommunicated in so suftere manner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malfactor after he was excommunicated, that the Apostle now meaning to absolve him, was glad to intricate and command them also to accept him to their company and grace again.

Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challengeth their obedience in all things as their master and superior, and consequently in this point of receiving to merce the penitent Corinthian. Whereby vve see, that as the power and authority of excommunicating, so of absolving also was in S. Pauls person, though both were to be done in the face of the Church: he would not have commanded or required their obedience.

The Heretikes and others not well founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitless or unlawful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Chriftes ownve word and commission, principally given to Peter, and fo afterward to all the Apostles, in and their persons to all the cheefe Pastors of the Church, when it was said, Whatsoever ye looke in earth, shall be looke in heaven. By which commision the holy Bishops of old did cut of large pieces of penance enoymed to offenders, and gave peace, grace, of indulgence, before they had accomplishe the measure of their appointed or deferred punishment, and that is to give pardon. And so S. Paul here did towardes the Corinthian, vwho he affioled of mere grace and merce, as the when he afoiled, that signifie, when he might longer haue kept him in penance and temporall affliction for his offence. Whereof though he had already before God inwardly repeated, yet was he hardly holden under this correction for some satisfaction of his fault, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence it self and the guilt thereof be forgiven of God, is an indulgence or pardon, which the principal Magistrates of Gods Church by Chriftes varrant and the Apostles example, haue ever done, being no leffe authorized to pardon then to punishe, and by imita- tion of our Master (who forgive the aduenture and curers other offenders, not only their finnes, but also of the temporal punishments due for the same) are as much given to merce as to justice.

Theodoret upon this place faith that the Apostle gauze this pardon to the Corinthian at the intercession of the bleued men Timotheus and Titus. And we may in sundrie places of S. Cypriane namely, that Indulgences or remissions were gauze in the primitive Church by the mediation of holy Confessors or Martyrs, and by commi- nucating the satisfactorie works of one to another, to which end they gave their letters to Bishops in the behalf of such Chriftians brethren, a thing most agreeable to the mutual entercourse that is betweene the members of Chriftes mystical body, and very anversible to Gods right, which by supply of the one fort that aboundeth,landeth entire in ref- pect of the other fort also that wanteth. In which the Apostle comforteth that him self by his suferring and tribulations, supplying the wantes of such passions as Chrift hath to suffer, not in his owne person, but in his body, which is his Church. Whereupon we inferre most assurly, that the satisfactorie and penal vworkes of holy Saintes suff- fered in this life, be communicable and applicable to the vfe of other faithful men their fellow-members in our Lord, and to be dispensed according to every ones necessitie and deferving, by them vwho Chrift hath constituted over his familie, and hath made the dispensers of his treasures.

For you. Theodoret upon this place faith that the Apostle gave this pardon to the Corinthian at the intercession of the bleued men Timotheus and Titus. And we may in sundrie places of S. Cypriane namely, that Indulgences or remissions were gauze in the primitive Church by the mediation of holy Confessors or Martyrs, and by commi- nucating the satisfactorie works of one to another, to which end they gave their letters to Bishops in the behalf of such Chriftians brethren, a thing most agreeable to the mutual entercourse that is betweene the members of Chriftes mystical body, and very anversible to Gods right, which by supply of the one fort that aboundeth landeth entire in ref- pect of the other fort also that wanteth. In which the Apostle comforteth that him self by his suferring and tribulations, supplying the wantes of such passions as Chrift hath to suffer, not in his owne person, but in his body, which is his Church. Whereupon we inferre most assurly, that the satisfactorie and penal vworkes of holy Saintes suff- fered in this life, be communicable and applicable to the vfe of other faithful men their fellow-members in our Lord, and to be dispensed according to every ones neces-sitie and deferving, by them vwho Chrift hath constituted over his familie, and hath made the dispensers of his treasures.

In the person of Chrift. For that many might of ignorance or pride reproue the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens foules as to punishe and pardon in this fort, S. Paul doth purposely and pre- cificly tell them that he doth give pardon as Chriftes Vicar, or as hearing his person in this case: and therefore that no man may maruel of his pouwer herein, except he thinke that Chriftes pouwer, authoritie, and commission is not sufficient to relese temporal punish- ment due to sinners. And this to be the proper meaning of these worde, in the person of Chrift, and not as the Protestants would have it (the better to avoid the former con- clusion of the Apostles gauze indulgence) in the face of right of Chrift, you may easily under- stand by the Apostles like imitation of Chriftes pouwer, when he committed this offender to Satan, affirming that he gauze that sentence in the name and with the power or pouwer of Lord Jesus Christ, in which case the Protestants blindness is exceeding great, who
who can not see that this is not the way to extol Christ’s power, to deny it to his Priests, feing the Apostle Chalengeth it by that Christ hath such power, & that him self doth it in his name, vertue, and person. So now in this, and in no other name, gie Popes and Bishops their pardons. Which pertaining properly to releaing onely of temporal punishment due after the fine, and the eternal punishment be forgiven, is not so great a matter as the remission of the fine it self: for which the Priests * by expresse commission doe also remit.

11. Circumvented of Satan.] VVe may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and hands of Gods ministers, to deal more or lese rigorously, to pardon sooner or later, punifh longer or shorter vvhile, as that be thought well to their wifdom. For the end of all such correction or pardoning must be the falvation of the parties soul, as the Apostle notetd 1 Cor. i, i. VVhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Counsels) rather then by our much chaffmefet. For consideration whereof, in some ages of the Church, much discipline, great penance and fafisfaction was both enioyed and also willingly submitted, and then vvas the lefe pardoning and fewe rindulgences, because in that voluntary vfe and acceptation of punishiment, and great zeal and fervor of spirit, evry man fulfilled his penance, and few asked pardon. Now in the fall of devotion and lost fortunes that men commonly have to do great penance, though the finesse be far greater then ever before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he vould in this delicate time, drive men either to despetation, or to forfake Christ and his Church and al hope of falvation, rather then they would enter into the course of canonical discipline, enioyneth small penance, and seldom vfe of extremity with offendours as the holy Bishops of the primithe Church did, but condeccending to the weaknesses of our old time. Children, pardoning exceeding often and much, not onely al enioyed penance, but also al or great parts of what punishment temporal to vser due or deserved, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primithe Church they be like to the Ievvies that condemned Lohn the Baptist of the same, and Christ of so much freedom and liberie: not knowing nor liking in deed either Christes ordinace and commission in binding or losung, or his providence in the government of the Church.

17. Adulterating.] The Greek vword signifieth to make commoditie of the vword of God, as vulgar Vinteners do of their wine. VVhereby is expresed the peculiar trade of all Heretikes, and exceeding proper to the Protestant, that to corrupt Scriptures by mixture of their owne phantasies, by fals estaltations, glosses, colorable and pleasant commenaters, to deceu the taft of the simple, as taumers and tapisters do, to make their vines salable by manifold artificial deceites. The Apostiles contradisvive, as all Catholikes, deliuer the Scriptures and vter the vword of God sincerely and entirely, in the same sente and for as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they were vritten or spoken.

EGIN we againe to commend our felues? or do we neede (as certaine) epiftles of commendation to you, or from you? † Our epiftle you are, vritten in our harts, vwhich is knowen and read of al men: † being manifested that you are "the epiftle of Christ, miniftred by vs," & vritten not vvith inke, but vvith the Spirit
of the living God: not in tables of stone, but in the tables
carnall of the hart. † And such confidence we have by 4
Christ to God: † not that we be sufficient to think any 5
thing " of our felues, as of our felues: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
new Testament: not in the letter, but in the Spirit. For " the
letter killeth: but the Spirit quickeneth. † And if the mini-
stration of death with letters figured in stones, vvas in glorie,
so that the children of Israel could not behold the face of
Moyse, for the glorie of his countenance, that is made void: 8
† how shal not the ministration of the Spirit be more in glo-
rie? † For if the ministration of damnation be in glorie: " much
more the ministerie of justice abounded in glorie. † For 10
neither was it glorified, vvhich in this part vvas glorious, by
read of the excellling glorie. † For if that vvhich is made void, 11
is by glorie: much more that vvhich abideth, is in glorie.

† Having thercfore such hope, we vve as much confidence: 12
† and not * as Moyse put a vele vpon his face, that the chil-
dren of Israel might not behold his face, vvhich is made
voie, † but their lense were dulle. For vntil this present 14
day, "the sel same vele in the lecture of the old testament re-
maineth vntreueleed (because in Christ it is made voide) † but 15
vntil this present day, vvhenevse Moyse is read, a vele is put vp
their hart. † But vvhenevse he shal be cornverted to our Lord, 16
the vele shal hol by taken awaye. † And* our Lord is a Spirit. And 17
vvhenevse the Spirit of our Lord is, there is " libertie. † But vve 18
all, beholding the glorie of our Lord vvhile face revealed, are
transformed into the same image from glorie vnto glorie, as
of our Lordes Spirit.

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

The Apostles
wrote the
Gospel in
mens hartes
much more
then in paper.

Scripture Writ
ten, and Tra
dition vnWrit-
ten.

S. The Epistle of Chris,
S. Paul and other holy Wrtrers of Scriptures did set downe
many thinges in vvrting, by penne, inke, and paper, al which be of the Holy Ghost: but
the speical and proper booke of Christes truth and Gospel, is not the external vriting in
those dead creatures, but the heartes of the faithful, being the proper subiecte of these
truthes and graces preached in the new Testament, and the habitacle of the Holy Ghost.
In the which booke of faithful mens hartes S. Paul wrote divers thinges not vtted in
any Epistle: as fundrfe of the Apostles wrote the Christian religion in the hartes of their
hearers onely, and in other material bookes not at all. Whereof of S. Irenueus it, it, &c. faith,
What and if the Apostles alfo had left no Scriptures, ought we not to follow the order of the tradition,
which they delivered vnto them to vvhom they committed the Churches? to the vsich ordinance
many nationes of those barbarous people that have beleuved in Christ, do confent, without letter or inke, having
saluation vritten in their hartes, and keeping diligently the tradition of the elders. And S. Hierom,
(cons, Io. Hieros. c. 9. ad Pam.) In the Creude of our faith and hope, which being delivered by tradition from
the
the Apostle, is not written in paper and ink, but in the tables carnal of the heart. And this is the Churches book also, whereby and wherein she keepeth faithfully all truth written in the hearts of those to whom the Apostles did preach, with the like diligence as the keepeth and preferreth the other bookes which is of holy Scriptures, from all corruption of Heretikes and other injuries.

Of our selves. This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free will only, and not of Gods special grace. Secondly against the Protestantes, who on the contrarie side refere all to God, and take away mans freedom and proper motion in his thoughts and doings: the Apostle confessing our good cogitations to be our owne, but not as comming of our selves, but of God.

The letter killing. As the letter of the old Law not truely understood, nor referred to Christ, commanding and not giving grace and spirit to fulfill that which was commanded, did by occasion kill the carnall Jew: so the letter of the new Testamet not truely taken nor expounded by the Spirit of Christ (which is onely in his Church) killeth the retike. Heretike: who also being carnall and void of spirit, gaineth nothing by the external precepts or good lesions of the Scriptures, but rather taketh hurt by the same. See S. Augu-

The preemi-

The preemi-

The preemi-

The preemi-

Much more. As the preeminence of the new Testament and of the priesthood or Minis-

Hierie thereof before the old, is, that the new, by all her Sacraments and Priests as ministers of immediate of grace and remission of sinnes, doth to se opere operato give the spirit of life and christic into the hartes of the faithful: as the old did give the letter or external act of the Law.

The selfsame velle. As the Jewes reading the old Testament, by reason of their The heretikes blindness (which God for the punishment of their incredulitie suffereth to remaine as a more blinde in couer upon their eyes and hartes) can not see Christ in the Scriptures which they daily not seing the hearre read in their Synagoggs, but shall, when they beleue in him and have the couer removed, perceive to be most plainly done and spoken of him in their law & Scriptures: the Jewes in euyn so Heretikes hauing (as S. Augustine noteth) a farre greater couer of blinde and not seing incredulitie over their hartes in respect of the Catholiche Church which they impugne, Christ, shall the Jewes haue concerning Christ, can not see, though they read or hearre the Scriptures read neuer so much, the marvelous evidence of the Catholiche Church and truth in all pointes: but when they haue 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.

Libertie. The Spirit and grace of God in the new Testament dischargeth vs of True Christia-

Ieter vs wher: nor dischargeth Christians of their obedience to order, law, and power of Magnificates Spiritual or temporal, as some Heretikes of these dates do seditionously teach.
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 mindes 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 IEsVs Christ our Lord: and vs, your servants by IEsVs, † because God that commanded light to shine of darkenes, he hath shined in our harte to the illumination of the knowledge of the glorie of God, in the face of Christ IEsVs. † But vve have this treasure in earthen vessels, that the excellencie may be of the povery of God, and not of vs. † In al things vve suffer tribulation, but are not in distressed: † vve vwant, but are not destitute: † vve 9 suffer perfeccion, but are not forsaken: vve are cast downe, but vve perish not: † alvvaies bearing about in our body 10 the mortification of IEsVs, that the life also of IEsVs may be manifested in our bodies. † For vve that liue, are alvvaies 11 deliueterd vnto death for IEsVs: that the life also of IEsVs may be manifested in our mortal flesh. † Death then vvor- 12 keth in vs, but life in you. † And hauing the same spirit of 13 faith, as it is vritten, I beleued for the which cause I haue spoken, vve also beleue, for the which cause vve speake also: † knowing 14 that he vvhich raised vp IEsVs, vvil raise vp vs also vvhith IEsVs and set vs with you. † For al things are for you: 15 that the grace abounding by many in giuing of thankes, may abound vnto the glorie of God. † For vvhich cause vve 16 faile not: but although that our man vvhich is vvithout, 17 corrupte: yet that vvhich is vvvithin, is renewed from day to day. † For that our tribulation vvhich presently is moment- tane & light, "v veorketh above measure exceedingly an eternal vveight of glorie in vs, † we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

**Annotations Chap. III.**

Heretikes corrupers of Gods word: cations, the word of God: hauing no other end but to make their advantage of heery Catholike Do- ctures, and to giaine glorie and estimation among the sinful and simple, by new devised ex- tractions, right positions. V wherein the Protestants do exceed the antique. Here they be none euermore handlers thereof: impurely handeling the word of God then they do. Origen called such Scripturegenerum fugit in 2 ad Gradualitos Rom.
& adulterers, theues and adulterers of the Scriptures. S. Cyprian (de uinis. Ec. 47. 7.) calleth
them, corrupters of the Gospel, false interpreters, artificers and craft-shafters in cor-
rupting the truth. On the other side, for special reverence and sinceritie of dealing in
those matters, the fathers and al Catholike preachers or Expositors were of old called
according to S. Paules vvorder to Timothee, Reple tradantem verbum Dei, right handlers of
the word of God.
17. W. Workes. ] The temporal and short tribulations which vve patiently and willing-
ly suffer for Christ, do winne vs everlasting joy and glorie. And it is here to be noted
against the Heretikes, that tribulations do worke or cause the said saluation, which they
deny to be given for such things, but for or by faith only. S. Augustine makest such
tribulations for Christ so much the meritorious cause of everlasting life and rest, that he
faith it is ftable and bought thereby. And it is written, Sep. 10, God rendreth or requiteth
to just men the hire of their labours.

Chap. V.

That after death of the body the soule may to heaven: therefore, although naturally vve
abhorre death, by grace we desirous it rather: 9 in consideration of Christes just
judgement, living as in the sight of God, yes and of their consciences. 11 Which
he pleaseth not to praise him self, but because of his Adversaries who did glorie
in carnal respects: but he and the other Apostles regard nothing but their recon-
scilation vnto God by Christ, and to reconcile others also, as being his legates for
that purpose.

OR vve knowe that if our earthly
house of this habitation be dissolved,
that vve have a building of God, a
house not made vwith hand, eternal in
heaven. + For in this also do vve groone,
desirous to be ouerclothed with our hab-
itation that is from heaven: + yet so, if
vve be found cloathed, not naked. + For
vve also that are in this tabernacle, groone being burdened:
because vve would not be spoiled, but ouerclothed, that that
which is mortal, might be fvalloved vp of life. + And he
that maketh vs to this same, is God, vwho hath giuen vs the
pledge of the Spirit. + Being bold therefor alwayes, and
knowing that vwhile vve are in the body, vve are pilgrimes
from God, ( + for vve vvalke by faith and not by light )
+ but vve are bold, and have a good vvil to be pilgimes ra-
ther from the body, & to be present vwith our Lord. + And
therefore vve endeavoure, vwhether absent or present, to pleae
him. + For * vve must al be manifest before the judgeme-
nt feare of Christ, that euery one may receive the proper things
of the body, according as he hath done, either good or euil.
+ Knovving therefor the feare of our Lord vve vle pers-
uation to men: but to God vve are manifest. + And I hope
also that in your consciences vve are manifest. + Vve com-
mend

This place proueth that the Saints de-
parted now since Christ, sleepenot till the
day of judgement, and that they be now
bodein in any

several place
of rest from
the fruition of
God to the re-
surrection of
their bodies,
but that they
be present
vwith God in
their soules.
mend not our felues againe to you, but giue you occasion to
glorie for vs: that you may haue against them that glorie in
face, and not in harte. † For vyther vvve exceede in minde, to 13
God: or whether vvve be sober, to you. † For the charitie 14
of Christ vrgeth vs: judging this, that if one died for al, then
al were dead. and Christ died for al: that they also vvchich 15
liue, may not now liue to them selues, but to him that died
for them and rose againe. † Therefore vvve from hence forth 16
knowe no man according to the flesh. And if vvve have
knowen Christ according to the flesh: but now vvve know
him no more.

† If then any be in Christ a new creature: the old are 17
passed, behold all things are made new. † but all of God, 18
vvhoo hath reconciled vs to himself by Christ: and hath gi-
gen vs the ministerie of reconciliation. † For God in 19
deede vvas in Christ reconciling the world to himself, not
imputing to them their sinnes, and hath put in vs the vword
of reconciliation. † For Christ therefore vve are legates, God 20
as it were exhorting by vs. For Christ vve beseeche you, be
reconciled to God. † Him that knowe no sinne, for vs he 21
made sinne: that vvve might be made the iustice of God
in him.

A N N O T A T I O N S

CHAP. V.

10. The proper things of his body.] S. Augustin. (Enchirid. 6. 10.) obieceth this speech of the
Apostle, as in the person of such as deny the prayers, almes, and sacrifices of the liuing to be availa-
ble for the dead, and be answered as foloweth. Thue praeface (faith he) of God's Church in the com-
mission of the dead, is nothing repugnant to the sentence of the Apostle, where he faith, that we shall
at stand before the iudgement feste of Christ, that every one may receive according to his deserts in the body,
either good or euid. For, in his life and before death, he deservd this, that these vvorke after his death might
be profitable unto them. in deeds he be not profitable for al men: and why so? but because of the diffe-
rence and diversitie of sentiments whiles they were in vfe. The like he hath in divers other places.

10. Either good or euid.] Heaven is as vvell the reward of good vvorke, as hell is the slippend of
ill vvorke. Neither is faith alone sufficient to procure salvation, nor lacke of faith the onely cause
of damnation: by good deeds men merit the one, and by ill deedes they deservd the other. This
is the Apostiles doctrine here and in other places, howe so euer the Aduerfaries of good life and
vvorke teach otherwvise.

11. The ministratie of reconciliation.] Christ is the cheefe Minister, according to his manhood, of all
our reconciliation to God: and for him, as his ministers, the Apostles and their successores the
Bishops and Priests of his Church, in vwhom the vword of reconciliation, as vvell by ministring of the
Sacrifice and Sacraments for remission of sinnes, as by preaching and goernement of the
world to salvation, is placed. And therefore their preaching must be vs: as Christ him selfe did
preach: their abolution and remission of sinnes, as Christes owne pardon: their whole office being
nothing els (as we see by this passages) but the Viceroyhip of Christ.

12. The iustice of God.] Even as (faith S. Augustin.) vvhene we read, Salvation is our Lordes, it is not
meant that salvation: Whereby our Lord is salued, but vvhich they are salued vvchich be saluaded: vve be it is

Gal.
That he helpeth vve with his exhortations, and in all things behaueth him self as becometh a minister of God. 1 Which he speaketh so openly, because his heart is open unto them: exhorting them to be like vse openhearted towards him, in and to avoid those infidels.

And vve" helping do exhorte, that you receive not the grace of God in vaine. († For he faith, in time accepted hate I heard thee: and in the day of salvation hate I holpen thee. Behold, nowv is the time acceptable: behold nowv the day of salvation.) † to no man giving any offence, that our ministrie be not blamed: † but in all things let vs exhibit our felues as the ministers of God, in much patience, in tribulations, in necesseties, in distresses, † in stripes, in prisons, in seditions, in labours, † in watchings, in satinges, † in chaftitie, in knowvledge, in loganimitie, in lieteness, in the holy Ghost, in charitie not seined, † in the vword of truth, in the vertue of God, by the armour of justice on the right hand, and on the left, † by honour and dishonour, by insamie and good fame: as seducers, and true: as they that are vnknowvn, and knowvn: † as dying, and behold vve line: as chastened, & not killed: † as forowegoful, but alvaies reioycing: as needie, but enriching many: as: haiuing nothing, and possessing all things. †

Our mouth is open to you 6 Corinthians, our hart is dilated. † You are not straitened in vs: but in your owne bowvels you are straitened. † But haiuing the same reward

( I speake as to my children) be you also dilated. †: Beare not the yoke vwith infidels. For vwhat participation hath justice vwith iniquitie? or vwhat societie is there betwenee light and darkenes? † And vwhat agreement vwith Christ and Be-
you are the temple of the living God, as God faith, That I will dwell, and wake in them, and will be their God: and they shall be my people. 
† For the which cause, Go out of the midst of them, and separate your <s>17</s> selves, faith our Lord, and touch not the unclean: and I will receive you. 
† and I will be a father to you: and you shall be my sons and daughters, faith 18 our Lord omnipotent.

ANNOTATIONS

1. Helping.] For that he declared before the Ministers of the new Testament to be Christ's deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now faith, Helping therefor: that is to say, yownyng or vorking together with God, we do exhort.

2. Grace in vaine.] The grace of God vorketh not in man against his will, nor fortheth any thing without his acceptation and consent: and therefore it lieth in mans will to frustrate or to follow the motion of God, as this text plainly poureth.

3. In Watchings.] When in the middes of many miferies and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fastings, and chaftitie, we may vve do perceiue these vorkes to be wvoonderful grateful to God, and specially needful in the Clergie.

4. What society.] Generally here is forbidden conversation and dealing with al Infidels, and consequently with Heretikes, but specially in prayers, or meetings at their Schifmatikes, preaching, or other spiritual office vwhatsoeuer. Which the Apostle here vtereth in more particular and different termes, that Christian solke may take the better heed of it. No society (faith he) nor fellowship, no participation nor agreement, no consent between light and darknes, Christ and Baal, the temple of God and the temple of idols: al Service, as pretended vworship of God set vp by Heretikes or Schifmatikes, being nothing els but Service of Baal and plaine Idolatrie, and their conferences nothing but conspirations against Christ, from such therfore specially vve must seuer our solues alwaies in hart and mind, and touching any act of religion in body also, according as the children of Israel were commanued by God to separete them solues from the Schifmatikes Num. 16. Corė, Dathan, and Abiron, and their tabernacles, by these vwores: Depart from the tabernacles of 26. the impious men, and touch ye not these things which pertaine to them, lest you be enwrappd in their fames.

CHAPEL. VII.

HAVING therefor these promises, my dere rest, let vs cleanse our solues from al inquinatio of the flesh and spirit, perfeting sanctification in the feare of God. † Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumwented no man. †, I speake not to your condemnation, for I said before that you are in our hartes to die together and to liue together. † Much is my confidence with you, much is my glorying for you: I am replenished with consolation
consofation: I do exceedingly abound in joy in all our tribulation. † For also vvhvewere come into Macedoniam, our flesh had no rest, but vve suffered al tribulation: vwithout, combats: vwithin, feares. † But God that conforteth the humble, did conforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vwherewith he vwas comforted among you, reporting to vs your desire, your vweeping, your emulation for me, so that I rejoiced the more. † For although I made you forie in an epiftle, it repenteth me not: albeit it repented me, feing that the fame epiftle (although but for a time) did make you forie. 

† Now I am glad: not because you vwere made forie, but because you vwere made forie to penance. For you vwere madeforie according to God, that in nothing you should suffer detriment by vs. † For the forovv that is according to God, vvoorthe 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, how great carefulnes it vworketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuence, in all things you haue hevved your selues to be unedefiled in the matter. † Therefore although I vrote to you, not for him that did the injurie, nor for him that suffered: but to manifiect our carefulnes that vve haue for you before God, † therefore vve are comforted. But in our consolation, vve did the more abundantly reioyce upon the joy of Titus, because his spirit vwas refreshed of al you. † And if to him I gloried any thing of you, I am not cosfounded: but as vve spake al things to you in truth, so also our glorying that vwas to Titus, is made a truth, † and his bovvels are more abundantly toward you: remembering the obedience of you al, how vwith feare and trembling you receiued him. † I reioyce that in all things I haue confidence in you.

ANNOTATIONS
CHA. VII.

9. Sore to penance.] The forovv which a man taketh for worldly losses or any temporal adverfitie, is not here commended, but that vvhich is and ought to be in al men for their finnes paft, which is called here, Sorrow towardes God and for penance, otherwise called Contrition, and is a thing exceedingly requisite and much praised, the fruiues whereof are these that the Apostle recketh: 

† To 2. in mith, vworking saluation. Vvhich doctrine is faire diifferent from Luthers, and Caluins, and such affer. art. wicked Libertines, that teach contrition to be al together a means to make finnes either hypo-

6. a Leone crits, or to put them in despair.

Ppp ij CMAB.


Chap. VIII.

By the example of the poor Macedonians be exhorted: them to contribute largely unto the Church of Jerusalem, 7 and by praising of them, 9 and by the example of Christ, 14 and by their ovmne spiritual profit in being partakers of that Churchs merites, 18 and by commending the collectors that he sendeth.

And vve doe you to understand, brethren, the grace of God, that is giuen in the churches of Macedonia, 1 that in much experience of tribulation they had abundance of ioy, 3 & their very deeps pouerie abounded vnto the riches of their simplicitie, 1 for according to their povver (1 giue them testimonie) and abowe their pouer they vvere willing, 3 vwith much exhortation requesting vs the grace and communication of the ministrye that is done toward the faintes.

And not vve hoped, but their ovmne selues they gaue, 2 first to our Lord, 2 then to vs by the vvil of God: 2 in so much that vve desired Titus, that as he began, so alfo he would perfite in you this grace also. 4 But as in al things you abound in faith, and vword, and knowvledge, & al carefulnes, moreover alfo in your charitie toward vs, that in this grace alfo you may abound. 4 I speake not as commanding: but by the carefulnes of others, approuing alfo the good disposition of your charitie. 4 For you know the grace of our Lord Iesus Chrift, that for you he vvas made poore, whereas he vvas riche: that by his pouerie you might be riche. 4 And in this point I giue counsel: for this is profitable for you, vwhich haue begone not only to doe, but alfo to be willing, from the yere past: 5 but now perfoure ye it also in your deede: that as your minde is prompt to be willing,so it may be alfo to perfoure, of that which you haue. 5 For if the vvil be prompt: it is accepted according to that which it hath, not according to that which it hath not. 5 For not that other should haue ease, and you tribulation: but by an equalitie. 6 Let in this present time your abundance supple their vvant: that their abundance also may supple your vvant, that there be an equalitie, 6 as it is written: He that hath much, abounded not: and he that had little, vvant not. 6

And thankes be to God, that hath giuen the self same carefulnes for you in the hart of Titus, 7 for that he admitted in deede exhortation: but being more careful, of his ovmne
18. it he vent into you. † Vve have sent also vvhith him the
brother, vvhose praise is in the Gospel through all the
churches: † & not only that, but also he was ordained of the
Churches fellowv of our peregrination, for this grace vvhich
is ministred of vs to the glory of our Lord, and our deter-
mined vvil: † avoiding this, lest any man might reprehend
vs in this fulnes that is ministred of vs. † For vve provide
good things * not only before God, but also before men.
22. † And vve have sent with them our brother also, vvhom
vve have proued in many things often to be careful: but now
much more careful, for the great confidence in you, † either
for Titus vvhich is my fellowv and coadiutor toward you,
or our brethren Apostles of the churches, the glory of
Christ. † The declaration therefore vvhich is of your char-
itie and our glorying for you, declare ye toward them in
the face of the churches. 

ANNOTATIONS
CHAP. VII.

18. Aboundsome supply. † He meaneth that such as abound in worldly riches, shou'd
communicate for supply of other their brethrens necessitie, whatsoever they may; that on the other side
they whom they helpe in temporals, may impart to them againe some of their spiritual riches, as
prayers, and other holy vsorke and graces, which is a happie change and entercourse for the
wealthy men, if they could see it. And this place proueth plainly that the fastings and satisfactorie
deedes of one man, be available to others, yea and that holy Sainctes or other vertuous persons
may in measure and proportion of other mens necessitie and defeastings, allotte vnto them, as vve
the supererogation of their spiritual vsorke, as these that abound in worldly goods, may give
alms of their superfluitie, to them which are in necessitie. Which enterchange and proportion of
things the Apostle doth euidently set downe.

CHAP. IX.

He proceedeth exhorting them to the foresaid contribution, 2 to verifie by commanding of
them, & to do it liberally, that so they may merite the more, and
God be the more praised.

1. OR concerning the ministerie that is
done " toward the sainctes, it is super-
fluous for me to vwrite vnto you. † For
I know your prompt minde, for the which
I glory of you to the Macedonians: That
Achaia also is ready from the yere past, and
your emulation hath prouoked very man-
y. † But I have sent the brethren, that the thing vvhich vve
glorie of you, be not made voide in this behalfe, that (as I
Pp p iij) haue
That, in this matter of alms.

Cheerful giuing.

The greater almes, the greater merite and reward.

The Epistle for S. Lawrence, Aug. 10

In the fruit of almes is the euence of grace in al justice and good workes to life everlifing: God giuing these things for reward & recompence of charitable workes, which therefore be called the feed or meritorious cause of these spiritual fruits.

That it is necessary to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so as a blessing, "not as avarice." And this I say, he that soweth sparingly, sparingly also shall reap: and he that soweth in blessings, of blessings also shall reap. Every one as he hath determined in his hart, not of sadness or necessity.

For God loueth a cheerful giver. And God is able to make all grace abound in you; that in all things alwayes having sufficiency, you may abound unto all good workes, as it is written: He distributed, he gave to the poor: his justice recompence for ever.

And he that ministreth seed to the sover, 10 shall give bread also for to eate: and shall multiply your seed, and shall augment the increas of the fruites of your justice: that being enriched in all things, you may abound unto all simplicity, which worketh by vs thankes-giuing to God.

Because the ministrie of this office doth not only supply those things that the Saincts want, but aboundeth also by many thankes-giuing to our Lord, by the proven of this 13 ministrie, glorifying God in the obedience of your confession vnto the Gospel of Christ, and in the simplicity of communicating vnto them, and vnto all, and in their praying for you, being desirous of you because of the excellent grace of God in you. Thankes be to God for his vnspakeable gift.

ANNO TATIONS

Chap. IX.

1. Towardsthe Saints.] By the Apostles earnest and often calling upon the Corinthiansto giue almes for relieving the faithful in diffirte, the Priests of God's Church may learne, that it specially pertaineth to their office to be proctors for holy men in prison, poorrie, and all other necessity, specially when their want commeth for confession of their faith.

2. Not as avarice.] The crouetous man that parteth with his penye painfully and with sorrow as though he lofe all his body, is noted, and cheerful, ready, voluntary, and large contribution is commended.

3. Soweth sparingly.] Almes is compared to seede, for as the seede is chewen into the ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvhich men giue in almes, though it seeme to be cast away and to perish in respect of the giuer, yet in deed it is most fruitful, the benefit thereof manifoldly returning to him again.

Wherevpon the Apostles conclusion is erecte, that according to the measure of the almes or feeding (which is more or leffe in respect of the viile and abilitie of the giuer) the encrease and abundanct of harueft, that is, of grace and glory that ensue, See S. Augustine in Iad. 59. sim. med. & q. s. ad Dalsiianum.
ND I Paul my self beseeche you by the
mildenes and modestie of Chri$t, who in
presence in deed am humble among you,
but abset am bold on you. But I be-
seeche you, that being present I neede not
be bold by that confidence vvhervvith I
am thought to be bold against some:
which thinke vs as though vve vvalke according to the
flesh. For vvalking in the fleshe, vve vvarre not ac-
ding to the fleshe. For the vveapons of our vvarfare are
not carnal: but mightie to God vnto the destruction of
munitiions, destroying counfels, and al lositieffe extolling it
self against the knowledge of God, and bringing into capti-
vitie al vnderstanding vnto the obedience of Chri$. t and
hauing in a readinesse t to reuenge all disobediéce, vhen your
obedience shall be fulfilled. See the things that are ac-
cording to appearance. If any man haue affiance in him self, that
he is Chri$t: let him thinke this againe vwith him self, that
as he is Chri$t, so vve also. For and if I should glorie
some vwhat more of our powuer, vwhich our Lord hath giuen
vs vnto edification and not to your destruction: I t hal
not be ashamed. But that I may not be thought as it were to
terrifie you by epiftles (for his epiftles in deede, saie they,
are fore and vehement: but his bodily presence vveake, and
his speache contemptible) let him this thinke that is such a
one, that such as vve are in word by epiftles, absent: such
also vve are in deede, present. For vve dare not matche or
compare our felues vwith certaine, that commend them
felues: but vve measure ourselues in our felues, and compare
our felues to our felues. But vve vil not glorie aboue
our measure: but according to the measure of the rule, vvhich
God hath measured to vs, a measure to reache eu$n vnto you.

Chap. X.

Against the false Apostles, graunting the infirmities of his person, he doth not vewithstan-
ding set out the power of his Apostleship, in reprefting them also for cha-
llenging to them selues the prai/e of other mens labours.
For not, as though we reached not unto you, do we esteem our felues beyond. For we are come as farre as to you in the Gospel of Christ. † not glorying above measure in other mens labours: but hauing hope of your faith increasing, to be magnified in you according to our rule aboundingly, † yea unto those places that are beyond you, to euailize, not in an other mans rule, to glorie in those things that are prepared before. † But he that glorifieth let him glorie in our Lord. † For not he that commendeth himself, the same is approved: but whom God commendeth.

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**Annotations**

**Chap. X.**

Punishing of Heretikes.

*Vtra^*] He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretikes, and rebels to Gods Church, who are here noted specially by pride and insoulençe (which is the proper mark of such fellows) to extoll them selues above the measure of the science of God, which confiifteth in humble obedience to the faith and the preachers of the fame.

**Their pride.**

6. To revenge. You may see hereby, that the spiritual power of Bishops is not onely in preaching the Gospel, and so by persuasion and exhortation only (as some Heretikes hold) to remit or retaine sinnes, but that it hath authoritie to punish, judge, and condemne Heretikes and other like rebellers: which power one of the principal rebellers of this time being convinced by the evidence of the place, acknowledged to be grounded upon Christes word, "whatsower you bind in earth, shall be bound in heaven." *Matt. 18.* 18. applying also the words spoken to Hieremias (c. 1. 10.) Behold I appoynt thee over Nations and kingdoms, that thou plant, plucke up, build and destroy: to confirme and explicate the powre Apostolike here alleaged by S. Paul. Mary they would gladly draw this power from the lawfull successors of the Apostles, to them selues, their ministers and conspirities, which are nothing els but the choppes and Councils of sedition and at the conspiracies of this time, against the lawfull princes of the vworld.

**The spiritual power of Bishops against Heretikes.**

5. Inroodification. This great power of the Churches cenures, specially of Excommunication, as it was given for the good and saluation of the people, so it must not be vse against the innocent: no not yet upon Heretikes or other offenders, but where and when it may by likehid benefit either the parties, or the people, or may 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 vse his uttermost authoritie against the false Apostles which disturbed them, till them selues were in perfect obedience vnto him, left by punishing the principal offenders, a greater disturbance and revolt might fall among the people, if they were not before in perfect obedience.

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**Chap. XI.**

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. 18. And because they give them leave to bragge and commend them selues, and to abuse them so miserably, he trusteth they would also give him the hearing: 18 and so he beginneth, and first sheweth him selfe in all judiciaal respectes (wherein onely stood at their boastings) to be as they are, he addeth afterward such a long roll of his sufferings for Christ, as is incomparable.

Vwould
Wou'd God you could beare some little of my folly: but do ye also suppoyt me: for I emulate you with the emulation of God. For I haue despoued you to one man, to present you a chaste virgin vnto Christ.

But I feare lest, as the serpent seduced Eve by his subtiletie, so your senses may be corrupted, & fall" from the simplicitie that is in Christ. For if he that commeth, preache another Christ vvhoso haue not preached, or you receive another spirit vwhom you haue not receiued: or an other Gospel vvhich you haue not receiued: you might vveil suffer it. For I suppose that I haue done nothing lesse then the great Apostles. For although rude in speache, yet not in knowludge但他们 in all things we are 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 spoile, taking a stipend, for your ministrerie. And vvhent I vvas with you, and had neede, I vvas burdenous to none: for that vvhich I vanted, the brethren supplied that came from Macedonia: & in all things I haue kept my self vvhithout burden to you, and vvil keepe.

The truth of Christ is in me, that this glorying shal not be infringed towards me in the countries of Achaia. Vvhether because I loue you not? God doth know. But that vvhich I doe, I vvil also doe, that I may avay the ocasion of them that desire occasion: that in that vvhich they glorie, they may be found euenc lke vs. For such false apostles are craftie vvorkers, trasfiguring them selues into Apostles of Christ. And no maruel: for Satan him self transfigureth him self into an Angel of light. It is no great matter therefor if his ministres be trasfigured as the ministres of injustice: vvhose ende shal be according to their vvorke.

Againe I say, (let no man think me to be foolish: otherwisse take me as foolish, that I also may glorie a little;) that vvhich I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorie. Because many glorie according to the flesh, I also vvil glorie. For you do gladly suffer the foolish: vvhile your selues are wise. For you suffer if a man bring you into servitude, if a man deoueure, if a man take, if a man be exolced, if a man strike you on the face. I speake according
to dishonour, as though we had been vveake in this part.

Wherein any man dare (I speake foolishly) I dare also.

† * They are Hebrewes: and I. They are Israélites: and I. 22

They are the seede of Abraham: and I. They are the mini-

ters of Christ: and I. (I speake as one scarce vwife) more I:

in many moe labours, in prisons more abundantly, in stripes

above measure, in deaths often. † Of the levvies five times, 24

did I receive * fourtie, sauing one. † Thrice vvas I beaten 25

* vvith roddes, * once I was stoned, thrice I suffred * ship-

vvracke, night and day have I been in the depth of the sea,

† in iourneying often, perils of vwateres, perils of theceues, pe-

rils of my nation, perils of Gentiles, perils in the citie, perils

in the wildernes, perils in the sea, perils among falle brethren,

† in labour and miserie, in much vvatchings, in hunger and 27

thirst, in falltngs often, in colde and nakednes, † beside those 28

things which are outwardly: my daily instance, the careful-

nes of al churches. † Vvho is vveake, and I am not vveake? 29

vvho is scandalized, and I am not burnt? † If I must glorie: 30

I vvill glorie of the things that concerne my infirmite. † The 31

God and Father of our Lord IESVS Christ, vvho is blessed

for ever, knovveth that I lie not. † At Damascus the Gouer-

nor of the nation vnder Aretas the king, kept the citie of

the Damascenes, for to apprehend me; † and through a 33

vwindovv in a badket vvvas I let downe by the vwall, and so

escaped his handes.

ANNOTATIONS

CHAP. XI.

3. From the simplicitie.] People fall from their first faith, virginitie, and simplicitie in Christ, not

by sodé revolts, but by little & little, in giving ear to the subtil persifflisio of the Serpent, speaking to

the by the fiveteen mouths & illumineo of Heretikes, of which kind of seducitie he iuget Eue

for an example, vwho vvas by her greedy desir of knowledge and the Duels promis of the same,

dravven from the natue simplicitie and obedience to God, as at this day, promis and pretenie of

knowledge diueth many a poore soule from the sure, true, sincere, and onely beliefe of Gods

Church.

6. Rude in speach.] Hereby vve fee that the seditieous and false teachers have ofte the gift of

eloquence whereby the simple be easily beguiled. Such were Coré and Dathan, as Iosephas

writ-

teth ANTIG. li. 605. For the same, S. Augustine (li. Confes. e. 15.) calleth the Heretike Faustus

Manichaeus, magnum lequeum Diabolie, de crecit Isare of the Duels, saying that he passed the glorious

Doctor S. Ambrose in thev of worde, but farre inferior to him (withou al companion) in

substance and matter. In which sorte the Apostle hereis glad to compare him self vwith the false

Apostles, whom the Corinthians did folowv and extoll farre above him by reason of their elo-

quence, gravoring to them that gift, but chalengeing to him self superioritie in knowledge, vwhich

al vwise men preferre before vane worde. And it is the bane of our poore countrie, that the

people nower a daies gue credit rather to new orators and folish yonkers, for their fiveteen spe-

aches:then to the glorious Doctors of Christs Church, for their singular knowledge and more

graue eloquence.

Chap.
I must glory (it is not expedient in deeds) but I will come to the visions and revelations of our Lord. 

And I know a man in Christ above four and twenty years agoe (whether in the body, I know not: or out of the body, I know not: God doth know) such a one: rapt even to the third heaven. 

And I know such a man (whether in the body, or out of the body, I know not: God doth know) that he was rapt into Paradise: & heard secret revelations, which it is not lawful for a man to speake. 

For such an one I will glory: but for my self I will glory nothing, sauing in my infirmities. 

And if I will glory, I shall not be foolish: for I shall say truth. 

but I spare, lest any man should esteem me above that which he seeth in me, or heareth any thing of me. 

And lest the greatness of the revelations might extoll me, there was given me a prick of my flesh, an angel of Satan, to buffet me. 

For the which thing Christ did not take from me: and he said to me, My grace is sufficient for thee, for power is perficd in infirmity. 

Gladsly therefore will I glory in mine infirmity, that the power of Christ may dwell in me. 

For the which cause I plea afforded self in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ. for when I am weak, then am I strong. 

I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing lesse then they that are above me among apostles: although I am nothing. 

Yet the signes of my Apostleship have been done upon you in al patience, in signes & wonders and mighty deeds. 

For what is there that you have had lesse then the other churches: but that I my self haue not burdened you? Pardon me this injurie. 

Behold, now the third time I am ready to come to you: and I will not be burdened vnto you. For I seeke not the things that are your.
Annotations

Chap. XII.

Visibs have no credite with heretikes.

1. Visions.] S. Cyprian (ep. 69, v. 2.) complaineth that the Adversaries of Gods Church and Priests, give no credite to visions, but their incredulitie is much more in our daies, that condemn al such seuations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or who else so euer. Yet they are so wicked in this eate, that the vision which the holy author of the booke of Machabees calleth foli dignum, worthy of credite, is one caufe why they deny the whole booke to be Canonical: and as vsel might they for this vision deny al S. Pauls Epistles, and for the like, the Acts of the Apostles, vid. 9, 10, 11, 12, 17; and the Gospel it self, Mat. 1, 10, 2, 11, 19.

The Apostles some greater then other.

1. Above measure Apostles.] Though all were in that they were Apostles, of one and the same order, yet wee may see that some had maruellous great preeminence and privilige above others in the same office: specially S. Peter and S. Iohn, whom S. Paul often calleth great Apostles, above measure or fasting Apostles, the pillers, &c. 2 Cor. 11, 5, 12, 11, Gal. 2, 9.

12. In Jesu.] Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therefore let al Catholike men holde fast that faith which was first preached and confirmed by miracles, as in England by S. Augustin, and in other nations by other holy Apollolike men. And let the Heretikes that preach extraordinaerely, nevverly, and otherwisse when they receaved at our first conversion, theyv their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

Chap. XIII.

He driveth into the scare of excomunication: to the end that they doing penance beforehand, he may not be compell'd to ufe his authoritie when he commeth, and as he hath threatened, 11 And so with a general exhortation he endeth.
O this the third time I come vnto you: * In the mouth of two or three witnesses shall every word stand. † I foretold and doe foretell as present, and no man absent, to them that sinned before, and at the rest, that if I come againe, I will not spare. † Seek ye an experiment of him that speaketh in me, Christ: vwho in you is the vveake, but is mightie in you? † For although he vvas crucified of infirmities: yet he liueth by the power of God. For vve also are vveake in him: but vve shall liue vwith him by the power of God on you. † Trie your selues if you be in the faith: prove ye your selues. Know vyou not your selues that Christ I s v s is in you, vnlesse perhaps you be reprobates. † But I hope, you ` knovv' that vve are not reprobates. † And vve pray God, that you doe no euil, not that vve may appear approved, but that you may doe that vvhich is good, and vve be as reprobates. † For vve can not any thing against the truth: but for the truth. † For vve reioyce for that vve are vveake, & you are mightie. This also vve pray for, your consummation. † Therefore these things I write absent: that being present I may not deale hardly according to the power vvhich our Lord hath giuen me vnto edification and not vnto destruction.

† For the rest brethren, reioyce, be perfect, take exhortation, be of one minde, haue peace, and the God of peace & of loue, shall be vwith you. † Salute one another in a * holy kisse. Al the saintes salute you. † The grace of our Lord I s v s Christ, and the charitie of God, and the communication of the holy Ghost be vwith you all. Amen.

ANOTATIONS

CHA. XIII.

5. Trie your selues. † The Heretikes argue herevpo, that every man may knovv him selfe certainely to be in grace: vvhile the Apostle speakeith expressly and onely of faith. the act whereof a man may knovv and feele to be in him selfe, because it is an act of vnderstanding, though he can not be assured that he hath his sinnes remitted, and that he is in all points in state of grace and saluation: because every man that is of the Catholike faith, is not alwaies of good life agreeable therevno, nor the actes of our vilie subject to vnderstanding, that vve can knovv certainely vvhether vve be good or euil. See S. Augulline 10. 7 de perfect. inferiit 6. 15. Li. de Cor. et grat. 6. 15. & S. Thomas 1. 2. q. 112. art. 5.

Qqq iij THE
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE GALATIANS.

II AT this Epistle may seem to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romans, notwithstanding that in the second chapter it is evident to have been written 14 years at the least, after his Conversion, and (as it is said) from Ephesus, 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. Et quidam desidentes, &c. And certaine comming downe from Ievvrie, taught the brethren (that is the Christian Gentiles at Auntoche) that vnlesse you be circumcised according to the manner of Myses, you can not be saved. Such commers also to the Galatians, whom S. Paul had conversed Acts 16, as himself mentioneth Gal. 1. and 4.) did seduce them, saying, that all the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did ye Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easie, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, S. Paul declareth, that he received his Apostleship and learned the Gospel that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) received him into their company, and allowed wvrd of his preaching to the Gentiles, though themselves being Ievvriers, and living among the Ievvres, had not yet left the ceremonies of the Law; yea and they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover, that the said Falseapostles belyed him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more but Circumcision did against the nature of Circumcision, because it is a profession to observe the whole Law: finally, whosoever they pretended, that in deed they did it onely to please the Ievvres, of whom otherwise they should be perfected.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romans contraerivisse, repleti omni scientia (Rom. 15) replenished with all knowledge.

THE
THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laid in the salutation, he exclaimeth against the Galatians, and their false apostles, considering that the Gospel which he preached to them he had immediately of Christ himself. Which to shew he beginneth to set the story of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

AVL an Apostle not of men, neither by man, but by IEsVs Christ, and God the Father that raised him from the dead, and all the brethren that are with me: to the churches of Galatia. Grace to you and peace from God the Father and our Lord IEsVs Christ, who gave him self for our sines, that he might deliver us from this present wicked world, according to the will of our God and father: to whom is glory for ever. Amen.

I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel: which is not an other, yea, there be some that trouble you, and will: inuer the Gospel of Christ. But although we, or an Angel from heaven, euangelize to you beside that which we have euangelized to you, be he anathema. As we have said before, so now I say again. If any euangelize to you, beside that which you have received, be he anathema. For do I novv vs persuation to men, or to God: Or do I seek to please men? If I yet did please men, I should not be the servant of Christ.

For I doe you to understand, brethren, the Gospel that was: New Gospellers that peruer, corrupt, or alter: the one onely true and first delivered Gospel, are to be avoided. See S. Augustine Cont. Faustum, fi. ii. 6. 27.
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And I was evangelized of me, that it is not according to man.
† For neither did I receive it of man, nor learn it: but by the revelation of the Church of God, and expugned it, † and profited in Judaism, above of mine equalities in my nation, being more abundantly an emulator of the traditions of my fathers. † But when it pleased him that he separated me from my mothers vombe, and called me by his grace, to reveal his son in me, † that I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood, † neither came I to Jerusalem to the Apostles my antecedents: but I went into Arabia, and again I returned to Damascus. † Then, after three years came I to Jerusalem "to see Peter: and taried with him five and twenty days. † But other of the Apostles saw I none: saveing James the brother of our Lord. † And the things that I write to you: behold before God, that I lie not. † After that, I came into the parts of Syria and Cilicia. † And I was vnown to the churches of Levrie, that were in Christ: but they had heard only, That he which persecuted me sometime, doth now evangelize the faith which sometime he expugned: † and in me they glorified God. 24

ANNOTATIONS

CHA. I.

8. Paul sent to preach by ordinary imposition of hands. No show of learning or virtue must move us from the faith.

1. Neither by man.] Though he were not first by mans election, nomination, or assignment, but by God's own special appointment, chosen to be an Apostle: yet by the like express ordinance of God he took orders or imposition of hands of men, as is plain. Acts 13. Let vs beware then of such false Apostles, as now a days intrude them selves to the office of Ministry and preaching, neither called of God, nor rightly ordered of men.

8. Or an Angel.] Many wondrie observations are made in the fathers writings, of the earnest admission of the Apostle, and much may be gather of the text it self, first, that the credit of any man or Angel for what learning, eloquence, show of grace or virtue so ever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholic Church of which point Vincentius Lirinensis excellently treateth. ii. cont. profun. hæres. Noulates. Whereby we may see that it is great pietie and shame, that so many folowing Luther and Calvin and such other lende fellows, into a new Gospel, which are so farre from Apostles and Angels, that they are not any wondrie comparable with the old Heretikes in gifts of learning or eloquence, much lesto in good life.

Preaching contrary to the faith receivd is forbidden, not other teaching.

Secondly S. Augustin noteth upon the word, Beside, that not all other teaching, or more preaching then the first, is forbidden, but such as contrarie and disagreeing to the rule of faith. Tract. 98 in Ioan. The Apostle did not say, faith he, if any man evangelize to you more then you have received, but, besides that you received, for if he should say that, he should be prejudice to him self, who should come to the Thebalfonians, that he might supply that which was wanting to their faith. Now he that supplies, adds...
addeth that which was lacking, 
takest not away that which was, &c. By which we see how friv-
olously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as with the word evangelizanum (vise evangelizae) as the word accepta (you have The Gospel is received) we may note that the first truth, against which no fecond Gospelizing or doctrine may be not onely in a admitted, is not that one and which he wrote to the Galatians, or which is contenied either in his the written or any other of the Apostles or Evangelistes writings, but that which was by word of mouth also word of sermon,
preached, taught, or delivered them first, before he wrote to them. Therefore the Authentaries of the true, but in Church that measure the Word of God or Gospel by the Scriptures onely, thinking them felues not vnwritten, to incurre S. Pauls curse, except they teach directly against the written word, are fouly beggiled, addition also.
As therein also they shamfully err, when they charge the Catholikes with adding to the Gospel, when they teach anything that is not in express words written by the Apostles or Evangelistes, not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellows whol preaching, the Gospel, be it written or vnwritten.

Fourthly, by the same words we see condemned at after preachers, later doeines, new sectes and authors of the fame; that onely being true, which was first by the Apostles and Apostolike men as the lawfull husbandmen of Christs field, sown and planted in the Church and that false, which was later and as it were out of sown by the enimies. By which rule not onely Tertul-
lian (de prescript. us. & g.) but all other auent Doctors, and specially S. Irenæus (ii. i. c. 2. 3.) tried truth from falsity, and condemned old Heretikes, proving Marcion, Valeniate, Cestou, Menander, and such like, false Apostles, because they came in with their noelities long after the Church was fetted in former truth.

Sixthly, This curse or execration pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached otherwise then they did, but pertaineth to all times, preachers, and teachers, unto the worldes end, and it concerneth them (as Vincentius Lini-
enis faith) that preach a new faith, or change that old faith which they received in the vniu of the Catholike Church. To preach any thing to Christian Catholike men (faith he) besides that which they have received, never which is lawfull, never is it, nor never that is lawfull, to fay anathema to such, is hath been, an is, and that beaulities beholde. So S. Augustine by this place holdeth al assured, that draw a Christian man from the societe of the whole Church, to make the seueral part of any one sect: that call to the hidden conuenientes of Heretikes, from the open and knowen Church of Christ, that allure to the private, from the common: finally all that draw with curiositie the children of the Catholike Church, by teaching any thing besides that they found in the church. 

Zea against all other that teach a new doctrine, and draw men from the Cath.

The Apostles curse upon all that teach a new doctrine, and draw men from the Cath.

Chap. II.

He telleth further the story begun in the last chapter, and how he represented Peter, and then specially vrgeth the example of the Christian leaver, who sought his Christ for justification; and that by varrant also of their Law is self, as also because otherwise Christ's death had been neeedles.

rrr THEN
HEN after fourtene yeres I vvent vp 
againe to Hierusalem vwith Barnabas, 
taking Titus also vwith me. § And I 2
vvent vp according to rcreulatlon:and
"coferred with them the Gospel which
I preach among the Gentiles, but apart
with the that seemed to be something,
left perhaps" in vaine I should runne
or had runne.† But neither Titus which 
was with me, vwhere: 3
as he was a Gentil, was compelled to be circumcised: † but 4
because of the false brethren craftly brought in, which 
craftly came in to espie our libertie that vve hau in Christ
Iesvs vvs, that they might bring vs into servitude. † To 5
vwhom vve yielded not subiection no not for an houre, that
the truth of the Gospel may remaine vwith you. † But of 6
them that seemed to be something, (vwhat they vwere some-
time, it is nothing to me. * God accepteth not the person of
man) for to me, they that seemed to be something, " added
nothing. † But contrarie vwise vwhen they had seen, that to 7
me vwas committed the Gospel of the e prepuce, as " to Peter
of the circumcision († for he that vrought in Peter to the 8
Apostleship of the circumcision, vrought in me also among
the Gentils) † and vwhen they had knovven the grace that 9
vvas giuen me, Iames and Cephas and Iohn, vwhich seemed
to be pillers, " gave to me and Barnabas the right handes of
societie: that vve vnto the Gentiles, & they vnto the circum-
cision: † only that vve shoule be mindeful of the poore:
the vvhich same thing also I vvas careful to doe.
† And vwhen Cephas vvas come to Antioche, "I resisted 11
him " in face, because he vvas " reprehensible. † For before 12
that certaine came from Iames, he did esate vwith the Gentiles:
but vwhen they vvere come, he vwithdrewv and separated
himself, feating them that vvere of the circumcision. † And 13
to his simulacion coformed the rest of the Ieuvves, so that Bar-
nabas also vvas ledde of them into that simulacion. † But 14
vwhen I saue that they vvalked not rightly to the veritie
of the Gospel, I said to Cephas before them al: If thou being
a Ieuvve, liuest Gentile-like & not Judaically: how dost thou
compel the Gentils to Iudaize.
† Vve are by nature Ieuvves, and not of the Gentils, sin-
ners. † But knoovving that * man is not justified by the 16
vworke
vvorces: of the Law, but by the faith of Jesus Christ: we
also believe in Christ Jesus, that we may be justified by the
faith of Christ, and not by the vvorces of the Law: for the
vwhich cause, by the works of the Law no flesh shall be iufti-
fied. But if seeking to be justified in Christ, our seues also
be found sinners: is Christ then a minister of sinne? God for-
bid. For if I build the same things againe vwhich I have de-
stroyed, I make my self a presuricatour. For I by the Law,
am dead to the Law, that I may live to God: vwith Christ I am
nailed to the crosse. And I live, now not I: but Christ liueth
in me. And that I liue now in the flesh, liueth in the faith
of the sonne of God, who loved me, and deliuered him self for
me. T I cast not away the grace of God. For if justice be by
the Law, then Christ died in vaine.

ANNOTATIONS

CHAP. II.

1. Conferrd with them. Though S. Paul were taught his Gospel of God and of S. Paul con-
man, and had an extraordinary knowledge of his Gospel which he preached, yet by revelation he was sent ferreth with to Hierusalem to conferre the said Gospel which he preached, with his elders the ordi. S. Peter and
Apostles and Rulers of the Church, to put both his vocation and doctrine to their test, for trial and approbation, and to joyn in office, teaching, and society or communion vwith trial of his do-
them. For there is no extraordinary or miraculous vocation, that can issue or separate die,
the person so called, in doctrine or fellowship of Christian life and religion, from the ordi-
narv knowing society of Gods people and Priestes. Therefore vwho soever he be (upon The heretikes
what pretence to oue) that will not have his calling and doctrine tried by the ordinary submit their
Governers of Gods Church, or disdaineth to go vpp to the principal place of our religion, doctrine to no
to conferre vwith Peter and other pillers of the Church, it is evident that he is a false trial of Bish-
echers, Schismatike, and an Heretike. By which rule you may trial your new Teachers, or God-
of Luthers or Calvinis Schoole: who never did nor ever did put their preching to such v-
Conference or trial of holy Council or Bishopps, as they ought to do, and woulde do, if it
were of God, as S. Pauls w as.

2. In vaine. Though S. Paul doubted not of the truth of the Gospel which he preached,
knowing it to be of the holy Ghost: yet because other men could not, nor woulde not a.
knowledge so much, till it were allowed by such as were without an exception known to be Apostles & to have the spirit of truth, to discern whether the vocation, spirit, & Gosp-
el of Paul were of God, he knew shoule otherwise vwithout conference with them, have lost his labour, both for the time past and to come. He had not had (faith S. Hieron.)
favouritie of preaching the Gospel, if it had not been approved by Peters sentence and the vaff that vvere wth him. Hetro ep. 82. c. 2. See Tertul. li. & Cont. Mat. no. 3. The vherefore by revelation he went no
conference with the Apostles at Hierusalem, that by them having his Apostles ship and Gosp-
el liked and approved, he might prech with more fruite. Wherein we see, this holy
Apostil did not as the sedious proud Heretikes do now a daie, vwhich refusing al mans
attestation or approbation, will be tried by Scriptures only. As also we may know that it is no such absurditie as the Adversaries woulde make it, to have the Scriptures approved by the Churches testimonie. Being the vvord of God vwhish S. Paul preach (being of such
much certanime and of the same holy Ghost that the Scriptures be) was to be put in con-
ference and examination of the Apostles, without al derogation to the truth, dignitie, or
certanime of the same. And the cauing of Heretikes, that we make subject Gods Ord-
cles to mans censure, and the Scriptures to have no more force then the Church is content
to grant unto them, is vaine and false. For to bare vvittnes or to give evidence or attes-
tation that the preaching or writing of such is true and of the holy Ghost, is not to make
The Church maketh not

Rr. i
it true: no more then the Goldsmith or touch-stone that trye and difference which is true gold, make no more good gold, but they givevence to man that so is it. And therefore that disputation also, whether the Scripture or the Church be of greater authority, is superfluous: eithier giving testimonie to the other, and both suffured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtfull questions touching the sense of the Scriptures and other controversie in religion, & to punish disobedient persons. Of which judicial power the Scriptures be not capable, as neither the truthes & determinations of the same can be so evident to men, nor so agreable and fit for every particular resolution, as diuerstie of times and persons requireth. Certaine is the truth, and great is the authority of both: but in such divers kinds, as they can not be well compared together. The controversie is much like as if a man touching the ruling a case in law or giving sentence in a matter of question, should alke, whether the judge, or the evidene of the partes, be of more authority or credit, which were as troublous a dispute, as it were a disordered part for any man to say, he would be tried by no other judge but by his owne writings or evidences. With such trifters and seducitious persons have we to do now a daies in diuinitie, as were intolerable in any prophane science or facultie in the world.

6. Added nothing.] The Gospel and preaching of S. Paul was wholly of God, & therefore though it were put to the Churches probacion, as gold is to the touchstone: ye should be found to be pure, nothing could be altered or amended therein by the Apostles. Even so the Scriptures which are in deede whole of the Holy Gosts enacting, being put to the Churches trial, are found, proued, and testified vnto the world to be such, & not made true, altered, or amended by the same. Vithout which attestation of the Church, the holy Scriptures in them felles were alwaies true before: but not so known to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustinus Cont. ep. f. f. 5. which troubled the Heretikes so much, I would not believe the Gospel (faith he) unless the authority of the Church vouched me.

7. To Peter of the circumcission.] We may not think, as the Heretikes deceitfully teach, that the charge of the Apostles was so dis-intinct, that none could preach or exercise jurisdiction but in those feacher places or towards those peoples or provinces only, whereunto by Gods appointment or their owne lot or election, they were specially designated. For, every Apostle might by Christes commission (Mat. 10. Geo, and teach al nations) use all spiritual function through the whole world, yet for the more particular regard & care of provinces, & for peace & order sake, some were appointed to one country, & some to another; as of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it is explained by this place & other, that to them as to the two sheepe and most renowned Apollis, the Church of al Nations was given, as divided into two partes, that is, Jews and Gentiles; the first and principal being S. Peters lot, that herein also he might resemble our Saviour, who was sent namely to the lesthetic of Israel, and was properly the Minister of the Circumcision: the second being S. Pauls, whom Christ chose specially to preach to the Gentiles: Not so for al that, that either he was limited to the Gentiles only, (vvhich the Akes of the Apostles report in every place, first to have entered into the Synagogue & preached Christ to the Jews, as he wrote also to the Hebrews & euer had especial regard & honour to the) or Peter fo bode to the Jews only, that he could not meddle with the Gentiles: feing he was the man chosen of God, by whom the Gentils shold first beleue, who first baptized them, and first gave ordre concerning them. Therefore the treacherie of Caluin is intolerable, that upon this distinction of the Apostles charge, vould have the simple supposer, that S. Peter could not be Bishop of Rome (for it might be Barre & John from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betwixt them and S. Paul: as though thereby the Scene had bound him self to the other, not to preachor meddle within his fellowes compasse. And which is further most ridiculous, he exhorteath al men to keepe fast the foyrifold compact, and rather to have respect to S. Pauls Aposyllchip, then to S. Peters: as though the preaching, authority, & Apostleship of both were not a like true, and at one holy spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proued, and al length, partly by the daily decay of the Tovvish state and their incendiarie, and partly for that in Christianitie the distinction of Jew & Gentil ceased after a season: both went to the cheefe cite of the Gentiles, and there founded the Church common to the Hebrews and al nations, Peter first, and Paul afterward. And therefore Tertullian faith, de prescrip. nu. 14. O happy Church, to which the Apostles poured out al doctrine with their bloud. Where Peter suffereth like to our Lordes passion, where Paul is covered.
To the Galatians.

There is and always ought to be, a common fellowship and fraterniz of all pastors and preachers of the Church. Into which society the constitutive of it was either entered not, but standeth in Schisme and Separation from Peter and the chief Apostolike pastors. What pretence so euer he hath, or yvhence so euer he challengeth authority, he is a viole, and no true pastor. Which vision and communion together was so necessarie euen in S. Paulus sclaie, that notwithstanding his special calling of God, yet the Holy Ghost causeth him to goe vp to his elder Apostiles, to be received into their fellowship or brethren. For it to be noted, that S. Peter, James, and John were not sent to S. Paul, to iyone with him or to be tried for their doctrine and calling, by him; but contrariwisewise he was sent to them as to the choise and knowen ordinarie Apostiles. They therefore gave Paul their hands, that is to say, tooke him into their society, and not heathen. And S. Hieronimo rule concerning this, shall be found true to the worldes end, speaking of S. Peters successfor: 

He that gathereth not with these, scattereth. Ep. 57. And in another place for the same cause he calleth Rom. vii.xvii. Communionis portum, the most safe and sure haven of communion or Society. Ep. 16. c. 3. And whereas the Heretikes by this also would prove that Peter had no preeminence above Paul being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be always equal, or as though there were not relation and government, superioritie and inferioritie, in every so citizen appointed. And they might perceive by this whole passage, that Peter was the special and in more singular fort, the Apostle of the I евес, though James and John were also: as S. Paul is also called in more singular fort the Apostle and doctor of the Gentiles then S. Barnabas, and yet they were both alike taken here into this society, as they were both at once and alike segregated into this ministrerie, and ordered together. Ep. 11. It is a poore reason then to say or thinke, S. Peter not to be aboute S. Barnabas: as neither, because of this society and fellowship unto which he was received together with S. Paul.

The theherites ridiculous argumeat against Peters preeminence.

The theherites malitiouslly derogate from S. Peter.

Pauls reprehension of Peter, teaching vs the zeal of the one, and humility of the other.

As St. Hieronimo wrote, charge Paul of enimine and scalepart boldnes, and St. Peter of errour. Fronm Comment, in Galat. Even so the like impious fommes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the great crimes in the world. For, it is the proprie of Heretikes and men, to be glad to see the Saints reprehended and their faults discovered, as we may see in the writings of S. Augustine against Paulus the Manichees, who gathered out at the ades of the holy Patriarches, that might come to the people to be verty blame. Vnwhom the said holy Doctor defended at large against him, as both he, and before him S. Cyprian, finde he upon this Apostiles reprehension, much matter of praising both their vertues; S. Pauls great zeal, and S. Peters wondrous humilitie: that the one in the cause of God would not spare his Superior, and that the other, in that exellent dignities, would not take it in part, nor by allegation of his Supremacie disdain or refuse to be controli by his Junior, which of the two they count the greater grace and more to be imitated. For neither Peter (faith S. Cyprian) Whom our Lord chose the first, and upon whom he built the Church, and with Paul disputed with him of circumcision, challenged insolently or arrogantly took any thing to himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him, ep. 74 ad Quinquem. No. 1. And S. Augustine ep. 19. c. 2. in fine: That (faith he) which was done of Paul profertly by the libertie of the Primacie, the same Peter tooke in good part by holy and beneficall godliness of humilitie, and so he came unto lius as a vray and holy example, if at any time perhaps they did comm. to be content to be corrected of their instructors, then Paul, for to be bold and confident in the inferiors to refi their better for defending the truth of the Gospel, brotherly charites alwayes preferred. By which notable It. proueth S. Peter of the Doctors we may also see, how foolishly the Heretikes argue hereupon, that nothing aga. S. Peter could not be Superior to S. Paul, being so reprehended of him: whereas the Fathers make Peters Superi- than an example to the Supremes, to beare with humilitie the correction or controulement even of iuoritie, that their inferiors. Namely by this example S. Augustine (h. de bapt. c. 1. excellently declarat). that he was vpte. B. Mattys S. Cyprian, who vwalkel away touching the rebaptizing of them that were chris- bned. St. Hieronimo could not, nor would not have been offended to be admonished & reformd in that point by his fellows or inferiors, much lesse by a whole Council. We have learnet, faith he, that Peter the Apostile, in whome the Primacie of the Apostiles by errest grace us so preeminent, when he did otherwise concerning circumcision then the truth required, was corrected of Paul the later Apostle. I think (without any reproach into him) Cyprian the Bishop may be compared to Peter the Apostile, howbeit I ought rather to stearle I be insueus to Peter, for vray knoweth not that the principalitie of Apostiles liep it to be preferred before any dignitie of Bgl. upon them? But if the grace of the Chaires or Sceressorist, yet the glory of the Masters is one. And vwo is so dull that can not see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fratelmal correction, may reprehend his superiour? Did ever any man wonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate or great Prince in earth, their faults? Papes may be reprehended, and are lustily admonished of their faults, and ought to take it in good part, and

Ree iij
Senles Galatians, vwho hath :: bewitched t
you, not to obey the truth, before vwhose cies
I e s v s Christ vwas proscribed, being crucif-
ied among you? ♠ This only I vwould learme 2
of you, By the vvorke of the Lavv, did you
receive the Spirit, or by the hearing of the faith? ♠ Are you 3
so foolish, that vwhereas you began vvith the Spirit, now you
vvil be confummate vvith the fief h? ♠ Haue you sufferd so 4
great things vvithout cause? if yet vvithout cause. ♠ He s
therefore that guethe you the Spirit, and vvorkeh miracles a-
mong you: by the vvorke of the Lavv, or by the hearing of
the faith doeth he it? ♠ As, Abraham beleuever God, and it vvas reu-
6red to him vnto insifice.

† Knowe ye therfore that they that are :: of faith, the same are 7
the children of Abraham. ♠ And the Scripture foreseeing 8
that God iustifith the Gentils by faith, shevved vnto Abra-
ham before, That in thee shall all nations be blessed. ♠ Therfore they 9
that are of faith, shal be blessed vvith the faithful Abraham.

† For vwho soever are of the vvorke of the Lavv, are vnder 10
curse. For it vvas written: ♠ Curfed be every one that abides not in al things
that be written in the book of the Lavv, to doe them. ♠ But that in the 11
Lavv no man is iustified vvith God, it is manifest, because
12. The inft line of by faith. But the Lawv is not by faith; but, he thes
13. doeth these things, hal line in them. But Christ hath redeemed vs from
the curse of the Lawv, being made a curse for vs (because it is
written, Cursed is every one that hangeth on a tree) that on the Gen-
tiles the blessing of Abraham might be made in Christ I es
vs: that vve may receive the promise of the Spirit by
faith.

15. * Brethren (I speake according to man) yet a mans testa-
mét being confirmed no man despifeth, or further disposeth.
16. * To Abraham vvere the promifes said, and to his seede. He
faith not, and to seede, as in many: but as in one, And to thy seede,
vvhich is Christ. * And this I say, the testament being con-
firmed of God, the Lawv which vvas made after foure hun-
dred and thirtie yeres, maketh not void to frustrate the pro-
mise. * For if the inheritance be of the Lawv, now not of
promise. But God gaue it to Abraham by promise. * Vvhy
vvas the Lawv then? It vvas put for transgressions, vntil the
seede came to vwhom he had promised: ordered by Angels
in the hand of a mediatour. * And a mediatour is not of one:
but God is one. * Vvvas the Lawv then against the promifes
of God? God forbid. For if there had been a Lawv giuen that
could iustifie, undoubtedly iustice should be of the Lawv.
22. * But the Scripture* hath concluded al things vnder sinne:
that the promise by the faith of I es vs Christ might be gi-
uen to them that beleue. * But before the faith came, vnder the Lawv we vvere kept frut vpe, vnto that faith which
vvas to be revealed. * Therefore the Lawv vvas our Pedag-
gogue in Christ: that vve may be iustified by faith. * But vvhc
the faith came, novv vve are not vnder a pedagogue. * For
you are al the children of God by faith in Christ I es vs.
27. * For as many of you as are baptized in Christ, vhaue put
on Christ. * There is not Ievve nor Greeke, there is not
bond nor free, there is not male nor femal. For al you are one
in Christ I es vs. * And if you be Christs, then are you
the seede of Abraham, heires according to promise.

ANNOTATIONS
CHAP. III.

18. Curfed be.] By this place the Hereilikes vwould prove that no man is iust truely before God, Notwithstan-
al being guiltrie of damnation and Gods curse, because they keepe not euer iote of the Lawv, dig venial
Vvhere in deed the Apostle meaneoth not such as offend venially (as it is plaine by the place of
Deuteronomie
are truly lost, and may keep the commandments.

Deuteronomy whence he receiteth this text: but only such as commit great and damnable crimes, and so by gross and mortal transgressions wholly break God's precepts, and thereby incurre 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.

11. Liveth by faith. It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith without works which is dead in itself, as S. James faith, that can give life to the soul. For that which is dead, can not be the cause of life, but it is the Catholike faith, as S. Augustine writeth, which worketh by charite (according to the Apostles owne explication of this whole passage) by which the soul liueth. 

 Baptifme is the grace and justification, not faith only.

Not only faith.

Baptifme giveth grace and justification, not faith only.

The Epistle upon Twelfth cue.

That the Law was fit for the time of nonsage; but being now come to ful age, to deforme such feruices is absurd, specially for Gentiles. 11 And that he verily this not of any displeasure, but to set them the truth, remembering how pasingley they honoured him while he was present, and exhorting them therefor not to harden to the false Apostles in his absence. 21 By the allegorie also of Abrahamas vnu sonne, shewinge, that the children of the lewes Synagogue feile not inherite, but we who are the children of the freemen: that is, of the Cath. Church of Christ.

ND I say, as long as the heire is a little one, he differeth nothing from a seruant, although he be lord of al, but is vnder tutors and gouernours vntil the time limited of the father: so yve also, when vve vvere little ones, vvere a seruant under the elemetes of the world. But vwhen the fulnes of time came, God sent his sonne made of a woman, made vnder the Law: that he might redeeme them; that vvere vnder the Law, that vve might receive the adoption of sonnes. And because you are sonnes, God hath sent the Spirit of his sonne into your harts crying: Abba, Father. Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God. But then in deede not knowing God, you ferued them that by nature are not Gods. But now when you haue known God, or rather are known of God: how vve turne you againe to the vveake & poore elements, vvhich you vvil ferue againe: You obserue daies, and moneths, and times, and yeres. I feare you, left
left perhaps I have laboured in vaine among you. † Be ye as
1, because I also am as you: brethren, I beleche you, you
have hurt me nothing. † And you know that by infirmite
of the flesh I evangelized to you heretofore: † and your
tentation in my flesh you despised not, neither reiected, but
as an Angel of God you receiued me, as Christ I es vs.

† Vwhere 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
enemie, telling you the truth? † They emulate you not vvel:
but they vwould exclude you, that you might emulate them.

† But do you emulate the good in good alvvaies: and not
only vwhen I am present vvith you.

† My litle children, vvhom I travailed vvithal againe,vntil
Christ be formed in you. † And I vvould be vvith you now
and change my voice: because I am confounded in you.

† Tel me you that vvil be vnder the Law, haue you not read
the Law? † For it is vwritten that * Abraham had two
sonnes: one of the bond-vvoman, and one of the free-vvoman.

But he that of the bond-vvoman, vvvas borne according
to the flesh: and he that of the free-vvoman, by the
promise. † vvhich things are said "by an allegorie. For these
are the two testaments. The one from mount Sina, rendring
unto bondage: vvhich is Agar, ( † for Sina is a mountaine
in Arabia: vvhich hath affinity to that vvhich now is Hier-
usalem) and serveth vvith her children. † But that Hieru-
salem vvhich is aboue, is free: vvhich is our mother. † For it
is vwritten: Rejoyce thou barren, that bearest not: breake forth and cry, that
trauallest not: because many are the children of the desolate, more then of her that
hath a husband. † But * we brethren, according to Iaaac, are the
children of promis. † But † as then he that vvvas borne according
to the flesh, persected him that vvvas after the spirit:

† But what saith the Scripture? Caft out the bond-
vvoman and her sonne, for the sonne of the bond-vvoman had not beie vvith
the sonne of the free-vvoman. † Therefore brethren vve are not the
children of the bond-vvoman, but of the free: by the "freedom vwherevvith Christ hath made vs free.-†

The Epistle
upon the 4
Sunday in Lent.

* This mutual
persecution, is
a figure also of
the Church
justly perpe-
cutting Here-
tikes, & con-
trariiwife of
Heretikes
(vvhich be the
childre of the
bond-vvoman)
vniustly per-
secting the
Catholike
Church. Aug.
p. 48,
External worship of God by vse of creatures, necessarie: & how the Heathen, Jews, & Christians differ in the same. 

The vse of external elements in the Sacraments.

Our Sacraments fev & eache in respect of the levies.

The other Sacraments proving out of S. Augustin.

S. Augustin falsely alleged the ceremonies of the Church.

S. Augustin falsely alleged against the ceremonies of the Church.

1. Sermon.] There can be no external vworship of God nor association of men in religion, either true or false, vwithout the vse of corporeal things or elements. The Heathen vso vved the creatures of elements that they served them as their goddes. The levies, of whom the Apostle here speakeith, served not the creatures them selues which they occupied in their ceremonies, but they served the only true God vnder the elements: that is to say, being iterlly e vogked, yoked, kept occupied and in uewe, with innumerable flichly, grossly, and combertom offices about creatures. The Christians neither serve elements, as the one, nor be kept in sruile thraldom thereby, as the other: but occupy only a few exceeding eafe, fvyete, feemely, and signicant, for an agraable exercize both of body and minde. Whereas S. Augustuue faith that, li. 3. 9 de doct. Christ. Some few for many, most eafe to be done, most honorabull for signification, and most cleane and pure for to be observed and kept, hath our Lord him self and the Apostollie discipline delivered. And li. de ver. relig. c. 17. Of the vvisdom of God it self-mans nature being taken, whereby vve were called into libertie, a few Sacraments most holome were appointed and instituted, which might containe the souelic of Christian people, that is, of the free multitude vnder one God. And againe, conf. Fault. lii. 19. c. 11. The Sacraments are chaged, they are made easier, fwerer, holfermmer, happier, the same he hath in the 115 epifile c. 1. and many other places besides. By which you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to reuse them as the Pagant do, or to reuse them as the levies did, wherewith the Heretikes calumnioufly charge the Christians. And as touching the small number, facile, efficace, and signification, wherein the said holy father putreth the special difference: who lefeth nor that for so many busie sacrifices, we have but one; for Sacraments vveel mere infinite, but feuen: al to eafe, so ful of grace, so significant, as can be possible, as of every one in their feveral places is proved.

Here let the good Readers take beede of a double deceit vved by the Adversaries about S. Augustines places alleged. first, in that they saie he made but two Sacraments, vvhich is untrue. for, although treating of the difference betwene the Jewis Sacraments and ours, he namely giuea example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no vword nor signe at all that there should be no moe. but contrarie wise in the forefaid epifile 118 he insinueth, that besides tho fo moe, there be other of the same sort in the Scriptures. Yea, with water and bread, which be the elements of the two forefaid Sacraments, he expressly nameth oile alfo (li. s. cont. li. Peti. c. 105.) the element or matter of the Sacrament of Conformation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirm of the Sacrament of Orders li. de bapt. c. 8. and also of Matrimonium lii. de bono coniug. c. 24. of Penance likewise, he speakeith as of Baptisme, which he calleth Reconciliation. li. de adults. coniug. c. 28. Lastly, by the bookes de visitatione infirmorum in S. Auguistine, li. s. s. by Profper de praeditioribus p. 8. 11. 20. S. Innocentius a Eugubinum no. 1. Conc. ep. ad Eugub. s. S. Cyril. li. 2 in Letitiam, and S. Chryfotom. li. 7 de Sacrorum, Extreme vnilion is proued to be a Sacrament. It is falle then that the Heretikes affirm of S. Augustines, by vvhose doctrine it is plainel, that though the elements or Sacraments of the new law be few and very few in comparison of those in the old law, yet there be no fewer then feuen specified by him. Which number of feuen the holy Counsellors of Florence and Trent do expressly define to have been instituted by Christ, againste these late Heretikes. See more of these Sacraments in their places. Act. 8. 1 Tim. 10. 20. 1a. 3. Ephel. 5.

The other forgerie of the Adversaries concerning the elements or ceremonies, is, that S. Augustine (ep. 119. c. 19.) should affirm, that the Church and Christian people in his daies (vhereupon they inferre that it is so much more now) were fe looed with obliteracion of vnprofitable ceremonies, that they weree in as great severitie and subjection to such things as the levies. He faith so in deede of some particular presumptions, intentions, and vagues of certaine perions, as that some made it a heinous matter to touch the godd with their bare feete within their owne odes, and such like vanities. Whereby some simple folkes might be infected, which this holy Doctor specially mislike, and with fuch things (as they may, without scandal) to be taken away. But that he vrote or meant fo of any ceremonie that the Church vieth, either appointed by Scripture, or Counsel, or custom of the Catholike Church, him self denieth it in exprelle terms in the same place, and in sundrie other: vhere he alloweth al the holy ceremonies done in the ministration of the Sacraments and els vhere. VVherby it is cleare, that the Churches most comely orders and signifiant rites pertaine not to the yoke of the old law, much lesse to the superition of Genitliquie, as Heretikes affirm: but to the fivetee yoke of Christ and light burden of his law, to order, decenie, and instruction of the faithful, in all libertie, love, faith, grace, and spirit.

9. "Vvuede and pover." Whether he meane of the creatures which the Genitls servde (as it may feeme by the vwords before of servinge strange gods) to the elements were mos
most safe and beggerly: or of the Judical ceremonies and sacraments (as most expounded it) even so all their elements were vaweke and poore in their seules, not giving life, salvation, and remission of sines, nor being instruments or vesicles of grace, as the 7 Sacraments of the new law be.

10. You observe these:) That which S. Paul speakest against the Idolatrous observatio of dates, moneths, and times, dedicated by the Heathen to their false goddes, and to wicked men or spirits, as to Jupiter, Mercurie, Janus, Iuno, Diana, and such like, or against the superstitious differences of dates, fatall, fortunate, or disnol, and other observations of times for good lucke or ill lucke in mans actions, gathered either by particular fancke, or popular observaion, or curious and vnlawfull arts, or (lastly) of the Judical feellities that were then ended and abrogated, unto which notwithstanding certaine Christies vve do had the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interprete against the Christian holidaies, and the sanctifation and necessarie keeping of the same. Which is not only contrary to the Fathers exposition, but against the very Scriptures, and the practice of the Apostles & the whole Church. Aug. cont. Adm. c. 16. Ep. 11 & c. 7. Hier. in hunc locum. In the Apollcalpe c. there is plainly, mention of the Sunday, that is, our Lords day (Dominicus dies) unto which the Jewses Sabboth was altered, their Pateche into our Pateche, and unto our Whitsonide: which were ordered & obserued of the Apostles them selues. And the antiquite of the feastes of Christes Nativitye, Epiphane, & Ascension is such, that they c: be referred to no other origin, but the Apostles instituition: vwho (as S. Clement tellith it. c. conf. Apost. c. 19.) gave order for celebrating their fellow Apostles, S. Stevens, and other Martyrs dates after their death: and much more no doubt did they use order for Christes feestes. According to which, the Church had kept not only his, but S. Stevens and the B. Innocents, even on the same dates they be now solemnely kept, & his B. mothers, and other Saints, (as the Adverteries them selues confesse:) about 1500 yeares, as appeareth in the barbarous combate between Vesp. Philus the Lutheran, & Caluin, and by the writings between the Puritians and Protestats.

For which purpose, see also how old the holiday of S. Polycarpe is in Episcopus li. 4. c. 14. of the Aplimipid of our Ladye or her dominion in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that & of her Nativity in S. Bernard, vwho professeth he receaved them of the Church, & that they ought to be most solemnly kept. et 174. Vherein we can not but vonder at the new Church of England, that (though against the pure Calunians vil and doctrine) keep other Saints and the Apostles dates of their death, and yet have abolisshed this special feast of our Ladies departure, which they might keep, though they beleevd not her assumption in body (whereof yet S. Denys giueth to great testimonie) being allured she is departed at the leaft: except they either hate her, or thinke her worthy of lefs remembrance then any other Saint, her fell prophesiing the contraste of all Catholicke generations, that they should blesse her. And in deede the Assumption is her proper day, as also the feast of her Nativity: the other of the Purification and the Annunciation, which they keep in England, being not so percular to her, but belonging rather to Christes Prefentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian ep. 34. Origen bo. 1. de deo. Tertullian de cor. Cont. Cyprian. Nuncius fcuere de amore paupertatis. Council of Gangres, yea and in the council of Nicetis feligion order for Easter and the chemical celebrating thereof, that Christan Fesstis be holy, ruben, and to be obserued on prescript dates and times, and that this is not Judicial observatio of dates, as Aetius taught, for which he was condemned of Heresie: as S. Epiphanius witnesseth. But of holidays S. Augustine ches the both the reason and his biling, in these memorable words: I rifie for the feastes belonging to our Lord, thus: We dedicate and consecrate the memorie of Gods beneftes with solemnities, feastes, and certaine appointed dates, left by trall of times there might crepe in ingratitude and mean kindes oblivion: of the feestis of Martyrs thus: Christian people celebrate the memorie of Martyrs with religious solemnite, both to move them to the imitation of them, and that they may be paterers of their merites, and be holoper with their prayer. Cont. Faust. l. 3o. c. 32. And of all Saints dates, thus: Keepeth and celebrate with veneration the nativities of Saints, that we may imitate them which have gone before us, and they may rejoice in us which pray for us in, p. 588. Const. 1. in finis.

* Hilar. prolog. in Episc. aug. de civit. div. in fine. lib. 11. c. 16.

And as is said of prescript dates of feastes, so the like is to be said of feastes, which els where we have shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent., Septuagesime, &c. the vweekes into so many Juris, the day into Hours of prayers, as the Prime, the Tird, the Sixth, the None &c. Vhereof see * S. Cyprian, vwho deueth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretikes reproce, to be full of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuised, that certaine piecees (as is alwayes observed and practised untill this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuision of our Lords actions and benefites, or the Saints stories then recorded. Vwhere the Puritane Caluninists also condemne of superstition, desiring to bring in hellish honour and al disordere. See const. Carthag. 3. c. 47. & pag. 288 of this booke.

S. S. 11

24. By

The Heathen & Judical observatio of dates heretically caupared with the Christian observatio of feestis and dates &c.

The feestis of Christ.

Other hollidaies of Saints.

Festivites of our L. Ladie.

See S. Gregor. li. 7. ep. 29. of Martyrs feestis in the yere, and feestis in the faume.

S. Augustines wordes of Festivities and holy dates.

Prefcript feastes.

Canonical hollidaies.

Reading of the Scriptures according to the time of the yere.
The Scriptures have an allegorical sense beside the literal.

24. By an allegoric. Here vse leaneth that the holy Scriptures have beside the literal sense, a deeper spiritual and more principal meaning: which is not only to take of the holy vwores, but of the very factes and persons reported: both the speaches and the actions being significative over and above the letter. Y which prudence of manifold senses if S. Paul had not signified him self in certaine places, the heretikes had bene like wicked and presumptuons in condemning the holy fathers allegorical explications almost wholly: who now shew them selves to be mere brutish and carnal men, having no sense nor feeling of the profounditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church faue.

21. 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 Dijuel, to such as obey him: but not libertie to do what every man list, or to be vnder no obedience of spiritual or temporal lawes and governers: not a licence neuer to pray, fast, keepe holyday, or worke day, but when and how it seemeth best to euery mans phantastie. Such a disjolucile licentious flare is farre from the true libertie vvhich Christ purchased for vs.

**Chap. V.**

Against the lie of the false Apostles, he protesteth his mind of Circumcision. And selfishly, that they are called to libertie. But yet left any misconser Christian libertie, he tell eth them that they shal not inherit the kingdom, unles they abaine from the worke of the flesh, which are a mortall sinnes: and do the fruitful worke of the Spirit, fulfilling at the commandements of the law by charitie.

T AND, and be not holden in againe with the yoke of seruitude. Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing. And I teftifie againe to euery man circumciding him self, that he is a denter to doe the vwhole law. You are evacuated from Christ, that are inuifified in the law: you are fallen from grace. For vve in spirit, by faith, expect the hope of justice. For in Christ I es vs neither circumcision availeth ought, nor prepuce: but faith that vvorketh by charitie. You ranne vve, vwho hath hindered you not to obey the truth? The persuasion is not of him that calleth you. A little leaven corrupteth the whole past. I have confidencie in you in our Lord: that you wil be of no other minde: but he that troubleth you, shal beare the judgement, vwhofoever 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 cross evacuanted. I would they were also cut of that trouble you.

† For you, brethre, are called into libertie: only make not this "libertie an occasion to the flesh, but by charitie serve one
14 one an other. † For all the Law is fulfilled in one word: 

15 Thou shalt love thy neighbour as thy self. † But if you bite and eat one an other: take heed you be not consumed one of an other. † And I say, vvalke in the spirit, and the lustes of the flesh you shall not accomplish. † For the flesh lusteth against the spirit: and the spirit against the flesh. for these are adversaries: ome to an other: " that not what things sюer" you vvil, these you doe. † But if you be ledde by the spirit, you are not vnder the Law.

19 † And the vvorke ofis the flesh be manifeft, v which are, fornication, vncleanesses, impudicitie, lecherie, † severing of Idols, vwitch-craftes, enmitie, cötenotions, emulations, anger, bravvles, diffensions, sectes, † enuiues, murders, ebrtie, commisellations, and such like, vwhich I foretel you, as I haue foretold you, that they vwhich doe such things, shal not obteine the kingdom of God. † But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, † mildness, faith, modestie, cötenencie, chastitiie. Against such there is no law. † And they that be Chrißes, haue cruüified their flesh with the vices and concupiscences. † b. If vve live in the spirit, in the spirit also let vs vvalke. † Let vs not be made defirous of vaine glorie, pouoking one an other, enuying one an other.

ANNOTATIONS

Chapter V.

6. Faith. † This is the faith vworking by charitie, vwhich S. Paul meane eth elsewhere, when he faith that faith doth iustifie. And note vveel that by these trespasses circumcißion & prepuce not available to iustification, it is plain that in other places he meane th the vvorke of Circumcißion and Prepuce (that is, of the leaves and the Gentes) without faith, vwhich vante not, but faith vworke by charitie: avho shoulde say, faith and good vworke, not vworke without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speaches of the holy Scriptures, had followed but their own rule, this one text vvould have interpreted & cleared vvo into them al other whereby iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expressly setting downe, the faith which he commendeth so much, not to be alone, but with charitie: † not to be idle, but to be vworke by charitie: as S. Augusline note the. de fid. & op. c. 15. Further the good Reader must obuerne, that whereas the Protestants some of them confess, that Charitie and good vworke be ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good vworke are noe part of our iustice or any caufe of iustification, but as fruits and effects of faith only, which they say doth al, yea though the other be present: this sole alio is reproved evidently by this place, vwhich teacheth vs cleane contrarie: to vvisite, that faith hath her vwhole activitie and operation toward iustice and saluation, of charitie, and not contrarie-wise: vwithout vwhich it cannot haue any aet meritorious or agraеable to God for our saluation, for vwhich cause S. Augusline faith, li. 15 de Fín. c. 15. Fidem non facit viüum nisi claritas, nothing maketh faith profitable but charitie. But the Heretikes ansswer, that vwhere the Apostle faith, 

Sfii iij. faith
THE EPISTLE OF S. PAUL

Chapter VI

If any do sin, the rest that do the works of the Holy Ghost, must not therefore take pride in them, lest they, but rather make humiliation of it, partly by fear of their own fall, partly by looking straitly to their own works. He exhorteth earnestly to good works, affuring them that they shall reap no other than here they sow. With his own hand he writeth, telling them, the true cause why those false Apostles preach circumcision, to be only to please the Jews; and a plain argument that he preacheth it not, to be thus, that he is persecuted of the Jews.

Retrench, and if a man be pre-occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenity, considering thine ovmne self, lest thou also be tempted. 
† Beare ye one an others burden: & so you shall fulfile the law of Christ. 
† For if any man esteemeth himself to be something, whereas he is nothing, he seduceth him self. † But let every one prove his own works, and so in him self only shall he have the glorie, and not in another. † For every one shall bear his own burden. † And let him that is catechized in the vworld, communicate to him that catechizeth him, in all his goods.

The Wordes of mercy be the seed of life everlasting, and the proper cause thereof, and the not faith only.

Be not deceived, God is not mocked. For what things a man soweth, that shall he also reap. For he that soweth in his flesh, of the flesh shall of hal reapeth corruption, but he that soweth in the spirit of the spirit shall reapeth life everlasting. And so doing good, let vs not faile. For in due time vs shall: reap not
not failing. † Therefore whiles ye have time, let vs work
good to all, but † especially to the domesticals of the faith. †
† See vs what manner of letters I have written to you

with mine own hand. † Vwithsoever vwith please in the
flesh, they force you to be circumcised, only that they may
not suffer the persecution of the crosse of Christ. † For nei-
ther they that are circumcised, do keep the Law: but they
vwill have you to be circumcised, that they may glory in your
flesh. † But † God forbid that I should glory, sauing in the
crosse of our Lord IEs vs Christ: by whom the vworld is

vcrucified to me, and I to the vworld. † For in Christ IEs vs
neither circumcision auail eth ought, nor prepuce, but a new

vcreature. † And vwithsoever chal foollovv this rule, peace vpo
them, and mercy, and upon the Israël of God. † From hence-
forth let no man be troublesome to me, for I beare the mar-
kes of our Lord IEs vs in my body. The grace of our Lord
IEs vs Christ be vwith your spirit brethren. Amen. †

**Annotations Chap. VI.**

6. Communicate † The great name & respect that we ought to have to such as preach or teach
vs the Cath. faith, and not in regard only of their paines taken vwith vs, and vwith-defeating of vs
by their doctrine: but that we may be partakers of their merits, we ought specially to do good to
such, or (as the Apostle speaketh) communicate with them in all our temporal goods, that we may
be partakers of their spiritual. See S. Auguistine li. s. Euang. quesq. q. 8.

10. Especially. † In giuing almes, though we may do vvel in helping al that are in necessitie, as
farre as we can, yet we are more bound to succour Christians, then leves or Infidels: and Catho-
lies, then Heretikes. See S. Hierom q. 1. ad Hedibiam.

11. A new creature. † Note vvel that the Apostle calleth that here a new creature, vwhich in
the last chapter he termed, faith vworking by charite, & (1 Cor. 7, 19) the observatio of the commun-
domini of God. VWhereby we may learne that under the name of faith is contained the whole reformation
of our foules and our new creation in good worke, and also that Christian justice is a
very quality, condition and estate of vertue and grace redivent in vs, and not a phamastical appre-
henion of Christes justicke only imputed to vs. Lastly, that the faith which justificeth, joined with
the other vertues, is properly the formal cause, and not the efficient or instrumental cause of justi-
fication. that is to say, these vertues put together, being the effect of Gods grace, be our new crea-
ture and our justicke in Christ.

Justice an inherent quality in vs.

Faith with the other vertues is the formal cause of justification.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE EPHESIANS.

F. S. Paul first coming to Ephesus, and short abode there, we read Acts 18. And immediately Acts 19. of his returning thither according to his promise. Yet what time he abode there three months, speaking to the Jews in the Synagogue. Acts 19. v. 8. and afterward apart from them (because they were obstinate) two yeares in a certaine school, so that al that dwelt in Asia, heard the word of our Lord, Jews and Gentiles, Acts 19. v.


After all this he writeth this Epistle unto them from Rome (as it is said) being then prisoner, and in chains, and that as it seemeth not the first time of his being in bonds there, whereof we read Acts 18: but the second time, whereof we read in the Ecclesiastical Stories afterward; because he saith in this Epistle ch. 6. v. 21. Tychicus vvf certifie you of all things, whom I have sent to you. Of whom againe in the 2. to Tim. c. 4. v. 11. he saith: Tychicus I haue sent to Ephesus, And the said 1. Epistle to Timothee (no doubt) we written very little before his death: for in it thus be saith: I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4. 6.

In the three first chapters, he commendeth unto them the grace of God, in calling of the Gentiles so lesse then the Jews, and making one blessed Church of both. Wherein his intention is, to move them to perseuere (for otherwise they should be passing ungratefull) and especially not to be moved with his trouble, whom as their Apostle knoweth (belike) that it should be a great temptation unto them, if they should bear the same after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harness.

In the other three chapters he exhorteth them to good life, in all points, and all states, as it commeth Christians: and above all other things, that they be most diligent to continue in the ministe of the Church, and obedience of the pastors thereof, whom Christ hath given to continue and to be our stay against all Heretikes, from his Ascentiion, even to the full building up of his Church in the end of the world.

THE
The Epistle of Paul to the Ephesians.

Chap. I.

He magnificeth the grace of God's eternal predestination and temporal vocation, both of the levves, and also of the Ephesians being Gentils, for whose excellent faith and charity he rejoiceth, and continually praieth for their increase, that they may see more clearely the greatest both of the inheritance in heaven, and also of God's might which helpeth them thereto: so an example of which might they may behold in the supereminent exalting of Christ.

AVL an Apostle of Iesvs Christ by the vvil of God: to al the saintes that are at Ephesus: and to the faithful in Christ Iesvs. Grace to you and peace from God our father, and our Lord Iesvs Christ.

Blessed be God and the Father of our Lord Iesvs Christ, which hath blessed vs in al spiritual blessing, in cœleafials, in Christ: as he chose vs in him before the constitution of the world, that we should be holy and immaculate in his sight in charity. Who hath predestinated vs vnto the adoption of sonnes, by Iesvs Christ, vnto him self: according to the purpose of his vvil: vnto the praiie of the glorie of his grace, wherein he hath gratified vs in his beloved sonne. In whom we have redemption by his bloud (the remifion of sinnes) according to the riches of his grace. Which hath superabounded in vs in al vphilod and prudence, that he might make knovven vnto vs the sacrament of his vvil, according to his good pleafure, vvhich he purposed in him self, in the dispensation of the fulnes of times, to perfetual things in Christ, that are in heaven and in earth, in him. In whom we also are called by lot: prede-

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finite according to the purpose of him that worketh all things, according to the counsel of his will: + that we may be unto the praise of his glory, which before he had hoped in Christ: + in whom you also, when you had heard the word of truth (the Gospel of your salvation:) in whom also believing you were signed with the Holy Spirit of promise, + which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory.

+ Therefore I also hearing your faith that is in our Lord Jesus Christ, and love toward all the saints, + cease not to give thanks for you, making a memorial 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 iews of your heart illuminated, + that you may know what is the hope of your vocation, and what are the riches of the glory of his inheritance in the saints, + and what is the passing greatness of his power + toward vs that believing him vp from the dead, and setting him on his right hand in celestialls, + above all Principalities & Potestates & Powers, + and Dominations, and every name that is named not only in this world, but also in that to come. + And he hath subdued all things under his feet: and hath made him "head over all the Church," + which is his body, the fulness of all in all.

ANNOTATIONS

Chap. I.

21. Al Principalities: 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 we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh five to which if we add these foure, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writ, in all there be nine. S. Dionys. col. H. H. c. 7. 8. 9. & Ec. H. c. 5. S. Athanas. li. de Communi efferit. in fin. Gregor. Moral. lii. c. 18. Therefore, good Reader, make no account of other errors and others infidels, which blasphemously blame and condemn the holy doctors diligence in this point, of curious and impetue. The whole endeouer of these heretikes is, to bring all into doubt, and to corrupt every Article of our Religion.

As Christ is king, and yet men are kings also: for Christ is head of the Apostle, he is the Bishop and Pastor of his foule: nor Pontiffex nor Pont., 25.

22. Head. It maketh a high proof among the Protestants, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no king nor Lord, because, He is king and Lord, neither should there be Bishop or Pastor, because he is the Bishop and Pastor of our foule: nor Pontiffex nor Pont., 25.
Chap. II.

He puttheth them in minds of their unworthines before they were Christians: that all the praise may be given to the grace of God: and of the sinnes that were then between the Jews and the Gentiles: until now that Christ by his Cross hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al, in his Catholicke Church.

And you vve when you were dead by your offentes & sinnes, vwalking according to the course of this world, according to the prince of the power of this aire, of the spirit that now worketh on the children of differencce, in whom also vve al converted sometime in the desires of our flesh, doing the wil of the flesh and of thoughtes, and vwere by nature the children of wrath as also the rest: but God (vvhich is riche in mercie) for his exceeding charitie vwere-vvith he loued vs, euenvvhen vve were dead by sinnes, quickened vs together in Christ, (by vvhose grace you are faued,) and raised vs vp vvith him, and hath made vs sit vvith him in the celestialls in Christ, I es vs, that he might fhev in the vvorldes succeding, the abundant riches of his grace, in bountie vpon vs in Christ I es vs. For by grace you are faued through faith (and that not of yourselves, for
for it is the gift of God) for not of worke, that no man glorye. For were his worke, created in Christ Iesus in good worke, vvhich God hath prepared that vve should vvalke in them.

† For the vvhich cause be mindeful that sometime you vvere Gentils in the flesh, vwho vvere called prepusce, of that vvhich is called circumcision in the flesh, made vwith hand: vvhovvere at that time without Christ, alienated from the cunversation of Israël, and strangers of the testamentes, having no hope of the promis, and without God in this world. † But now in Christ Iesus, you that sometime vvere farre, are made nigh in the bloud of Christ. † For he is our peace, vwho hath made both one, and dissoluing the middle vall of the partition, the enmities in his flesh: † euauating the law: of cœmaundements in decrees: that he may create the vvo in him self into one new man, making peace, † and may reconcile both in one body to God by the crosse, 16 killing the enmities in him self.

† And comming he euangelized peace to you that vvere farre of, and peace to them that vvere nigh, † For by him vve haue access both in one Spirit to the Father. † Novv. For then you are not strangers and forreiners but vyou are citizens of the sainctes, and the domesticals of God, † " built upon the foundation of the Apostles and Prophets, Iesus Christ him self being the highest corner stone: † in vvhom al building framed together, grovveth into an holy temple in our Lord, † in vvhom you also are built together into an habitation of God in the holy Ghost.

8. [By grace you are saved through faith.] Our first justification is of Gods grace, and not of our deservings: because none of all our actions that were before our justification, could merite or justly procure the grace of justification. Again, he faith, through faith: for that faith is the beginning, foundation, and root of all justification, and the first of all other virtues, without which it is impossible to please God.

20. [Built upon the foundation.] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly upon Christ) yet are said here to be builded also upon the Apostles and Prophets. Vvhy may not the Church then be builded upon Peter?
For this cause, I Paul the prisoner of Christ Jesus for you the Gentiles,

that ye might know the mystery of the depths of Christ,

which is among the Gentiles, and which is the inheritance of the Gentiles,

because it is written: "What is the breadth, and length, and height, and depth, but to know all the charity of Christ Jesus."
Christ, surpassing knowledge, that you may be filled vnto all the fulnes of God. * And * to him that is able to doe all things more abundantly then we desire or understand, according to the power that worketh in vs: * to him be glory in the Church, and in Christ I Es v, vnto all generations vworld without end. Amen.

CHAP. IIII.

He exhorteth them to keepe the vnitie of the Church most carefully vwith all humility, bringing them many moties there vnto: 7 and answereth that even the, diversitie of office is not for division, as being the gift of Christ himself, but to build up the Church, and to hold all in the vnitie thereof against the multitude of Heretikes that vnder Christ the head, in the Church being the body, every member may prosper. 17 Neither (as touching life) must we live like the Heathen, but as it becommeth Christians, laying of al our old corrupt maners, and increasing daily in al godnes.

Therefor prisoner in our Lord, beseeche you, that you vvalke vworthy of the vocation in which you are called, vwith all humility & 2 mildenes, vwith patience, supporting one an other in charitie, * careful to keepe the 3 vnitie of the spirit in the bond of peace. * One body and 4 one spirit: as you are called in one hope of your vocation. * One Lord, " one faith, one baptism. * * One God and 5 Father of al, vwhich is ouer all, and by al, and in al vs. * But 7 * to every one of vs is giuen grace according to the measure of the donation of Christ. * For the vwhich he faith, vfascending 8 on high, he leade captivity captives the gaine gifts to men. ( * And that he ascended, vwhat is it, but because he ascended alfo first into the inferior parts of the earth? * He that descended, the 10 same is also he that is ascended above al the heavens, that he might fill al things.) * And * he gau, * some Apostles, and 11 some Prophets, and othersome Evangelists, and othersome pastors and doctors, * to the consummation of the saintes, 12 vnto the worke of the minifterie, vnto the edifying of the body of Christ: * "vntil we meete al into the vnitie of faith and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: * that 14 no vve be not children vvarieing, and caried about, vwith every vvinde of doctrine in the vvickednes of men, in crudities to the circumvention of errour. * But doing the truth 15 in charitie, let vs in all things grow in him, vwhich is the head, Christ:
16 Christ: † of whom the whole body being compacte and
knit together by al iuncture of subministration, according
to the operation in the measure of every member, maketh the
increase of the body vnto the edifying of it self in charitie.

† This therefore I say and testifie in our Lord: that nowv
you vvalke not as also the * Gentiles vvalke in the vanitie of
their senfe, † hauing their understanding obscured vwith
darkenes, alienated from the life of God by the ignorance
that is in them, because of the blindenes of their hart, † vwho
despairing, * haue giuen vp them selues to impudicitie, vnto
the operation of al vncleannes, vnto avarice. † But you haue
not so learned Christ: † if yet you haue heard him, and haue
been taught in him,(as the truth is in I e s v s.) † Lay you
avay, according to the old conversation the old man,vwhich
is corrupted according to the desires of error. † And † be
24 renewed in the spirit of your minde: † and put on the new
man vwhich according to God is created in iustice, and holli-
nesse of the truth. † For the vwhich cause laying avay lying:
* speake ye truth euery one vwith his neighbour, because vve
are members of an other.

† * Be angrie and sinne not. let not the sonne goe dovne
27 vpon your anger. † Giue not place to the Deuil. † He that
28 stole, let him nowv not steale: but rather let him labour in
vworking vwith his handes that vwhich is good, that he may
29 haue vvhence to giue vnto him that suffereth necessitie. † Al
naughtie speache let it not proceede out of your mouth: but
if there be any good to the edifying of the faith, that it may
30 giue grace to the hearers. † And contristare not the holy Spi-
rit of God:in vwhich you are signed vnto the day of redemp-
tion. † Let al bitternes, and anger, and indignation, and clai-
mour, and blasphemie be taken avay from you vwith al ma-
llice. † And be gentle one to an other, merciful, pardoning one
an other, as also God in Christ hath pardoned you.

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**ANNOTATIONS**  
**CHAP. III.**

1. **Onefaith.**] As rebellion is the bane of civil Commonwealths and kingdoms, and peace
and concord, the preeruation of the fame: so is Schilline, division, and diversitie of faiths or fe-
lowlips in the seruice of God, the calamitie of the Church: and peace, vnitie, uniformitie, the spe-
cial blessing of God therein, and in the Church atone al Commonwealths, because it is in al poin-
tes a Monarchie tending euery vway to vnitie: but one God, but one Christ, but one Church, but

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Vnitie of the Cath. Church.
one hope, one faith, one baptism, one head, one body. Whereof S. Cyprian li. de unit. Ec. vul. 1. with this sense: One Church be that holdest not, doth he think be holdest the faith? He that truth maintaineth and refuseth the Church, he that forsaeth Peters chair upon which the Church was built, doth he think he be in the Church? When the blessed Apostle S. Paul also saith this Sacrament of unity, saying, One body and one spirit. Which unity our Bishops specially that rule in the Church, ought to hold fast and maintain, that we may prove the Bishops function also is left to be one and undivided, &c. And againe, There is Ep. 40. one God, and one Christ, and one Church, and one Chaire, by our Lords voices founded upon Peter. An other altar to be sette up, or a newe Priestshead to be made, besides one altar, & one Priestshead, impossible. Whereof gathereth els whereunto, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is inflituted by mans free will to the breach of God divine disposition. Get ye far from the contagion of such men, & flee from their preaches as a canker and pestilence, our Lord having pronounced it and warned before hand, They are blind, leaders of the blind, &c. Whereby vve learne that this vnnity of the Church commended so much vnto vs, confesteth in the mutual fellowship of all Bishops with the See of Peter. S. Hilarie also (li. de Conscient. Augustum) thus applieth this fame place of the Apostle against the Arians, as vve may do against the Calunifrs. Terible and miserable it is, faith he, that there are so mouy faithes as villles, and so many doctrine as manners, which either faithes are so vunited as vve vwill, or as vve vwill, so are understood, and vvehers according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall away from that which is the only faith, and vvehles mouy fafhions be made, they beigne to come to that, that there is none at all.

Among here- tikes as many fafhions as vil- les.

The heretikes, folish negative argument against the Pope, anfwered.

The Pope's office is called an Apostle- ship.

Continual succession of Bishops, an evidente argument of the true vvisible Church. The fathers refuted here- tikes by the succession of the Bishops of Rome. Heretical bla- ffes carie away the inconstant only.

11. Some Apostles.] Many functions that were euin in the Apostles time, are not here named: which must be noted against the Aderfaries that call here for Popes, as though the names of Bishops, Priftes, or Deacons were not as well left out as Popes: whom yet thev cannot deny to have been in Pv. in S. Pauls daies. And therefore they have not more reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. It is not necessarie to reduce such as be not specified here, to these here named: though in decree both other Bishops and Prelates and specially Popes may be contained under the names of Apostles, Doctors, and Pa- tors. Ceretes the roome and dignite of the Pope is a very continual Apostleship, and S. Bernard calleth it Apostolatum. Bernard. ad Eugen. li. 14. 4. &c. 6 in fine.

13. Until we meete.] The Church of God that neverlacketh these spiritual functions, or such as beanswerable to them, according to the time and state of the Church, till the vworldes end. Vvhereby you may proue, the Catholicke Church, that is to say, that viable companie of Christians which hath eu er had, and by good records can proue they have had, a continuall ordinary succession of Bishops, Pastors, and Doctors, to be the onely true Church: and those other good fellowes that for many vworldes or ages together can not shewe that they had any one Bishop, or ordinary yea or extraordinary officer for them and their sect, to be an adulter- ous Hereticall geneation. And this place of the Apostle referring to the true Church a perpetuall visible continuance of Bishops and Apostles or their successeors, vvaranted the holy fathers to trie all Heretikes by the most famous succession of the Popes of Rome, So did S. Irenaeus, li. 3 c. 3. Terc- tulian, in prefcript. Optatus. li. 2. cont. Parm. S. Augustine, in ps. cont. part. Donat. et cont. ep. Stani- ch. c. 4. et ep. 16. Epifh. hier. 27. and others.

14. With every vndeate.] The special vfe of the spiritual Governours is, to keep vs in vnitie and confanci of the Catholike faith, that vve be not caried away with the blast or vwind of euery heretike. Vvvhich is a very proper note of sectes and newe doctrine that trouble the infirmé weak- ings of the Church, by certaine seasons of divers ages: as sometime the Arians, then the Mani- ches, an other time the Neftorians, then the Lutherans, Calunists, and such like: who at divers times in divers places, have bloven, divers blistes of false doctrine.

Chap. V.

He continueth his exhortation to good life, 5 affuring them against all deceivers, that no
committer of mortal sinne shall be saved: considering that for such sinnes it is that the Hebrews shall be damned: & that Christians must rather be the light of all
others. 22 Then be committed in particular and exhorteth his LANDS and vinum to do their duty one towards the other, by the example of Christ and his obe- dient and beloved弟子 the Church.

BE
E ye therefore solovers of God, as most deere children: t 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 fweetenes. t But fornication and al vnclanne, or aaurice, let it not so much as be named among you, as it becommeth sainctes: t or filthines, or foolish talke, or fcurrilitie, being to no purpose: but rather giuing of thankes. t For understanding know you this, that no fornicatours, or vnclane, or couetous person (vvhich is the service of Idols) hath inheritance in the kingdom of Christ and of God.

† Let no man seduce you with vaine vvordes. For, for these things commeth the anger of God vpo the children of diffidence. t Become not therfore partakers vvith them.

† For you were 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 justice, and veritie) t † prouing vvhat is vvel pleasing to God: † and communicat not vvith the vnfruitful vvorkes of darkenes, but rather reprove them.

† For the things that are done of them in secrete, it is shame euen to speake. † But all things that are reproued, are mani-fested by the light. for al that is manifested, is light. † for the vvhich cause he faith: Rife thou that sleepest, and arise from the dead: and Christ vvil illuminate thee. † See therfore, brethren, how you vvalke vvarily. not as vnvwise, but * as vvise: t redeeming the time, because the daies are euil. † Therefore become not vnvwise, but * understanding vvhat is the vil of God. † And be not drunke vvith vvine wherein is riote-

ousnes, but be filled vvith the Spirit, † Speaking to your selues in psalmes & hymnes, and spiritual canticles, chantung and singing in your hartes to our Lord: † giving thankes alwayes for all things, in the name of our Lord Jesus Christ to God & the Father. † Subjecte one to an other in the face of Christ.

† Let * vwomen be subject to their husbandes, as to the Lord: † because * the man is the head of the woman: as Christ is the head of the * CHVRCH. Him self," the fa-
uior of his body. † But as the CHVRCH is subject to Vuu Christ

See the heretical corrup-
tion of this place in the Annotation Col.3. v. 5.
English Bibles there is not once the name of ChurcH in all the Bible, but in fleete thereof. Congregations, which so notorious a corruption, that the fayes in the later Bibles correct it for shame, but yet suffer the other to be read and vied still. See the Bible printed in the year 1564.

Chrift, so also the vvomen to their husbands in all things.

† Husbands, love your vviues, as Chrift also "loued the 25 ChurcH, and deliuered him self for it: † that he might 26 sanctifie it, cleansing it by the lauer of vwater in the word,
† that he might present to him self a glorious ChurcH, 27 not hauing spot, or wrinkle, or any such thing, but that it may be holy and vnspotted. † So also men ought to love their 28 vviues as their ovnve bodies. He that loueth his vviue, loueth him self. † For no man ever hated his ovnve fleth: but he 29 nourisht and cherisht it, " as also Chrift the ChurcH:† because vve be the members of his body, of his fleth & of 30 his bones. † For this cause shul mä leave his father & mother, and shaileave 31 to his vviue, and they shul be two in one fleth. † "This is a great sacraméter. 32 but I speake in Chrift and in the ChurcH † Neuertheles 33 you alfo every one, let eche loue his vviue as him self: and let the vviue feare her husband. A

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

11. Sanjeur of his body.] None hath salvation or benefite by Chrift, that is not of his body the Church. And what Chrift that is, S. Augustine expreffeth in these vvordes. The Catholique Church onely is the body of Chrift, whereof he is head, out of this body the Holy Ghoft quickeneth no man. And a little after, He that vvill have the Spirit, let him beare vve remayne not out of the ChurcH, let him becvome vve enter not into it feined. Aug. ep. 50 ad Bonifacium comitem in fine.

34. Subject to Chrift.] The ChurcH is alwaies subject to Chrift, that is, not onely vnder him, but also obedient to his vvordes and commandement. Vvhich is an euident and incuible demonstration that the neuer rebelleth against Chrift, neuer fallith from him by error, Idolatrie, or falfe worchip, as the Heretics now, and the Donatistes of old did teach.

35. Loved the Church.] See Chriftes singular loue of the ChurcH, for vvhich onely & the members thereof he effectuallly suffered his Passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without all spot, vvinkle, or blemish. for, in this world by reason of the manifold infirmities of diuers her members, she can not be wholly vwithout sine, but must faie alwaies, Dimite nobis debita nostra, Forgiv us our debtes. Aug. li. 2. Retract. c. 18.

29. As Chrift the ChurcH.] It is an vnspakable dignitie of the ChurcH, vvhich the Apostle expreffeth often els where, but espacially in this whole passage, to be that creature onely for which Chrift effectuallly suffered, to be vvashed and embrued with vwater and bloud influing out of his holy side, to be nourisht vvhich his owne body (fo fo doth S. Irenæus expounds li. 6, in principio) to be his members, * to be lo joyned unto him as the body and members of the same fleth, bone, and substance to the head, to be loued and cherisht of him as vviue of husband, yea, to be his vviue and most deere spoufe, taken and formed (as S. Augustine often faith) out of his owne side vpon the Cross, as Eue our first father Adams spoufe was made of his ribbe. In Psal. 126. & in Psal. 127. & tract. 9 in Ioan. & tract. 110. In respect of vvhich great dignitie and excelence, the same holy father affirmeth the ChurcH to be the principal creature, and therefore named in the Creede next after the Holy Ghoft, and he proucheth against the Macedonians, the Holy Ghoft to be God, because he is named before the Church in the conflution of our faith. Of vvhich incomparable excellency of the Church, so beloved of Chrift and so infparately joyned in mariage with him, if the Heretics of our time had any sense or consideration, they vwould neither thinke their cestemprible companie or congregation to be the glorious spoufe of our Lord, nor teach that the Church may erre, that is to sy, may be divorcèd from her spoufe for Idolatrie, superition, Heresie, or other abominations: Vvhenever on one of these absurdities vwould enue, that either ChrifT
Chap. VI.

Like wise children and parents be exhorted, 3 item servants and masters. 10 Then, thus al take courage in the might of God, but so that verily they arm themselves (considering what might beseech them) with all pieces of spiritual armament, that, as yet, Christianly arm themselves, for he also.

CHILDREN, obey your parents in our Lord, for this is just. 3 Honour thy father and thy mother (vvhich is the first commandment, and the promise), 4 that it may be well with thee, and thou maieft be long-liv’d upon the earth. 5 And ye fathers, proueke not your children to anger: but bring them vp in the discipline and correction of our Lord.

Servants, be obedient to your lordes according to 

Vnu ij the
the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: † not serving to the eye, as it were pleasing 6 men, but as the servants of Christ, doing the will of God fro the heart, † with a good will serving, as to our Lord and not 7 to men. † Knowing that every one what good soever he 8 shall do, that shall receive of our Lord, whether he be bond, or free. † And you masters, do the same things to 9 them, b 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, & 10 in the might of his power. † Put you on the * armour of 11 God, that you may stand against the deceits of the Devil.

† For our wrestling is not against flesh and blood: but 12 against Princes and Powers, against the * rulers of the 13 world of this darkness, against the spirituals of wickedness 14 in the celestial. † Therefore take the armour of God, that 15 you may resist in the evil day, and stand in all things perfect.

† Stand therefore having your loines girded in truth, and 16 clothed with the breast-plate of justice, † & having your 17. 18 faith had to the preparation of the Gospel of peace: † in 16 all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one. † and 17 take upon you the * helmet of salvation: and the sword of the spirit ( which is the word of God) † † in all prayer and supplication praying at all time in spirit: and in the same watching in all instance and supplication for all the saints: † and for me, that speak may be given me in 19 the opening of my mouth with confidence, to make known the mystery of the Gospel, † for the which I am a legate 20 in this chain, so that in it I may be bold according as I ought, to speake.

† And that you also may know the things about me, 21 what I doe: Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things: † whom 22 I have sent to you for this same purpose, that you may know the things about vs, and he may comfort your hearts. † Peace 23 to the brethren and * charitie with faith from God the Father, and our Lord I es vs Christ. † Grace with al that loue 24 our Lord I es vs Christ in incorruption. Amen.
THE ARGUMENT OF THE 
EPISTLE OF S. PAUL TO 
THE PHILIPPIANS.

OVV S. Paul was called by a vision into Macedonia, and there read Acts 16, and so he came to Philippi being the first city thereof, and of his preaching, miracles, and suffering there. And again Acts 19, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Hierusalem, saying: After I have been there, I must see Rome also, which purpose he executed Acts 20, taking his leave at Ephesus, and being afterward come into Achaia, he had counsel to return through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being carried prisoner to Rome (Acts 18) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 years after the first.

In it he confirmeth them (as he did the Ephesians also about the same time) Eph. 3 against the sentienc that they might have in bearing that he were executed. therefore be first faith: And I vvil have you know brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bandes were made manifest in Christ in all the Court &c. Secondly be signified that his desire is, to be dissolved and to be with Christ. but yet (lest they should be discomforted) that he hopeth to come againe to them. Whereas nor withstanding that he hath yet no certaintie, be signified in saying: I hope Phil. 2. 23, to send Timothee unto you, immediately as I shall see the things that concern me. Thirdly therefore he prepareth them against the worst, saying: I hope to come againe to you: but and if I be immolated, upon the sacrifice and seruice of your faith, I reioyce and congratulate vwith you al, and the selfe same thing do you also reioyce and congratulate vwith me.

Moreover he partly warneth them (as he had done before) of those Judaical Phil. 3, False-apostles who preached circumcision & Moses lawes to the Christian Gentils: partly he exhorteth them to suffer persecution, to live vveel, and specially to humble them selves one to another, rather then by any pride to break the peace & unity of the Church.

Vuu iiij THE
THE EPISTLE
OF PAUL TO THE
PH I L I P P I A N S.

CHAP. I.

Having signified that he vseth to thanke God for their vertue, and also to pray for their encrease: 12 he certifieth them (for their confirmation & comfort) of what good was come through his trouble at Rome, 14 & that he doubteth not though he rather desire martyrdom, but to come againe vnto them, 27 exhorting them to live as they ought to do, 28 and namely not to shirke for perfection.

AVL and Timothee the seruants of IESVS Christ: to al the sainetes in Christ IESVS that are at Philippi, with the "Bishops and Deacons. 2 Grace to you and peace from God our father, and our Lord IESVS Christ.

I giue thankes to my God in al memorie of you ( alваіes in al my praier for al you, vvith 4 ioy making petition) 5 for your communicating in the Go- spel of Christ from the first day vntil now. 6 trusting this same thing, that he which hath begone in you a good worke, vvill perit vvnto the day of Christ IESVS. 7 as it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. 8 For God is my vitnes, how I couet you al in the bowels of IESVS Christ. 9 And this I pray, that your charitie may more and more abound in knovvledge and in al vnderstanding: 10 that you may approue the better things, that you may be sincere and vvithout offence vvnto the day of Christ, 11 replenished vvith the fruite of justice by IESVS Christ, vvnto the glorie and praise of God. 12 And I vvill haue you knowv brethren, that the things about me are come to the more furtherance of the Gospel:

And so
Cha. I.

TO THE PHILIPPIANS.

13 ¶ so that my bands 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 bands, were bold more
aboundantly without fear to speak the word of God.

15 ¶ Some in deede even for enuie and contention: but some al-
so for good vsil preache Christ. ¶ Some of charitie: knowv-
ing that I am set vnto the defense of the Gospel. ¶ And some
of contention preache Christ not sincerely: supposing that
they raise affliction to my bands. ¶ But vsil? So that by al
means, whether by occasion, or by truth, Christ be prea-
ched: in this also I reioyce, yea & vsil reioyce. ¶ For I knowv
that this shal fall out to me vnto saluation by your praier and
the subministration of the Spirit of I E s v s Christ, ¶ ac-
cording to my expectation & hope, because in nothing shal
I be confounded, but in al confidence as alvvaies, novv also
shal Christ be magnified in my body, whether 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 worke, and vsil what I shal choose I knowv not. ¶ And
I am straitened of the two: having desire to be dissloled &
to be vsil with 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 vsil with you al, vnto your fur-
therance and ioy of the faith: ¶ that your gratulation may
abound in Christ I E s v s in me, by my comming againe to
you.

26 ¶ Only* converse ye vsilthie of the Gospel of Christ:
that vsil whether vsil when I come and fee you, or els be absent, I
may heare of you that you stand in one Spirit, of one minde
labouring together to the faith of the Gospel. ¶ And in no-	hing be ye terrrified of the adversaries, vsil which to them is
cause of perdition: but to you of saluation, & this of God: b

28 ¶ for to you it is giuen for Christ, not only that you beleeue
in him, but also that you suffer for him, ¶ having the same
combat like as you have seen in me, and novv 'haue heard'
of me.

ANNOTATIONS CHAP. I.

2. Bishop
EPISTLE OF S. PAUL
CHAP. II.

He exhorteth them most instantly to keep the unity of the Church, and to humble themselves for that purpose one to another, 1 by the example of the marvelous humility of Christ. 2 And seeing how marvellously he is now exalted for it, 3 let obedience, fear, and perseverance. 4 Instructing (lest it should afterward trouble them) that he may be martyr'd at this time. 5 Timothee he hopeth to send, whom he highly commendeth: 6 as also Epaphroditus, whom he presently sendeth.

Therefore there be any consolation in Christ, if any solace of charity, if any society of Spirit, if any bovvels of commiseration: 7 fulfil my joy, that you be of one meaning, having the same charity, of one minde, agree in one. 8 nothing by contentio, neither by venome: but in humility, every one not considering the things that are their owne, 9 but those that are other mens. 10 For this thinke in your selues, which also in Christ I S V S, 11 who when he was in the forme of God, thought it no robbere, him self to be equal to God, 12 but he exinanited him self, taking the forme of a seruant, made into the similitude of men, and in shape found as man. 13 He humbled him self, made obedient unto death: even the death of the cross. 14 For the which thing 15 God also hath exalted him, and hath given him a name which is above al names: 16 that in the name of I S V S every knee 17 bowvve of the celestialls, terrestrials, and infernals: 18 and every tongue confesseth that our Lord I S V S Christ is in the glorie of God the Father. 19

Therfore my dearest, (as you haue alwaeys obeyed) not as in the presence of me only, but much more noy in my absence, vwith feare and trembling vorke your saluation. 20 For it is God that vvorke in you both to evil and to accomplishe, according to his good evil. 21 And doe ye al things vwithout murmuring and staggerings: 22 that you may be vwithout blame, and the simple children of God, vwithout
vwithout reprehension in the middes of a crooked and per-
uefe generation, among whom you shine as lightes in the
16 vworld: † containing the vword of life † to my glorie in
the daie of Chrift, because I have not runne in vaine, nor in
vaine laboured. † But and if I be † immolated, vpon the
"sacrifice and service of your faith, I reioyce and congratulate
18 vwith you al. † And the self same thing doe you also reioyce,
and congratulate vwith me.
19 † And I hope in our Lord I esvs, to send Timothee
vnto ou you quickly, that I also may be of good comfort, when
20 I know the things pertaining to ou. † For I haue no mafo
of one minde that vwith sincere affection is carefull for you.
21 † For † al seeke the things that are their owne: not the
things that are I esvs Chrifts. † And knovv ye an experi-
riment of him, that as a sonne the father, so hath he serued
23 vwith me in the Gospel. † This man therefore I hope to send
vnto you, immediatly as I shal see the things that concerne
24 me. † And I trust in our Lord that my self also shal come to
25 you quickly. † But I haue thought it necessarie to send
to you Epaphroditus my brother and coaduitor and fellowv
souldiar, but your Apostle, and minister of my necessitie.
26 † Because in deede he had a desire toward you al: and vvas
27 pensife, for that you had heard that he vvas sicke. † For in
deede he vvas sicke even to death: but God had mercie on
him: and not only on him, but on me alfo, lest I should haue
28 forovv vpon forovv. † Therfore I sent him the more spe-
dily: that seeing him, you may reioyce againe, and I may be
29 vwithout forovv. † Receiue him therfore vwith alioy in
30 our Lord: and such intreate vwith honour. † because for the
vworke of Chrift, he came to the point of death: yelding his
life, that he might fulfii that vwhich on your part vwanted
toward my seruice.

ANNOTATIONS

CHAP. II.

9. For the vwhich.] Calvin doth so abhorre the name of merite in Christian men toward their
owne salvation, that he wickedly and unlearnedly denyeth Christ him self to haue demanded or
merited any thing for him self: though these vwords (vwhich he shamefully usedeth from the
proper and plaine sense, to signifie a lequele and not a cause of his exaltation) and divers other in
holy vwords, proue that he merited for him self according to al learned mens judgement. As Apoc 5,
The lamb, that was slaine, is vworshipped to receive power and Diuinittie. And Heb. 2. We see I esvs for
the passion of death, crowned vwith glorie and honour. See S. Augufline vp6 these vwords of the Psalm
109. prouerba exauritis capus.


He warneth them of the false-apostles, * that they be not moved: for they have no re- 

joyce in our Lord. To write the same 

things vnto you, to me surely it is not 
tedious, and to you it is necessarie. † See 2 

the dogges, see the euy workers, see the 
circvisio, † For we are the circvisio, which in spirit serve God: and we 

confidenc in the flesh, † albeit I also have confidence in 4 

the flesh. † If any other man seeme to have confidence in 5 

the flesh, I more, † circumcised the eighth day, of the stocke 

of Israel, of the tribe of Benjamin, * an Hebrewv of He- 

brevves: * according to the Law, a Pharisee: † according to 6 

emulation, perfecuting the Church of God: according to the 

justice, that is in the Law, conseruing vvoid blame. † But 7 

the
the things that were gained to me, those have I esteemed for
Christ, detriments. \(\dagger\) Yea but I esteem all things to be de-
triment for the passing knowledge of \(\text{Iesus Christ} \) my
Lord: for whom I have made all things as detriments, and do
esteem them as dung, that I may gain Christ: \(\dagger\) and may
be found in him not having "my justice which is of the
\(\text{Law}, \) but that which is of the faith of Christ, which is of
God justice in faith: \(\dagger\) to know him, and the virtue of his
resurrection, and the society of his passions, configured to
his death, \(\dagger\) "if by any means I may come to the resur-
rection which is from the dead. \(\dagger\) "Not that now I have
received, or now am perfect: but I pursue, if I may com-pre-
hend wherein I am also comprehended of Christ \(\text{Iesus v. s.} \) \(\dagger\)
Brethren, I do not account that I have comprehended. Yet
one thing: forgetting the things that are behind, but strug-
ghing forth my self to those that are before, \(\dagger\) I pursue to
the mark, \(\dagger\) to the price of the supernal vocation of God in
Christ \(\text{Iesus v. s.} \) \(\dagger\) Let vs therefore as many as are perfect, be
thus minded: and if you be any "otherwise minded, this also
God hath revealed to you. \(\dagger\) Neuertheless we were not to we are
come, that we be of the same minde, let vs con tinue in
the same rule.

\(\dagger\) Be folowers of me brethren: \(\dagger\) and observe them that
walk so as you have our forme. \(\dagger\) For many walk the
whom often I told you of (and now weeeping also I tel
you) the enemies of the crosse of Christ: \(\dagger\) whose end is
destruction: whose God, is the belly: and their glory in
their confusion, which minde worldly things. \(\dagger\) But our
conversacion is in heaven: whence also we expect the Savi-
our, our Lord \(\text{Iesus v. s. Christ} \) \(\dagger\) who will reforme the body
of our humilitie, configured to the body of his glory, according
to the operation whereby also he is able to subdue all things to him self.

\(\text{ANNOTATIONS}
CHAP. III.

9. My justice.] Diuers Lutherans in their translations do shamfully mangle this sentence by
transposing the wordes, and false pointing of the partyes thereof, to make it have this sense, that
the Apostle would have no justice of his owne, but only that justice which is in Christ. Which
is a false and heretical sense of the wordes, and not meant by S. Paul: who calleth that a mans
 owne justice, which he challenges by the wordes of the \(\text{Law} \) or nature without the grace of
Christ: and that Gods justice (as S. Augustine expoundeth this place) not which is in God, or by

\(\text{The objection against inherent justice, answered.}

\text{Magde-
burg. cent.}

\text{Ili. 2. c. 4.}

\text{pag. 122.}

\text{X x x i j vwich}
which God is just, but that which is in man from God and by his gift. 

12. Not that now: No man in this life can attain the absolute perfectness either of justice or of that knowledge, which shall be in heaven: but yet there is also an other perfectness, such as according to this place a man may reach vnto, which in respect of the perfection in glory, is small, but in respect of other lesser degrees of mans justice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth him self and others perfect, though in respect of the absolute perfectnes in heaven, he faith here, he is not yet perfect nor hath yet attained thereunto.

15. Other wise minded.] When Catholike men now a daies charge Heretikes with their horribile diuisions, differences, combates, contentions, and diuisions among them felues, as the Catholikes of all other ages did challenge their Adueraries most truly and justly for the same, both because the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and specially for that it is, as S. Augustyne faith (ii. de agone Chrifti. c. 29.) the just judgement of God that they which seek nothing els but to diuide the Church of Chrift, should them selues be miserably diuided among them selues: therefore (I say) when men charge the Protestantans with thefic things, they fle for their defense to this, that the old Fathers were not al of one judgement in euery point of religion: that S. Cyprians stood against others, that S. Augustyne and S. Hierom vrotte earnestly in a certaine matter one against another, that our Dominicanis and Franciscans, our Thomists and Scotists be not al of one opinion in divers matters, and therefore diuisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them selues: but ridiculousely and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, every one can not be free from a errour, or thinke the same that an other thinketh: wherupon may the differences of understanding, opinion, and judgement, in certaine hard matters which God hath not revealed or the Church determined, and therefore that such diuisions are tolerable and agradeable to our humane condi- 

The difference betwene the disagreing of ancient fathers or other Catholikes, & the Heretikes differences among them selues. 

The spitelful wrtings of Heretikes, one secte against another. 

A notable place of S. Augustyne.

CHAP. IIII.

He exhorteth them to perseverance, 2. and certaine by name to vnitie, 3. to modestie, 6. to peace without solititude or careful anxiety, 8. to al that good it, 9. to such things, as they see in him self, 10. that he reeloyed in their contribution, not for his owne neede, but for their merite.

Therefore
HERFONE, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. 1 Euchodia I desire & Syn-tychæ I beseeche to be of one mind in our Lord. 2 Yea and I beseeche thee, my sincere companion, helpe those women that have laboured with me in the Gospel with: 3 Clement, and the rest my coadjuitors, whose names are in the book of life. 4 Rejoyce in our Lord alwayes: againe I say rejoyce. 5 Let your modestie be known to all men. Our Lord is nigh. 6 Be nothing careful, but in every thing by prayer & supplication with thanksgiving let your petitions be known vnto God. 7 And the peace of God which passeth all understanding, keep your hартes and intelligences in Christ: I beseeche. 8 For the rest brethren, vvhat things so euer be true, vwhatsoeuer honest, vwhatsoeuer just, vwhatsoeuer holy, vwhatsoeuer amiable, vwhatsoeuer of good fame, if there be any vertue, if any praise of discipline, these things thinke upon. 9 Vvhich you have both learned, and received, and heard, & seen in me: these things doe ye, and the God of peace shall be with you. 10 And I rejoyced in our Lord exceedingly, that once at the length you haue reftorished care for me, as you did also care: but you were occupied. 11 I speake not as it were for penurie, for I haue learned, to be content with the things that I haue. 12 I know both to be brought low, I know also to abound: (every where, and in all things I am instructed) both to be full, & to be hunger, both to abound, and to suffer penurie. 13 I can al things in him that strengtheneth me. 14 Neuertheless you haue done vvel, communicating to my tribulation. 15 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 receive, but you only: 16 for vnto Thessalonica also, once and twice you sent to my selfe. 17 Not that I seke the gift, but I seke the fruite abounding in your account. 18 But I haue al things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweeteners, an acceptable holie, pleasing God. 19 And my God supply.
al your lacke according to his riches in glorie, in Christ Iesv$.
And to God & our father be glorie vworld vwith- 20 out end. Amen.

† Salute ye every sainte in Christ Iesv$.
† The brethren that are vvith me, salute you. Al the saintes salute you: but especially they that are of Cærsars house. † The grace of our Lord Iesv$ Christ be vvith your spirit. Amen.

ANNOTATIONS

CHA. IIII.

1. My joy.] He calleth them his joy and crowne, for that he expected the crowne of euer-laffing life as a reward of his labours towards them. Whereby ye may learne also, that besides the essential glorie which shall be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspicious translation. S. Paul had no vwife.

Almes given religiously.

Suspicions faithfull yokefellowe, perhaps to signifie (as some would have it) that the Apostle here speaketh to his wife; but they must understand that their Maiters Caluin and Beza unlike that exposition, and at the Greeke fathers almost much more reiect it, and it is against S Pauls owne vwordes speaking to the vnmaried. That it is good for them to remaine so, even as himself did. 1 Cor. 7, 8. Whereby it is euident he had no vwife, and therefore meaneth here some other his coadiutor and fellow-labourer in the Gospel.

18. Acceptable.] How acceptable almes are before God, vvwe see here: namely when it is given for religion to denout persons for a recompence of spiritual benefites for do it putteth on the condition of an oblation 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 in it he maketh like mention of his bandes and sufferings, c. i. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to witte, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had never bene, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he affirseth them, that to be the truth, which their Apostle Epaphras had taught them, but namely be giueth them warning both of the Judaical False-apostles, who sought to corrupt them with some ceremonies of Moses' law: and also of the Platonic Philosophers, who rejected Christ, (who is in deed the head of the Church and Mediator to bring us to God,) and in stead of him, brought in certaine Angels as more excelleth then he, whom they termed, Minores dii, teaching the people to sacrifice unto them (calling that humility,) that they might bring them to the great God, with which falsesgod the heresie of Simon Magicus a long time deceiued many, as ye read in Epiph. xir. 5. 6.

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 betwixt God and men, and therefore by him we must goe to God, so that whether we pray ourselves, or desire any other in earth or in heaven to pray for us, all must be done (as the Cath. Church in every Collect doth,) Per Christum dominum nostrum, that is, through Christ our Lord. or, per Dominum Iesum Christum filium tuum, qui tecum vivis et regnat; &c. whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.
THE EPISTLE
OF PAUL TO THE
COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charity, and continually praiseth for their increase, and doth vituall give vvwmes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, whom is chief above all, and peacemaker by his blood. This is the Gospel not of Epaphras alone, but of the vniuersal Church, and of Paul himself who also suffereth for it.

AVL an Apostle of Iesus Chrift 1 by the vvil of God, and brother Timothee: 2 to them that are at Colossae saintes and faithful brethren in Christ Iesus. 3 Grace to you and peace from God our Father and our Lord Iesus Chrift.

Vve give thankes to God and the Father of our Lord Iesus Chrift alwaies for you, praying: 4 for hearing your faith in Chrift Iesus, and the loue vvhich you haue toward al the saintes, 5 for the hope that is laid vp for you in heauen, vvhich you haue heard in the vword of the truth of the Gospel, 6 that is come to you, as also 7 in the vwhole vworld it is, and fru- stifeth, and grovvet, even as in you, since that day that you heard & knew the grace of God in truth, 8 as you learned of Epaphras our deereft fellowv-servant, vvhoo is a faithful minister of Iesus Chrift for you, 9 vwho also hath manifest to vs your loue in spirit. 10 Therefore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his vvil, in al vwisdom, and spiritual understanding: 11 that you may vvalke 12 vworthie of God, in al things pleasing: Fructifying in...
in all good workes, & increasing in the knowledge of God:

11. in all poverty strengthened according to the might of his
glorie, in all patience and longanimity with joy; giving
thankes to God and the Father, vwho hath made vs ver

13. unto the part of the lot of the saintes in the light: vwho
hath delivered vs from the power of darkness, and hath
translated vs into the kingdom of the sonne of his loue, v

15. vwho is the image of the invisible God, the first-borne of
al creature: because in him were created all things in
heaven, and in earth, visible, and invisible, vwhether Thrones,
or Dominations, or Principalities, or Potesstates: al by him,
& in him vvere created: and he is before al, and al consist in
him. And he is the head of the body, the Church, vwho 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 inahbite: and by him to reconcile al
things vnto himself, pacifying by the blood of his croffe,
whether the things in earth, or the things that are in heaven.

17. And you, whereas you were sometime alienated and
enemies in sense, in enemys vworkes: yet now he hath reconcile
ed in the body of his sances by death, to present you holy
& immaculate, and blameles before him: if yet ye continue
in the faith, grounded and stable, and unmoveable from the
hope of the Gospel vwhich you have heard, vwhich is preache
among al creatures that are under heaven, vwhereof I

Paul am made a minister. vwho now revoyce in suffering
for you, and do accomplish those things that vvant of the
passions of Christ, in my flesh for his body, vwhich is the
Church: vwhereof I am made a minister according to the
dispensaion of God, vwhich is given me tovvard you, that I
may fulfil the vword of God, the mysterie that hath been
hidden from vworldes and generations, but now is mani-
fested to his saintes, to vwho God would make knownen
the riches of the glory of this sacrament in the Gentiles,
vwhich is Christ, in you the hope of glorie, vwho vpreache, admonishing every man, and teaching every man
in al vvisedom, that vve may present every man perfect in
Christ I es vs. vWhetein also I labour striving according
to his operation vwhich he vworketh in me in povver.

Yyy ANNOT.
ANNOTATIONS

CHA. I.

24. Do accomplish that wuanted.] As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plenitude, fulnes, or complement Ephe. 1:25 so the palfions of the head and the affiictions of the body and members make one complete measure of palfions. With such difference for al that between the one sort and the other, as the preeminence of the head (and specially such a head) about the body, requireseth and giueth. And not only those palfions which he suffred in himself, which were fully ended in his death, and were in them fulnes fully sufficient for the redemption of the world & remission of al sins, but al those which his body and members suffred, are his also, and of him they receive the condition, qualitie, and force to be meritorious and satisfactorie, for though there be no insufficiency in the actions or palfions of Christ the head, yet his viuific domin, and iuicfie requireth and ordaineth, that his body and members should be fellowes of his palfions, as they looke to be fellowes of his glory; that so suffrung with him and by his example, they may apply to them fulnes and others the general medicine of Christes merites and satisfactions, as it is effectuallie also applie to vs by Sacraments, sacrifice, and other viuifics also the one for being no more injurious to Chrifles death then the other, notwithstanding the vaine clamours of the Protestant, that vs vould vnder pretence of Christes Palfion, take away the value of al good deeds. Hereupon it is plaine now, that this accomplishment of the viuict of Chrifles Palfions, which the Apostle and other Saints make up in their feth, is not meant but of the penal and satisfactorie viuifics of Christ in his members, every good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof; and these be the plenitude of his palfions and satisfactions, as the Church is the plenitude of his perfon: & therfore these also through the communion of Saintes and the societe that is not onely betweene the head and the body, but also betweene one member and another, are not only satisfactorie and many viuifics proftitable for the suffrers them fulnes, but also for other their fellow-members in Christ, for though one member can not merite for another properly, yet may one bear the burden and discharge the debt of another, both by the law of God and nature. And it was a ridiculous Heretique of Villiciffe to deny the faime. Yet (as we fee here) the palfions of Saintes are alwayes suffred for the common good of the whole body, and sometimes vviatical by the suffrers special intention they are applicable to special perfons one or many; as if the Apostle ioyeth in his palfions for the Coloulians, in an other place his affiictions be for the falution of the Corinthians, sometimes he viuific to be Anathema, that is according to Rom 9, 11 Origenes exposition (in li. mu. bo. 10 & 24.) a facrifice for the Levues, and he often speakes of his Phil. 2, death as of a libation, holt, or offering, as the fathers do of al Martyrs palfions. Al vvhich dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his Palfion, and have a fortiſte cire, intercession, and satisfaction for the Church and the particular necessitie thereof. In vvhich as some do abound in good viuifics and satisfactions (as S. Paul, who rekenneth vp his affiictions and glorieth in them 2 Cor. 11: and Job, who auoweth that his penalties farre surmounted his fulnes; and our Late much more, who never suffred, and yet suffred to great doles) to other some do vuant, and are to be holpen by the abundance of their fellow-members, vvhich entercoffe of spiritual offices and the recompence of the viuict of one part by the store of the other, is the ground of the old libels of Indulgence whereof is treated before out of S. Cyprian. (See the Annotations 2 Cor. 2, v. 10) and of all indulgences or pardons, which the Church daily dispenceth with great iuicfe and mercy, by their hands in whom Christ hath put the word of our reconciliation, to whom he hath committed the keys to keepe and vfe, his Theepe to seede, his mysteries and al his goods to dispence, his power to binde and loose, his commiſsion to remitte and retaine, and the keepeinghip of his famifie to giue every one their meate and suffeſon in due season.

CHAP. II.

THE EPISTLE OF S. PAUL

Chap. II.

He is careful for them, though he were never with them; that they rest in the won-derful viuificom which is in Christian religion, and be not cared away either which philosophy, to loose Christ and to sacrifice to Angels: or with Indulgene, to receive any ceremonies of his laws.

FOR
that no man deceive you in loftines of vsor. For although I be absent in body yet in spirit I am with you rejoicing, & seeing your order, & the constancie of that your faith which is in Chrift. Thus after as you have received Chrift our Lord vvalke in him, rooted and built in him, and confirmed in the faith, as also you have learned, abounding in him in thankes-giuing.

† Bevare left any man deceive you" by philosophie, and vaine fallacie: according to the tradition of men, according to the elements of the world, and not according to Chrift. For in him dwelleth al the fulnesse of the Godhead corporally: and you are in him replenished vvho is the head in al Principalitie and Powver: in vvhom al you are circumcised with circumcision not made by hand in spoiling of the body of the fleshe, in the circumcision of Chrift, buried vvth him in Baptifme: in vvho also you are risen againe by the faith of the operation of God, vvho raised him vp from the dead. And you vvhen you were dead in the offences and the prepuce of your fleshe, did he quicken together vvth him: pardoning you al offences, vvying out the hand vvvriting of decree that vvvas against vs, vvwhich vvvas contrarie to vs, and the fame he hath taken out of the vway, softening it to the croffe: and spoiling the Principalties and Potestats, hath ledd them confidently in open feevv, triumphing them in him felf. Let no man thenfore judge you" in meate or in drinke, or in part of a fettional day, or of the Nevv-moone, or of Sabbaths: vvvhich are a shadow of things to come, but the body Chrifts.

† Let no man seduce you, vvilling in the humiliie and "religion of Angels, vvalking in the things vvwhich he hath not seen, in vaine puffed vp by the fense of his fleshe, † and
not holding the head, whereof the whole body by joints and bands is "serued & compacted, groweth to the increase of God. ¶ If then you be dead with Christ, from the 20 elements of this world:" why do you yet decree as living in the world? ¶ Touch not, taste not, handle not: ¶ which 21 things are al vnto destruction by the very vs, according to 22 the precepts and doctrines of men. ¶ which are in deed 23 having a hevvy of vvisedom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS
CHA. II.

8. By [Philosophie.] Philosophie and al humane science, so long as they be fubiect and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and so very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious and the cause of all heresie and infideltie, for the which, S. Hierom and before him Tertullian call Philosophers, the Patriakes of Heretikes, and declare that all the old heresies rofe onely by too much admiring of prophan Philosophie. Hier. ad Ctesiph. cont. Pelag. c. 1. Tertul. de praefr. & cont. Hermog. & cont. Marcio. l. 5. And so do these new sectes no doubt in many things. For other arguments haue they none against the presence of Christ in the B. Sacrament but such as they borrow of Aristotle and his like, concerning quantitie, accidents, place, position, dimensions, fenesse, sight, tast, and other ftraites of reason, to which they bring Christes mysteries. All Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called alio lice, the tradition of men, and the elements of the world. The better to refit what fallacies and traditions of Heathen men, the Schoole learning is necessarie, which keepest Philosophy in ayre and order of faith, and vseth the fame to vvithstand the Philosophical and sophistical deceites of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Auguintine, Clemens Alexandrinus, Iuline, Lactantius and the rest, vseth the fame to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrofe, S. Hierom, and the Greeke fathers, furnishd vvith al secular learning into the studie of Duniitie, vviceof see S. Hierom ep. 84 ad Magnum Oratorem.

16. in mente. The Protetants vvtility or ignorantly applye al these kinds of forbearing meates, to the Christian saffets: but it is by the circumsytance of the text plaine (as S. Auguntine also teacheth) that the Judicial obseruation and dissuision of certaine cleane and vnclene meates is forbidden to the Coloufians, vwho were in danger to be seduced by certaine Ievves, vnder pretence of holines to keep the Law touching meates and fethulites and other like, which the Apostle sheweth were onely shadovves of things to come: vvhich things are come, and therefore the said shadovvses to cease. Vhere he nameth the Sabbathes and feates of the new moone, that no man neede to doubt but that he speakeh onely of the Ievvish daies and kindes of saffets and feates, and not of Christian holliesdays or saffets daies at all.

18. Religion of Angels.] By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vset in the Catholike Church, where the Apostle noteth the vvicked doctrine of Simon Magus and others (see S. Chryl. 1. 7 in humane locum, and Epiph. ch. 21.) who taught, Angels to be our mediators and not Christ, non tenes caput, non holding the head, as the Apostle here speakeh, & pretended sacrifficces to be offered unto them, meaning indifferently as well the Ievvles as the good. Vvich doctrine the said Hieretike had of Plato, vwho taught, that spirites (vwhich he called daemon) were to be honoured as mediators next to God. Against which S. Auguntine dilipureth li. 8. & 10 desuits, as the condemneth also the same vnaude vvorship li. 10 Coness. cap. 41. S. Hierom (q. 10 ad Alcgiam) expoundeth this also of all spirites or diuils, vwhom he proweh (out of S. Stevens simon AD. 7.) that the Ievves did vvorship, awouching that they freue them still, so many of them and so often as they observe the Law. Of vvich idolatrie also to Angels Theodore is speakeh upon this place, declaring that the Ievves defended their superstition towards Angels by that, that the Law was given by them, decestfully
deceitfully at once inducing the Colossians, both to keep the law, & to honouring of the Angles as the givers of the same. Whereby diuers of the faithful were so seduced, that they forsooke Christ and his Church and rotten, and committed idolatrie to the said Angles. Against which abomination the Council of Laodicia Cap. 35 took order, accuring all that forsooke our Saviour and committed idolatrie to Angles, and commending Christ, kept commentiles in the name of spirits and idols, of which kinds of vwhispers of Angles and Duels see Clemens Alexander. Strom. 3. Tertullian (li. 5. cont. Haeret.) expoundeth this place of the false teachers that feined them feules to have reueration of Angles, that the Lawe should be kept touching difference of clean & vnclene meates. Which is very agreeable to that in the Epistle to Timothie, where S. Paul calleth fasting, abstaining from meates after the Iewvith or heretical manner, the abstinence of Duels: whereto see more in the annotation upon that place. Haimo a godly ancient writer, upon this place, further, that some Philosophers of the Gentiles and some of the Jewves also taught, that there were foure Angles Presidants of the foure elements of mans body, and that in feined hypocrifie (which the Apostle here calleth humilityt) they pretended to vwhispers by sacrificie the said Angles. Theoplyphaste expoundeth this feined humility, of certaine Heretikes, that pretending the mediators of it to be a derogation to Christis maiestie, vwhopped Angles as the only mediators, Al which we fet downe vvhith diligenc, that the Heretikes may be ashamed to abuse this place against the due reverence and respect of prayers made to the holy Angles. Vvho then the Scriptures record so often to offer our prayers vp to God, and to have been lawfully reverenced of the Patriarches, neuer as gods, but as Gods ministers and messengers. Is. 14. 16. Gen 48. 16. Angelus qui eruit me. 1 Tim. 5. 21. And that they may be praid vpstu, & can helpe & beare us, see S. Hierom in cap. 10 Daniellis, S. Ambrof in Psal. 118. for 1. S. Augustine lii. 10 de cuit. Dei c. 12. Bede li. 4. in Cantica c. 24.

19. Not holding the head.] Because he hath much a do vwith such false preachers as taught the people to preferre the Angles which gave the Law, or other vwhisperes, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far above all creatures, Angels, Potestats, Principalities, or vwhisperes.

20. Why doest thou.] A marvelous impudent translation of these vworldes in the English Bible thus, Why are you burdened with traditions? Whereas the Greecke hath not this signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greecke: and in other places where Traditions are condemned (1 Cor. 11. and 1 Thes. 5.) and where the Greecke is so most flatly (αρξηλώς) there they translate it, Instructions, ordinances, &c.

21. Touch not.] The Heretikes (as before and alwayes) very vainly allage this against the Catholike fastings: when it is most cleere, that the Apostle reprehended the forefaide false teachers that thought to make the Chistians stubbke to the obstruction of the ceremonies of the old Law, of not eating hoggges, conies, hares flesh, and such like, not to touch a dead carp or any place where a yewmes in her flouers had sitte, & other infinite doctines of touching, tafing, vval hir, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken vp by them selues, sometimse cleane against Gods ordinance, and other frouteous and superfluous. Which forte as Christ in the Gospell, so here S. Paul calleth the precepts and doctines of men, and superfluous, and (as the Greecke word signifieth) voluntary vwhispers, that is inuented by Heretikes of their owne head without the warrante of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull autenticity of such whom Christ commandeth to obey. Against such sect-MAILlEER therefore as would have yoked the faithful against vwith the Iewvith or Heretical fastes of Simon Magus and the like, S. Paul speakest, and not of the Churches fastes or doctines.

22. Having a shew.] Against the Heretikes of our time obiect, that these forefaide false teachers pretended holines, vwhedome, and chastification of their bodies (for so S. Paul faith) by forbidding certaine meates according to the Ieueves observation, even as the Catholikes do. It is true they did so, and do most viles inuicte inures, for if chastifying of mans bodies and repelling their concupiscences and lustes were not godly, and if abstinence from some meates were not laudably and profitably used in the Church for the same purpose, no Heretikes (to induce the ab dolished observation and differences of meates of the Ieueves, or the condemnation of certaine meates and creatures as abominable according to others) would have falsely prevented the chastishment of their flesh, or made other shew of vwhedme and piety, to find their lawfull Heretical or Judaical superflition concerning the same. The Catholike Church & her children, by the example of Christ, S. John Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely in deed to the end aforesaid, which these false Apostles only pretended to do. So S. Paul did chastifie his body in deede, by vwatching, fasting, and many other afflications, and that was lawfull and was true vwhedome and piety in deede. The forefaide Heretikes not, both to induce the Colossians to Judaifme and other abominable errors, did but pretend these things in hypocrifie.
THE EPISTLE OF S. PAUL

CHAP. III.

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HE R F O R E if ye be risen with Christ, seek the things that are above: where Christ is sitting on the right hand of God. ♩ Minde the things that are above, not the things that are upon the earth. ♩ For you are dead: and your life is hidde with Christ in God. ♩ When Christ shall appear, your life: then you also shall appear with him in glory.

† * Mortifie therefore your members that are vpon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness, which is idolatry. ♩ For which things the wrath of God commeth vpon the children of incredulity. ♩ In which you also walked sometime, when you liued in them. ♩ But now lay ye al away: anger, indignation, malice, blasphemy, filthie talk out of your mouth.

† Lie not one to another: * spoiling your selues of the old man with his lustes: * and in dwelling on the new, him that is renewed vnto knowledge, * according to the image of him that created him. ♩ Where there is not, Gentile and Iievve, circumcision and prepuce, Barbarous and Scythian.

† Put ye on therefore the elect of God, holy, and beloved, * the bowels of mercie, benignitie, humilitie, modestie, patience, * supporting one an other: and parding one an other, if any have a quarrel against any man. as also our Lord hath pardoned vs: so you also. ♩ But aboue all these things have charitie, which is the bond of perfecution: ♩ & let the peace of Christ dwell in your harte, wherein also you are called in one body: and be thankful. ♩ Let the word of Christ dwell in you abundantly, in al vvisdom: teaching and admonishing your owne selues, with psalms, hymnes, and spiritual canticles, in grace singing in your harte to God.

† Al whatsoeuer you doe in vword or in vvorke, al things in the name of our Lord Jesus Christ, giving thankes to God and the Father by him. ♩

† * Vwomen


CHAP. III.

He exhorteth to instance in prayer, 5 and to wisdom in behaviour. 7 He sendeth Tychicus, 10 He doeth commendations, 15 and instructeth to be done.

1 OV Maisters, that which is just and equal, doe to your servants: knowing that you also have a Maister in heaven. ♠ * Be instant in prayer: vwatching in it in thankes giving, ♠ * praying vvithal for vs also, that God may open vs to the door of speake to speake the mysterie of Christ (for the vvhich also I am bound) ♠ that I may manifest it, so as I ought to speake, learne the great efficacie of them. }

2 **Retribution or reward for good vworkes, vwhich signifieth redeeming one for an other.

3 ANNOTATIONS

CHAP. III.

f. Avarice, vwhich is the service of idols.  ♠ Here is a maruellous impudent and solifh corruption in the vulgar English Bible printed the yere 1577 and (as it seemeth) most foolishly transcribed. Where for their error against the Images of Christ and his Saints, and to flation, make image and idol, al one for the translator, for that vwhich the Apostle faith in Greeke, Courtoysness is idolatery, maketh him to say in English, Courtoysness is a vworship of images: as also Eph. 5.6 he transthateth thus, The courteous person is a vworship of images: for that vwhich the Apostle faith, The courteous man is an idolater, meaning spiritual idolatry, because he maketh money his God. In vwhich senfe to call this spiritual idolatry, vworship of images, is to ridiculous, and must needs procede of blinde herefe.

G. Doing on the text.] By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habite of the new man with all vertues: vve justice an in may see, our justice in Christ to be a very qualliet and forme inherent in our soul, adorning herent qualitie of the same, and not an imputation onely of Christes righteouines, or a hiding onely of our tice in vs. sines and vvickednes, which the Heretikes falsely affirm made to remaine in vs after baptism and 15vraies during life. See S. Augustine de pra. mer. & remis. li. 2 c. 7. & cont. Julian. li. 6 c. 7.
redeeming the time. † Your talk alwayes, in grace let it be seasoned with salt: 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 all, † 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. One-simus the most deere and faithful brother who is of you. All things that are done here, shall they doe you to understand.

† Aristarchus my fellow-prisoner saluteth you, & Marke to the cousin-german of Barnabas (concerning whom you have received commandements, If he come to you, receive him) † and Iesus that is called Justus: who are of the circumcision: these only are my cooaditors in the kingdom of God: which have been a comfort to me. † Epaphras saluteth you † who is of you, the servant of Christ Iesus, alwayes careful for you in prayers, 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 Laodicia, and that are at Hierapolis. † * Luke the most deere physiciou saluteth you: and Demas. † Salute the brethren that are at 15 Laodicia: 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- chippus, See the ministerie which thou haft received of our Lord, that thou fulfill it. † The salutation: with mine owne hand, Paulus. Be mindful of my bandes. Grace be with you. Amen.
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

OW S. Paul with Silas (or Siluanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first city thereof; ye read Acts 16. And by and by from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head city of that country; ye read Acts 17. Where after 3 weeks preaching, the Jews stirred the city against them, and pursued them also to Berea; so that Paul was converted from hence to Athens, where he expected the coming of Silas & Timothee from the foresaid Berea in Macedonia, but received them (as ye have Acts 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne unto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as be there addeth) Satan hindered vs. therefore tarrying him self at Athens, he sendeth Timothee unto them, at whose returne understanding their constantrie, he is much comforted, as be declareth c. 3. So then they are all three together at the writing of this Epistle, as also we have in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to have beene written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they mete not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the temptations of those persecutions. The other two are of exhortation, to live according to his precepts, namely in sanctification of their bodies, and not in fornication: to love one another: to comfort one another about their friends departed, with the doctrine of the Resurrection, and with continuall preparation to die: the laiety to obey, and the Cleargie to be diligent in every point of their office.
AVL and Silanus and Timothee to the Church of the Thessalonians in God the Father, & our Lord Jesus Christ. Grace to you and peace.

Ve give thanks to God alwayes for all you: making a memorie of you in our prayers without intermission, mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord Jesus Christ, before God and our father: that our Gospel hath not been to you in word only, but in power and the holy Ghost, and in much fulnesse, as you know what manner of men we have been among you for your sakes. And you became followers of vs, & of our Lord: receivin the word in much tribulation, with joy of the holy Ghost: so that you were made a paterne to all that beleue in Macedonia & in Achaia.

For from you was bruited the word of our Lord: not onely in Macedonia and in Achaia, but in every place, your faith which is to God vvard, is proceded, so that it is not necessarie for vs to speake any thing. For they them selues report of vs vvhether men of entring we had to you: and how you are turned to God from Idols, to serue the living and true God, and to expect his Sonne from heauen (vvhom he...
he raised vp from the dead) Iesus, who hath delivered vs from the wrath to come.

ANOTATIONS
CHAP. I.

6. (Fool'swit of vs.) S. Paul is hold to commend them for imitation of him, yea and to ioyne himself in that point with Christ, to be their paterne to walke after. Where without curiositie he nameth him selfe first, and our Lord afterward, because he was a more neere and ready object then Christ, who was not nor could not be followed but through the preaching and conversation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many religious men of divers orders and rules, as tending to the better imitation of Christ our Lord. See the like wordes of the Apostle, 1 Cor. 11, 1. and Philip. 3, 17.

CHAP. II.

[Image]

Religious persons imitation of divers holy men is the imitation of Christ himself.

A notable example for Catholike preachers, and passing comfortable, while in the middes of percutiòs and reproches they preache sincerely, to please God & not men.
are witnesses and God, though holy and justly and without blame, vve have been to you that did believe. † as you ii knovv in vvhat manner we desiring and comforting you, haue adiured euery one of you (as a father his children) that you vwould vvalke vvvorthie of God, vvho hath called you into his kingdom and glorie.

† Therfore vve also giue thanks to God vvwithout in-12 termission: because that vwhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men,but (as it is in deede)" the vvord of God, vvho vworketh in you that haue beleueed. † For you, brethren, 13 are become folovvers of the churches of God that be in Iew-rie, in Christ Iesus:for you also haue suffered the same things of your ovnnv lineage, as they also of the Ievves, † vvho 14 both killed our Lord I es vs, and the Prophets, and haue per-secuted vs, and pleache not God, and are aduersaries to al men, † prohibiting vs to speake to the Gentiles that they may be 15 faued, to make vp their sinnes alvvaiies. for the vvrath of God is come vpon them euен to the end. † But vve, brethen, de-16 prued of you for a Short time, in sight, not in hart: haue haftened the more abundantly to see your face vvith much desire. † For vve vvould haue come to you, I Paul certes, 17 once and againe: but Satan hath hindered vs. † For vvhat is 18 our hope, or ioys, or crowne of glorie? † Are not you before our Lord I es vs Christ in his comming? † For you are 19 our glorie and ioys.

ANNOTATIONS
CHAP. II.

11. The vvord of God.] The Aduersaries vvil haue no vvord of God but that vvwhich is vwritten and confi ned in the Scripture: but here they might learne that all Paules preaching before he vvrote to them, was the very vvord of God. They might also learne that what so ever the lawfull Apostles, Pastors, and Priests of Gods Church preach in the vnite of the same Church, is to be taken for Gods ovnnv vvord, and ought not to be reputed of them for doctines of men or Pharisaical traditions, as they iullly call canons, precepts, and decrees of holy Church.

CHAP. III.

Because he coulnot come him self, as he desired, he sent Timothee. 6 At vvho where re-
turne nor understanding that they stand stil steadfast, nor vvitchstanding all these perccutions, he rejoyseth exceedingly: so praying that he may see them againe, 12 and for their increase in charitie.

FOR
OR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone.  
† And vs sent Timothee our brother, & the minister of God in the Gospel of Christ, to confirm you and exhort you for your faith, 
† that no man be mover in these tribulations, for your sakes known, that vve are appointed to this.  
† For euen vvhé vve vvere vwith you, vve foretold you that vve should suffer tribulations, as also it is come to passe, & you know.  
† Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, & our labour be made vaine.  
† But now Timothee coming vnto 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:  
† therefore we are comforted, brethren, in you, in all our necessitie, & tribulation, by your faith,  
† because now vve live, if you stand in our Lord.  
† For what thankes-giving can vve render to God for you, in al joy vwherewith vve re-joyce for you before our God,  
† night and day more abundantly praying that vve may see your face, and may accomplish those things that vvant of your faith.  
† And God himself and our Father, and our Lord Iesus Christ direct our way to you.  
† And our Lord multiply you, and make your charitie abound one to another, & to vve also in you,  
† to confirm your hartes vwithout blame, in holinesse, before God and our Father, in the comming of our Lord Iesus Christ vwith al his Sainctes. Amen.

CHAP. III.

He exhorteth them to live as he taught them: and namely to abstaine from all fornication,  
9 to love one another, 11 to meddle only with their owne matters, 12 to behave them selves vveel toward the Insubiels, 13 Touching their friends departed, he comforteth them, shewing that they shall meete againe at the Resurrection, and be vwith Christ for ever.

OR the rest therefore, brethren, vve desire & beseeche you in our Lord Iesus Christ, that as you have received of vs how you ought to vvalke, and to please God, as also you doe vvalke, that you abounde more.  
† For you know vvhat precepts I haue gi-
uen to you by our Lord \textit{vs}. \textit{vs} For this is the \textit{vs} God, your sanctification: that you abstatine from fornication, \textit{vs} that every one may know to possesse his vessel in sanctification and honour: \textit{vs} not in the passion of lust, as also the \textit{vs} Gentiles that know not God, \textit{vs} and that no man overgoe, \textit{vs} nor circumuent his brother in business: because our Lord is reveruer of al these things, as we have foretold you, \textit{vs} have testified. \textit{vs} For God hath not called vs into uncleannesse: \textit{vs} but into sanctification. \textit{vs} \textit{vs} Therefore he that despiseth these \textit{vs} things, despiseth \textit{vs} not man but God, \textit{vs} who also hath gien his holy Spirit in vs.

\textit{vs} But concerning the charitie of the \textit{vs} fraternitie, \textit{vs} we haue \textit{vs} no neede to vwrite to you: \textit{vs} for * your felues haue learned of God to loue one an other. \textit{vs} Yea and you doe it to vward \textit{vs} al the brethren in al Macedonia. But \textit{vs} we vellie desire you brethren, \textit{vs} that you \textit{vs} aboude more: \textit{vs} & that you employ your indeuour to be quiet, & that you doe your owne businesse, \textit{vs} & vvorke with your owne handes, as we have commaunded you: \textit{vs} and \textit{vs} that you vvalke honetly tovward them that are vwithout: \textit{vs} and neede nothing of any mans.

\textit{vs} And \textit{vs} ovile \textit{vs} not haue you ignorant, brethren, conceruing them that \textit{vs} sleepe, that you be not soroweful, as also others that have no hope. \textit{vs} For if \textit{vs} we beleue that \textit{vs} died and rose againe, so also God them that have slept by \textit{vs} \textit{vs} vvil bring \textit{vs} with him. \textit{vs} For this \textit{vs} lye to you in \textit{vs} the vword of our Lord, * that \textit{vs} vve \textit{vs} which liue, \textit{vs} which are remaining in the aduent of our Lord, \textit{vs} hal not preuent them that haue slept. \textit{vs} For our Lord himself in commandement \textit{vs} and in the voice of an * Archangel and in the tropet of God \textit{vs} as descend from heauen: \textit{vs} and the dead that are in Christ, \textit{vs} hal rise againe first. \textit{vs} Then \textit{vs} that liue, that are left, \textit{vs} with \textit{vs} \textit{vs} hal be taken vp \textit{vs} with them in the cloudes to meete Christ, into the aire, and so alwayes \textit{vs} hal be \textit{vs} with our Lord. \textit{vs} Therefore vsofort ye one an other in these vvordes.

\begin{itemize}
  \item \textit{vs} The precepts of the Church.
  \item \textit{vs} Nat man but God. \textit{vs} He that despiseth the Churches or her lawfull Pastors precepts, offendeth no leefe then if he contemned Gods expresse commandements. For they be of the holy Ghost, and are not to be counted among the commandements of men onely.
  \item \textit{vs} Sleepe. \textit{vs} Some Heretikes puruerfly inferred of this that the soules did sleepe til the day of judgement: vwhere it is meant of the bodies onely.
\end{itemize}
ND of the times and moments, brethren, you need not that we write to you. † For your fathers knew perfectly that the day of our Lord shall so come, as at these in the night. † For when they shall say, peace & security, then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape. † But you brethren are not in darkness: that the same day may as a thief overtake you.

† For all you are the children of light, and children of the day: we are not of the night, nor of darkness. † Therefore let us not sleep, as also others: but let us watch and be sober. † For they that sleep, sleep in the night: and they that be drunken, be drunken in the night. † But we that are of the day, are sober, *having on the breast-plate of faith and charity, and a helmet, the hope of salvation. † For God hath not appointed us, awake, but to the purchasing of salvation by our Lord Jesus Christ, † for he died for vs: that whether awake, or asleep, we may live together with him. † For the which cause comfort one an other: & edifie one an other, as also you doe.

† And we beseech you brethren, that you sleep not them that labour among you, and that govern you in our Lord, and admonish you: † that you have them more abundantly in charity for their worke, have peace with them. † And we beseech you brethren, admonish the vnquiet, comfort the wake-minded, beare vp the wakeful, be patient to al. † See that none render evil for evil to any man: but alwayes that which is good pursueth eche other, and towards al. † Alwayes reioyce. † Pray vp without interruption: but because that desire is of the worldly cares cooled, certeine hours and times of vocal prayer were appointed. See S. Aug. ep. 121 ad Proban.

† And the God of peace him self sanctifie you in al things; that
that your whole spirit, and soul and body without blame
may be preserved in the coming of our Lord Jesus Christ.
† He is faithful, that hath called you, whom also 24
vill do it. † Brethren pray for us. † Salute all the brethren 25
in a holy kiss. † I adjure you by our Lord that this epistle 26
be read to all the holy brethren. † The grace of our Lord 27
Jesus Christ be with you. Amen.

ANNOTAT. CHAP. V.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL
to the Thessalonians.

HE second to the Thessalonians hath in the title
as the first: Paul and Silvanus and Timothee, &c. And
therefore it seemeth to have bene written in the same
place, to write, at Corinth, where they remained a
year and five months, & straight upon their answer
to the former epistle.

First he thanketh God for their increase, and perse-
verance (comforting them again in those persecutions),
and praiseth for their accomplishament. Secondly he af-
sureth 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 verbatim, no lesse then the
written, so write, that all those persecutions and heresies, raised then, and after-
ward against the Catholike Church were but the mysteries of Antichrist, and not
Antichrist himself, but that there should come at length a plain Apostasie, & the
whole forerunning mysteries being once perfectly wrought should follow the
revelation of Antichrist himself in person (as after all the mysteries of the old Te-

tament, Christ I. E. S. V. our Lord came himself in the fulnes of time.) And then
at length after this the day of Judgement and second coming of Christ shall
be at hand, and not before, whatsoever pretense of vision, or of some speak of mine
(James S. Paul) any make to seduce you, which is of my former epistle, or any
other. For which cause also in the end of this epistle, he biddeth them to know his
hand, which is a signe in every epistle.

Lastly he requireth their prayers, and requireth them to keep his command-
ments and Traditions, namely, that the poor which are able get their owne
living with working, as he also gave them example, though he were not bound
thereto.
A V L and Siluanus and Timothee: to the churche of the Theffalonians, in God our Father and our Lord I e s v s Christ.  
† Grace to you and peace from God our Father and our Lord I e s v s Christ.  
† Vive ought to giue thankes al vvaies to God for you brethren, so as meete is, because your faith increaseth exceedingly, and the charitie of every one of you aboundeth towrds eche other: † so that vve our selues 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 iust iudgemet of God, that · you may be counted vworthie of the kingdom of God, for the vvhich also you suffer. † if yet it be iust vvhith God to repay tribulation, to them that vexe you: † and to you that are vexed, rest with vs in the reuelation of our Lord I e s v s from heauen vwith the Angels of his power, † in flame of fire, giuing reuenge to them that know not God, & that obey not the Gospel of our Lord I e s v s Christ. † vvh o shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his power: † vwhen he shal come to be glorified in his saintes, and to be made marvellous in al them that hauue beleued, because our testimonie A aaa concerning
great and unspeakable honour & exaltation of them he shall be honoured, as now he is: the honour which the Church doth to them not diminishing Christ's glory (as the Adversaries falsely pretend) but exceeding-ly augmenting the same.

The Epistle in the Imber Saturday of Advent.

Now then can the Pope be Antichrist, as the Heretikes fondly blaspheme, who is so far from being exalted about God, that he praieth most hungrily not only to Christ, but also to his B. mother and all his Saints.

**Deo mitte** (faith S. Augli. 29. de C. 13.) quia Deus Dilectum facroris sua permitte. God will send, because and will make the Devil to do these things. Whereby we may take a general rule that God's action or working in such things is his permission. See Amos, R. 24.

ND vve 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 settled, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord were at hand. Let no man seduce you by any means, for vnlesse there come a revolt first, and he man of sinne be revealed, the fonne of perdition, which is an aduersarie & is extolled: above all that is called God, or that is worshipp'd, so that he sitteth in the temple of God, shewing himself as though he were God. Remember you not, that when I was yet vwith you, I told you these things? And now what lettereth, you know that he may be revealed in his time. (For now the 7 mysterie of iniquitie worketh: only that he which now holdeth, doth hold, vntil he be taken out of the way,) And then that vvice which one shal be revealed vwith our Lord Jesus shall kil vwith the spirit of his mouth: & shal destroy vwith the manifestation of his auent, him: whose coming is according to the operatio of Satan, in al power, and lying signes and vvonderes, and in al seducing of iniquitie to them that perish, for that they have not receiued the charitie of the truth that they might be saved. Therefore let us not vvlse the operation of error, to beleue
12 lying: that all may be judged which have not beleued the truth, but have consented to iniquity.

13 But we ought to give thanks to God alwayes for you, brethren beloved of God, that he hath chosen you first-fruited unto saluation, in sanctification of spirit and faith of the truth: into the which also he hath called you by our Gospel, unto the purchasing of the glory of our Lord Jesus Christ. Therefore brethren stand: and hold the traditions which you have learned, whether it be by word, or by our epistle. And our Lord Jesus Christ himself, and God & our fathers which have loued vs, and hath given eternal consolation, and good hope in grace, exhort your harts, and confirme you in every good work and worde.

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**ANNOTATIONS**

**Chap. II.**

2. As though the day.] The curious of man fed by Satans deceites, hath sought to know The day of and to give out to the world, such things as God will not impart to him, nor be necessarie or profitable for him to know: so farre, that both in the Apostles daies and often afterward, some have certaine, and feinted revelations, some falsely gathered out of the Scriptures, some presumed to calculate and to be left to conjecture by the stares, and given furth to the world a certaine time of Christs coming to judgement. All which seducers hee noted in the person of some that were about to deceive the Thesalonians therein. And S. Augustine (in his 80 Epistle ad Helphiun) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the worlde or the second Advent shall be.

3. Unless there come a revolt first.] Though wee can not be assured of the moment, houre, or any certaine time of our Lordes coming, yet he warranteth vs that it will not be before certaine things be fulfilled, which must come to passe by the course of Gods prouidence and permission before. This day, and the latter day, are two special signes before which are divers, whereas in other places of Scriptures wee be forwarne. Here he warranteth vs of two specially, of a revolt, defection or an apostatie, and of the comming or deviation of Antichrist. Vvhich two pertaine in effect both to one, either depending of the other, and that fall (as it may be thought) necer together, and therefore S. Auguine maketh them but one thing, the comming of Antichrist.

Calvin in Husc locis.

The thetartes interpretation of this apostatia, & their concluding of the fathers.

There can be no apostatia of the visible Church from God.

But concerning this error and fall of the Churches defection or revolt, it is refused sufficiently by S. Auguine against the Donatistes in many places. Where he proueth that the Church shal not fail to the worldens end, no not in the time of Antichrist affirming them to deny Christ, and to robbe him of his glorious inheritance bought with his blood, which teach that the Church may fail or perish. Li. de univ. Ec. c. 12. 15. De Cistit. lii. 20 c. 8. in Ep. ad. 85 ad Helphiun, Tu folos Deus magni.
The wonderful prudence of God in preserving the See of Rome more then all other States, notwithstanding manifold dangers and scandals.

Many Antichrists, as forerunners of the great Antichrist.

The great Antichrist shall be one special and notorious man.

the fame of perdition, the Adversarie, described here & els where, to oppose him self directly against God & our Lord I S A Y S C H R I S T. The Heathen Emperours were many, Turkes be many, Heretikes have been and now are many, therefore they can not be that one great Antichrist vvhich here is spoken of, and which by the article alwaies added in the Greeke, is signified to be one special & singular man: as his peculiar & direct opposition to Christ's perfon in the 5 chapter of St. Johns Gospel v. 43: the inclination of the particular flockes and tribe whereof he should be borne, to Wit, of the Ieves (for of them he shall be receiued as their Melias io. v. 43) and of the tribe of Dan. 16. 9. Hier. com. in x. 11 Dan. Auguft. q. in foq. x. 12: the note of his proper name Apol. 33: the time of his appearing to receiue the vworlds end: his short reign, his singular vaft and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: all these & many other arguments prove him to be but one special notorious Adversarie in the highest degree, vnto whom all other perfecutors, Heretikes, Atheiftes, and vicked enemies of Christ and his Church, are but members and ceraunts.

And this is the most common sentence also of al ancient fathers. Only Heretikes make no doubt but Antichrist is a vwhole order or succession of men, which they hold against the former euident Scriptures and reasons, only to eestablish their foulifh and vicked paradoxo, that Christs cheefe Minifter is Antichrift, yea the vwhole order. Wherein Beza specially priceth fo high, that he maketh Antichrist (even this great Antichrist) to haue been in S. Paules daies, though he was not open to the vworld. Vvhio it should be (except he meanes S. Peter, because he was the fift of the order of Popes) God knoweth. And sure it is, except he were Antichrift, neither the vwhole order, nor any order of the vworld can Antichrift, being al his lawfull succifors both in dignitie and alfo in truth of Chriftes religion. Neither can al the Heretikes alinie proue that they or any of them vfed any other regimen or iuitification Ecclesiatical in the Church, or forced the people to any other faith or vworship of God, then Peter him self did preach and praiye. Therefore if the reli be Antichrift, let Beza boldly lay that S. Peter was fo also, and that durers of the ancien Catholike fathers did ferue and worke (though vnware) towards the fetting vp of the great Antichrift, for fo doth that blaphemenous penne boldly write in his Annotations upon this place, and an English printed booke of late comming forth out of the fame schoole, hath these vworldes: As lea and Gregorie Bishopps of Rome, that vvhile they were not come to the ful pride of Antichrift, yet the myfierie of iniuitive having vnthought in that State were five or six hundred vears before them, and then greatly increas'd, they were derecued with the long continuance of error. Thus writeth a malapert schole of that impudent place, placing the myterie of Antichrist as working in the See of Rome even in S. Peter's time, and making these two holy fathers great workers and furtherers of the vworld, as an other English Rabbinne doubted not at Paules croffe to speake of the self same fathers as great Doctors and Patrones of their new Gospel, thus: O Gregorie, & lea, if we be derecued, you have derecued us. Vvhioe we glue the good Chriitian Reader warining more diligently, to beware of such damnable books and Maisters, carrying many vnauided people to perdition.

Against D. Sand. dier roky. pag. 248. & pag. 278.

Antichrist shall suffer no vworship or adornation, but of him selfon- ly, therefore the Pope can not be Antichrist.

Antichrist shall build vp again, as being of the Ieves flockes, and to be acknowledged of that obituated people (according to our Saviours prophecie io. 5) for their expected and promised Melias. Iren. i. 5 in fine. Hyppolyt. de confam, mun 4. Cyril. Hieros. Caceb. 15 Author op. imp. bo. 49. in S. Hier. in 11 Dan. Grego. li. 31. Moral. c. 11. Not that he shall suffer them to vworship God by their owne manner of sacrificies, (al which he wil neither abloyne, or convert to the onely adornation of him self: though at the first to apply him self to the Ieves, he may perhaps be circumsed and keepe some part of the law) for it is here fald that he shall sitte in the Temple as in the temple. Most ancient writers expound this of the Temple in Hierusalem, vvhich they think Antichrist shall build vp again, as being of the Ieves flockes, and to be acknowledged by that obituated people (according to our Saviours prophecie io. 5) for their expected and promised Melias. Iren. i. 5 in fine. Hyppolyt. de confam, mun 4. Cyril. Hieros. Caceb. 15 Author op. imp. bo. 49. in S. Hier. in 11 Dan. Grego. li. 31. Moral. c. 11. Not that he shall suffer them to vworship God by their owne manner of sacrificies, (al which he wil neither abloyne, or convert to the onely adornation of him self: though at the first to apply him self to the Ieves, he may perhaps be circumsed and keepe some part of the law) for it is here fald that he shall sitte in the Temple as in the temple. Most ancient writers expound this of the Temple in Hierusalem, vvhich they think Antichrist shall build vp again, as being of the Ieves flockes, and to be acknowledged by that obituated people (according to our Saviours prophecie io. 5) for their expected and promised Melias. Iren. i. 5 in fine. Hyppolyt. de confam, mun 4. Cyril. Hieros. Caceb. 15 Author op. imp. bo. 49. in S. Hier. in 11 Dan. Grego. li. 31. Moral. c. 11. Not that he shall suffer them to vworship God by their owne manner of sacrificies, (al which he wil neither abloyne, or convert to the onely adornation of him self: though at the first to apply him self to the Ieves, he may perhaps be circumsed and keepe some part of the law) for it is here fald that he shall sitte in the Temple as
The abomination of defolation consists chiefly in abolishing the sacrifice of the altar.

Worship of the true God by prophanation of the Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christ's holy body and blood in the Church, as the abolishing of it was a figure of the abolishing of this, which shall be done principally & most ruinously by Antichrist himself (as now in part by his forerunners) through oural Nations and Churches of the world (though then also Maffe may be had in some, as it is now in nations where the secular force of some Princes prohibit it to be said openly.)

For although he may have his principal seat and honour in the Temple and city 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 Adoration of Christ's person, name, law, and the proclamation and defolation of which Church by taking away the sacrifice of the altar, is the proper abomination of defolation, and the workes of Antichrist only.

S. Augustine therefore li. 20 de civit. c. 19. and S. Hierom quint. de Arians. do think, that this fitting of Antichrist in the temple, doth dignify his sitting in the Church of Christ, rather then in Solomon's temple. Nor as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet wtihall continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainly confess and agnize that the Pope is a member of the Church, & in ipsa fana Ecclesia, & in the very body of the Church, fay they) for that is ridiculous, that all Heretikes vvhom S. John calleth Antichristis as his precurors, should go out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & Coton in the fana. & yet that there is made the vhole Church to revolt from God, this is no absurditie. But the truth is, that this Antichristism receiveth spoked of, is from the Catholike Church: & in our Chrifi, if he ever were of or in the Church, I shall be an Apolitus in f. renegate out of the Church, and that vfarpe upon it by tyrannie, and by challenging worship, religion, & revelation thereof, so that he shall be adored in all the Churches of the world which he lett sole cleave standing for his honour. And this is to lice in the temple or against the Temple of God, as some interprete. If any Pope did ever this, or shall do, then let the Adverfaris call him Antichrist.

And so the fird Reader observer, that there be two special causes why this great man of fames is called Antichrist. The one is, for impugning Christ's kingdom in earth, that is to fay, his spiritual regiment which he continued an appointed in his Church, and the forms of government ordained therein, applying al to him fell by tyrannical and violent promotion, in which kind a S. Athanafius (ep. 35. ad Solomon. &c. denegens.) is bold to call the Emperor Constancius being an Arian Heretike, Antichrift, for making him self Princcipum Episcope, Prince over the Bishops and Prefident of Ecclesiastical judgment &c. The other cause is, for impugning Christ's Priesthood, which is only or most properly exercised in earth by the sacrifice of the holy Mifts, instituted for the commemoration of his death, & for the external exhibition of a holy honour to the B. Trinity, which kind of external worship by sacrifice no lawful people of God can lack. And by these two things you may easily perceive, that the Heretikes of these days doe more properly and needly prepare the way to Antichrist, and to extreme defolation, then ever any before, their special hebreis being against the spiritual Priestice of Popes and Bishops, and against the sacrifice of the altar, in which two the foureraes of Christ in earth containeth.

6. What be the causes that he understandeth not these words, nor that the fowcet of the misterye of iniquitie, and leath of all that which the Apostle addeth, Only that he vould holde the novv, lo bold. Grv. which may humbe vs all and laye the confident attis of his time, namely of Heretikes, that boldly feine heres of what fouer is agreeable to their Heresie and phantaffia. The Apostle had told the Thesallonianes before by word of mouth a secter point which he would not vter in writting, and therefore referre them to his former talle. The misterye of iniquitie is commonly referred to Heretikes, who workes to the same, and do that that Antichrift that do, but yet not openly, but in covert and under the cloak of Chrities name, the Scriptures, the word of the Lord, thev of holines, &c. Whereas Antichrift himself feale openly attempt and archieve the forefaid defolation, and Satan now feruing his turne by Heretikes vnderhand, shall to the last end vter, receale. & bring him forth openly, and that is here, to be restemet, that is, to appeare in his owne person.

These other words, Only that he vould holde nowv bold. hold: Some expond of the Emperor, during whone continuance in his state, God that not permit Antichrist to come, meaning that the very Empire fhall be wholly delit; be destroyed, and taken away before or by his comming: which is more then a defection from the same, whereof was spoken before: for there shall be a revoult from the Church alio, but that not be vterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures fecke to deceie them, till they that now pretend religion and the Gospel, end in a plain breach, revoult, and open apostatia by the appearance of Antichrist, whome al Heretikes serue in misterye, that is, covertly and in the Dues, meaning then, though the world feeth it not, nor them felues at the beginning thought it, as now every day more & more al men perceiue they tend to plain Atheisme and Antichristianisme.
9. in addition; 10. to be thus construed, according to what kind of men shall be more Anti-
christ. 

15. Traditions. Not only the things written and set down in the Holy Scriptures, but all such unities and points of religion uttered by word of mouth and delivered or given by the Apostles to their followers by tradition, before there was proved and else where in the Scripture itself, that the Heretics purposely, gullily, and of false doctrine (that be like to reprehendeth them) retain in their traditions, from the Ecclesiastical and most usual word, Tradition, ever more when it is taken in good part, though it expresseth more exactly the signification of the Greek word: but when it is foundeth in their plain phantasm against the traditions of the Church (as in deced in true sense it never doth) there they vie it most gladly. Here therefore is in the like places, that the reader might not easily like of Traditions unwritten, here commended by the Apostle, they translate it, Instruction, Constitution, Ordnances, and what they can invent els, to hide the truth from the simple or vnvarie Reader, whose translations have no other end but to beguile such by art and consueance.

But S. Chrysostem (bo. 4. in Thes. 2.) and the other greeke scholers or commentators say hereupon; both written and unwritten precepts the Apostles gave by tradition, and both be worthy of all submission. S. Iasii (Desp. Sancto. c. 59. in princi:le) thus, I account it Apostolike to continue firmly what was written in tradition, and to prove this, he allegeth this place of S. Paul. In the same loc. c. 17 he saith, If we once go about to set forth written customs as things of no importance, we shall, or we be assured, the damage to the principal parts of the faith, and bring the preaching of the Gospel to a naked name. And for example of these receitcular traditions, he nameth the signe of the Cross, prevailing towards the east, the words spoken at the elevation or elevating of the holy Eucharist with diverse ceremonies ycleped before, and after the consecration, the blessing of the font being of the oil, the anointing of the baptized with the same, the three imperfections in it, the vordes of the renunciation of baptism, and the forgiveness of the party which is to be baptized. Etc. Which scripture he saith to be such like, none true, at coming of foreign and secent tradition, where with our fathers thought it meete to cover such mysteries.

5. Hierom (Dialog. cont. Luc. c. 4. et ep. 28. ad Lichini.) recketh vpon divers the like traditions, willing to attribute to the Apostles such customs as the Church had received in divers christian countries. S. Augustine ofteneth the Apostolike traditions to so much, that the plainly affirmeeth in fundry places, not only the observation of certaine seuituities, safeties, ceremonies, and whatsoever other solemnities vied in the Catholic Church, to be holy, holy, holy, and Apostolike, though they be not written at all in the scriptures; but he often also writeth, that many of the articles of our religion and points of highest importance, are not so much to be proved by scriptures, as by tradition, namely auouching that in no vifs we could beleeve that children in their infancy should be baptized, if it were not an Apostolike tradition. De Cons. lib. 10. c. 23. Tradition caufeth us to believe that the baptized of Heretikes should not be rebaptized, notwithstanding S. Cyprians authoritative and the manifold scriptures alleged by him, though they seemed more to beprobated. De bapt. li. c. 7. By tradition onely, he and others condemned the Helvidius the heretike for denying the perpetual virginity of our Lady. And without this, belee the scriptures never so plaine, no Arian, no Macedonian, no Lyutichian, no Pelagian, no Zunglialian vyllyed. We must use tradition, (saith S. Epiphanius her. 61. Apostolicon.) For the Scripture hath not all things and therefore the Apostles delivered certaine things in vvasiting certaine by tradition, and for that he allegeth this place also of S. Iaul. And againe for her. 55. translated. There be boundes set downe for the foundation and building up of our faith, the tradition of the Apostles, and holy scriptures, and faith of doctrine, so that truth may here forsooth.

S. Irenaus (li. 3. c. 4.) hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles; teaching vs vvhilst, that the way to trie an Apostolike tradition and to bring it to the fountain, is by the Apostolike succession of bishops, yet specially of the Apostolike see of Rome; declaring in the same place that there be many barbarous people, simple for learning, but for concert in their faith most vvhilst, which nouer had Scriptures, but learned onely by tradition. Tertullian (de corona militii. n. s.) recketh vpon a great number of Christian observations or customs (as S. Cyprian in many places doth in manner the same) yvhich in fine he concludeeth, Of such S. Cyprian, and such if ther be require the rule of Scriptures, then that finde nece. Tradition shall be alleged the author, as the conserver, and faith the observer. Origene also of this matter writeth in plain terms. |
that there be many things done in the Church (which he there nameth) vvhich of there is no eairer reason to be given then tradition from Christ and the Apostles. ho. 5. in 
Nomer. S. Dionysius Areopagita referreth the praying and oblation for the dead in 
The Liturgie or Maffe, to an Apostolical tradition. in fine Ec. Hierarch. e. 7. 
parte 3. So doth Tertullian De scron. militii. S. Augustine De vera pro mortuore. c. 1. S. ChryfoUom ho. 5. in 
ep. ad Philip. in Moral. S. Damascene Ser. de defunctis in initia. 
Vve might add to al this, that the Scriptures them selues, even at the bookes and 
partes of the holy Bible, be grounded by tradition: els vve shold not nor could not take 
them (as they be in deede) for the infallible word of God, no more then the wvorkes of 
S. Ignatius, S. Clement, S. Denys, and the like. The true use also of the Scriptures 
(vvhich Catholikes have & heretikes have not) remaineth full in the Church by tradit-
on. The Crede is an Apostolike tradition, Ryffin. in exp. Symb. in principia. Hiero. ep. 61. c. 9. 
Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1. And what Scriptures haue they to prove 
that vve must accept nothing or expressly written in Scriptures? Vve haue to the con-
trarie, plaine Scriptures, at the fathers, most evident reasons, that vve must either beleue 
traditions or nothing at al. And they must be asked whether, if they were assured that 
such and such things (vvhich not expressed in Scriptures) were taught and delievered 
by word of mouth from the Apostles, they would beleue them or no? If they say no, 
then they be impious that will not trust the Apostles preaching: if they say they would, 
if they were assured that the Apostles taught it: then to proue vnto them this point, vve 
bring them such as liued in the Apostles daies, and the testimonies of so many fathers be-
fore named besides those daies, and the whole Churches practive and assuratiou descen-
ding downe from man to man to our time. which is a sufficient proofe (a leaf for a 
matter of fact) in all reasoneable mens judgemen. Specially vvh en it is known that S. 
Ignatius the Apostles equal in time, vrote a booke of the Apostles traditions, as Euse-
bius vitinseifth li. 3. Ec. bibliae c. 50. And Tertullians 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 ever do.

CHAP. III.

He desireth their praiers, &c. and inculceth his precepts and traditions, namely of 
working quietly for their owne living, commending to excommunicate the 
disobedient.

O R the rest, brethren, pray for vs, that 1 
the vword of God my haue course and 
be glorified, as also vvith you: † and 2 
that vve may be delievered from impor-
tunate and naughtie men. for al men 
haue not faith. † But our Lord is faith-
ful,vvho vvill confirme and kepe you 
from euil. † And vve haue confidence 4 
of you in our Lord, that the things vvich vve commound, 
both you doe, and vvill doe. † And our Lord direct your 5 
hartes in the charitie of God, and patience of Chrift.

† And vve denounce vnto you, brethren, in the name of 6 
our Lord Iesus Chrift, that you vvithdraw vour selues fio 
every brother vwalking inordinatly, and not according to the 
tradition vvhich they have receiued of vs. † For your selues 7 
know how you ought to imitate vs: for vve haue not been 

vquiet
vnquiet among you: * neither haue vve eaten bread of any man gratis, but in labour & in toile night and day, vvorke, left vve should burden any of you. * Not as though vve had not authoritie: but that vve might give our selues a patern vnto you for to imitate vs. * For also vvh en vve vvere vwith you, this vve denounced to you, that if any vvil not vvorke, * neithe let him eate. * For vve haue heard of certaine amog you that vvalke vnquietly, vvorke nothing, but curiously meddling. * And to them that be such vve denounce, & beseeche them in our Lord IEsVs Christ, that vvorke vwith silence, they eate their owne bread.

† But you brethren * fainte not vvvel-doing. * And if any " obey not our vvord," note him by an epistle: † and do not companie vwith him, that he may be confounded: and do not esteeme him as an enemy, but admonifh him as a brother. † And the Lord of peace him self giue you euersla-fjing peace in euery place. Our Lord be vwith you al. † The salutation, vwith mine owne hand, Paules: vvhich is a signe in euery epistle, so I vwrite. † The grace of our Lord IEsVs Christ be vwith you al. Amen.

ANNOTATIONS
CHAP. III.

10. Neither let them eate.] It is not a general precept or rule, that every man should live by his handvworke, as the Anabaptifles argue falsely against Gentlemen, and the Cal- unifles apply it pernecely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonition, given to such as had not vvhere- vwith to live of their owne, or any right or good cause why to challenge their living of others, and to such as under the colour of Christian liberie did passe their time idly, curiously, vnnprofitably, and scandallously, refusing to do such worke as vwere a grateable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, vvhien the Apostle and others (that might lawfully have lued of the altar and their preaching) yet to dif burden their hearers, and for the better advancement of the Gospel, vworke for their living: * protestinge neverthelesse continually, that they might have done otherwise, as vwel as S. Ieffer and the rest did, vvhio vworke not, but were found otherwise suitably and lawfully, as at forces of the Clergie preaching or feruing the Church and the altar, he and ought to be, * by the law of God and nature. Vvhose spiri-tual labours far passe all bodily travailes, where the duties and functions of that voca-tion be done accordingly: as S. Augustines affirmeth of his owne extraordinarie paines the Clergie, incident to the Ecclesialical affaires and regiment: in fleedes of which, if the vfe of the Church and his inraritie would have permitted it, he vvithe he might haue laboured vwith his handes some houres of the day. as of some the Clergie did euer voluntarily occupie them selues in teaching, vwriting, grauing, painting, planting, fowing, embro- dering, or such like seemely and innocent labours. See S. Hierom ep. 114 feu pref. in lib. and in vit. Hilarios.

And Monkes for the most part in the primitive Church ( fewe of them being Priests, and many taken from seruile vworke and handicraftes, yea often times professed of bond- men, made free by their masters to enter into religi6)vvere appointed by their Superiors to vworke certaine houres of the day, to supply the lackes of their Monaftries: as yet the Bbhb. Religious
Religious do (women specially) in many places, which standeth vvell with their profession. And S. Augustin writeth a whole booke (deeper Monachorum to. 3.) against the error of certaine disordered Monkes that abused these vvorordes, (Nonite effexotis, bene careful &c. and Repulsit voluntaria callis, behold the foules of the aire &c.) to prove that they should not labour at al, but pray only and commit their finding to God: not only for excusing their idlenes, but preferring them selues in holines above other their fellowes that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to prove they shoul not be shauen after the maner of Monkes. V which letting their heads to grow he much blameth also in them, See li. 2. Hist. c. 2. & de op. Monach. c. 31. and S. Hierom op. 48. c. 3. of Nonnes cutting their heare.

V where by the vay you see that the Religious were shauen euuen in S. Augustines time, who reproofeth them for their heare, calling them Crinosus, Hairclings, as the Heretikes novy contrarieway wise deride them by the word Rata, Shaulings. So that there is a great difference betwene the auncient Fathers and the new Protestants. And as for hand labours, as S. Augustin in the booke alleaged, would not have Religious folke to refuse them, where neceffitie, bodily strength, and the order of the Church or Monafterie permit or require them: so he expressly vriteth, that al can not nor are not bound to worke, and that vvo he so ouer preacheth or miniftreth the Sacraments to the people or ferueth the altar (as all Religious men commonly now do) may chalenge their liuing of them vvhom they serue, and are not bound to worke, nor nor such neither as have been brought vp before in state of Gentlemen, and have giuen away their lands or goods, and made them selues poore for Chriftes fake. V which is to be noted, because the Heretikes c. 31. affirme the said Scripture and S. Augustin to condemne al such for idle perfons.

14. Obey ne.] Our Pastors must be obeyed, and not onely secular Princes, and such as will not be obedient to their spiritual governours, the Apostle (as S. Augustine faith) giueth order and commandement that they be corrected by correction or admonition, By degradacion, excommunication, and other lawful kindes of punishments. Con. Donati ep. col. 4. 20. Read also this holy fathers answr to such as faid, Let our Prelates command vs only vho we ought to do, and pray for us that vve may do it: but let them not correct vs. V where he proue that Prelates must not onely commaund and pray, but punish also if that be not done which is commaundéd. Li. de correp. & grat. c. 3.

14. Note him.] Disobedient perfons to be excommunicated, and the excommunicated to be separeated from the company of other Chriftians, and the faithful not to keepe any companye or have conuerstion with excommunicated perfons, neither to be partaker with them in the fault for vvhich they are excommunicated, nor in any other act of religion or office of life, except cases of mere neceffitie and other prescribied and permitted by the law: at this is here infinuad, and that al the Churches censures be grounded in Scriptures and the examples of the Apollitcs.
THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
TIMO THEE.

After the Epistles to the Churches, now follow his
Epistles to particular persons, as to Timothee, to Titus,
who were Bishops; and to Philemon.

Of Timothee we read Acts. 16. how S. Paul in his
visitatio take him in his traine at Lystra, circumcising
him before, because of the Iewes, he was then a Disciple,
that is to say, a Christian man. Afterwards the Apostle
gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epis-

He testifieth therefore unto him as to a Bishop, and himself expressteth the scope
of his first Epistle, saying: These things I write to thee, that thou mayest
know how thou oughtest to converse in the House of God, which
is the Church. And so he instructeth him (and in him, all Bishops) how to go-
erne both himself, & others, and touching him self, to be an example & a spectacle
to all forces, in all vertue, as touching others, to prohibit all such as go about to preach
others: where the Catholike Church bath received, and to inculcate to the people
the Catholike faith: to preach unto young and old, men and women, to seruants, to
the riche, to every sort conveniently. With what circumspection to give orders, &
to what persons: for whom to pray: whom to admit to the yoy of widowers,
&c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome,
where he was dismissed and set at libertie, and thereupon it is, that he might say
here, I hope to come to thee quickly. 2. v. unto Ephesus, where he had
desired him to remaine, although in his voyage to Hierusalem, before his being at
Rome, he said at Miletum to the Clergie of Ephesus, whom probable fears: And now
we behold I know, that thou shalt no more see my face.

Where it was written, it is uncertaine: though it be commonly said, at La-
dicia. Which seemeth not, because it is like he was never there, as may be gathe-
red by the Epistle to the Colossians, written at Rome in his last trouble, when he
was put to death.
THE FIRST
EPISTLE OF PAVL TO TIMOTHEE.

Chap. I.

He recommendeth unto him, to inhibite certaine leuers, who jangled of the Law as though it were contrarie to his preaching. 11 Against whom he wrotheth his ministerie, though he acknowledge his unworthines.

AVL an Apostle of Iesus Christ according to the commandement of God our saviour, and of Christ Iesus our hope: 1 to Timothee his beloved sonne 2 in the faith. Grace, mercie, and peace from God the father, and from Christ Iesus our Lord.

As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldst denounce to certaine "not to teache otherwise, 1 not to attend" to fables and genealogies having no ende: 3 which minister "questions rather then the edifying of God" which is in faith. 4 But "the ende 5 of the precept is charitie from a pure hart, and 6 a good conscience, and a faith not feined. 7 From the vvhich things 8 certaine straying, are turned into; 9 vaine talke, 10 desirous to be doctors of the Law, not understanding neither vvhat things they speake, nor of vvhbat they affirmè. 11 But vve know that the Law is good, if a man vse it lawfully: 12 knovvng this that" the Law is not made to the iust man, but to the vniasst, and disobedient, to the impious and sinners, to the vvicked and contaminate, to killers of fathers and killers of mothers, to murderers, 13 to fornicatours, to liers with ma- 14 kindes, to man-stealers, to liers, to periured persons, and vvhat other thing soever is contrarie to sound doctrine, 15 vvhich is
is according to the Gospel of the glory of the blessed God, 
vvhich is committed to me.

† I give him thanks vvhich hath strengthened me, Christ 
I esvs our Lord,because he hath esteemed me faithful, put-
ting me in the miniftcr. † vvhio before vvas blasphemous 
and a perfe&tor & contumelious. but I obtained the mercie 
of God,because I did it being ignorant in incredulitic. † And 
the grace of our Lord ouer-abounded vvith faith and love, 
vvhich is in Christ I esvs. † A faithful saying, & vvorthie 
of al acceptatio,that Christ I esvs came into this vvorld *to 
faue sinners, of vvhom I am the cheefe. † But therefore haue 
I obtained mercie : that in me first of al Christ I esvs might 
shew al patience, to the information of them that fhal 
beleeue on him vnto life euermafter. † And to the king of 
the vvorldes,immortal,inuisible,only God,honour & glo-
rie for euet and euet. Amen.

† This precept I commend to thee o Timothee : accord-
ing to the prophecies going before on thee, that thou ware 
in them a good vvwarfare, † hauing faith and a good con-
science, * vvhich certaine repelling,haue made Shipvvracle 
about the faith. † Of vvhom is Hymenæus & Alexander: 
vvhom I haue † delievered to Satan, that they may learne not 
to blaspheme.

A N N O T A T I O N S
CHAP. I.

*Not to teach other-wis.] The proper mark of Heretikes & false preachers, is, to teach 
other-wis or contrarie to that which they found taught and beleueed generally in the 
nicie of the Catholike Church before their time: al doctrine that is odde, singular,new, 
differing from that which was first planted by the Apostles, and defended downe from 
them to al nations and ages following without contradiction, being assuredly erroneous.

**The Greeke word vvhich the Apostle here vfeth, expresseth this point so effectually, 
that in one compound terme he giueth vs to vviseth, that an Heretike is nothing els but an 
after-teaching,or teacher-other-wis, which even it selfe alone is the eafeft rule even for 
the simple to discern a false Prophef or preacher by, specially when an heretike first be-
ginneth. Luther found al Nations Christian at rest and peace in one uniforme faith, and 
after-teachers of one voice and doctrine touching the I. Sacrament and other Articles: fo 
that vvhat so euer he taught against that which he found preached and beleueed,must nee-
des be an other doctrine, a later doctrine, an after-teaching or teaching-other-wis, and 
therefor consequently must needs be false. And by this admonition of S.Paul, al Bifhops 
are warned to take heed of such, and specially to provide that no such odde teachers arise 
in their dioceses.

To fables.] He speakeh specially of the Iewes after-doctrines and humane consti-
tutions repugnant to the lawes of God, whereof Chrif giueth Warning Act. 23 and in 
other places, which are contained in their Cabala and Talmud: generally of al heretical 
doctrines, which in deed, how so euer the fimple people be beguiled by, the are nothing doctrine is 
but fabulous inventions, as we may see in the Valentinians, Manichees, and others of fables. 

Al heretical doctrines, which in deed, how so euer the fimple people be beguiled by, the are nothing doctrine is 
but fabulous inventions, as we may see in the Valentinians, Manichees, and others of fables. 
old: by the brethren of love, Puritans, Anabaptiftes, and Calumniates of our time. For
which cause Theodoret to entitle his book against Heretics, Hereticarium fabularum, Of Heretical fables.

4. Questions.] Let our loving brethren consider whether these contentious and curious questionings and disputes in religion, which these unhappy heretics have ingendered, have brought forth any increase of good life, any devotion, or edification of faith and religion in our days. and then they easily judge of the truth of these new opinions, and the end that will follow of these innovations. In truth at the world now feeth they edifie to Atheisme and no otherwize.

5. The end Charitie. Here again it appeareth, that Charitie is the chesce of all virtues, and the end, confusion, and perfection of all the law and precepts. and yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our instruction. Such obstinacie there is in them that have once in pride & stubbornesse forlaken the evident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our instruction, as the vworke proceeding thereof, be the vworke of iustice.

6. Great boaster, but unlearned. The law not made to the iust. By this place and the like, the Libertines of our daies would discharge them false (whom they count iust) from the obedience of lawes. But the Apollines meaning is that the iust man doth well, not as compelled by law or for fear of punishment due to the transgressors thereof, but of grace & more love toward God & al goodnes, most willingly, though there were no law to command him.

7. Delivered to Satan. Hymensaus and Alexander are here excommunicated for falling from their faith & teaching heresie: an example unto Bishops to vie their spiritual power upon fuch. In the primitixe Church, corporal affliction through the miniftrie of Satan was ioyed to excommunication. Where we see also the diuels readiness to invade them that are cast out by excommunication, from the fellowhip of the faithful, and the supereeminence of power of Bishops in that cafe. Whereof S. Hierom (op. t. ad Heiod. c. 7) hath these memorable wordes: God forbid (faith he) I should speake满满th of them, whom succeeding the Apollines in degree, make Christes body void of their holy mouth, by whome we are made Christians: who waiving the keis of heaven, do after a false judge before the day of judgement: who in fubiectic and Charitie have the keeping of the powre of Christ. And a little after, They may deliver me up to Satan, to the destruccion of my fel, that the iust may be saved in the daie of our Lord Jesu. And in the old lawe who soever was disobedient to the Priests, was either cast out of the camp, and so floned of the people, or laying downe his necke to the sword, expiated his offences by his blood: but nowe the disobedience is out of voutr in the spirittual sword or being cast out of the Church, is torne by the furious mouth of Diuels. So faith he. Which wordes would God cutry Christiia man would vveigh.

Desire therefore first of all things that ob-1 fecrations, praiers, poftulations, thanksguings be made for al men, † for kings 2 and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and charitie. † For this is good 3 and acceptable before our Saviour God, who
The prays & petitions in the Maffe, deduced out of the Apostles vwords by S. Auguistine, & other fathers. 

PATER NOSTER IN THE MAFF.

S. Epiphanius also informeth these vwords of the Apostle to pertaine to the Liturgie or Maffe, when he thus wrieth to John Bishop of Hierusalem. 

When wee accomplishe our praiRes after the riote of the holy Mysteriies, wee pray both for all others, and for the as. e. c. 1 ad 1o. Hiero-

Praier in the Maffe for kings & other.

S. Ambrose in his book the Proper de Voirte, li. 1. 4. So exactly doth the practive of the Church agree with the Precepts of the Apostle and the Scriptures, and fo profoudly do the holy fathers seek out the proper fene of the Scriptures, which our Protestants do so prophanely, popularly, and lightly skimme ouer, that they can neither see nor endure the truth.


4. Who vili al men That the peril hing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath provided a general medicine & redemption to save al from peril hing that vil accept it, or that have it applied vnto them by his Sacraments and other meane by him ordained, and so would have al saied by his conditional vil or ordi-
nance, that is, if men vil them felues, by accepting, doing, or having done vnto them al things requisite by Gods lawe. For God vlieth not his absolute vil or power towards al in this case. But he that lih the manifold senes (al good and true) that these wordes may beare, let him see S. Auguflate, Ad arat. sofum imp. ref. p. 10. 7. Eras. c. 103. Ep. 107. Decor. de grat. c. 15, and S. Damas. x. 1., 2. deorab. fide c. 19.

5. One mediator. The Proteants are to peulish and pitifully blind, that charge the Catho-
like Church & Catholique, vvih making most Mediators then one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrone and interceflors before God. We vctel them therefore that they vnderstand not vil what it is to be a Mediator, in this sens that S. Paul taketh the vword, and in which it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truly both God and man, to be that one eternal Priest and Redeemer, which by his sacrifice and death vpon the Croffe hath reconciled versus to God, and paid his bloud as a full and sufficient ransom for all our finnes, him self without neede of any redemption, not suiciding to possibilite of filling againe, to be the singular Adovatet and Pa-
trone of mankind, that by him self alone and by his owne merits procurable grace & merite to mankind in the light of his Iather, none making any intercellion for him, not sauing any grace or force to his prayers, but he to alone as king or obtaining either grace in this life, or glo-
rie in the next, but by him. In this lett then (as S. Auguflate truely faith, Cont. ep. Parm. 1. c. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature whatsoever, can be our Mediator. The aduersaries thinke to hailely of Chriiles mediation, if they imagine this to be his onely pre-
rogative, to pray for vs, or that we make the Saints our Mediators in that fot as Christ is, vthen vvice desire them to pray for vs, which is far inferior to the singular mediation of him, that no Catholike erer can or dare thinke or speake so basely vnto him, as to desire him to pray for us: but vve lay, Lord have mercy vpon vs, Christ have mercy vpon vs: & not, Christ pray for vs, ase vve lay to our Ladie and the reft. Therefore to inoculate Saints in that fot as the Catholike Church doth, fem.

Kirse divine can not make them our Mediators as Christ is, vvhich vve must not inoculate in that fot. And Christ is, as vve make vve the faithful yet living, our Mediators (by the Aduersaries argument) when lefson.

hovv there is but one Me-
diator, Christ, and vvhich it is to be such a Mediator.

The different maner of praying to Christ, v-
and to Saints.

Hovv there is but many medi-
diators, as ther be many saiuors, and redeemers, eu.
ther in the Scriptures.

Women great talkers of Scripture, and pro-
moters of hereles.
Chap. III.

Of what qualities they must be, &c. whom he ordains Bishops, &c. and Deacons.

And the feast of his writing to be, the excellency of the Catholike Church, and of Christ, who is the object of our religion.

Faithful saying. If a man desire a Bishops office, he desireth a good worke. * It behoueth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wife, comely, chaste, a man of hospitalitie, a teacher, not given to vvine, no fighter, but modest, no quereler, not contentious, vvel ruling his owne house, having his children subject vvitth al chastitie. But if a man know not to rule his owne house: hovv shall he haue care of the Church of God? * Not a neophyte: left puffed into pride, he fall into the judgment of the Deuil. And he must haue also good testimonie of them that are vvlmout: that he fall not into reproch and the snare of the Deuil.

Deacons in like maner chaste, not double tonged, not giuen to much vvine, not folowers of filthie lucre: haueing the mysterie of faith in a pure coſcience. And let these also be proued first: & so let them minifter, having no crime. The vvomen in like maner chaste, not detraeting, sober, faithful in al things. Let deacons be the husbands of one wife: vvhich rule vwel their children, & their houses. For they that haue ministred vwel, shal purchase to them soleus a good degree, and much confidence in the faith vvhich is in Christ I e s v s.

These things I vwrite to thee, hoping that I shal come to thee quickly. * but if I tary long, that thou maieft know how thou oughtest to converse in the house of God, which is the Church of the liuing God, the piller and ground of truth. * And manifestly it is a great sacrament of pietie, vvhich vvas manifested in flesh, vvas iustified in spirit, appeared to Angels, hath beene preached to gentils, is beleued in the vworld, is assumed in glorie.

Annotations

Chap. III.
1. A good work. Nothing (with S. Augustin) in this life, or for the future, is easier, pleasanter, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be done only for salvation and sanctification: but nothing before God more miserable, more lamentable, more damnable. Again, there is nothing in this life, or for the future, harder, more laborious, or more dangerous, than the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they were in such a sort as our Captains commended. Aug. ep. 148.

2. A Bishop. That which is here spoken of a Bishop (because the words Bishop & Priest in the new Testament be often taken indifferent, for both or either of the two names, 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, than in the Priest, according to the difference of their degrees, dignities, and callings.

The great charge, & great merit, of Ecclesiastical functions.

The Apostles under the name of Bishop instituted Priests also.

The heretics opinion concerning Priests marriage.

S. Paul's place, of one wife, excludes bigamia from holy Orders.

Who are countred bigami.

The Heretical clergie nothing regarded the Apostles prescription of one wife.

None euer married after holy Orders.

They that were made Priests of married men, abstained from their wives.

And by these few you may see how shamefully the state of the new heretical Cleargic our time is fallen from the Apostolique and at the Fathers practice and doctrine herein. Who do not only take men once or twice married before, but (which was never heard of before in any person or part of the Catholicke Church) they make after they be Bishops or Priests, once, twice, and as often as their lusts 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, & were but tolerated only to we their wives: the fathers in the same Counsel providing 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 Sozomenus declare in most plaine vvords. See Suidas in the word Paphnitiu. And in what countries so euer 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 also from their wives before married. Whereof thus writeth S. Epiphanius.
nissus hereof. 59. cont. Catharum. The holy preaching of God receiveth not, after Christ, them that marry and Epiphanius.

again after their visible departure, by reason of the greatest dignity and honour of Christ. And this the Holy Church of God observeth with al sincerity. For she doth not receive the once married person that yet wvth his wife and begotten children: but, onely such an one the taketh to be Deacon, Priest, Bishop, or Subdeacon, as attaineth from his one wife, or is a divorcer, especially where the holy canons be sincerely kept. But though they cast me, that in certain places Priests, Deacons, and Subdeacons do yet begotten children (belike this holy father never heard of any Bishop that did so, and therefore he leanteth out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to man's man, which by time slacketh, and for the great multitude (of Christian people) when these were not found sufficient for the minifterie, & c. the rest of his words be goodly for that purpose.

Eusébius also Eun. demonti. li. i. 9 faith, that such as be consecrated to the holy minifterie, I should attain whvth from their vvwles which they had before. S. Hieronym Apolog. ad Pamnach. e. 8 proverit, that such of the Apostles as were married, did do, and that the Clergie ought to do the same by example. Yea in his time he telleth (Cont. Digiti, c.) that they did live fingle in manner through the world, even in the East Church also. What fath he, that the Church of the East do, vvhich is of Egypt, of the See Apolitique: which take to the Clergie, either virgins, or the continent and unmarried, or such as if they have vvwles, vvhich to be hus bands? And again he fayth in Apolog. ad Pamnach e. 3. (Sec also c. 5.) If married men lists not vvhich of this, let them not be angry with me, but vvhich the holy Scriptures, vvhich al Bis hops, Priests, Deacons, and the whole company of Priests and Leuites, which know they cannot offer sacrifices, if they use the all of marriage. S. Augustine de adu. Conui. li. i. 5, 10. make it to foaine a matter, that if Priests should live charft, that he writeth, that even such as were forced (as many vvere in the primitive Clergie) to be of the Clergie, were bound to live charft, yea and did it with great joy and felicitie, never complaining of these necessities and intolerable burdens, or impossibilities of living charft, as our helightly company of new Minifters and Superintendents do now, that thinke it no life two without vvwmen. much like to S. Augustine before his conuention, when he was yet a Monarchie, whom (as himsfelf reporteth Contifli. li. c. 3) admiring in S. Ambrose aliother his incomparablc excellencies, yet counted al this felicitie least, because he lacked a vwwmen, without vvhich he thought (in time of his inilitie) no man could live. But after his conuention thus he fayth to God of S. Ambrose: What hope had, and against the temptations of his excellence vvhich a flipt he felt, or rather vvhich a confort and foface in vvhich, and his fervtis mouth vvhich vvhich vvhich in his hart, vvhich favourite and fovere voicy it tasted of thy bread, neither could I conforme neither had I tried.

See Tertullian l. i. ad twor. S. Cyprian de singul. Clerico. the first Council of Nice can. 3, Conci. Tolet. can. 3, Conci. Aurelian, can. 2, of Carthage, the second can. 2, of Neocaerara can. 1, of Ancyra cap. 10, and you shall find that this was generally the Churches order even from the Apostles time, though in some places by the licentiousness of many, it was somettime not so religiously looked vnto. Vvhiche you may cally refufe the impudent clamors of Heretikes against Siarius, Gregory 7, and others, whom they falsely make the authors of the Clergie fingle life.

6. [Not a Neophyte.] That vwhich is spoken here properly and principally by the newly baptized (for to the word Neophyte doth signifie) the fathers extend alio to al such as be but newly retired from prophane occupations, civil government, warlike, or vvar, or secular studious, of whom good trial must be taken before they ought to be preferred to the high dignities of Bishop, or Priests, though for some special proueitae and excellencie, it hath in certaine persons beene otherwise, as in S. Ambrose and some other notable men, Tertullian (li. de prescrip.) northe Heretikes for their lightenes in admitting euery one without distinction to the Clergie. Those Orders (faith he) are falf. Heretikes adlight, instructions: now it is the Neophytes, in all secular men, in on euery Apostate, that they may tie them by mit al fortes glorie and preseruation, Wlfam with the truth they can not. Non erunt magis hominum proferi and come without exfor tardition, then in the campes of rebels, whereas to be only, is to deserve much, therefore one to day a Bis hop, to reception. moro moro, for al els to day a Deacon, to moro moro, Lector, that is, a Readero to day a Priests, to moro moro, a lay man, for a late men also to then enjoye the functions of Priests. And S. Hieronym ep. 83 ad Ocellenum e. 4. faith of fuch, Yesterday a Catechetis or newly converted, to day a Bis hop: yesterday in the theatre, to day in the Church: as night in the place of games and matters, in the morning at the altar: as while ago a great patron of Flagellators, now a confuerter of Obly virgins. And in an other place, Out of the boones of Plato and Aristophanes they are el of the Bis hop, not to baffe out the moro mo of the Scriptures, but how to soothe the peoples ears with notable declamations. Dialog. cont. Luciter. c. 5.

8. [Deacons.] Vnder the name of Deacons are here contained Subdeacons, as before under the name of Bis hop, Priests also were comprehended, for to these fowers pertaineth the Apostles precept and order touching one wife, and touching continence and chastitie, as by the alls Councils and fathers (namely by the wordes of S. Epiphanius) doth appeare. For they onely be in holy bond to chaste orders, as seruing by their proper function about the Alter and the B. Sacrament: in respect of Epistle.
The 4 inferior orders not bound to chaittie.

Al the feuen orders anciently from Christ and the Apostles time.

S. Ambrofe calleth the B. of Rome Rector of the whole Church. The heretikes say directly civarie to the Church, that the Church is not the piller of truth.

That the Church is the piller of truth and can not err, is proved by many reasons.

The meaning of this article, I believe the Cath. Church.
apprehension of Vieclefe and his followers. The company of the Predestinate make not any one Societie among them felues, many of them being yet vnborne, and many yet infidels and heretikes, and therefore be not of the one house of God which is here called, the pillar of truth. And those of the Predestinate that be already of the Church, make not a federal companie from the knovven Catholike Church, but are baptiz'd, hous'd, taught, they live and die in the common Catholike visible Church, or elys they can neither receive Sacraments, nor salvation. S. Paul instrueth not Timothee how to teach, preach, correct, and converse in the invisiblie societie 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 or societie of men (as Vhence the Church is) can be void of error in faith, being al men may erre: he must know that Church hath it not by nature, but by privilege of Christes presenc, of the Holy Ghosts assistance, of this privilege our Lorde's promis and praiers. See S. Augustine upon these words of the 118 Psalme neuer to erre. Cose 13. No aufer for any thing (sayth S. Augustine) Vhile he hath goodly speeches of this matter. For the same purpose also these words of Laftantius are very notable. It is the Catholike Church onely, that keepeth the true way of God, this is the fountain of truth, this the house of faith, the Temple of God: whether if any man enter not, or from which if any man goe out, he is an alien and stranger from the hope of everlasst life and salvation. No man must by obfinate contention flatter him self, for it standeth upon life and salvation. &c. S. Cyprian faith, The Church never departeth from that which she once hath knowen. Ep. 55 ad Corde. v. 3. S. Irencus faith, That the Apostles havee laid up in the Church as in a rich treasurie, al truth. And, that she keepeth with most sincere diligence, the Apostles faith and preaching. li. j. e. 4 & 40. & li. i. e. 3. It was an infinite thing to receit it that the fathers lay of this matter, al counting it a most pennsicous absurditie to affirme, that the Church of Christ may erre in religion.

CHA. IIII. TO TIMOTHEE. 573.

He prophesieath that certaine should depart from the Catholike faith, willing Timothee therefore to inculcate to the people these articles of the faith. 7. Ism to exercize himself in spiritual exercise, 12. To giue authority by example of good life, 13. To studie, to teach, to increase in the grace given him by holy orders.

AND the Spirit manifestly faith that in the laft times certain " shall depart from the faith attending to spirites of error, and doctrines of duels, speaking lies in hypocrisy, and having their conscience seared, forbidding to marie, to abstaine from meates which God created to re-ceave with thanks-giving for the faithful, and them that have knowen the truth. † For every creature of God is good, and nothing to be rejected that is receiued with thanks-giving. † For it is sanctified by the word of God and praiers. &c. ecce plainly by these words such abstinence only to be disallowed as condemning the creatures of God to be naught by nature & creation.

† These things proposing to the brethren, thou shalt be a good minister of Christ I Es v. 6, nourished in the words of the faith and the good doctrine which thou hast attained vnto. † But soliith and old vvieves fables avoide; and
exercise thy self to pietie. † For: corporal exercise is profitable to little: but pietie is profitable to all things: having promise of the life that now is, and of that to come. † A faith-ful saying and worthie of all acceptation. † For to this pur-pose vve labour and are reniiled, because vve hope in the liuing God vvhich is the Saviour of all men, especially of the faithful. † Commande these things and teach.

† Let no man contemne thy youth: but be an example of the faithful, in word, in conversation, in chastitie, in faith, in chastitie. † Till I come, attend vnder reading, exhortation, doctrine. † Neglect not the grace that is in thee: vvhich is given thee by prophecy, with imposition of the handes of priesthood. † These things doe thou meditate, be in these things: that thy profiting may be manifest to all. † Attend to thy self, and to doctrine: be earnest in for, this doing, thou shalt saue both thy self and them that heare thee.

ANNOTATIONS
CHAP. III.

1. Shall depart.] It is the proper description of Heretikes, to forsake their former faith, and to be Apolllatese, as the Greecke word importeth: to give care to particular spirites of error & deception, rather then to the spirit of Christ in his Church, to follow in hypocrisy and theyv of vertue the pernicious doctrine of Diuels, who are the suggesters and promoters of al sedes, and are lying spirites in the mouths of all Heretikes and false preachers: men that have put their confidence to silence and made it saktis to the Churchs admonition: the Apostle noting once before cxvii.15 also in this same Epistle, that Heretikes have no confidence, vvhich is the cause both of their fall and of their obduration in heretie.

2. Forbidding to marry.] He speaketh (faith S. Chrysostom) of the Manichees, Encratites, and Marcionisles. b.c. 12 in 1 Tim. S. Ambroio upon this place, addeth to thefe the Patrians aliio. S. Irenaeus li. c. 30. S. Epiphanius har. 45.26. 61.30. S. Hieron i. cent. livin. e. 1. & ep. 30 c. 1 & 3. S. Augulfine har. 25. 40, and generally al antiquite affirme the fame both of them, and alio of the Heretikes called Apolllot, Eboimae, and the like. Their hereie about marriage was, that to marry or to vfe the act of matrimonie, is of Satan, as S. Irenaeus witnesseth li. c. 222 and that the division of male and female and the creation of man and vfe for generation, came of an ill God. They taught their hearers, faith S. Augulfine, that if they did vfe vwomen, they should in any vwife prouide that they might not conceive or beare children Clemens Alexandrinus(li. 5. Strom. in principio) writeth, that such admit no marriage nor procreation of children, left they should bring into the world creatures to suffer miserie and mortallitie. And this is the damnable opinion concerning marriage, noted here by the Apostle.

3. Of the second point consisting in the prohibition of meates or vfe of certaine creatures made to be eaten, the said Heretikes or dicit of them (for they were not al of one seld touching these points) taught, that men might not eat certaine foordes of meates, specially of beasties and living creatures, for that they were not made (say they) of the good God, but of the evil. And vne called the gall of the Prince of darkness, and not to be drunk at al, and the Vine whereof it came, to be of the Diuels creation. And dicit other creatures they cendemned as things by nature and creation polluted and abominable. Augulfine har. Manich. 46, & bar. 25 Tarian. & attto libro de mor. Manich. to. 1. Lo these were the Heretikes and their heresies whibch S. Paul here propheticly of, that forbid marriage and meates as you have heard, for which they and their folowers were condemned in divers Councils.

Is it not now an intolerable impudence of the Protestant, who for a small similitude of vwords in the cases of the simple, apply this text to the facts of the Church, and the charitie of
of Priests and Religious: As though either by appointing or ving some daies of abstinence from certaine metes, the Church or any Catholike man condemned the said metes, ynnen the Recantates Hierom 35. or the Nazarites Num. 6. or the Nihiuites Lev. 3. or Mofes Exod. 34. or Elias 3 Reg. 19. or holy Anna the viuill Luc. 2. or Iohn Baptist Mat. 3 & 9. or Christ him self Mat. 4. commending, ving, and following a prescript number of falling daies, or God him self that in the very beginning, in Paradise, prescrib'd abstinence from the fruit of one certaine tree, and after appointed so many fastes in the Law, ynnen he therefore, commended his owne creatures, &c the rest, those creatures from which they abstinence. No, there be many good and lawful causes to forbid some or to abstinence fro some metes, as, for obedience, as in Paradise; for significacion, as the fevres; causes of abstinence, as the bodie and penance, for health also and onely such caues are abstinence for which the Maniches and other Heretikes abstinence.

Concerning marriage likewise, they may as well charge God or the Church for forbid For bidding the father to marry the daughter, or the brother the sister, or other prohibited certaine persons in the Law: ynnen might they charge Crist and the Apostile for prohibiting the sons to marry man to marrie, during his yvies life: and appointing viuowes that furre the Church, is no condem- time viuowes that furre the Church, is no condem- natiun to licunt viuowed, and not admitting a married woman as well as viuowo, nor her that hath nation of ma- had moo husbands, ynnen her that hath been married but once: as they charge the Church tronimie, not for admitting meried persons to the altar, and for forcing them & Religious persons Catholikes ever to keep their promis of chaittie. No, the holy Church is so farre from condemning teeme matri- wedlocke, that the honoureth it much more then the Protestant, accounting it an holy monie more, very much of their goodly invention, liouinian the old Heretike, their Manifet in this point, as lafts objecto fictioned the holy doctors and Catholikes upon this same place, to be Maniches, and to answered long condemn metes and marriage, as both S. Hierom and S. Augustine do tellie. And they ago by S. both answer to the Heretike, that the Church in desire & Catholikes do abstinence fro some Hierom and S. for ever, and some for certaine daies, and every Christian man lightly at the 40 daies of Augustine. Lust fail: not for that they think the metes vnclinic, abominable, or of an ill creation, as the Maniches do: but for punishment of their bodies and taming their concupiscences. Hiero. li. 2. cont. Ursin. c. 11. Aug. cont. Adimantium e. 14. Li. de mor. Cath. Et. Hiero. in c. 4. ad Galat. And as for marriage, the sai doctors answer, that no Catholike man condemne it for vnlawful, as the old Heretikes did, but only preferreth virginitie and continence before it, as a rate in it felt more agreeable to God and more meete for the Cleargie. See S. Augustine against Faufus the Manichee li. 308. 5. 6. and b. a. 12. in the name, Apologet. S. Hierom ep. 30. c. 20. 21. All this the Catholikes continually tel the Adveraries, and they can not but see it. Yet by accustomed audactie and impudence they bear it out still.

4. With thankes giving.] By the most ancient custom of the faithful both before Christ and sithence, men use to blesse their table and metes, by the hand and word of a Priest, if any be present, other wise by such as conueniently do it. And in husbandmen houses, where they have no other metes, they shold at least blesse Gods gifts and them frutes with a Pater noster or the signe of the Croffe: not onely to acknowledge from whom they have their continual sustenance, but also to blesse their mete and sanctifie it. For the Greeks use it of f. Paul, by Ecclesiastical use, vvhich concerneth metes, significheth not onely thankes giving, but blesseing or sanctifying the creatures to be receiv'd, as being al one with our Lord, and in English yve call it grace, not onely that after meat, which is onely thankes to God, but this before meat, which is alawles a benediction of the creatures, as it is plaie in the prescript and visuall formes of grace. For which cause a Priest should ever do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons whom he saie say grace To blesse is a grace, and a manfully prouogative, as the Apostile vvinreche, declaring the grace of S. Paul the holy Ereme The Great Steele and humilitie of him and S. An- of the better tonie, yelding one to the other the prouenience of blesseing their poor dinner. For to person- blesse is a great thing, and a manfully prouogative, as the Apostile vvinreche, declaring the preseunce of Melchisedec in that he blesse Abraham. Read the note following.
No creature il by nature, yet one more sanctified then an other.

Holy times and places, & every thing deputed to the service of God, holy.

Creatures hallowed by the signe of the Croffe.

The blessing of our meate what a venure it hath.

The signe of the croffe vfed in blessing.

The Churches exorcizins.

Holy water.

s. Sanctific.] Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichaeus blasphemed: and therefore none are il, abominable, or vnclean by creation, nature, and condition, but all good and made for mans use, though all be not alike holy nor equally sanctified. God made feuen daies, but he sanctified onely one of them, he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the reit which were by fared vfe both holy them felues, and gaue also holines and sanctification to things that touched them or were applied vnto them. So our Saviour faith, that the Temple sanctified the gold, and the altar the gift, and generally all creatures feuered from common and profane vfe, to religion and vvorship of God, are made facre thereby. So the places and daies of Gods appariion or vorking some special vyonders or benefites toward the people, vvere holy, as Bethel, Sinai, and others. And much more those times and places of Chriftes Naturall, Faffion, burial, Resurrection, Ascension: which is so plain a cafe, that the hil where he was tranfigured onely, is called therefore by S. Peter, the holy mount.

Thefe therefore be holy memories and monuments of al forces sanctified, besides that creatures (as vve see here) be sanctified also by the vword of God and praiers, that is to say, by benediction & invocation of our Lords holy name vpon them, specially by the signe of the Croffe, as S. Chrysostom noteth on this place. but. 12. in a T. Tim. by the vwhich the aduerarie power of Satan vnsparing vnfriendly vpon Gods creatures through mans finne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holie. S. Gregoric. li. & Dialog. e. 4. recordeth that the Diuel entered into a certaine religious vmane by eating the herbe lettuce vnbleffed. And S. Augustinus li. 18 de ciu. Dei e. 18. Therveth at large, vvhich vades he hath by meates and drinks and other vfitual creatures of God, to annoy men: though his power be much leafe then it was before Chrift. but still much defire he hath on ali things to molest the faithful by abusing the thinges most neede and necessarie vnto them, to their hurt both bodily and Ghoully. for remedie whereof, this sanctification which the Apollie speakekth of, is very laueraine, pertaining not onely to this common and more vulgar benefition of our meates and drinks, but much more (as the proprietrie of the Grecce word vbed by the Apollie for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Chriftes honour in the Church of God, and to mans spiritual and corporall benefites.

For as S. Auguslilus writeth li. 1. de pec. merit. c. 1. 26. besides this vblind blessing of our daily foode, the Cathecombs (that is, such as were taught toward Baptifme) are sanctified by the signe of the Croffe, and the bread (faith he) v which they receive, though it be not the body of Chrift, yet is holy, and more holy then the vfitual bread of the table. He neaneth a kind of bread then halowved, specially for such as were not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vfed in the Church of England and France on Sundaies. And it was a common vfe in the primitie Church to bleffe loaves, and send them for sacred tokens from one Christian man to another: and that not among the simple and superflitious (as the Adueraries may imagine) but among the holie, learned, and wise. Such halowved breads did S. Paulinus send to S. Auguslilus and Alphius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilation (post medium) how Princes and learned Bishops & other of al forces came to that holy man for holy bread, penam beneficium. In the primitie Church the people commonly brought bread to the Prieftes to be halowved. Author. op. imp. bo. 11. in Ms. The 3 Consel of Carthage cap. 24. maketh mentiion of the blessing of milke, honie, grapes, and corn. See the 4 Canon of the Apollites. And not onely diuers other creatures vfed at certaine times in holy Churches seruice, as waxe, fire, palmes, ashes, but also the holy olie, Chriftiane, and the vwater of Baptifme, that also which is the keche of all Prieftely blessing of creatures, the bread and wine in the highe Sacrifice, be sanctified. for vvithout sanctification, yea (as S. Auguslilus affirmeathed traltr. 118 in loan.) without the signe of the Croffe, none of these things can rightly be done.

Can any man noe manuel that the Church of God by this vvarrat of S. Paules vword exployed by to long praetich and tradition of the first fathers of our religion, doth vfe diuers elements and bleffe them for mans use and the seruice of God, expelling by the invocation of Chriftes name, the aduerarie power from them, according to the auuthority gluen by Chrift. Super omnin damonias. Luc. over a Diuel: and by praiers, which impoeth as the Apollie here speakekth, desire of help, as it were by the verite of Chrift to combar with the Diuel, and so to expel him our of Gods creatures, which is done by holy exorcizine, and euer beginnen, Adiutorium nostrum in nomine Domini, as vve see in the blessing of holy water and the like sanctification of elements. Vvhich exorcismes, namely of children before they come to Baptifme, see in S. Auguslilus li. 6 cont. luidian. c. 5. & de Ec. dogmat. c. 31. Deuotp. & conseq. l. 1 c. 20. and of holy water, that hath been vded the 1400 yeares in the Church by the inquisition of Alexander the first, in al Christian countries, and of the force thereof agaynst Diuels, see a famous historie in Eusticius li. c. 21. and in Epiphanius bar. 39 Efebiumtur. See S. Gregoric to S. Auguslilus our Apollie of the vie thereof in hallowing the Idolatrous temples to be made the Churches of Chrift. apud Bedam. li. 1 c. 30 fift. Angl. Remember how the Prophet Eliezeus applied salt to the healing and purifying of wateres, Reg. 2: how the Angel
Angel Raphael vst the litter of the fift to drive avay the Diuel, [Tab. 6. 8: howv Daulds harp and The force of Pflamodeik kept the eui spirit from Saul, 1 Reg. 16: howv a piece of the holy earth faue such a man sanctified cre- chamber from inflatiof Diuels, Augiff. de Chriit. dei l. 12. 8: how Chrift him fell, both in Sacra- tures. met, & out of them, occupied divers sanctified elements, some for the health of the body, some for 577. The holy land, grace and remission of finnes, and some to vvote miracles by. See in S. Hierom against Vigilantius Relikes.

C. 32. howv holy Relikes terrify them. *In the historie of Iulianus the Apollata, howv the signe of the Croftes, in the Acts (cap. 19) howv the name of 1 Es 25 yeare and of Paul putte them to flight. The name of

Furnish to your selues with such examples and groundes of Sacriptures and antiquitie, and you 1 Es 25. vthai contemne the Aduersaries calamities and blaspheemies against the Churches practive in suit- things, and further also finde, these sanctified and creatures, not only by increas of faith, fenuor, and devotion, to purifie the impurity of our foules, and procure remission of our daily ininfirmties, that the cheefe Minifiters of Chriifes Church, by their fouerain eauthor- itie granted of our Lord, may lyne vnto the fame, their bleeding and remission of our finnes or spiritual dettes: as we fee in S. Iames, remission of al finnes to be annexed to the vocation vnitl finnes, holy ordere, which to the Catholikes is a Sacrament, but to the Protetantes was but a temporannexed to hall ceremonial, and to some of them not of Chriifes institution, but of the Apollites only. In their lovved creatur- own fenate therefore they should not maruel that such spiritual eeffcts should procede of the res.

C. 5. Vice of sanctified creatures, whereas vnetial trespasses are remitted many vvaes, though mortall ordinar- ly by the Sacraments only, S. Gregorie did commonly fend his beadification and remission of finnes, in and vwith such holy tokens as were sanctified by his blunting and touching of the Apollites bodies and Martyrs Relikes, as now his succesfor do in the like holowed remembrance of religion. See his 7 booke, epistle 12: 6: and 9 booke, epistle 60. Thus therefore and to the eff- fects aforesaid the creatures be sanctified.

If any man obiedt that this vice of creatures is like coniuration in Necromanie, he must knovv The difference in the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commandaud, betwene the ferced, and tormentated by Chriifes word and by prayers: but in the other wicked practive, they Chriese exor- pleased, honoured, and councnated vwuial and therefore the fift is godly and according to the effines & other coniurations.

14. The grace.] S. Augufiine declareth this grace to be the gift of the holy Ghost giuen vnto him by receiveng this holy Order, whereby he was made fitte to execute the office to his owne folation and other mans. And note vwuial, that grace is not onely giuen in or vvit the Sacra- ments, but by the receivers faith or devotion, but by the Sacrament, *impofoitionem, by impoifionem of Orders.

15. With impoifion.] S. Ambrofe vpon this place, implicit in the word *impoifionis of lands, al the fole action and sacred vwordes done and spoken ouer him when he was made Prieff. Whereby (faith he) he was designed to the worke, and receivd authoritie, that he dreft offer sacrifice in our Lordes fidee vnto God. So doth the holy Doctor allude vnto the vwordes that are faid now also in the Catholike Church to him that is made Prieff: *Accepfe protetatem gratiae per fuis vicinis mortuis in nomine Domini, that is, Take or receive thou authoritie to offer for the living and the dead in the name of our Lord. For the vwhich S. Hierom also (as is noted before) faith, that the ordering of Prieffs is, Confefratio of Prieffs by im- poifionem of hands.

Elsa, c. 6. Grace giuen in the Sacramet of the Sacraments, by the receivers faith or devotion, but by the Sacrament, *impofoitionem, by impoifionem of Orders.

58. Of Prieffhood.] The practive of the Church giueth vs the fence of this place, vvhich the auantic Council of Catharke doth thus fet downe. When a Prieff taketh orders, the Bishop blefing him and holding his hand vpon his head, let at the Prieffs practive lay also their handes on his head by the Bif- hops hands &. Vvhoso feth not now, that holy Orders giuing grace by an external ceremonie and vworke, is a Sacrament? So al the old Church counteth it, And S. Augufiine (cont. ep. Pafìmon. li. 2. 5. 13. j) plainly faith that no man doubteth but it is a Sacrament, and left any man thinke that he feth not vnto the vword Sacrament properly and precisely, he lyseth in nature and name vvit the Bapti- fime. Againe who feth not by this vice of impoifion of hands in giuing Orders and other Sacra- ments, that Chrift, the Apollites, and the Church be bowory of the Ievifh rite, certaine conuen- ent ceremonies and Sacramentall actions, feing this fame (as the Herefties can not deny) was receivd of the man of Ordering Aaron and the Prieffs of the old lawr or other heads of the people? See Exod. 39. Num. 27. 13.

16. Of Prieffhood.] Though Chrift be our only Saviour, yet the Scriptures forbeare not to speake freely and vulgarily in a true fenate, that man also may fave him felf and others. But the Protetantes notwithstanding follow such a capitaine kind of Diuinitie that it is fpeake any fuch thing of our Lady or any Sauiour in heauen, or other meanes of procuring folation, they make it a derogation to Chriifes honour. Vvit with fuch hypercites hauve we now a daies to do. Men also are called feathers vvitheout dero- gation to Chri. Holv Orders a Sacrament.

CHAP. V.

Howv to behave himfelf towards yong and old. 3 to behaw the Churches oblations upon the needy

D d d A Seniour

3d d A Seniour
Seniour rebuke not: but beseeche as a father: 1 yong men, as brethren: 1 old vvomen, as 2 mothers: yong vvomen,as sisters, in all charitie.

† Honour vvidovves: vvhich are " vvi-
dovvves in deede. † But if any vvidovv haue children or ne-
phevves: let her leane first to rule her owne house, and to render mutual dutie to her parents; for this is acceptable be-
fore God. † But she that is a vvidovv in deede and desolate: 5 let her hope in God, and continue in obsevations & † pries-
t night and day. † For she that is in deliciousenes, living 6 is dead. † And this command that they be blamlesse. † But 7 if any man haue not care of his owne, and especially of his 8 domesticals, " he hath denied the faith, and is vvorse then an insidiel. † " Let a vvidovv be choen of no lefle the three score 9 yeres,vvich hath been the" vvife of one husband, † hauing 10 testimonie in good vwoikes, if she haue brought vp her child-
dren, if she haue received to harbour, if she haue vvashed 11 the Saioats feete, if she haue ministred to them that suffer tri-
bulacion, if she haue followed euery good vwoke. † † But 11 the yonger vvidovves auoid. For vvhen they (hal be" vvan-
ton in Chriff, "they vvill matie: † "hauing damnation, be-
cause they have made void "their first faith. † and vvithal 13 idle also they leane to goe about from house to house: not 14 only idle, but also ful of vvordes and curious, speaking 15 things vvhich they ought nor. † "I vvill therefore the yonger 16 to matie, to bring forth children, to be housevviues: to giue 17 no occasion to the aduerfarie for to speake euil. † For novv 15 certaine are turned backe "after Satan. † If any faithful man 16 haue vvidovves, let him ministre to them, and let not the Church be burdened: that there may be sufficient for them 17 that are vvidovves in deede.

† The priests that rule vvel, let them be esteemed " vvor. 17 thie of double honour: especially they that labour" in the vvord and doctrine. † For the Scripture faith: Thou shalt not 18 mooffle the mouth to the oe that treadeth out the cornie and, The vvork man is vvarhie of his hire. † " Against a priest receive not accuation: 19 but vnnder vvvo or three vvitnesse, † Them that sinne, re-
prove before all: that the rest also may haue feare.

† I teftifie before God and Chriff I esv, and the elect 21 Angels, that thou keepe these things vvihout preijudice, doing
22. doing nothing by declining to the one part. * Impose his, on no man”; lightly, neither do thou communicate with.

23. other mens finnes. Keep th y self chaste. * Drink,” not yet “vater; but use a little wine for thy stomach, and thy often

24. inoffimities. * Certain mens finnes be manifest, going before

25. to judgement: and certaine men they follow. * In like manner all good deeds be manifest, & they that are otherwise, can not be hidde.

ANNOTATIONS

Chap. V.

1. * Widdowes in deed.] S. Ambrose calleth them widowes and desolate in deed, that might be made, but to make them felnor better and more worthy of God, refuse matrige, which they know to be but once blessed, imitating holy Anna, which was in fasting and praying, married late in the Sabbath, and never knowing but one husband. Such professed widowes then are to be honoured and favoured. Neither doth he soke onely of the Churches widowes (of whom specially afterward) but of all that by profession kept their widowhed, exhorting them to pause their time in prayer and fasting. V. 5. Which was an honorabili and holy state much written of, and commended in the primitive Church, namely by S. Ambrose and by S. Augustyne, who wrote books intituled thereof, and make it next to virginitie. * Amb. de virginit. Aug. de bona viduas in.

8. * Hath denied.] Not that by this or by any other deadly sinne (except incredulity or doubfulnes in beleefe) they lose their faith: but that their fideles be not answerable to their faith and to Christian religion, which prescribeth all such duties.

9. * Let a widower be chosen.] Now he speaketh more particularly and speciailly of such widowes as were nourished, and found by the obligation of the faithful & the almes of the Church; and did vitual some necessitie services about widowes that were to be professed or baptized, for their instruction and adornning to that and other Sacraments, and also about the sick and impotent: and vitual sometimes they had charge of the Church goods or the disposition of them under the Deacons: in respect whereof they also and the like are called Diaconis, Eusebius li. 6 c. 35 recteth out of Cornelius Epifile, that in the Church of Rome there is one Bishop, 40 Priests, sixe Deacons, seven Subdeacons, Acoluthi 42, Exorcifles, Lectionaries, and Ofittariij, 52, widowes together with the poore 150, all which God nouriseth in his Church. See also, Apoc. 6, 15. Chrys.).

These widowes called Diaconis, & their office.

11. * Wife of one husband.] If you would have a plaine patern of Heretical fraud, corruption, and adulteration of the nature senfe of Gods word, and an inuincible demonstration that these new Glosers have their confciences seared and hardes obdurate, viliingly perverting the Scriptures against that, which they know is the meaning thereof, to the maintaine of their fideles: marke well their handling of this place about these widowes of the Church. S. Paul prescribeth tender only to be admitted as have been the virgines of one husband, that is to say, once only married, not admitting any that hath been twice married, By which vorden the Catholikes prove first, that the like phrase was used before of Bishops and Deacons, that they should be the husbandes of one wife, must needs signifie they can not be twice married, nor admitted to these and the like functions, if they were more then once married before. Secondly, we prove by this place against the Adversaries, that the state of widowerhood is more worthy, honorable, decent, and pure in respect of the service of the Church, and more to be relieued of the revenues thereof, then the state of married folkes, and that not only (as the Adversaries perhaps may answer) for their greater necessitie, or more leisure, freedom, or expediition to senfe, that in they be not commbered with husband and house hold, but in respect of their vital continuance, chastity, and puritie. for els such as were widowes with intention and freedom to marry afterward, might have been admitted by the Apostles, as well as thofe that were never to marry againe.

Thirdly, we prove that second marriage not only alter admisson to the almes or servise of the Church, but before also, is disagreable and a signe of incontinencie or more lust and fleshlines then is agreesable or comely for any person belonging to the Church: and consequently, that the Apostles...
At the in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Church, referring generally bigamia or twfive married persons, must needs much more mean that not few, twfive married should be received to holy Orders: and further, that as none were admitted, the wives of the Church, that ever intended to marry again, so none should ever be received to minster the Sacraments (which is a thing infinitely more, and requireth more purity, and continuance, the office or state of the said wives,) that intended to marry again.

To receive the gift of Christ, (Saints Hierom in Apolog. lib. cont. iuvum, ep. 50. c. 6.) is a greater and holier thing the prayer, and therefore Priests that must both continually pray and also be occupied about the receiving or minstering the holy Sacrament daily, must live continent.

Fourthly, we prove that it is not lawful to annul, by precept or the parties promis, single life or chastity to a whole set of persons, or of the faithful, because the Apostle & the whole Church in his time espyed to this fit of the Churches' wives, perpetual continence. Fifthly, we prove hereby that to refuse and not accept the twfive married or such as will not live single, into the state of wives or holy Orders: not to condemn or forbid second marriage, or once & often marrying, with the Manichees according to the doctrine of Diuidis, as the Protestant (and before them the old condemned Toumanisistes) to blaspheme the Church. For then did S. Paul allow and teach doctrine of Diuidis, who refuted a twfive married woman, and bindeth others by their entering into this state, nearer to marry again: as to doubt he did the Clegere men much more in the 3 chapter before. Thus loe wee Catholikes confess & confider the Scriptures, & for this meaning we have at the Doctors without exception. What that then have the Heretikes here? For marry and remarry they must, let 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 vway & some an other.

And of all other, their external and most shameful termination is, that the Apostle here forbidden & not the admission of such wives as have been twfive married, but only them that have had two husbands at once which was a very improbable and extröst expulsion before, concerning Bishops and Deacons, &c. and (at S. Hierom faith ep. 83.) male nodo manu curreat: but here that an exclusion should be made only against wives that had had two husbands together (which was a thing new and not never heard of) that is a most intolerable impudence, and a confession that neither came to any wise man's cogitation before: and yet these their fathers must be Gods vwoe, and bigamia or bigamia must against their old natures and vise of all wives, be alone with Polygamy and Polygamy. They give an example of such wives, in women divorced instantly from their husbands in the old law. As though S. Paul here took out of the levites wives only, or that had been such a common cafe among the Levites also, that the Apostle needed to take so careful order for it; finally, they let not to say that if the Apostle should be understood to refuse a twfive married at sundrie times, it were unequall & injurious to second marriages, which have more in decenc and sign of inconcincte (fay they) then the first. Thus bold they are with the Apostle and al antiquity.

11. Wanted in Christ. \( \cap \) V wives vveaxing vvarme, idie, and vveel fedde by the Church, just after husbands, as also Apostle-Priests and Superintendents marie, especially after they have gotten good Ecclesiastical liings. Which is to waive wanton in Christ, or against Christ, \( \cap \) The Greek word signifies to cast of the raines or bridle, that is, the bond or promis of continence which they had put upon them.

12. They will. \( \cap \) In the chaste wife, a witness who or Virginis (Faith S. Augustine) the excellence of a greatgry is sought for. Which being once defered, chosen, and offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marry, only to the void to marry is damnable. Aug. lei. de bono viduit. cap. 8.

13. Their first faith. \( \cap \) At the ancient fathers that ever wrote commentaries upon this Epistle, Greek, and Latin, as S. Chrysostom, Theodoret, Oeconomicus, Theop. Hylacius, Primasius, S. Ambrose, Ven. Ede, Haimo, Anfelme, and the rest: also all others that by occasion write this place, as the 4 Council of Carthage ca. 104. and the 4 of Toledo ca. 55. the 4 of Hierom cont. toinimun. b. c. 7. &c. 44. Eccl. prope signum. S. Augustine in many places, at them these expound the Apostle's words of the vow of Chastity or the faith and promis made to Christ to live continent. What is to break their first faith (St. Augustine) They vowed, and performed not. In pf. 75. prope signum. Again in an other place, They break their first faith, that stand not in that which they vowed. Also of Santa virgin. e. 33. Again he and all the fathers with him in Carthage Council before named: If any wvives, how sone so ever they were left of their husband deceased, have vowed them selves to God, left their la., and under the testimony of the Bix hop and Church have appeared in religious vows, and afterward any more to secular marriage, according to the Apostle's sentence.
sentence they shall be damned, because they were so bold to make void the faith or promise of Chastity which they vowed to our Lord. So faith he and 215 fathers more in that Council.

And this promiss of Chastity is called, faith, because the fidelette betwixt married persons is ordinarily called of holy writers, faith: and the vow of Chastity made to God, aye, and them with whom they pretend to marry. So faith S. Augustine lii. de bono viduis, e. 8. & p. 3. and Innocentius vi. ep. 2. cap. 13. 16. Con. And this is the onely article, evident, and agreeable fente to the circumstance of the letter. And the main cauion of the Heretikes to faue the Apostate-Monks, Friars, Nunnes, and Priests from damnation for their pretended marriages, is frivoulous: to wit, that faith then signifiques the faith of Baptifme or Christian beleefe, & not the promiss or vow of Chastity. But we ask them if this fable of Baptifme be broken by marriage or no. For the text is plain that by intending to marry, they break their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so ever they write them felves to defend their sacrilege or pretended marriages, they lose their labour and strugge against their owne conscience and plaine Scripture.

14. The heretikes exposition of this first faith, impoffible & against the text.

It is better for the friar fort, that are in danger of falling, to marry rather then to vow.

That S. Paul meant not that vidowes professed Should marry.

Young women may be professed & taken into religion.

To marry after the vow of Chastity, is to goe after Satan.
THB. ChA. PeTfonsrfor Chap. You that tje, and that to
The fuljpofsible to cliaflitie God.

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337. l^P?

339. l^P?

341. l^P?

343. l^P?
4. Pray that the people may know nothing, but the word of Christ; and be notcallback to the question of whether or not the people have been corrupted in their minds, and be not deceived by the truth of Christ, so that they may be saved.

5. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

6. For they say that the wicked will be made rich and be in danger of sinning, and that they are saved by the power of God, and that they are numbered among the elect, and that they are not the false promises of the devil.

7. For they say that the elect will be made rich and able to do good works, and that the elect are covered, and that the elect are content.

8. For they say that the devil will be made rich and be in danger of sinning, and that he is saved by the power of God, and that he is numbered among the elect, and that he is not the false promises of the devil.

9. For they say that the devil will be made rich and be in danger of sinning, and that he is saved by the power of God, and that he is numbered among the elect, and that he is not the false promises of the devil.

10. For they say that the devil will be made rich and be in danger of sinning, and that he is saved by the power of God, and that he is numbered among the elect, and that he is not the false promises of the devil.

11. But thou, a man of God, seek these things: and pursue justice, piety, faith, charity, patience, and submission. For the good fight of faith, apprehend the eternal life, and where you are called, and stay, for you have been saved.

12. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

13. For they say that the devil will be made rich and be in danger of sinning, and that he is saved by the power of God, and that he is numbered among the elect, and that he is not the false promises of the devil.

14. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

15. For they say that the devil will be made rich and be in danger of sinning, and that he is saved by the power of God, and that he is numbered among the elect, and that he is not the false promises of the devil.

16. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

17. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

18. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

19. But I command thee, before God and Christ, to keep the commandments and be honest, for you are a believer and have been called to be holy.

20. O Timothee, keep the depositum, avoiding the profane novelties of voices, and opposing the false knowledge. For you are the promise, having erred about the faith. Grace be with thee: Amen.
THE FIRST EPISTLE OF S. PAUL

ANNOTATIONS

CHA. VI.

4. [Expounding.] Even these be the good disputers of our new Sect-masters, and the world hath to long proved these inconveniences here named, to be the fruits of such endless alterations in religion, as these unhappie sects have brought forth.

20. Deposita.] The whole doctrine of our Chriftianite being taught by the Aposlles, and delivered to their successors, and comming downe from one Bishop to another, is called the Deposita, as it were a thing laid into other hands, and committed with them to keepe. Which because it passes from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is alone with Tradition, and is the truth given unto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincencius Litemifi on this text.

Dispotation, is the Catholike truth descending from the Aposlists by succession of Bishops, even unto the end.

The Protesants can shew no such Deposita.

Prophan no-

vorous how to be tried and examined.

Catholike terms

not expressly in the Scriptures, but in sense, are no such novelties of vworde.

Heretical no-

vories of vwordes.

The Prote-

stans prophan

novelties of vwordes.

...
THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL
TO TIMOTHEE.

The chief scope of this second to Timothee, is, to open unto him that his martyrdom is at hand; which yet he doth not plainly before the end, preparing for his mind with much circumstance, because he knew it would grieve him sore, and also might be a temptation unto him. Therefore he talketh of the cause of his trouble, and of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwayes to suffer for it, to fulfill his ministry to the end, as him selfe now had done his.

Whereby it is certain, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words Cap. 1: Onesiphorus was not at hame of my chaine, but when he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am now ready to be offered, and the time of my resolution (or death.) is at hand. Cap. 4.

Ecce THE Catholikes must abhorre from heretical phraes and vworde.
THE SECOND
EPISTLE OF PAVL TO
TIMOTHEE.

CHAP. I.

With his praiseth courteously exhorteth him not to be dismayed for his trouble, & (having grace given in Orders to helpe him, & knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

AVL an Apostle of Iesus Christ by the will of God, according to the promise of the life which is in Christ Iesus: to Timothee my dearest sonne, grace, mercie, peace from God the father, and Christ Iesus our Lord.

I giue thankes to God, vwhom I serue from my progenitours in a pure conscience, that without intermission I have a memorie of thee in my praieres, night and day, desiring to see thee, mindefull of thy teares, that I may be filled with ioy, calling to minde that faith vvhich is in thee not feined, al.so dvvelst firft in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. For the vwhich cause I admonish thee that thou refuscite the grace of God, vvhich is in thee by the imposition of my handes. For God hath not giuen vs the spirit of feare: but of power, and loue, and sobrietie. Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but travaile with the Gospel according to the power of God, vvhose hath delivered and called vs by his holy calling, according to our workes, but according to his purpofe and grace, vvhich vvas giuen to vs in Christ Iesus before the secular times. But it is manifested now by the illumination of
of our Saviour Jesus Christ, who hath destroyed death, &c, 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, &c, that he is able to keep me: depositum unto that day.

† Haue thou "a forme of sound wordes," which thou haft heard of me in faith &c, in the loue in Christ Jesus. † Keep the good depositum by the holy Ghost, which dvelleth in vs.

† Thou knowest this, that all which are in Asia, be auerted from me: of whom is Phileus and Hermogenes.

† Our Lord giue mercie to * the house of Onesiphorus: because he hath often refreshed me, and hath: * not been ashamed of my chaine. † but when he vs was come to Rome: he sought me carefully, and found me. † "Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministrf to me at Ephesus, thou knowest better.

ANNOTATIONS

5. In thy grandmother.] Though God hev mercie to many that be of incredulous, heretical or il parents, yet it is a godly bnediction of God to have good education and to have good faithfull progenitors and Catholike parents. And it is a great lime to FORFAKE THE FAITH of our fathers that be Catholikes, or contrary to our education in the Church to folowe strange doctrines, abandoning not only our next natural parents faith, but the ancients faith and beleefe of all our progenitors for many hundred yerres together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more is it now laudable to cleave faft to the faith of so many of our progenitors and ages that continued in the fame Christian religion which they first receiued?

Our Protestants in their great wilfulom laugh at good simple men when they talke of their fathers faith. But S. Hierom, I am a Christian, faith he, and borne of Christian parents, and carry the signe of the cross in my forehead. And againe ep. 65. c. 3, Until this day the Christian world hath been without this doctrine, that faith vntil I hold fast being an old man, wherein I was borne a child. And the holy Scriptures fet vs often to schole to our fathers. Ask thy fathers, and they shall teach thee, thy uncles, and they shall teache thee. And againe, Our fathers have heersowed unto vs. And commonely the true God is called the God of the faithful and of their forefathers. Dan. 2. 3. And false Gods and new doctrines or opinions be named, New and false, such as their fathers wors hipped not. Deut. 32. Finally S. Paul both here and * often es alleageth for his defense and commendation, that he vvas of faithfull progenitors. And it is a cafe that Heretikes can not lightily brage of, no one sett commonly during so long without intemination, that they can have many progenitors of the said fed, which is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supping the Christian religion to be true.

12. "Depositum." A great comfort to all Christians, that every of their good deedes and sufferings for Christ, and all the worldly losses sustained for defense or confession of their faith, he extant with God, and keeped as depositum, to be repaired or received againe in heaven. Which if the worldlings beleue or confidered, they vsould not so much maruel to see Catholike men so willingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

13. * A forme.] The Apostiles did set downe a platforme of faith, doctrine, & phrase of Catholike speech and preaching, & that not so much by writing (as here vve see) as by word of mouth: to vvhich he referreth Timothee ouer and above his Epililevs vnto him. And howe precyly Chris...
We must speake after Doctors ought to keep the forms of words aunciently appropriated to the mysteries and matters of our religion, S. Augustin expresseth in these words, ii. de civit. c. 23. Philosophers speak with freedom of words &c., but we must speake according to a certaine rule, left licentious liberty, and according to his certaine rule of words breed an impious opinion of the things also that are signified by the same. Trinitie, person, 3. &c., of faith, Confubstantial, Transubstantialisation, Maffe, Sacrament, &c., and such like, be verba sana (as the Apostles speaketh) found volordes, given to express certaine high truths in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly intemned by holy Councils and fathers, to express as nearer as could be the high ineffable or vnpeakeable verity of some points, and to settle the Heretikes audacious and intension of newe volordes and prophane speaches in such things, vwhich the Apostle vvarneth Timothee to avoid. ep. c. 6. 10. and 2. ep. 2. 16. See the Annotations there.

Relieues of Cath. prisoners.

CHAP. II.
He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14. Not to contend, but to shunne heretikes: neither to be moved to see some subuered, considering that the eieft continuat Catholikes, and that in the Church be of al sorte. 14. To vsith al sweetenes to reclame the deceived.

HOV therefore my sonne, be strong in the grace vwhich is in Christ Iesus: 
† & the things vwhich thou hast heard of me by many witnesses, these comend to faithful men, vwhich shall be fit to teach others also. † Labour thou as a good fouldier of Christ Iesus. † "No 4 man being a fouldier to God, intangleth himself with secular businesse: that he may please him to whom he hath approved him self. † For he also that striueth for the maisterie, is not crowned vnlesse he striueth lawfully. † The husbandman that laboureth, must first take of the 6 fruites. † Understand vwhant I say: for our Lord vvil giue thee in al things understanding. † Be mindful that our 8 Lord Iesus Christ is risen againe from the dead, of the seede of David, according to my Gospel, vwherein I labour euene vnto bandes, as a malefactor: but the volorde of God is not tied. † Therefore: I sustaine al things for the elect, that they also may obtaine the saluation, vwhich is in Christ Iesus, vwith heavenly glorie. † A faithful saying. For if vve be dead vwith him, vve shal liue also together. † If vve shal 12 sustaine, vve shal also reigne together. * If vve shal deny, he alfo vvil deny vs. † * If vve beleue not: he continueth 13. faithful, he can not denie him self. † These things admonish: 14 testifying before our Lord.
Contend not in words, for it is profitable for nothing, but for the subversion of them that heare. 

† Carefully provide to present thy self approved to God, a vorkeman not to be confounded,  righteously handling the vword of truth.

† But " profane and vaine speaches avoide: for they doe much grove to impietie: † &" their speaches spreadeth as a canker,
of whom is Hymenaeus and Philetus: † vwho 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 scale, Our Lord knoweth, vwho be his, and let every one depart from iniquitie that nameth the name of our Lord. † But in a great house there are not only vessels of gold and of silver, but also of vwood and of earth: and certaine in deede vnto honour, but certaine vnto contumelie. † If any man therefore shal" cleanse himself from these, he sall be a vessel vnto honour, sanctified & profitable to our Lord, prepared to every good vworke.

† But youthful desires flee: and pursue justice, faith, charitie, & peace vwith them that innocuate our Lord from a pure hart. † And *foolish and unlearned questions avoide, knowing that they ingender braules. † But the seruant of our Lord must not wrangle: but be milde towvard al men, apt to teache, patient, † vwith modestie admonish hing them that resift the truth: lest sometime: God giue them repen-
tance to know the truth: † and they recouer them selues from the snares of the deuil, of vwhom they are held captiue at his vvil.

ANNO TATIONS
CHAP. II.

4. No man being a soldiier. First of all, the Apostle (1 Cor. 7.) maketh mariage & the needfull cares, sollicitude, and distractions thereupon ever depending, special impediments of al such as should employ them selues wholly to Gods service, as Bishops & Priests are bound to do. He that is truthe a wife (faith he) is careful for the world, how to please his wife, and is distressed or devided.

† Cor. 7.

Secondly, the prattice of Physicke, merchandise, or any other profane faculie and trade of life to gather riches, and much more to be given to hunting, hauking, gamening, sheves, enter-
ludes, or the like pastimes, is here forbidden.

Thirdly, the seruices of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreeable to Priestly functions, not so, to be their chaplens for this pur-
pose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Divine seruice before them, and such other spiritual duties, for, al such seruices done to principal persons both of the Clergie and Laitie, be godly and conforme to Priestly vocation. As also seruing of Princes and Commonvveales in civil causes and matters of State, in making peace and quietnesse, what secular affaires do not agree nor conste with spiritual mens function.

H owev spiritual men may serue secular Princes, & deal in civil causes.

Ecce iiij among
among the people, by deciding or compelling their controversies, and all such like affairs tending to the honour of God and good of men, and to the upholding of true religion, when they may be done without notorious damage or hindrance of their spiritual charge, or when the hurt thereof be abundantly recompensed by the necessitie duties done for the general good of kingdom or Country: all such things (I say) be lawful and often very requisite. And S. Augu-
stone, S. Ambrose, S. Bernard, and other pious Bishops of old were much occupied therein, as we see in S. Augustines book De spera Monachorum c. 25. & Polid. in vit. c. 19.

16. The Scriptures or challenge of the word of God is common to Catholikes and Hereticks, but all is in the handling of them: these latter handle them guilefully, adultering the word of God, as else where the Apostle speaketh: the other sincerely after 2 Cor. 4.,

the manner of the Apostles and doctors of Gods Church. Which the Greeke expresseth by a significant word of cutting a thing straight by a line, ἐπεισόδιον.

17. Their speeches. The speeches, preachings, and writings of Hereticks be pestiferous, contagious, and creeping like a cancer: therefore Christian men must never heare their sermons nor read their books. For such men have a popular way of take vvhich whereby the unlearned, and specially vvhomen laden with sinne, are easily beguiled. Nothing is so easy (faith S. Hierom) as vvhith vvoluble and rolling tongue to deceite the rude people, which admire vvhatsoever they understand and not. Ep. 2. ad Nepos. c. 10.

20. In a great house. He meaneth not that Hymenæus and Philetæ (of whom he spake immediately before) or other hereticks, be properly within the Church, as catholike men are, though greevous sinners: but that evil men who for the punishment of their sinnes become hereticks, were before they fell from their faith as vessels of contumelic, within 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 vfe of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of them or else, 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 deede they be out of the compasse of Gods house. Mary of those that are openly feuered in Sacraments, Princes, and communion, there is no question but they are out of the Church.

21. Cleanse his self. Man then hath free will to make him selfe a vessel of salvation or damnation: though salvation be attributed to Gods mercie principally, the other to his iust judgement: neither of both being repugnant to our free will, but workeing with and by the same, al such effectes in vs to his prouidence and our desters be agreeable.
Ch. III. TO TIMOTHEE.

7 Sinnes, vvhich are ledde vvhith divers desires: † alvaies learning, and never attaining to the knovvledge of the tru-th.
8 † But as ‡ Iannes & Mambres resiifted Moyses, so these also resiift the truth, men corrupted in minde, reprobate cowering the faith. † But they shal prosper no further: for their folly shal be manifest to al, as theirs allovvvs.
9 † But thou hast attained to my doctrine, institution, purpose, faith, longanimite, loue, patience, † perccutions, passions: vvhat maner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhat maner of perccutions I sustaine, and out of al our Lord delivered mee. † And † al that vvil lieue
godly in Christ Iesus, † shal suffer perccution. † But euil men and seducers † shal prosper to the vvorce: erring and dri-ving into error. † But thou, ‡ continue in those things vvhich thou hast learned, and are committed to thee: know-ing of vvhom thou hast learned: † and because from thine infancie thou hast knovvven the holy Scriptures, vvhich can instruct thee to salutation, by the faith that is in Christ Iesus.
10 † † 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 vvorke.

ANNOTATIONS

2. Men shal be.] Al these worde S. Cyprian expoundeth of such as by pride and dis-obedience resiift God Perets. † et no faithful man, faith he, that keepeth in minde our Lordes and the Apostles admonition, manuall if he see in the later times some proud and stubbornne fellows and the enemies of Gods Priests, goe out of the Church or impugne the name: when both our Lord and the Apostle forcertold vs that such shal be. Cyp. ep. 55.

6. Women loden.] Women loden with sinnes, are for such their deservings, and through the frailtie of their sexe, more subject to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to overthrow men. See S. Hierem upon the 3 chapter of Jeremie. Where he addeth that every heretie is first broch-ed proper galam & venirem, for glutonie and bellycheere.

9. Folly maniue.] Al heretikes in the beginning seeme to have some sheue of truth, The folly of God for ist punishment of mens sinnes permitting them for some vvhile in some persons. Heretikes in place, and places to preuail: but in short time God deteceth them, and openeth the eyes of time appea-men to see their deceites: in so much that after the first brunt they may be maintained by force readie, al wise men in manner seeing their fall, though for troubling the state of such common weales vvhile vnuuckly they have been receiued, they cannot be so sodenly extirpated.

11. At that vvil live.] Al holy men suffer one kind of perccutio or other, being greeced Persecution, and molestted by the vried, one way or another: but not al that suffer perccution, be holy, as al malefactores. The Church and Catholike Princes perccute heretikes, and be perccuted of them againe, as S. Augufine often declarere. See ep. 48.

13. Prosper.] Though heretikes and the authors of them be after a while discovered & by little and little forsaken generally of the honest, discreete, and men careful of their owne saluation
saluation, yet their authors and other great sinners proceed from one errour and heresie to another, and finally to plaine Atheisme and Diuellish disorder.

15. Al Scriptures.] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defence and helpe of the faithful, and specially of a Bishop, not only to avoid and condmne all heresies, but to the guiding of a man in justice, good life and works. Which commendation is not here giuen to the booke of the new Testament onely, (wherof he here speaketh not, as being yet for a great part not written) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and understood according to the same Spirit wherewith it was written.

The Heretikes upon this commendation of holy Scriptures, pretend (very finply in good sooth) that therefore nothing is necessarie to justice and saluation but Scriptures. As though every thing that is profitable or necessarie to any effect, excluded al other helpe, and were onely enough to attaine the same. By which reason a man might as well prove that the old Testament were onely, and do exclude the new: or any one piece of al the old, and thereby exclude the rest. For he affirmeth every Scripture to haue the foresaied virtues, and they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him over and above that he had learned out of the Scriptures of the old Testament, which he had read from his infancy, but could not there by learne al the mysteries of Christian religion therein. Neither doth the Apostle affirm here that he had his knowledge of Scriptures, by reading onely, vvitout helpe of maisters and teachers, as the Aduersaries hereupon (to committ the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothy knew the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al Christian students doe, that be trained vp from their youth in Catholike vniversities in the study of Diuinittie.

CHAP. III.

He requireth him to be earnest while he may, because the time vvil come when they vvil not abide Catholike preaching, & to 1. fulfill his course, as him self now hath done. 2. and to come unto him with speed, because the rest of his traine are dispersed, and he draweth now to heauen.

Testifie before God and Iesus Christ, 3. who shall judge the liuing and the dead, and by his aduent, and his kingdom: 
1. Preache the word, vrga in seacson out of seacson, merue in seacson, reprove, befeeehe, rebuke in al patience and doctrine. 2. For there shall be a time when they vvil not beare sound doctrine: but according to their owne desires they vvil heapeto them felues maisters, hauing itching cares, and 4. from the truth certes they vvil auert their hearing, and to fables they vvil be converted. 5. But be thou vigilant, labour in al things, doe the vvorke of an Euangelist, fulfill thy minifterie. Be sober. 6. For I am euene now to be sacrificed: & the time of my resolutio is at hand. 7. I haue fought a good fight, I haue consummade my course, I haue kept the faith. 8. Concerning the rest, there is laid vp for me a crown of justice, vvhich our Lord vvil render to me in that day, a ift judge:
CHA. IIII.  TO TIMOTHEE.  593

Judge: 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, loining this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. † Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministerie. † But Tychicus I have sent to Ephesus. † The cloke that I left at Troas with Carpus, coming bring with thee: and the bookes, especially the parchement. † Alexander the Coppersmith hath troubled me much evil, our Lord will reward him according to his workes: † whom do thou also avoid, for he hath greatly testified 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 al Gentiles may heare: and I was delivered from the mouth of the lion. † Our Lord hath delivered me from al evil worke: and vvil save me vnto his heavenly kingdom. to whom be glorie for euer & euer. Amen.

† Salute Prisca and Aquila, and * the house of Onesiphorus. † Erazmus remained at Corinth. And Trophimus I left sicke at Milétum. † Make haste to come before winter. Eubulus and Pudens and * Linus and Claudia, and all the brethren, salute thee. † Our Lord Jesus Christ be vwith thy spirit. Grace be vwith you. Amen.

ANNO TATIONS
C H A P. IIII.

3. * There shal be a time.] * If euer this time come (as needs it must that the Apostle foretold) now it is undoubtedly, for the properties fall to luff in every point upon our new Maitlers and their Disciples, that they may seeme to be pouttered out, rather then prophesied of. Neuer were there such delicate Doctors that could so pleasantly lave and so sweenly rubbe the itching eares of their hearers, as these, which have a Doctrine framed for eery mans phantome, luff, liking and desire, the people not to fall crying, Speake placentia, things that please: but the Maitlers as fast warranting them to do placenta.

8. * A crown of luffice.] * This place coumenceth for the Catholikes, that al good workes done by Gods grace after the first justification, be truely and properly meritorious, and fully worthy of everlasting life: and that thereupon heaven is the due and luff pend, crowne, or recompence, which God by his justice oweth to the persons so working by his grace. for he rendereth or repaieth heaven as a just judge, and not onely as a mercifull gier. and the crowne which he paieth, is not onely of mercy or favoure or grace, but also of luffice. It is his mercifull favoure and grace, that venieth vvel & merite heaven: it is his justice, for these merites to give a crowne correpson- dent in heaven. S. Augustinus vpon these crownes of the Apostle, expreffeth both breifely thus, Vworke meritorious. How heaven is due both of luffice and mercie.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE GALATIANS.

HAT Titus was a Gentile, and not a Levite, and that he was in S. Paul's train, at the least 14 years after his conversion, if not before. He underlaid by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeared in the second to Timothy c. 4. Where he made mention that he sent him from Rome into Dalmatia, when him self was shortly after to be put to death.

And therefore although S. Luke never name him in the Acts, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: Forthwith we sought to go into Macedonia. Acts 16. For S. Paul also sent him to Corinth, betwixt the writing of his 1 & 2 to the Corinthians, which time consecuteth with (Acts 15) by occasion whereof he maketh much and honorable mention of him in the said second Epistle c. 2 & 7.

And again he sent him with the same Epistle: both times about great matters: so that no doubt he was even then also a Bishop, and received accordingly of the Corinthians, with fear and trembling. 2 Cor. 7, v. 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 words it is manifest also, that this Epistle was not written during the stay of the Apostle, seeing that no mention is there 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 there, as is evident by these words: When I shall send to thee Artemas or Tychicus, make haste to come to me at Nicopolis, for there I have determined to winter. Tit. 3.

Therefore he instructeth him (and in him all Bishops) much like as he doth Timothy, what qualities he must require in them that he shall make priests and Bishops, in what sort to preach, and to teach all sortes of men, to commend good works unto them: finally, him self to be their example in all goodnes.
Of what quality the Priests and Bishops must be: 9. namely learned, considering the Judaeal seducers of that time. 12. That the Cretensians must be roughly used, so have them continue found in faith.

AVL, the servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God and knowledge of the truth: which is according to promise that 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 shouldest reforme the things that are wanting, and shouldest ordaine priests by cities, as I also appointed thee:

if any be without crime, the husband of one wife, having 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 given to wine,

no striker, not covetous of filthy lucre: but given to hospitality, gentle, sober, just, 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 seducers, especially they that are of the Circumcision. who
must be controuled. vwho subvert whole houses, teaching the things they ought not, for filthie lucre. † One of 12 them said, their own proper prophete, The Cretensians always liers, naughty beastes, foulblouellies. † This testimonie is true. For 13 the vvhich cause rebuke them sharply, that they may be found in the faith, † not attending to levvish fables, and 14 commandements of men auerting them selues from the truth.

† * Al things are * cleane to the cleane: but to the pollu- luted and to infidles nothing is cleane: but polluted are both their minde and confience. † They confesse that 16, they know God: but in their vvorke they deny, whereas they be abominable and incredulous and to euery good vvorke reprobate.

**ANNOTATIONS**

**CHAP. I.**

Prince, people, or Patrons of places, according to the vfe of the time and diueritie of Countries and fations, yet they can not be ordered and confecrated but by a Bifhop who was him self rightly ordered or confecrated before, as this Titus was by S. Paul. And here it seemeth that he did not once confecrate them vvhom the people had elected before, but him self also made choafe of the persons, no mention being here made of any other election popular. Vvhich though it were long vailed in the primitiue Church, yet for divers caufes and specially for continual tumultes, particulars, and disorders which S. Augustine much complaineth of in his time, was justly taken away, and other better meanes of their designement appointed. See Conc. Laus. cap. 12. 13.

And that the ordering of Priefts or imposition of hands to that purpofe, belongeth only to Bifhops, and to no inferior Priefts or other persons, it is plaine by the Apostle like prafet doth doe in the Scriptures, namely in the Aetes, and in the Epiftles to Timothie and Titus. And S. Hierom, vwho seemeth sometimes to fay that in the primitiue Church there was no great difference between a Bifhop and Prieft, yet he euer excepteth giving holy Orders, which præeminence he attributeth to Bifhopes only. ep. 89. as he doth also Confirming the Baptized by giving them the holy Ghoft through imposition of hand and holy Chrifme. Dial. cont. Lucifer. c. 4. Note also that Aetius was of old condemned of herefie, for holding that there was no difference between a Prieft and a Bifhop. Epiph. bar. 75. August. bar. 53. Note lastly the fraudulent tranflation of the Heretikes alwayes, turning for Prieft (vvhich here is euident to be a calling of Order and office) elders, faying, That thou ordainst Elders, which in our vulgar tongue lignifieth the age, and not the Office properly; and al this for hatred of Priefts.

6. Of one wife.] To that which is faid vpon the like wordes 1 Tim. 5: add this testimonie of S. Epiphanius li. 3. to. 2. con. harretes in fine. Holy Priesthood, faith he, for the most part proceedeth of Virgins: and if not of virgins, yet of them that live a sole or single life but and if the single and sole persons fuffer not to be Confirmez, of such as confine from their vowes, or after once marryng remaine rudentiores. For, him that hath been married twice, it is not lawful to take to Priesthood &c. If you lift to see the caufes why bigamie is forbidden them that are to be Priefts, and continencie required of the Clergie, see the fame authors li. 2. to. 1. harret. 59. S. Ambrose li. 1. ofte. 5. 40. and vpon 1 Tim. 3. S. Augultine de bono Coniugal. e. 18. S. Hierom ep. 50 e. 5 ad Pammachium, and against Luminian li. 1. 19. S. Leo ep. 87. and other anciet authors.

The notable men of both of Gods Church to have beene single, or continent from their vuues, if any were married before Teftimôt, that they came to the Clergie. So vwas S. Paul, and exhorteth al men to the like. 1 Cor. 7. 7. So vwere licitly al the Apostiles after they foloved Chrift, as S. Hierom witnesseth, affirming that our Lord loused from vuues.

John 109
V I T doth thou speake the things that become sound doctrine. 

1. Old men that they be sober, chaste, wise, sound in the faith, in love, in patience. 

2. Old women in like manner, in holy attire, not as divers, not given to much wine: teaching, that they may teach the young women wisdom, to love their husbands, to love their children, to wise, chaste, sober, having a care of the house, soberly, subject to their husbands, that the word of God be not blasphemed. 

3. Young men in like manner exhort that they be sober. 

4. In all things they shew thyself an example of good workes, in doctrine, in integritie, in gravitie, the vword sound, irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of vs. 

5. Servants to be subject to their masters, in all things pleasing, not gaining: not defrauding, but in all things shewyn good faith, that they may adorn the doctrine of our Saviour God in all things.

6. For the grace of God our Saviour hath appeared to all men: instructing vs that denying impietie & worldly desires, we live soberly, and justly, and godly in this world, expecting the blessed hope and aduent of the glory of the great God and our Saviour Jesus Christ, who gave him self for vs, that he might redeem vs from al iniquity, and might cleanse to him self a people acceptable, a pursuer of...
THE EPISTLE OF S. PAUL unto the \textit{��索}.

To teach them obedience vnto Princes, and meekenes toward al men, considering that vve also vvere as they, til God of his goodnes brought vse to Baptisme. \textit{搜索} to teach good vvorke, 9 to and to avoid vaine question, 10 and obtinate Heretike.

CHAP. III.

DMONISH them to be subie\textit{search} to Princes and Potterstates, to obey at a vword, to be ready to euer\textit{search} good vvorke, \textit{search} to blastphemeno ma, 2 not to be litigious, but modest: she\textit{search}\textit{search} al mildenes toward al men. \textit{search} for we also vvere sometime vnvise, incredulous, erring, feruing diuerse desires &\textit{search} voluptuousnesse, living in malice &\textit{search} enuie, odible, hating one an other. \textit{search} But v\textit{search} the benignite and kindnes toward man of our Sauior God appeared: \textit{search} not by the vworke of justice which v\textit{search} did, but according to his mercie he hath saued vs \textit{search} the lauer of regeneratio and renouation of the holy Ghost, \textit{search} vwhom he hath povvred vs 6 abundantly by I es vs Christ our Sauior: \textit{search} that being just\textit{search}ified by his grace, vve may be heires according to hope of life everlasting. \textit{搜索}

\textit{search} It is a faithful saying, and of these things I vvil haue thee anouch earnestly: that they vvhich beleue in God, \textit{search} careful to excell in good vworke. These things be good and profitable for men. \textit{搜索} Bar foolish questions, and genealogies, and\textit{search} and controuerties of the Lavy auoid. \textit{search} for they are vnaprofitable and vaine.

\textit{搜索} A man that is an heretike after the first and second ad\textit{search} monition auoid: \textit{search} know\textit{search}ving that he that is such an one, is subuer\textit{search}ed, and sinner\textit{search}, being condemned by his ov\textit{search}e judgement.

\textit{search} V\textit{search}hen I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis, for there I haue determined to v\textit{search}nter. \textit{search} Set for\textit{search}ard Zenas the lav\textit{search}er and Apollo\textit{search} careful\textit{search}ly, that nothing be\textit{search}anting to them. \textit{search} And let our men also learne to excell in good vworke to necessarie v\textit{search}: that they be not vn\textit{search}uteful. Al that are v\textit{search}vth me, \textit{search} salut\textit{search} thee:
A man that is an Heretike. Not every one that errth in religion, is an Heretike, but he only that after the Churches determination, wilfully and stubbornly standeth in his false opinion, not yielding to decrees of Council or the chiefse Pastors of the Church therein. They (faith S. Augustine ep. 162.) that defend their sentence (though false and pernicious) yet no stubborn, formake or obstinate hart, specially if it be such as they selle by bold presumption brooch not, but received it of their deceived parents, and do seek the truth curiously, and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes, And againe, li. 15 de Gais. c. 51. They that in the Church of Christ have any confused or pernicious opinion, if being admonished to be of a sound and right opinion, they refuse obstinately, and will not amend their peligious opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exercise war. Against li. 4 de Bapt. cont. Donas c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plain and manifest unto him, had rather refuse it, and chose that which him self holdeth. And in divers places he declareth that S. Cyprian, though he held an error, yet was no Heretike, because he would not have defended it after a general Council had declared it to be an error. li. 2 de bapt. c. 4. So Pothidius in the life of S. Augustine reporteth, how, after the determination of the second Apostolike that Pelagius opinion was heretical, all men esteemed Pelagius an Heretike, and the Emperor made lawes against him as against an Heretike. Against S. Augustine faith, He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glory and principalitie, coineth or els soloveth. false or new opinions. de vit. credendi cap. 1.

Let our Protestants behold them selues in this glasse, and vvtial let them mark al other pro. The former properties that old Heretikes had, and they shall finde all definitions and markes of an Heretike markes agree to fall upon them selues. And therefor they must not maruel if we vvarne al Catholike men by the Protestantes, the yvnotes of the Apostle in this place, to take heede of them, and to shunne their preachings, booke, conventicles and companies. Neither neede the people be curius to know what they Their booke, say, Much leefe to confute them: but they must trufl God, which doth refuse and confueruce, & preademnethem. And it is ynowe for them to know that they be condemned, as S. Augustine no cling must be tending in the latter end of his booke de hereblasus. And S. Cyprian faith notably to Antonianus de autod. mauling curiously what heretik Nauitianus did teach: 'No matter, 9 he, What heretike he hath as teacheth, when he teacheth without, that is to say, out of the Church.

21. Subueret.] Heretikes be often incorrigible, yet the Church of God eases not by all meaneas The Church possible to reuoke them, therefore S. Augustine faith ep. 162. The Heretike him self though travelling seeketh the a\vnt shone and detestable pride, and maddeth with the fouuardnes of wicked contention, as he admoneith that he be avoided lest he deceit the weakness and little ones, so vve refuse not by all meane capable to secke his amendment and reformation.

11. By his owne judgement.] Other greuous offenders be separated by excommunication from the communion of Saints and the fellowship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their owne accord, and so giue sentence against their owne soules to damnation.

THE EPISTLE OF PAUL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemons vertue, vwho was a Colosian, he vwrite a familiar letter from Rome (being prisoner there) about his fugitives servant Onesimus: not doubting but that he might command him, yet rather requestinge that he vvil forgive him, yea and receive him as he woule Paul him self, vwho also hopeth to come unto him.

PAUL


AV L the prisoner of Christ I E S V S, 1 and brother Timothee, 2 to Philémon the beloved and our coadiutor, 3 & 2 to Appia our dearest sister, 4 & to Archippus our fellow-souldier and to the church vvhich is in thy house. 5

† Grace to you and peace from God 3 our father, and our Lord I E S V S Christ.

† I give thanks to my God, alwayes making a memorie 4 of thee in my prayers, 5 hearing thy 6 charitie and faith 5 which thou haft in our Lord I E S V S, and toward al the faintes: 7 that the communication of thy faith may be 6 made evident in the agition of al good that is in you in Christ I E S V S. 8 For I haue had great joy and consolation 7 in thy charitie, because the bowvles of the faintes 9 haue re- 10 sted by thee brother.

† For the vvhich thing hauing great confidence in Christ 8 I E S V S to commaund thee that vvhich pertaineth to the purpose: 11 for charitie rather I beseeche, whereas thou art 9 such an one, as Paul being old and now prisoner also of I E S V S Christ. 1 For I beseeche thee for my sonne vvhom I have to begotten in bandes, * Onesimus, 5 who hath been some- 11 time vnprofitable to thee, but now profitable both to me & thee, 12 vvhom I have sent backe to thee. And 13 do thou re- ceive him as mine owne bowvles. 14 vvhom I would haue 13 receiv’d with me, that for thee he might minister to me in the bandes of the Gospel: 15 but without thy counsel I 14 vwould doe nothing; that thy good might be more as it were of necessity, but voluntarie. 1 For perhaps therfore he de- 15 parted for a season from thee, that thou mightest take him a- nine for ever. 16 novv not as a servant, but for a servant, 16 a most deere brother, especially to me, but how much more to thee both in the flesh and in our Lord: 17 If therfore thou take me for thy fellow vv: receive him as my self. 18 And if he hath hurt thee any thing or is in thy dette, that impute to me. 19 I Paul haue vvritten vvhich mine owne hand: I vvill repay 19 it: not to say to thee, 20 that thou owvest me thine owvn self.also. 21 Ye a brother. 2 God graunt I may enjoy thee in 20 our Lord. Refreth my bowvles in our Lord. 21 Trusting in thy obedience I haue vvritten to thee, Knowing that thou vvilt
TO PHILEMON.

22 Vvil doe above that also vvhich I do say. † And withal pro-

23vide me also a lodging. for I hope by your praier that I hal

24be giuen to you.

25† There salute thee Epaphras my fellow-prisoner in

24 Christ I es v s, † Marke, Aristarchus, Demas and Luke my

25 coadiutors. † The grace of our Lord I es v s Christ be with

your spirit. Amen,

ANNOT.

5. Toward al the sainctes.] The Apostle fliceth not to say, Charitie and faith in Christ

and al his Sainctes, vvhich our captious Aduersaries count in Catholike mens speaches and

writings, very absurd, feining that in al such vve make no difference betwixt the loue vve

beare to Christ, and the loue vve owe to our neighbours: betwixt the truft or beleefe vve

have in God, and that vvhich we have in his holy Sainctes. Malice and contention doth to

blinde al Heretikes.

THE ARGUMENT OF THE

EPISTLE OF S. PAUL TO THE

HEBREWVES.

HAT the Hebrewves were not all the Iervves, but

only a part of them, it is manifest. Act. 6: vhere

the primitive Church of Hierusalem, although it

confisted of Iervves only, as ye reade Act. 2, yet

is said to consist of two fortes, Greece s & Hebrews.

† which againe is manifest Phil. 3: vhere S. Paul

coparing him self with the Judiaical false-Apofles,

faith, that he also is, an Hebrew of Hebrews. Fi-

nally, they seeme to have been those Iervves vvhich

were borne in Iurie, vvhich for the most part dwel-

led also there. Therefore to the Christian Iervves in Hierusalem and in the rest of

Iurie, S. Paul writeth this Epistle, out of Iallic: saying herevpon, The brethren

of Iallic salute you. Heb. 13. By vvhich vvorde s, † by these other in the same

place, Knovv ye our brother Timothee to be dimissed, vwith vvhom( if

he come the sooner ) I vvil see you, it is evident, that he vvores this, not

only after he was brought prisoner to Rome, vherein S. Luke endeth the Acts

of the Apolles: but also after he was set at libertie there againe.

Many caufes are giuen of the Doctors, vwhy writting to the Iervves, he doth

not put his name in the beginning, Paul an Apolllc & c. as he doth lightely in
his Epistles to the Churches and Bishops of the Gentiles. The most likely cause is, for
that he was the preacher and Apostle and Maitler of the Gentiles. And
again in another place he saith, that himself was appointed the Apostle of the
Gentiles, as Peter of the Ieruies, Gal. 2. Only S. Peter therefore writing to the
Ieruies, doth use this title: Peter an Apostle of IESV's Christ & c. because
he was more peculiarly their Apostle, as being the vicer of Christ, who was also
himself more especially the minister of the Circuncision, that is (as him
Rom. 1. self spake) not sent but to the Cheepe vvhich were loth of the house
of Israel. Mat. 15.

The Argument of the Epistle S. Paul him self doth tell vs in v. 190 vwordes,
calling it verbum solatij, the word of solace and comfort. Vvhich also is
plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. & c.
Vhere he exhorteith them to take great comfort and confidence in their manifold
tribulacions sustained of their owne countrymen the Ieruies, vhereof the Apostle
also maketh mention to the Thesalonians. 1. Thes. 2. v. 14. Those perfections
then of the obdinate incredulous Ieruies their countrymen, vvas one great ten-
tation vnto them. An other temptation was, the persuasions that they brought vnto
them out of Scriptures, to cleane vnto the Law, and not to beleue in IESV's the
dead man.

And vsuall as the Ieruies did magnifie their lawe, by the Prophetes, and by
the Angels by vvhom it was given and by Moses, and by their land of promise,
into vvhich Iofit brought them, and by their father Abraham, and by their Aaron-
icall or Levitical priestbod and sacrifices by their Tabernacle, & by their Tes-
ament the kevereth, that our Lord IESVS, as being the natural sonne of God, passeth
incomparably the Prophedes, the Angels, and Moses: that the Rest or quietnes
vwhich God promised, was not in their earthly land, but in heauen: that his fi-
gure Melchisedec far passed Abraham's: and that his priestbod, Sacrifice, Taber-
nacle, and Testament far passe their. In al vvhich he shooke them at these three
marks: to take away the scandal of Christes death, by givynge them sundrie good
reasons & testimonies of it: to crete their mindes from visible and earthly promises
(vhich only, the Ieruies were vvholy bent) to invisible and heavenly: and to
infinite that the Ceremonies should now cease, the time of their correction by
Christ being nowe come.

The Epistle may be deviued into these partes: the first, of Christes excellencie
about the Prophetes, Angels, Moses, and Iofitc. c. 1. 2. 3. 4. The seconude, of his
priestbod and excellencie thereof about the priestbod of the old Testament. c. 5.
unto the middes of the 10. The last part is of exhortation c. 10. v. 9, to the end
of the Epistle.
THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREVVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aderiaries, that Heretical cor-
upon a false private persuasion of their owne, that S. Paul was not the author of this Epistle, ruption.

* In the English Bible of the year 1579. In old time there was some doubt whether it were Canonical Scripture at all. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and delivered it, as now is S. Paul's. The Epistle to the Hebrues, the doth, to the faithful, for Canonical, and for S. Paul's Epistle. Notwithstanding the Adver-
saries would have refused the Epistle, as well as they do the Author, but that they falsely imagine
certaine places thereof to make against the Sacrifice of the Masse.

CHAP. I.

God spake to their fathers by the Prophets: but to them felaci by his owne Sonne, 14. vvh.o incomparably passeth at the Angels.

1 DIVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath ap-

pointed heire of al, by vvhom he made also the vvorldes. †* Vhoo being the c brightnestl of his glo-
ritic, and "the b figure of his subst.

stance, & caryng al things by the vvord of his povver,making purgation of sinnes, fiteth on

the right hand of the Maiestie in the high places: † being made to much better then Angels, as he hath inherited a more excellent name above them.

† For to vvhich of the Angels hath he said at any time, The excellence of Christ above Angels.
Pf. 2, 7. 2. reg. 7, 14.
in the first begotten into the world, he faith, And let al the Angels of God adore him. And to the Angels truly he faith, he that maketh his Angels spirits, and his ministers, a flame of fire. But to the Sonne: Thy throne God for ever, ever: a rod of equity, the rod of thy kingdom. Thou hast loved justice, and hated iniquity: therefore thee, God, thy God hath anointed with the oil of exultation above thy followers. And, Thou in the beginning didst found the earth: and the vnokees of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall al ways old as a garment. And at a vse sure shalt thou change them. They shall be changed: but thou art the self same, and thy years shall not fail. 

But to which of the Angels said he at any time: Sit on my right hand, until I make thine enemies the footersole of thy feetes? Are they not mingling spirits: sent to minister for them which shall receive the inheritance of salvation?

ANNOTATIONS

CHAP. I.

1. The figure.] To be the figure of his substance, signifieth nothing else but that which S. Paul speaketh in other vwores to the Philippians c. 2, v. 6. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greek word character is very significant to that purpose. Note also by this place, that the Sonne, though he be the Sacrament a figure, a figure of his Fathers substance, is not without standing of the same substance. So Chriftes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Chriftes visible body and sacrifice upon the Crosse, yet may be and is the self same in substance.

6. Let al the Angels adore.] The Heretikes maruel that we adore Chrift in the B. Sacrament, when they might learne by this place, that wherefore ouer his person is, there it ought to be adored both of men and Angels. And where they lay it was not made present in the Sacrament nor instituted to be adored, wee answer that no more was he incarnate purposefully to be adored: but yet straight upon his descending from heauen, it was the duty both of Angels and al other creatures to adore him.

CHAP. II.

He inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3 considering the irrefragable authoritie of the Apostles also. Then he proceeds in the excellence of Christ above all Angels, 9 which nevertheless, was made lesser then Angels, to suffer and die for men, to destroy the dominion of the Devil, 13 to deliver men from fear of death, 17 and to be a fite Priest for men.

HERFORE more abundantly ought 1 vve to obteine those things vvhich vve have heard: c left perhaps vve runne out. 

† For if the vword that vvas spoken by 2 Angels, became sure, and al preuaricacion and disobedience hath receiued a lust retribution of reward: † how shal vve escape
escape if we neglect so great salvation? which when it was begotten to be declared by our Lord, of them that heard was confirmed on vs, * God vvieth testifying by signes, & wonders, and divers miracles, & distributions of the holy Ghost according to his vvil. * For not to Angels hath God made subject the world to come, whereof vve speake. But one hath testified in a certaine place, saying: 'What is man, that thou art mindful of him; or the sonne of man, that thou vviest him? Thou didst minish him little leffe then Angels: with glorie and honour thou hast crowned him, and constituted him over the vvrkcs of thy handes. * Al things haft thou made subject vnder his feete. For in that he vsubieced all things to him, he left nothing not subject to him. But novv vve see not as yet al things subieced to him. * But * him that vvas a little leffened vnder the Angels, vve see I s v s, * because of the passion of death, crowned vvith glorie and honour: that through the grace of God he might taft death for al. * For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to consummate the author of their saluation, by his passion. * For he that sanctifieth, and they that be sanctified: al of one. For the which cause he is not ashamed to call them brethren, * saying, I will declare thy name to my brethren: in the middles of the Church * I vvil declare thy name to my brethren: in the middes of the Church * I will declare thy name to my brethren: in the middles of the Church * I will declare thy name to my brethren: in the middles of the Church 179. 12 Ps. 21, 23 13 Ps. 17, 3 14 Es. 8, 12 15 Ose. 13, 14 1 Cor. 15, 54. * For no vvhree doth he take Angels: but the seede of Abraham he taketh. * Vvhentevpon he ought in al things to be like vnto his brethren: that he might become a mercifull and faithfull high Priest before God, that he might repri- tiate the sinnes of the people. * For in that vvhenein him self suffered and vwas tempted: he is able to helpe them also that are tempted.

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CHAP. III.
Therfore holy brethren, partakers of the
heavenly vocation, consider the Apostle, & high
priest of our confession [ESVS: † vvho is faith.
ful to him that made him, as also *Moyfes in al
his house. † For, this man is esteemed vworthie of more
ample glorie above Moyfes, by so much as more ample glorie
then the house, hath he that framed it. † For every 4
house is framed of some man. but he that created al things, is
God. † And Moyfes in deede vvvas faithful in al his house 5
as a servant, for a tellomie of those things vvvhich vvere to
be said: † but Christ as the Sonne in his oovnne house: which 6
house are vve, if vve keepe firme the confidence and glorie of
hope vnto the end.

† Vvherefore, as the holy Ghost faith, Todday if you shal heare 7
his voice, † harden not your hartes as in the exacerbation according to the day
of tentation in the desert. † vwhere your fathers tempted me: proeed & for
my workes † fourtie yeres. For the vvhich cause yvvas offended vvith this ge
neration, and faied, They do alvwaies errr in hart. And they have not knowen my
vvvaiies. † to vvhom I shavre in my vvvab, if they shal enter into my reft.

† Bevvare brethren, lest perhaps there be in some of you
an euil hart of incredulitie, to depart from the liuing God.
† but exhort your selues every day, vvholes todday is named, 13
that none of you be obdurate vvith the fallacie of sinne, 4
† For vve be made partakers of Christ: yet so if vve keepe 14
the beginning of his substance firme vnto the end. † Vvhere
it is said, Todday if you shal heare his voice, do not obdurate your hartes as in
that exacerbation. † For some hearing did exasperate: but not al
they that vvent out of Egypt by Moyfes. † And vvith 17
vvhom vvvas he offended fourtie yeres? vvvas it not with them
that sinned, * vvhose carcasses vvere ouerthrovven in the de-
seft? † And to vvhom did he fyvveare that they should not
enter into his reft: but to them that were incredulous? † And 19
vve see that they could not enter in, because of incredulitie.

Chap. IIII.

That they must feare to be excluded out of the forefaid reft (vvhich he proewth out of the
psalmes) 12. considering that Christ feeth their most inward sesters, 14. And
that he (as their Priest vvhos also him self suffered) is able and ready to strenghthen
them in confusion of their faith.
Chap. III.

ET vs fawe therefore left perhaps forfaking the promis of entring into his rest, some of you be thought to be vvanting. † For to vs also it hath been denoucèd, as also to them, but the vword of hearing did not profit them, not mixt vwith faith of those things vwhich they heard. † For vve that haue beleueed, hal enter into the rest: as he said, As I sware in my wrath, if they had enter into my rest: and truely the vwordes from the foundation of the vworld being perfited. † For he said in a certaine place of the sequent day, thus: And God rested the sequent day from all his workes.† And againe in this, If they hal enter into my rest. † Because then it remaineth that certaine enter into it, and they to vvhom first it vvas preached, did not enter because of incredulitie; † againe he limitheth a certaine day: Today, in Daviied saying, after so long time, as is aboue said, Today if you had heare his voice: doe not harden your hartes. † For if † Iesu had guen them rest: he vwould neuer speake of an other day afterward. † Therefore there is left a sabbatisme for the people of God. † For he that is entred into his rest, the fame also hath resteth for his workes as God from his.

† Let vs haften therefore to enter into that rest: that no man fal into the fame example of incredulitie. † For the vword of God is liuely and forcible, and more perfing then any tuo edged vword: and reaching vnto the diuision of the soule and the spirit, of the ioyntes also and the marowes, and a discerner of the cogitationes and intentes of the hart.

† And there is no creature invisiblle in his sight. but all things are naked and open to his eies, to vvhom our speache is.

† Hauing threfore a great high Priest that hath entred the heauens, I es vs the sonne of God, let vs hold the confession.

† For vve haue not a high priest that can not haue compasfion on our infirmities: but tempted in al things by similitude, except sinne. † "Let vs goetherefore vwith confidence to the throne of grace: that vve may obteine mercie, and finde grace in seableonable aide.

AN NOTATIONS

Chap. III.

16. Let vs goe vwith confidence.] The Aduersaries go about to prove by these vwordes that we neede no helpe of Saints to obteine any thing, Chrif t him self being so readie, and vve being ad-

monif hed.
monish'd to come to him with confidence as to a most merciful Mediator and Bishop. But by
that argument they may as well take away the helps and praiers of the living one for another.
And we do not require the help e of either of the Saints in heauen, or of our brethren in earth, for
any miftrull of Gods mercy, but for out owne ynvoynbones: being assured that the praiers of
a just man aviailath more with him, then the desire of a grevous inner: and of a number making
intercession together, rather then of a man alone: which the Hecatekes can not deny except they
reproue the plaine Scriptures. Neither doe we come leffe to him, or with leffe confidence, when
we come accompanied with the praiers of Angels, Saints, Priests, or just men lying with vs, as
they fondly imagine and pretend: but with much more alliance in his grace, mercy, and merites,
then if we praied our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as an Priest, and that he also
called of God to this office: offering as the others: and suffered obediently
for our example. Of vvhose Priests he bath much to say: but that the He-
brues have neede rather to hear: their Catechisme againe.

Or every high Priest taken from among men, is appointed for me in those things
that pertaine to God: that he may offer gifts and sacrifices for sinnes: that he
have compassion on them that are igno-
rant and do erre: because him self alfo is
compassed with infirmite: and therfore
he ought, as for the people, so alfo for
him self to offer for sinnes. * Neither doth any man take the honour to him self, but he that is called of God, * as Aa-
ron. That Christ also did not glorifie himself that he might be made a high priest: but he that spake to him, My
sonne art thou, I this day haue begot thee. As alfo in another place he faith, Thou art a priest for ever, according to the order of Melchisedec.

Vvhoo in the daies of his flesh, with a strong crie and 7
teares, offering praiers and supplications to him that could
save him from death, was heard for his reverence. And
vvhoo was made to al that obey him, cause of eternal saluation,
called of God a high priest according to the order of Mel-
chisedec.

Of vvhome we haue great speache and inexplicable II
so vitre: because you are become vveake to heare. For II
whereas you ought to be maisters for your time, you neede
to be taught againe your selues what be the elements of
the beginning of the wordes of God: and you are become such
as haue neede of milke, & not of strong meate. † For every one that is partaker of milke, is vsf kilful of the word of iustice: for he is a childe. † But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

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

1. Every high Priest.] By the description of a Priest or high Priest (for to this purpose all is one matter) he poureth Christ to be one in most excellent sort. First, then, a Priest must not be an Angel, or of any other nature but mans. Secondly, every man is not a Priest, but such an one as is specially choosen out of the rest, and preferred before other of the community, feuered, aflumpted, and exalted into a higher state and dignitie then the vulgar. Thirdly, the caufe and purpofe why he is so fequestred and piked out from the residue, is to take charge of Divine things, to deale as a mediator betwixt God and the people, to be the Deputy of men in such things as they haue to crave or to receive of God, and to present or give to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, gifts, and sacrifices to God for the benefits of the people: vwithout which kind of most foueraine duties, no perfon, people, or Commonwealth can appertaine to God: and which can be done by none, of what other dignitie or calling soever he be in the world, that is not a Priest: divers Princes (as we reade in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

And generally we may learn here, that in vs que sunt ad Deum, in all matters touching God, his servitue, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples governor, guider, and foueraine, in the things touching their worldly affairs: Which must for all that by him be directed and maneged no otherwise, but as is agreeable to the due worship and servitue of God. Against which, if the terrane Powers commit any thing, the Priests ought to admonish them from God.

Vve learn also hereby, that every one is not a Priest, and that the people must alwaies have certaine persons chosen out from among them, to deale in their futes and caufes with God, to pray, to minimifer Sacraments, and to sacrifice for them. And whereas the Protestant vult haue no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these vwords of the Apostle to be v erified onely in the Priesthood and Servitue of the old law, and Christes person alone, and after him of no more: therein they throw them selues to be ignoraunt of the Scriptures, and of the State of the new Testament, and induce a plaine Atheisme and Godlesse in the world, for so long as man haue to doe with God, there must needs be some depoted, and choven out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. For els, if men neede to doe no more, but immediatly vwith Christ, what doe they vwith their Ministers? Why let they not every man pray, and minimifer for himself, and to himself? Wha doe they vwith Sacraments, being Christes death is as vvel sufficient without them, as vwithout sacrifice? Why standeth not his death as vvel with Sacrifice, as vwith Sacraments: Christes priest, but that (Sacrifice being the most principal act of religion that man ovewth to God, both by his bowd or Sacrifice, and by the bowd of nature) the Diuel by these his minimisers, vnder pretence of defearing or fice, attributing the more to Christes death, vould abolish it.

This definition of a Priest and his function, vwith all the properties thereto belonging holdeth: The difference not only in the law of Moses, and order of Aarons Priesthood, but it was true before, in the and excellenslaw of nature, in the Patriarchs, in Melchisedec, and now in Christ, and all his Apostles, and cie of Christes Priests of the new Testament saying that it is a peculiar excellencie in Christ, that he onely offered Priesthood.

For other mens times, and not all for his owne, as all other doe.

4. Take him self.] A special prouffo for all Priests, preachers, and such as have to doe for all true priests the people in things pertaining to God, that they take not that honour or office at their owne and preachers hands, but by lawfull calling and consecration, even as Aaron did. By which claue if you examine must be law-Luther, Calvin, Beza, and the like, or if al such as now a days intrude them selues into sacred fun fully called diuines, looke into their confidences, great and foul matter of damnation vfail appeare, thereto.

5. Did not glorifie him self.] The dignitie of Priesthood must needs be palling high and soue- The dignitie raine, when it vvas a promotion and preferment in the fonne of God him self according to his & function of manhood, and when he vwould not viuere, nor take vpon him the fame, vwithout his fathers ex-Priesthood is H h h p r e f f e
Christ both Priest & King: but his Priesthood more excellent of the two.

Christ a Priest as he is man, not as he is God.

The sacrifice on the Cross, was the principal act of Christ's Priesthood.

Priests pray more effectual.

Christ's Priestly actions.

Notorious heretical translation to maintain Calvin's horrible blasphemy.

Calvin's blasphemy that Christ suffered hell pains up to the cross, and that his death other wise were insufficient.

Profeffion commission and calling thereunto. An eternal example of humility, and an argument of condemnation to all mortal men, that arrogate vainly any function or power spiritual, that is not given them from above, and by lawful calling, and commission of their superiors.

6. A Priest for ever. [In the 109 Psalm, from whence this testimony is taken, both Christ's kingdom and Priesthood are set forth. But the Apostle vrgeth specially his Priesthood, as the more excellent and preeminent in him. Their redemption being vrought & achiev'd by sacrifice, which was an act of his Priesthood, and not of his kingly power. Though he was properly a king also, as Melchizedec was both Priest and King, being a reliance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignity, as apparent by the discourse of S. Paul, and his allegations here out of the Psalms] at the very first moment of his conception or incarnation. For you must beware of the wicked heresies of the Arians and Calvinists (except in these latter it be rather an error proceeding of ignorance) that thake not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the Father, and not his Sonne, and to doe sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therfore S. Augustine faith in Psal. 109. That as he was man, he was Priest: as God, he was not Priest. And Theodore in Psal. 109. As man, he did offer sacrifice; but as God, he did receive sacrifice. And againe, Christ touching his humanity was called a Priest, and he offered no other sacrifice but his own body, &c. Dialog. 1, sect. 19. Some of our newe Maisters not knowing to much, did let fall out of their penes the contrarie, and being admonished of the error, and that it was very Ariastine, yet they persisted in it of mere ignorance in the grounds of Diuinitie.

7. With a strong cri. Though our Saviour make intercession for us, according to his humane nature, continually in heaven also; yet he doth not in any external creatures make sacrifice, nor vse the priests sacrificially, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his Passion, and most principally, when with a loud voice, and with this prayer, in manus tuas commendo spiritum meum, he voluntarily deposited his soul, yielding it in most proper sort for a sacrifice, for in that last point of his death, confessing specially his high Priestly office, and the very workes and commutation of our redemption.

Obstinate more ocean, that though commonly every faithful person pray both for him self and others, and offer his priests to God, yet none offereth by office, and special deputation, and appointment, in the person of the whole Church and people, sauing the Priest. Whose priests therefore are more effectual in them selues, for that they be the voice of all faithful men together, made by him that is appointed and received of God for the peoples legate. And of this kind were all Christ's Priests, in all his life and death, as all his other actions were: his falling, vatching, preaching, instituting, ministring, or receiving Sacraments: every one being done as Priestly actions.

7. For his reverence. These vwores have our English Translators perniciously and most presumptuously corrupted, turning them thus, in that vvhich be feared, contrarie to the veriion and sense of antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greece word, as Beza him selfe dehicheth it Luc. 2. v. 25: and contrarie to the propriety of the Greece phrase, as not onely the Catholikes, but the best learned Lutherans doe theye and proue by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither S. Chryotomom, nor any other, as perfect Gracians as they were, could ever ciphe Vhere, onely to have made choice of that impious and arrogant sectaries sense, before the said fathers and all the Churches besides, had been flameful yonought: but to set the same dove for very Scripture of Gods blessed vword, that is intolerable, and palleth al impiety. And vve see plainly that they have no confidence, indifferency, nor other purpose, but to make the poore Reader beleue, that their opinions be Gods owne vword, and to draw the Scriptures to found after the fantasia of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their translation, they would abhorre them to the depth of Hel. fortheith is thus: they would have this Scripture meanes, that Christ was in horrible tares of damnation, and that he was not onely in paines corporal upon the Croce (which they hold, not to have been sufficient for mans redemption) but that he was in the very foroves & dillefences of the damned, without any difference, but that it was not euenterling, as theirs is.

For this horrible blasphemy (which is their interpretation of Christes descendeing into Hel) Gods holy vword must be corrupted, and the sacrifice of Christes death (whereof they talke so presumptuously) must not be yongh for our redemption, except he be damned for vs also to the paines of Hel. Vvo be to our poore Countrie, that must haue such books, and read such translation. See Calvin and Beza in their Commentaries and Annotations upon this place, and you shall see, that for defence of the said blasphemies they have thus translated this text. See the Annotations before, Art. 2, 27, and Act. 17, 46.

9. Confessamne. The full vwores of his sacrifice, by which we were redeemed, was wholly conformed and accomplished, at the yielding up of his spirit to God the Father, when he said, Confessamne eff, though for to make the same effectuall to the salvation of particular men, he him 16. 19. 30. self
self did diuers things, and now doth in heauen, and our felues also must vie many meanes, for the application thereof to our particular necessitie. See the next Annotation.

9. Wast made to all. The Protestant vpon pretence of the sufficiencie of Christes Passion, and his oncely redemption, oppose them felues guiltiéfully in the fight of the simple, against the invocation of Saints, and their intercession, and help of vs, against our penitential vvoteke or suffering for our owne sinnes, either in this life or the next; against the merites of faling, praying, almes, and other things commended to vs in holy Vritte, and against most things done in the Church, in Sacrament, Sacra-ment, and cerimonie. But this place and many other these, that Christes Passion, though it be of it selfe far more sufficient and forcible, then the Protentants in their baseneffe of understanding can consider, yet profeth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefite thereof to vs felues, as he appointeth in his vword, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefite vnto vs, are hereby also easily refuted. for vs do not obey him onely by beleecuing, but by doing whatsoeuer he commandeth. Lastly, vs note in the same vwords, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne vvoteke, obedience, or free vvil: but vs. with this condition alwaies, if men vvil obey him, and do that which he appointeth. See S. Augu{tine (or Prosper) to, 7 Respons. Prosperi li. 2. articulo 1 ad obie-ktiones Vincentij, where he faith of the cup of Christes passion, It hath in deed in it selfe, to profite al: but if it be not drunken, it beareth not.

11. inexplicable.] Intending to treatte more largely and particularly of Christes or Melchisedeks Priesthood, he forvveath them that the mystrie thereof is far patting their capacity, and that through their feeblenes in faith and vweaknes of understanding, he is forced to omit diuers deep points concerning the Priesthood of the new law. Among which (no doubt) the mystrie of the Sacrament and Sacrifice of the altar, called Mass. was a principal & pertinent matter: which the Apostilles and Fathers of the primitive Church vied not to treatte of so largely and particularly in their vvritings, which might come to the hands of the unfaithful, who of all things tookke the Scandal of the B. Sacrament, as we see to. 6. He speaks to the Hebrenes (faith St. Hierome p. 126) that is, to the Levites, and not to faithful men, to whom he might have been bold to vnter the Sacrament. And in deed he was not reasonable to takke much to them of that sacrifice which was the resemblance of Christes death, when they thought not right of Christes death it fell. Vvhich the Apostilles vvished dom and silence our Adueraries wickedly abuse against the holy Masse.

CHAP. VI.

VHERFORE intermitting the vword of the beginning of Christ, let vs proccede to perfection, not againe laying the foundatìo of penance from dead vvoteke, and of faith tooward God, of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternal judgement. And this shal we doe, if God vvil permit. For it is "impossible for them that were once illuminated, have tasted also the heavenly gift, and were made partakers of the holy Ghost, have moreover tasted the good vword of God, and the pouvers of the world..
to come, † and are fallen: to be renewed againe to penance, 6 crucifying againe to them selues the sonne of God, and making him a mockerie. † For the earth drinking the raine 7 often coming vpon it, & bringing forth grasse commodious for them by vvhom it is tilled, receiveth blessing of God. † but bringing forth thornes and briers, it is reprobate, and 8 very neere a curse, vwhose end is, to be burnt.

† But ‡ vve confidently trust of you, my best beloved, 9 better things and neerer to salvation: although vve speake thus. † For 4God is not vnuiest, that he should forget your 10 vworke & loue which you haue shewed in his name, vvhich 11 haue ministred to the faintes and do minister. † And our 12 desire is that every one of you shov forth the same carefulnesse to the accomplishing of hope vnto the end: † that 13 you become not slothful, but imitatours of vvhich by 14 faith and patience shall inherit the promises. † For God 15 promising to Abraham, because he had none greater by vwhó 16 he might sware, he sware by him self, † saying, *Vnes blef. 17 sing I haue blefse thee, and multiplying shal multiplie thee. 18 † And so patiently enduring he obtained the promise.† For me 19 sware by a greater then them selues: and the end of al their 20 controversy, for the confirmation, is an othe. † Vwherein 21 God meaning more abundantly to shew to the heires of the promise the stabilitie of his coufel, he interposed an othe: † that by vvo things vnmoveable, vwhereby it is impossible 22 for God to lie, vve may haue a most strong comfort. vwho 23 haue fled to hold fast the hope proposed, † vvhich vve haue 24 as an anker of the soule, sure and firme, and going in into the inner partes of the vcle, † vwhere L E S V S the præcurs or for 20 vs is entered, made a high priest for ever according to the 25 order of Melchisedec.

**Annotations**

The Apostles forme of Catechisme, and the points ther-of.

1. The foundation of penance. Vve see hereby, what the first groundes of Christiau institution or Catechisme were in the primituie Church, and that there was euuer a necessarie instruction and beleue of certaine points had by word of mouth and tradition, before men came to the Scriptures: vvhich could not treat of things so particularly, as vwas requisite for the teaching of al necessarie groundes. Among these points were the 12 Articles contained in the Apostles Creede: the doctrine of penance before Baptisme: the maner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Judgement, and such like. Vvhich without vvhich things first laid, if one should be sent to picke his faith out of the Scripture, there vwould be
be made rule quickly. See S. Augustin in expost, inchoat. ep. ad Ro. versu infigm, 4.impossible.) How hard the holy Scriptures be, and how dangerously they be read of the unlearned, or of the proud be they never so well learned, this one place might teach that none falling into any mortal sinne after Baptifme, could be receiued to mercy or penance in the Church: and to a contentious man, that would follow his own sense, or the bare words, without regard of the Churches sense and rule of faith (after which every Scripture must be expounded) the Apostles speak doth here found. Euen as to the simple, and to the Heretike that submitted not his sense to the Churches judgement, certaine places of this same Epifile, seeme at the first sight, to stand against the daily obligation of sacrifice of the Maffe: which yet in truth make no more for that purpose, then this text we now stand on, ferneth the Nouatians: as when we come to the places, it shall be declared.

And let the good Readers beware here also of the Protestant's exposition, for they are herein worse then Nouatians, specially such as prudely solovv Caluiin: holding improuably, that it is impossible for one that for sake entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establishe which false and damnable sense, these fellows make nothing of S. Ambroses, S. Crysostoms, and the other fathers exposition, which is the holy Churches sense, That the Apostle means that penance which is done before and in Baptifme, which is more to say, but that it is impossible to be baptized againe, and thereby to be renoumed and illuminated, to die, be buried, and rife againe the second time in Christ, in soe efficacie and perfect penance and cleansing of sinnes, as that first Sacrament of generation did yield: which applieth Christes death in such ample maner to the receiueres, that it taketh away all paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, al being vifted away by the force of that Sacrament duly taken. S. Augustin calleth the remission in Baptifme, Magnam indulgentiam, a great pardon. Enchirid. c. 64.

The Apostle therefore warneth them, that if they fall from their faith, and from Christes grace and lavy which they once received in their Baptifme, they may not look to have any more that first great and large remedie applied unto them, nor no man els that sinnew after Baptifme: though the other penance, which is called the Second table after shipwreck, which is a more painful medicine for sinne then Baptifme, requiring much falling, praying, and other affildions corporal, is open not onely to other sinners, but to all once baptized, Heretikes, or oppugners of the truth maliciously and of purpose or what way so ever, during this life. See S. Cyprian ep. 52. S. Ambrose upon this place. S. Augustin cont. ep. Parm. li. 2. c. 13, and ep. 10. S. Damascene li. 4. c. 10.

10. God is not unjuist.] It is a world to see, what wringing & vrishing the Protestant make, to shiue them eluces from the euidence of these words, which make it most cleere to all not blinded in pride and contention, that good vworke be meritorious, and the very cause of saluation, to far that God should be unjuist, if he rendered not heauen for the same. Neuer grandia inuinitia Dei (faith S. Hierom) Si cantum pecata puniret, & bona opera non sacrificet. That is, in deed great wouer Gods inuinitia, if he would onely punish sinnes, and would not receiue good vworke. L. i. cont. tenuin. 1. 2.

Chap. VII.

To prove the Priesthood of Christ incomparable to exced the priesthood of Aaron (and therefore, that Levitical priesthood now to cease, and that law also vntrue it) be sheweth every word of the verse alleged out of the Psalme, Our Lord hath vsuourne: thou art a Priest for ever, according to the order of Melchisedec.

Or this Melchisedec, the king of Salem, Priest of the God most high, * vwho mete Abraham returning from theslaughter of the kings, and blessed him: † to vvhom also Abrahamese deuided ritches of al: first in deede by in-

• Ambr. vs. * V whereat the Nouatians of old did stumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptifme, could be receiued to mercy or penance in the Church: and to a contentious man, that would follow his owne sense, or the bare wordes, without regard of the Churches sense and rule of faith (after which every Scripture must be expounded) the Apostles speak doth here found. Euen as to the simple, and to the Heretike that submitted not his sense to the Churches judgement, certaine places of this same Epifile, seeme at the first sight, to stand against the daily obligation of sacrifice of the Maffe: which yet in truth make no more for that purpose, then this text we now stand on, ferneth the Nouatians: as when we come to the places, it shall be declared.

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H h h i i j terpreter.
repertation, t he king of justice: & then also king of Salem, v
which is to say, king of peace, † " v without father, v without
mother, v without genealogie, hauing neither beginning of
dies nor end of life, but likened to the sonne of God, con-
tinueth a priest for eter.

† And " behold how great this man is, to vvhom also 4
Abraham the Patriarke gau gathering of the principal things.

† And cer tes they of the sonnes of Leui that take the priest-
hood, have commandment to take tithes of the people ac-
cording to the Law, that is to say, of their brethren: albeit
them selues also issu'd out of the loines of Abraham. † but 6
he vvhose generation is not numbered among them, tooke
tithes of Abraham, and blest him that had the promises.

† But v v without al contradiction, that v which is leffe, " is blest
fed of the better. † And here in deede: men that die, re-
ceiveth tithes: but there he hath v vi tnes, that he liueth. † And 9
(that it may so be said) by Abraham Leui also, which receiv'd
tithes, v was rithed. † for as yet he v was in his fathers loines, 10
v when Melchisedec mette him. † If then consummation 11
was by the Leuitical priest-hood (for vnder it the people re-
ceived the Law) v that necessitie v was there yet an other
priest to rife according to the order of Melchisedec, and not
to be called according to the order of Aaron? † For the 12
priest-hood being translated, it is necessarie that a transla-
tion of the Law also be made. † For he on vvhom these things 13
be said, is of an other tribe, of the vvhich, none attended on
the altar. † For it is manifest that our Lord sprung of Iuda: 14
in the which tribe Mouyes spake nothing of " priestes. † And 15
yet it is much more evident: if according to the similitude
of Melchisedec there arise an other priest, † vvhich v was 16
not made according to the Law of the carnal command-
ment, but according to the povery of life indissoluble. † For 17
he v vi tneseth, Thus thou art " a priest for eter, according to the order of
Melchisedec. † Reprobation cer tes is made " of the former co-
mandement, because of the vweakenesse and vnprofitable-
ness thereof. † For the Law brought nothing to perfe-
tion, but an introduction of a better hope, by the vvhich
vve approch to God. † And in as much as it is not v v without 20
an oth, (the other truely vwithout an othe vvere made pier-
stes: † but this " v with an oth, by him that said vnto him: 21
Our Lord bath sworne, and it shal not repents him: thou art a priest for eter.)
† by
22. The Epistle for a Cofeifor that is a Bishop.

23. The resemblance of Melchizedec to Christ, in many points.

24. By the fundrie excellencies of Melchizedecks Priesthood is proved the excellence of the Priesthood of the new Testament, the Priesthood of the old Law: and consequently that the sacrifice of our Saviour and the sacrifice of the Church doth much excel the sacrifices of Moyses Law, he disputed profoundly of the precemences of Melchizedec about the great Patriarch Abraham, who was father of the Leuites.

25. Tithes. The first preeminence, that Abraham paid tithes, and that of the best and most sheepe things that he had, vnto Melchizedec, as a duty and homage, not for him selfe only in person, but for Leui, who yet was not borne, and so for the whole Priesthood of Leuites stocke, acknowledging thereby, Melchizedeck not onely to be a Priest, but his Priest and Superior, and so of all the Leuitical order. And it is here to be obserued, that vhereas in the 14. of Genesis, vnder this holy narration is taken, both in the Hebrues, and in the 70, it standeth indifferent or doubtfull, vvhether Melchizedeck paid tithes to Abraham, or tke tithes of him: the Apostle here putteth all out of countrecfie, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to Tithes. God in all lawes, and to be given to his Priests in his behalfe, for their honour and livelihood. Jacob promised or vowed to pay them, Gen. 28. Moyses appointed them Leui. 27. Num. 18. Deut. 14. 26. Christ confirmeth that duty Mat. 23: and Abraham specially here giveth them to Melchizedeck.
He blessed Abraham.

Blessing a great preeminence, specially in Priests.

The full accomplishment of man's redemption was not by Aaron but by Melchizedek.

The Apostle to confute the Jews false persuasion of Aaron Priesthood and sacrifices, speaketh altogether of the sacrifice of the Cross.

11. If confirmation.

12. Translated.

No lawful state and manner of law, state, or government of Gods people dependeth on Priesthood, right, hand, death, fall, or altereth with the Priesthood. In the law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moses, of another; in the State of Christianity, of another; and therefore in the former sentence the Apostle saith, that the Jewish people or Commonwealth had their law under the Leuitical Priesthood, and the Greek more properly expresseth the matter, that they were legitimate, that is to say, made a lawful people or community under God, by the Priesthood, for there is no iull nor lawful Commonwealth in the world, that is not made legal and Gods peculiar, and distinguished from unlawful Commonwealths that hold of false goddes, or of none at all, by Priesthood. Whereupon it is 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 Prot-illants shamefully are deceived, and deceive others, that would have Chriftian Commonwealths to lacken an external Priesthood, or Chriftes death to abolish the same. For, this is a demonstration, that if Chrift have abolished Priesthood, he hath abolished the new law, which is the new Testament and state of Grace, which al Chriftian Commonwealths live under. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Chriftes death, where the new law began. For to show that all Chriftian Priesthoods, or sacrifices of the same.

Furthermore it is to be noted, that this legitimation or putting Communities under law, and Priesthood, of what order soever, is no otherwise, but by owing one vwith an other in one homa-ge of sacrifice external, which is the proper act of Priesthood: for, as no lawful state can be without our priesthood, so no Priesthood can be without sacrifice. And we mean alike alvaies of Priesthood & sacrifice taken in their own proper signification, as here S. Paul taketh them. For, the constitution difference, alteration, or traslation of states and lawes risen not upon any mutation of spiritual or metaphorically taken Priesthood, or sacrifice: but upon those things in proper acceptation, as it is most plain.
Lastly, 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 world, confirmed, and consecrated his compact, and Testament, and the law and priesthood of this his new and eternal state, by his blood: yet that can not be the form of sacrifice into which the old Priesthood and sacrifices were translated, whereupon the Apostle inferreth the translation of the law. For they all were figures of 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 form, that peoples and nations Christened could not meet even to vorsehip at it, nor have their law and Priestes constituted in the same, though for the honour and duty, remembrance and representation thereof, not only we Christians, but also all peoples faithful both of Jews & Gentiles, have had their priesthood and sacrifices according to the difference of their states. Which kind of sacrifices were translated into one another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and sacrifice of the Church, according to Melchisedeks rites, and Christes institution in the forms of bread and wine. See the next note.

17. A Priest for ever. CHRIST is not called a Priest for ever, only for that his person is eternal, or that he sitteth upon the right hand of God, and perpetually praiseth or maketh intercession for us, or for that the effect of his death is everlasting; for all this prooth not that in proper signification his Priesthood is perpetual: but according to the judgment of all the fathers grounded upon this deep and divine discourse of S. Paul, and upon the very nature, definition, and propriety of Priesthood, and the excellent and proper order of Melchisedek, and the state of the new law, he is a Priest for ever according to Melchisedeks order, especially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priest, in the forms of bread and wine: in which things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no express mention hereof, because of the depth of the mysterie, and their incredulity or deceitfulness to whom he wrote; yet it is evident in the judgement of all the learned fathers (without exception) that these wrote either upon this epistle, or upon the 14 of Genesis, or the 1st of Samuel, or by occasion have treated of the sacrifice of the altar, that the eternity and proper act of Christes Priesthood, and consequently the immutability of the new law, consisteth in the perpetual offering of Christes body and blood in the Church.

Which thing is so well known to the Adversaries of Christes Church and Priesthood, and so grunted, that they were bold enough to caull upon certaine hebrue particles, that Melchisedec did not offer in bread and wine; yea and when that will not issue, plainly to deny him to have been a Priest: which is to give uncomfortable to the Apostle, and to overthrow all his discourse. Thus whilas these wicked men pretend to defend Christes onely Priesthood, they in deed absolv it with as much as in them lies, the whole order, office, and state of his eternal law and Priesthood.

Arnobius faith, The mystery of bread and wine I was made a Priest for ever. And 2. This, That is from Add. to the end of the word, represented by sacrifice, Ep. 116.

The translation of the old Priesthood & sacrifices, must needs be into the said Priesthood and sacrifice of the Church.

The Priestflts caulling upon particles, against Melchisedeks sacrifice & Priesthood, directly against the Apostle.

The Proteftants caulling upon particles, against Priesthood and sacrifice in the Church is proved out of the fathers.
18. Of the former commandment. 1 The whole law of Moses containing all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the old commandment: and the new Testament containing the sacrifice of Christ's body and blood, and all the sacraments and graces given by the same, is named the New Testament: for which our forefathers called the Thursday in the holy week, Maundy Thursday, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old Testament, law, Priesthood, and sacrifices, for that they were insufficient and imperfect, being taken away: and this new sacrifice, after the order of Melchisedec, given in the place thereof.

19. The introduction. 1 Euer observe, that the abrogation of the old law, is not an abolishing of all Priesthood, but an introduction of a new, containing the hope of eternal things, and where the old had temporal.

21. With another. 1 This office signifies the infallible and absolute promis of the eternal office of the new Priesthood, and the Church: Christ by his death, and blood shed in the sacrifice of the Cross, confirming it, sealing it, and making him the surity and pledge thereof. For though the new Testament was instituted, given, and dedicated in the supper, yet the warrant, confirmation, and eternal operation thereof, was achieved upon the Cross, in the one oblation and one general and everlasting redemption there made.

22. As many. 1 The Protestant not understanding this place, feene very foolishly, that the Apostle should make this difference between the old law and the new: that in the old, there were many Priests: in the new, none at all but Christ, which is against the Prophet Esay, specially prophesying of the Priests of the new Testament (as S. Hierom Es. c. 6. declares upon the same place) in these words, Thus shall be called, the Priests of God: the ministers of our God: that he be faithful, and it shall be far other: as it is taken away: as it is placed, and evidenc'd, that the Church and God's people have in earth, with all sacraments and external worship.

24. Meaning. 1 The meaneth first, that the absolute sacrifice of communion, perfection, and unwert redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the Levitical law, or wrought by any or by all of them, because they were a number at once, and succeeding one another, as their offices and functions ending by their death, and could not work such an eternal redemption as by Christ only was wrought upon the Cross.

25. This therefore was the fault of the Hebrews, that they did not acknowledge their Levitical sacrifices and Priesthood to be reformed and perfected by Christ's sacrifice on the Cross: and against them the Apostle openly eliptues, and not against our Priests of holy Church, or the number of them, who all consist their Priesthood and all exercises of the same, to depend upon Christ's only perpetual Priesthood.

27. The word therefore. 1 This is the special preeminence of Christ, that he offereth for other mens sinnes only, having none of his owne to offer for, as all other Priests both of the old and new law have. And this againe is the special dignity of his owne person, not communicable to any other of what order of Priesthood so ever, that he by his death, (which is the only oblation that is by the Apostle declared to be irreconcilable in itself,) paid the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalme 109 he urgeth this also, Sit thou on my right hand, shewing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in heaven: without which he should not be a Priest at all. & Whereas he is of a better Priesthood than they, as also be prove by the excellency of the new Testament above the old.

BVT
VT the summe concerning those things which be said, is: We haue such an high priest, vwho is sette on the right hand of the seate of ma-

The promi-

hath obtained a better minis-

Thus, if that former had been void of fault, there should not certes a place of a seco'd been sought. For blaming them, he faith: Behold the dates had come, saith our Lord: and I will consummate vpon the house of Israel, and vpon the house of Juda a new Testaments: not according to the testament which I made to their fathers in the day that I took their hand to bring them out of the land of Egypt, because they did not continue in my testament; and I neglected them, faith our Lord. For this is the testament which I will dispose to the house of Israel after those dates, faith our Lord: Giving my larvae into their minde, & in their heart will I superwrite them, and I will be a tree God, and they shall be my people: and everyone shall not teach his neighbour; and every one his brother, saying Know our Lord: because all shall know me from the lesser to the greater of them; because I will be merciful to their iniquities, & in their sines I will not now remember. And in saying a new, the former he hath made old. And that which greweth auncient and waxeth old, is nigh to utter decay.

3. Necessary that he also haue some thing that he may offer: if then he vvere upon the earth, neither vvere he a priest: vvere there that did offer gifts according to the Law, that serve the exampler & shadow of heavenly things. As it was answereed Moyse, when he finished the tabernacle. See (quod he) that thou make all things according to the exampler vwhich was theyved thes in the mount.

3. Necessary that he also. Even now being in heauen, because he is a Bishop and Priest, he must needs haue some what to offer, and wherein to do sacrifice: and that not in spiritual fortunacy, for that could not make him a rieft of any certaine order. And it is most faile and violat, to hold with the Caluinistes, that Melchisedeckes Priesthood was wholly spiritual. For then Christs death was not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedee be any other wise a rieft, then every

11. faithful

Chap. VIII.

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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 he had a certain host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heaven he doth not exercise.

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 abused for phantastical inspirations.

4. If upon the earth. It is by his death, and resurrection to life againe, that his body is become apt and fit for such divine sort to be sacrificed perpetually. For if he had lived in mortal fortitude, that way of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable, and so the Church and Christian people should have lacked a priesthood and sacrifice, & Christ himself should not have been a Priest of a peculiar order, but either must have offered in the things that Aaron's Priests did, or else have been no Priest at all. For, to have offered only spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament; by his death, see [I. Ch. 6. 1-9. L. c. 2.]

5. Heavenly things. As the Church or state of the new Testament is commonly called Regnum coelo & Dei, in the Scriptures, so these heavenly things are probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paternal gift given to Moses to frame his tabernacle by, was the Church, rather then the heavens themselves: as S. Paul's discourse tending to show the difference between the new Testament and the old, and not to make comparison between the state of heaven and the old law. Though incidentally, because the condition of the new Testament more neatly resembled the same, then the old state doth, he sometime may speak somewhat thereof also.

10. Into their minde. This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of love, grafted in the hearts of the faithful by the holy Ghost, working in the Sacraments and sacrifice of the new law to that effect.

11. Shall not teach. So it was in the primitive Church, in such a special manner as were the first founders of our new state in Christ: And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of itself, and our Saviour speaketh, when he faith that such as believe in him, shall work miracles of divers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretics do, which much like reason and shew of Scriptures as the Protestants have to refuse external sacrifice. And it is no less phantastical madness to deny external sacrifice, sacraments, or Priesthood, then it is to abolish teaching and preaching.

CHAP. IX.

In the old Testament, that secular Sanctuary had two parts: the one signifying that time, while the ceremonies therof for the emundation of the flesh, the other signifying heaven, which then was but, until our High Priest Christ entered into it, and that which was his own blood, shed for the emundation of our consciences. Whereupon he concludes the excellence of his tabernacle and host above the old. 24 Noting also the difference, that he entered but once (so essentially was that one bloody offering of him self, for ever) whereas the Levitical High Priest entered every year once.

THE
HE former also in deed had justification of service, and a secular sanctuarie. † For the tabernacle was made, the first, wherein were the candlestickes, and the table, and the proposition of loaues, which is called Holy. † But after the second vele, the tabernacle, which is called *sancta sanctorum: † having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden potte having Manna, and the rod of Aaron that had blossomed, & the tables of the testament, † and over it were the Cherubins of glorious ouer shadowing the propitiatorie. Of which things it is not needful to speake now particularly. † But these things being so ordered, in the first tabernacle in deed the priests alwayes entered, accomplishing offices of the sacrifices. † But in the second, *once a year the high priest only: not without bloud which he offereth for his ovmne and the peoples ignorance: † the holy Ghoft signifying this, that the way of the holies was not yet manifested, the former tabernacle as yet standing. † which is a parable of the time present: according to which are offered gifts and hostes, which cannot concerning the conscience make perfect him that serveth, † only in meates and in drinks, and diverse baptifmes, and justices of the flesh laid on them until the time of correction.

† But Christ assimilating an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: † neither by the bloud of goates or of calues, but by his ovmne 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 vho by the holy Ghoft offered himself unspotted vnto God, cleansed our conscience from dead vvorkes, 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 prevarications which were vnder the former testament, they that are called may receive the promise of eternal inheritance. †† For vhere there is a testament: the death of the testamentor must of necessity...
fficie come bettvne. † For a testament is confirmed in the 17
deal: othervwise it is yet of no value, vvhiles he that testified
liueth. † WHEREupon neither was the first cestes dedicated 18
vvhithout bloud. † For all the commandement of the Law 19
being read of Moses to all the people: he taking the bloud
of calues and goates vvhith: vwater and scarlet vwool and
hyplope, sprinkled the very booke also it self and all the
people, † saying, * "This is the bloud of the Testament, vvhich 20
God hath commaunded vnto you. † The tabernacle also & 21
al the vessel of the ministerie he ike maner sprinkled with
bloud. † And al things almost according to the law are 22
cleansed with bloud: and vwithout shedding of bloud there
is not remission.
† It is necessarie therefor that "the examplers of the ce- 23
lestialls be cleaned vwith these: but the celestialls them selues
vwith better holtes then these. † For I ES V S is not entred 24
into Holies made vwith hand, examplers of the true: but into
heauen it self, that he may appeare nowv to the countenance
of God for vs. † Northat he should offer him self often, 25
as the high priest entereth into the Holies, every yere in the
bloud of others: † othervwise he ought to have suffered 26
often from the beginning of the vworld: but nowv once in the
collussion of the vvorlds, to the destruction of sinne,
he hath appeared by his ovvn hoft. † And as it is appointed 27
to men to die once, and after this, the judgement: † so also 28
Christ was offered once to exhaust the sinnes of many. the
second time he shal appear vwithout sinne to them that ex-
pect him, vnto salvation.

**ANNOTATIONS**

**CHAP. IX.**

4. A golden potte.) The Protestants count it superstitious to kepe vvith honour and reverence
the holy memories or monuments of Gods benefices and miracles, or the tokens of Christes Pass-
ion, as his Cross, garments, or other things appertaining to him or his Saints, and thinke it im-
possible that such things should dure so longe, when they may here see the reverencet and long-
restitution of Manna, which of it self was most apt to putshie, and of Aarons rodde, only for that
it sodenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyril
li. 6 cont. Iulian, where he defended against Iulian the Apollitares blaspheme, the keeping and
honouring of that Cross or ywood vvinch Christ died on. See also S. Paulinus ep. ii. and what rever-
ence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and
to their reliekks. We reverence and vwei vship (faith he) every where Martyrs sepulchres, and putting the
holy ashes to our eyes, if we may, we touch it vvith our mouth also: and do some thinke, that the monument
wherein our Lord was buried, it to be neglected? But our Protestants can not think of this: they had
rather
rather follow Vigilantius, Iulianus the Apostle, and such Masters, then the holy Doctours and evident pradife of the Church in ages.

5. Cherubins.] 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 these people that were most prone to idolatry, and groffie in imagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God that forbade them graven idols, did command the images of Angels to be made and set in the fourainen 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 pouted then mere spiritual substanfes can be, are not contrary to Gods commandement, nor against his honour, or repugnant to any other Scripture at all, which condemne onely the Idols or pourtratues of the Heathen made for adoration of false Gods.

10. Until the time of correction.] All those groffie and carnal sacrifices, ceremonies, and obervations instituted to cleanse and purifie the fefh from legal irregularities and impurities onely, and not reaching to the purging of the foules & confences of men, being commannded not for ever, but till Chriffes comming, ceazed then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Chriff to have taken away the old, and put none in their place: or to alter the Sacraments onely into other Sacraments external, and not alfo to tranflate the Sacraments to fome other more excellent: for it is called, tempus correctionis, non abolitionis. Sacramentum autem, tempus correctionis, not of abolifhing Sacrifice or Law. Neither have they more reafon to affirme Chriffes one abolution upon the Croffe to have rather taken away all kind of Sacrifice, then al manner of Sacraments. The time and state of the new Teftament is not made lawfull, holy, or without Sacrifice, but it is the time of correction or reformation and abetttening all the forefaid things.

11. Eternal redemption.] No one of the Sacrifices, nor all the Sacrifices of the old Law, could make that one general price, random, and redemption of all mankind, and of all finnes, fauing this one highest Priest Chriff, and the one Sacrifice of his Blood once offered upon the Croffe. This Sacrifice of redemption can not be often done, becaufe Chriff could not die but once. though the figures also thereof in the Law of nature and of Moyses, were truly called Sacrifices, as specially this high and marveouflime commetation of the fame in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augulfine called it) a Sacrifice. But neither this norft, nor the other of the old Law, being often repeated and done by many Priests (al which were and are finnes them felves) could be the general redeeming and confeufing Sacrifice: nor any one of thofe Priests, nor all the Priests together, either of the Law of Nature, or of Aarons, or Melchizedeckes order (except Chriff alone) could be the general redeemers of the world.

And this is the Apoftoles meaning in al this comparison and oppofition of Chriffes death to the old Sacrifices, and of Chriff to their Priests: and not that Chriffes death or Sacrifice of the Croffe should take away all Sacrifices, or prove that thofe Aaronical offices were no true Sacrifices at all, nor thofe Priests, verily Priests. They were true Priests: and true Sacrifices, though none of thofe Sacrifices were the high, capital, and general Sacrifice of our price and redemption: nor none of them, or of thofe Priests, could vifually respect to this one Sacrifice of Chriffes death, work any thing to Gods honour, or remission of finnes, as the Levives did vafely imagine, not referring them at all to this general redemption and rehgement by Chriff, but thinking them to be absolute Sacrifices in their felves. And that to have been the error of the Hebrews, you may read in S. Augulfine lift. de Chriff. e. 6. And this, we tell the Protiftants, is the only purpose of the Apoftle.

But they be fo groffie, or ignorant in the Scriptures, and fo maliciously fet against Gods and the Churches truth, that they perfurely and foolishly turn the whole disruption against the Sacrifice of the B. Maffe, and the Priests of the new Teftament: as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had no relation to Chriffes death, or that it were not the reformation and most licenfly imitation of the fame, or were not intituted and done, to apply in particular to the vfe of the partakers, that other general Benefite of Chriffes one oblation upon the Croffe. Against the Levives then only S. Paul disputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed all rehgement and redemption, vffually and repect of Chriffes death.

15. Of thofe preparations.] The Protiftants do unlearnedly imagine, that becaufe all finnes be remitted by the force of Chriffes patition, that therefore there should be no other Sacrifice after his death. Whereas in deed, they might as well say, there ought neuer to have been Sacrifice appointed by God, either in the Law of Nature, or of Moyses: as all their argomentes made against the Sacrifice of the Church upon the Apoftoles discouer, prove as vffle, or rather onely, that there were no Sacrifices of Aarons order or Levitical law at all. For againft the levives false opinion concerning them, doth he dispute, and not a word touching the Sacrifice of the Church, into which in Sacrifice not taken away by the new Teftament, but changed into a better. One only Sacrifice on the Croffe the redemption of the world and one only Priest (Christ) the redeemer thereof.
in all this discourse he neuer opposed Christies sacfrifice upon the Croffe: al Christian men wete knowing that the hoft & oblation of theo tvvo, though they differ in manner and external forme, ytis in deede al one. The Apostle then theveth here plainly, that al the fannes that euer were remitted since the beginning of the vworld, were no otherwise forgiven, but by the force and in respect of Christies Pfalion. Yet it soloveth nort hereupon, that the oblations of Abel, Abraham, Aaron, &c were no sacfrices, as by the Heretikes foolish deduction it shoul doe: S. Paul nor opposing Christies Pfalion to them, for the intent to prove to them haue been no sacfrices, but to prove, that they were no absolute sacfrices, nor the redeeming or confummatyng Sacfrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest the any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellowes: read (so many as may read Heretical bookees) his *commentarie vpon this place, and there you shall see him gather vpon this, that Christies death haue forced from the beginning & was the remeide for all fannes since the creation of the vworld, therefore there must be no more but that one sacfrifice of Christies death, which must needs by his deduction hold (as it doth in deede) no lekke against the old sacfrices then the new sacfrifice of the Church, and it toake away al, which is against the Apostles meaning and al religion.

Caluins argumet against the sacfrifice of the altar, maketh no lekke against the sacfrices of the old Law.

The correspodence of vwords in dedicating both Teftaments proueth the real presence of blood in the Chalice.

20. *This is the blood.*] Christies death was necessarie for the full confirmation, ratification, and accomplisment of the new Teftament, though it was begunne to be dedicated in the sacfrifice of his laft supper, being also within the compass of his Pfalion. Which is evident by the vwords pronounced by Christ euer the holy chalice, which be correspondant to the vwords that were spoken (as the Apostle here declared) in the first sacfrifice of the dedication of the old law, hauing also express mention of remission of fannes thereby, as by the blood of the new Teftament. Whereby it is plain, that the B. Chalice of the altar hath the very sacfricall blood in it that was shed vpon the Chalice, &c by which, the new Teftament (which is the law of spirit, grace, and remission) was dedicated, and doth confift. And therefore it is also cleere, that many divine things, which to the Heretikes or ignorant may seeme to be spoken solely of Christies sacfrifice vpon the Croffe, be in deede verified & fulfilled also in the sacfrifice of the altar. Whereoe S. Paul for the caufes afoforefaid would not treat in plaine terms See Ilycius li. 1 m Lusit. c. 4 paulo post initium, applying al these things to the immolation of Chrift also in the Sacrament.

23. *The examples.*] At the offices, places, vessels, and instrumtments of the old law, were but figures and reliembances of the State and Sacraments of the new Teftament, which are here called celestiall, for that they are the lively image of the heauenly state next enuing: which be therefor sepcially dedicated and sanctified in Christies blood, sacfrificed on the altar, and sprinkled vpon the faithful, as the old figures and people were cleansed by the blood of beesls. And therefore by a transition from the old Sacraments, the Apostle fodenly paffeth in the fentence immediately followyng, and turneth his talke to Christies entrance into heauen, the fante vhereof, both of the Sacraments of the old law, and also more specially by them of the new, is presfurged.

25. *Offer him self offen.*] As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody fort he can neuer be offered againe, neither needeth he fo be offered any more: hauing by that one action of sacfrifice vpon the Croffe, made the full ranfone, repentence, and sacfrifice for the fannes of the whole vworld. Neuerthelesse, as Christ died and was offered at one fort in all the Sacraments of the Law and Nature, since the beginning of the vworld, so in the Sacraments of the altar, is hence offered, and vnbloudly offerd, all vwhich were figures of this one oblation vpon the Croffe.) So is he much rather offered in the Sacrament of the altar of the new Teftament, incomparably more neere, dlouely, and truely expresing his death, his body broken, his blood shed, then any figure of the old law, or other sacfrifice that euer was: as being in deede (though in hidden, sacramental, and mystical, and vnbloudly maner) the very selfe same, Body and blood, the self same hoft, oblation and sacfrifice, that was done vpon the Croffe.

And this truth is most euydent by the very forme of vwords vby our Saviour in the institution and confocation of the holy Sacrament, and by the profession of all the holly Doctours.

Our sacfrices, faith S. Cyprian, is correspondant to the Passion of Christ. And, The sacfrice that was offerd in the Passion of Chrift. Ep. 63. nro. 4. & nro. 7. S. Augustine de fide. 1. ad Pet. c. 19. In those eormal sacfrices was the purgatory of the finnes of befr Chrift, which he was to offer for sine, and of the blood, which he was to beare, but in this sacfrifice is the remembranc of the finnes of Chrift, which he hath never given, and of the blood which he hath shed: in illis praxmamtibatur occidens, in hoc annunmitur occidens. In them he was for sinned to be killed: in thehe he is chewed, as killed. And S. Gregorie Nazianzen faith, erat in modum, that the Pischit in this sacfrifice, imisit iis magnum Chrifti Paschii sancti, S. Ambrofii. 1. A. 48. Exs. I. 49. Offertus Christus in imagine quasi scripium paschionem. Alexander the Great, ep. ad Omnes Orthodoxos. nro. 4. nro. 3. Conc. Cnitus corpus & jauiss confpatire, pasch ieiun celebratur. S. Gregorie, ib. 37 in Emang. So often as we offer the hoft of our Passion, so often we recreat our Passion. And, He suffereth for us againe in mystere. And Ilycius, li. 2. c. 8 in Lusit. post med. By the sacfrice of 08.
the only-begotten many things are given unto us, to write, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said fathers and others, by reason of the difference in the manner of Christ's presence and oblation in respect of that on the Cross, called this the unbloody sacrifice, as Calvin himself in 9 Hebr. confesseth; but answereth them in the pride of heretical spirits, with these words: 'Nihil moror quid si legamus textus, et scriptores, that is, a page not for it, that the ancients writers do so speake: calling the distinction of bloody and unbloody sacrifice, scholasticall and Erastian, and diabolica commen tum, a devilish devise. With such ignorant and blaphemous men we have to do, that think they understand the Scriptures better than all the fathers.'

Chap. X.

Because in the yearly feast of Expiation was only a commemoration of sinnes, therefore in place of all those old sacrifices the Psalme telleth us of the oblation of Christes body, 10 which he offered bloudily but once (the Leuitical Priests offering so everyday) because that once was sufficient for ever, 15 in that it is purchased (as the prophets also writtest) remission of sinnes. 19 After all this be proficeth and exhorteth them unto perseverance, partly with the opening of Heauens by our high-priest, 26 partly with the terror of damnation if they fall again: 31 bidding them remember how much they had suffered already, and not lose their reward.

Or the lavy having "a shadow of good things to come, not the very image of the things: every yere vth the self same hostes which they offer incessantly, can never make the commers thereto perfect: "othervise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sinne any longer. "but in them there is made a commeration of sinne every yere. "for it is impossible that vth the blood of oxen and goates sinnes should be taken away. "Therefore comming into the world he faith: "Host and oblation thou wouldest not: "but a body thou hast fitted to me: 6 Holcaustes and sacrifice for sinne did not please thee. 7 Then said I, Behold I come: in the head of the booke it is vritten of me: That I may doe thy will o God. 8 Saying before, Because hostes and oblations, & holcaustes, & for sinne thou wouldest not, "neither did they please thee, vvhich are offered according to the lavy, 9 then said I, Behold I come that I may doe thy will o God: he taketh away the first, that he may eslablish that that folovveth. 10 In the vvhich vvil, vve are sanctified by the oblation of the body of Iesus Christ once. 11 And every priest in deede is ready daily ministring, and "often offering the same hostes, vwhich can never take away sinnes: "but this man offering one host for sinnes, foreuer * fitteth on the

For sinne, is the proper name of a certain sacrifice called in Hebrew "Holocaust: 25 Holocaust is an other kinde. See the Annot. 5 Cor. 5, v.21.

Ps. 39, 7.
the right hand of God, 

The Epistle for many Martyrs.

therein being illuminat., you sustained a great fight of passions.

Hier. 31, 33, 34.

Heb. 8, 8.

c in Rix-

novv

Deu. 19.

15. Mat.

18, 16.

10, 8, 17.

Deu. 32.

34. Rom.

12, 19.

Pf. 134.

14.

the holies in the blood of Christ: 

Deu. 19.

15. Mat.

18, 16.

10, 8, 17.

The Epistle for many Martyrs.

Hier. 31, 33, 34.

Heb. 8, 8.

c in Rix-

novv

Deu. 19.

15. Mat.

18, 16.

10, 8, 17.

Deu. 32.

34. Rom.

12, 19.

Pf. 134.

14.

the holies in the blood of Christ: 

For by one 

oblation hath he consummated for ever them that are sanctified. 

and the holy Ghost also doth testify to us. For after 15 

that he said: 

And this is the Testament which I will make to them after 16 

those dates, faith our Lord, giving my lawes in their harters, 

therein to bee authour 

and of the new testament, but it 

shall be perfectly 

accomplished in heaven.

c To dedicate, is to be author & beginner of a thing. The Protestants truflate, he hath prepared, for their herefie that Christ vvas not the first man that entered into heaven.

Hier. 31, 33, 34.

Heb. 8, 8.

c in Rix-

novv

Deu. 19.

15. Mat.

18, 16.

10, 8, 17.

Deu. 32.

34. Rom.

12, 19.

Pf. 134.

14.
ter and a permanent substance. † Do not therefore lese your 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 tuck.

1. As shadowes. The sacrifices and ceremonies of the old law, were so far from the truth of Christ's sacraments, and from giving spirit, grace, remission, redemption, and justification, and thereupon the entrance into heaven and joys celestial, that they were but mere shadowes, vperfectly and obscurely representing the graces of the new Testament and of Christ's death: whereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, containe and glue grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or darker resemblances of Christ's passion, which is the fountain of all grace and mercy; but perfect images and most lively representations of the same, specially the sacrifice of the altar, which because it is the same obligation, the same hoff, and offered by the same Priest Christ Jesus (though by the ministrerie of man and mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christ's passion, both in substance, force, and effect, that can be.

2. They should have ceas'd. If the hoffes and offerings of the old law had been of them selues perfect to all effects of redemption and remiss, as the HEBREVVS (against whom the Apostle disputeth) did thinke, and had had no relation to Christ's sacrifice on the Croffe or any other absolute and vniuersal obligation or remedie for sinne, but by and of their owne efficacie could have generally purged and cleansed man of all sinne and damnation: then they should never have needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied (in as ample aort as they could be) to the several infirmities of every offender, there had been no sinners left. But sinnes did remaine, even those sinnes for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied unto them. Or offering yereby they did not onely offer sacrifices for the new committed crimes, but euen for the old, for which they had often sacrificed before: the sacrifices being rather records and attestations of their sinnes, than a redemption or full remiss, as Christ's death is. Which being once applied to man by Baptisme, vypped away all sinnes past, God never remembering them any more, nor euer any sacrifice or sacrament or corneininc being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remit sinnes, much lesse make the general redemption without relation to Christ's Passion. And fo you see it is plaide every where, that the Apostle prooueth not by the often repetition of the Jewish sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacie, to make redemption or any remiss, without dependance of the one vniuersal redemption by Christ: His vwhole purpose being, to inculcate ynto them the necessitie of Christ's death, and the obligation of the new Testament. As for the Churches holy sacrifice, it is cleanse of an other kinde then those of the Jewes, and therefore he maketh no opposition betwixt it, and Christ's death or sacrifice on the Croffe, in all this Epistile: but rather as a sequel of that one general obligation, courtely alwaies interferrith the same: as being in a different maner the very selfe same hoff and offering that was done upon the Croffe, and continually is vvronght by the self same Priest.

4. Imposible. The hoffes and sacrifices of the old law, which the carnall Jewes made
all the count of, without relation to Christ's death, were not only not perfect and absolutely sufficient in them, but they did not, nor could not be remitted to any sinner at all, being only signs thereof; referring the offenders for remission in deed, to Christ's Passion. For the blood of brute beasts could have no other effect, nor any other element or creature, before Christ's death. the fruit of which, before it was extant, could be no otherwise properly applied unto them, but by belief in him.

5. *Huff and oblation.* He meaneth not that God would no host, nor sacrifice any more, as the Protessants falsely imagineth: 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 Croffe also. Therefore the Prophet speaketh only of the legal and carnal sacrifices of the lewes, signifying that they did neither of them felues please God, but in respect of Christ, by whose oblation of his owne body they should please.

5. *But a body.* If Christ had not had a body, he could not have had any-worthy matter or any matter at all to sacrifice in visible manner, other then the hosts of the old law. Neither could he either have made the general redemption by his one oblation upon the Croffe, nor the daily sacrifice of the Church: for both which, his body was fitted by the divine wisdom, which is an high conclusion, not understood of lewes, Pagans, nor the Heretikes of our time, that Christ's humane nature was taken to make the Sonne of God (who in his divine nature could not be either Priest or high) fitte to be the sacrifice and priest of his father, in a more worthy sort, then all the Priestis or oblations of the old law. And that this body was given him, not only to be the sacrifice upon the Croffe, but also upon the altar, S. Augustinus affirmeth in these words: *This table which the Priest of the new Testament doth exhibit, it is his body and blood: for that is the sacrifice which succeeded all those sacrifices that were offered in the shadow of that same.* For the which also we acknowledge that voice of the same *Psalterium* in the plaine, *But a body thou hast fitted to me, because in stead of all these sacrifices and oblations his body is offered, and is ministered to the partakers or receivers.* *Ps. 39, 20.* And againe *Li. 4 de Trin. 14.* *Who so inest and boly, a Priest, as the only fomme of God? What might so conveniently be offered for men, as many fet, and what so fitted for this imolation or offering, as mortal fet?* *That so cleans for clearing the vices of mortal men, at the fett borne of the virgins womb.* And *what can be offered and received so gratefully, as the flesh of our sacrifice, made the body of our Priest?*

8. *Neither did they please thee.* By that he faith, the things offered in the Law, did not please God, and likewise by that he faith, the former to be taken away, that the second may haue place, it is evident, that all hosts and sacrifices be not taken away by Christ, as the Heretikes foolishly conceiue, but that the old hosts of brute beasts be abrogated to give place to that which is the proper host of the new law, that is, Christ's owne body.

11. *Often offering the same hosts.* As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiency of Christes death, because of the Hebrews to much attributing to their legal sacrifices, and for that they did not referre them to Christes onely oblation: so vve, through the intolerable ignorance and impovertie of the Heretikes of this time (abusing the wordes of the Apostle spoken in the deue defence and declaration of the value and efficacie of Christes Paffion above the sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priestis and often repetition of the self same sacrifices, concerneth the sacrifices of the Law onely, vnto which he opposed Christis sacrifice and Priesthood: and speaketh no word of or against the sacrifice of the new Testament, which is the sacrifice of Christis owne Priesthood, Law, and Inquisition, yet the same sacrifice done daily unbloudidly, that once was done blouddily, made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old law were, but the very fett in number, even Christis owne body that was crucifed. And that you may fee 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 arguments that the Protessants now make to much a doe, withall among the fimple and unlearned, yet vvelprendiced that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protessants were extant, 1200 yeares vve vvel let downe some of their wordes, whose authority and exposition of the Scriptures must preuaile in all that have vvedom and the fear of God, above the falle and vaine golose of Calumin and his fellowers.

Thus then first faith S. Ambrose: *Quid ergo non. Quo. What vve then? do not vve offer every in cap. day? vve offer fiercely: but this sacrifice is an example of that: for vwe offer always the self same. *Hebr. not nowone lame, to every other, but allways the self same things: therefore it is one sacrifice,* *et alia, by their reason because it is offered in all places, it would be many Christs, not so, but it is one Christ in every place, one whole, and there whole, one body. But in the vvhich vve doe, is done for a commemoration of that which was done, for vwe offer not an other sacrifice, as the high Priest of the old law, but avowes the self same. *Qe. Primum S. Augustinos silentio doth also ibidem, preoccupate these Protessants obiections thus: What shall we say then? do not our Priest daily offer.*
o offer sacrifice? they offer surely, because ye do some daily, and daily have need to be cleansed: and because he cannot die, he hath given us the sacrament of his body and blood: that as his passion was the redemption and abolution of the world, so also the oblation may be redemption and cleansing to all that offer it in truth and sincerity. So saith this holy father, to wit, that as the sacrifice of the Cross was a general redemption, so of this altar is, to all that do it, a particular redemption or application of Christ's redemption to them. In which sacrament also V. Bede calleth the holy Masse, redemptionem corporis & animae hominum, the everlafting redemption of body and soul. I. ii. c. 22. Hiftor. Again the same Primaflus. The divinity of the Word of God was thereby everywhere, made that there are not many sacrifices, but one, although it be offered of many, and that as it is one body which he took of the Virgin, so one, not many bodies, even so also one sacrifice, not divers, as those of the levites were.

* S. Chrysostomo also, and after him Theophylacto, and Occurmius, and of the Latines, Haimo, Pachthusio, Remigiius, and others, obiect to them these sentences: Do not we also offer every day? do we offer surely, but this sacrifice is an example of that, for we offer always the same thing: and not now one lamb, to morrow another, but the same thing: therefore this is one sacrifice. Others also, because it is offered in many places, there should be many Chriftees. And a little after, Not an other sacrifice, as the high priest of the old Law, but the same we do always offer, rather working a remembrance or commemoration of the sacrifice. See the Annotation Luce 2, 19. upon these wordes, A commemoration. Thus did all the ancient fathers Grece and Latin treat of these matters, and so they said Malle, and offered daily, and many of them made such forms of celebrating the divine sacrifice, as the Greces and Latines do in their Liturgies and Masses, and yet they have thereof the places of the Apostle and made commentaries upon them, and underfoot them (I trove) as well as the Protifants.


19. Nor vhere is not: Christ's death can not be applied unto us in that full and ample force as when the Apostle is in baptism, but thine, and application to be made but the seemeth to once in every man, as Chrift died but once, for it is not, that all suffice that cease after Christ's death, there is no such sacrifice upon the Cross, nor that there should be no obligation for finnes committed after remission or Baptize, or that a man could not sinne at all after Baptize, or that he sinned afterward, he should have no remission or remission by God's ordinance in the Church, which devotes falses me, he avaies sundrie Heretikites gather of this and such like places: but onely the Apostle tellis the Hebres, as a meaneth that he did before chapter 6, and as he doth straight afterward, that if they fall now (whereunto they full remission by seemed very prone) to their old law, and voluntarily after the knowledge and profession of the Christian faith by Baptize, commit this sinne of incredulitie and apostasie, they can never have that abundant remission applied unto them by Baptize, which can never be minisfied to them again. And that general full pardon he calleth here, obtation, and afterward in the 26 verie, hastiam pro pecato, an host for sinne.

26. If we sinne willingly.] As the Calumniites abuse other like places against the holy sacrifice of the Malle, so they abuse this as the Nazians did before them, to prove that an Hereti, Apo- stata, or any that willfully falske the truth, can never be forgiven. Vvhich (as is before declared in the 6 chapter) is most wickte blathphemie: the meaning hereof being, as is there said, onlye to terrifie the Hebres, that falling from Christ they can not so easilie have the hoist of Christ's sacrifice death applied unto them, because they can not be baptized any more, but must paife by sactamental penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after penance, but not Baptize in the Churches discipline. Thence S. Cyril faith, li. 5 in to cap. 17. Penance is not excluded to fully as by these wordes of Paul, but the renewing by the lauer of regeneration. He doth not here take away the Baptize, ond or third remission of finnes (for he is not such an enemy to our salvation) but the host which is Chri$t doth teath that it is to be offerd againe upon the Cross. So saith this holy Docto. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures, Vvhich by following their owne fantasy they pennet to their damnation.

29. The blood of the Testament.] Whosoever maketh no more account of the blood of Christ's sacrifice, either as shed upon the Cross, or as in the holy Chalice of the altar (for our Saviour Contempt of calleth that also the blood of the new Testament) then he doth the blood of calues and goates, Christ's blood of other common drinkes, is wythorthy death, and God will in the next life, if he be not punished in the Sacrament here, reniewe it with greuous punifhment.
N E "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, we understand that the worlds were framed by the word of God: that of inuissible things visible things might be made.

† * By faith, Abel offered a greater holie to God thee Cain: 4 * by which he obtained testimonie that he was just; God giving testimonie to his gifts, & by it, he being dead, yet spake it. † * By faith: Henoch was translated, that he shou'd not see death, and he was not found; because God translated him. for before his translation he had testimonie that he had pleased God. † But without faith it is impossible to please God. For "he that commeth to God, must beleue that he is, and is a revvarder to them that seek him.

† * By faith, Noe having received an ansvver concerning those things which as yet were not seen, fearing, framed the arke for the sustaining of his house, by the which he condemned the world; and was instified heire of the justice which is by faith.

† * By faith, he that is called, Abraham, obeyed to goe forth into the place which he was to receive for inheritance: and he went forth, not knowing whether he went. † By faith, he abode in the land of promise, as in a strage land, dwelling
ling in cottages with Isaac & Jacob the coheirs of the same promise. † For he expected the citie that hath foundations; whose artificer and maker is God.

† * By faith, Sara also her self being barren, received virtue in conceaung of seede; yea past the time of age: because she beleued that she was faithful which had promised.

† For the which cause eu'en of one (and him quite dead) there rose as the snowes of heauen in multitude, & as the sand that is by the sea shore innumerable.

† According to faith died al these, not having received the promises, but beholding them a farre off, and saluting them, and eoelessing that they are pilgrimes & strangers vpon the earth. † for they that say these things, doe signifie that they seeke a contriuece. † And in deedde if they had been mindfull of the same from whence they came forth, they had time verely to returne. † but now they desire a better, that is to say, a heauenly. Therfore God is not confounded to be called their God, for he hath prepared them a citie.

† * By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had receiued the promises: († to whom it was said, That in Isaac shall seed be called to thee;) † accounting that God is able to raise vp eu'en from the dead, wherevpo he receiued him also for a parable.

† * By faith, also of things to come, Isaac blessed Jacob and Esau.

† * By faith, Isaac dying, blessed euery one of the sones of Ioseph: * and adored the tопpe of his roode.

† * By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gaue commanuement concerning his bones.

† * By faith, Moyses being borne, was hidde three moneths by his parents: because they saw him a proper infant, and they feared not the kings edict.

† * By faith, Moyses being made great, denied him self to be the sone of Pharaos daughte: † rather chosing to be afflicted with the people of God, then to haue the pleasure of temporal sone, † esteeming the reproche of Christ, greater riches then the treasure of the Hegyptians. for he looked vnto the remuneration. † * By faith, he left Hegypt: not fearing the fiercenes of the king for him that is infallible. he sustaine as if he had seen him. † * By faith, he celebrated the
the Pasch, & the shedding of the blood: that he which destroyed the first-born, might not touch them. † * By faith 29 they passed the red sea as it were by the drie land: which the Egyptians aspiring, were vvere.

† * By faith the vvalles of Iericho fel dovnne, by the 30 circuiting of feuen daies.

† * By faith, Rahab the harlot perished not vvith the in- 31 credulous, receiuing the spies vvith peace.

† And what shall I yet say? For the time vvill faile me 32 telling of Gedeon, Barac, Sampfon, Iephre, David, Samuell, & the prophets: † who by faith overcame kingdôs, wrought 33 iustice, obtained promises, stopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 svword, recovered of their infirmities, vvere made strong in battle, turned avway the campe of forainers: † vvomen re- 35 ceiued of resurrection their dead. and others vvere ranked, not accepting redemption, that they might finde a better re- 36 surrection. † And others had trial of mockeries and stripes, 36 moreover also of bâdes & prisons: † they were stoned, they 37 vvere hevved, they vvere tempted, they died in the slaughter of the svword, they vvent about in heep-skinnen, in goates skinnen, needy, in distresse, afflicted: † of whom the vvorld 38 vvas not vvorthie, wandering in deserts, in mountains and dennes, and in caues of the earth. † And al these being ap- 39 proved by the testimonie of faith, † receiued not the pro- mise, † God for vs prouiding some better thing, that they 40 vvwithout vs shou'd not be consummate.

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

1. Faith is. 1] By this description of faith, and by all the commendation thereof through the whole chapter, you may ywell perceiue, that the Apostie knewe not the forged special faith of their sectants, whereby every one of hefe new Sectmasteres & their followers beleue their sinneres are remittit, and that them selues shall be saue, though their sects be cleane contrarie one to an other.

1. Not appearing. 1] This is the praise of faith, faith S. Augustine, if that which is beleued, be not seen. For wha great things is it, if that be beleued, which is seene? according to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seene me Thomas, when thou hast beleued: blessed are they that have not seene and have beleued. Aug. in evang. to. tract. 79. V which may be a rebuke also and a checke to all those faithlesse speeches, I would see him, touch him, and feele his very fesh in the Sacrament, otherwise I vil not beleue.

6. He that commendeth. 1] Faith is the foundation and ground of all other vertues and vvor- fitable or me- ritorious with out faith.
Adored the tope of his rod. The leamend may see how the Apostle doth not tie him self to the Hebrew in the place of Genes. vii. hence it is alleazed, but foloweth the Septuaginta, though it differ from the Hebrew, as also the other Apostiles and Evangelists and our Saviour him self did: neither were they curious as men now a days to examine all by the Hebrew only, because they writing and speaking by the holy Ghost, kneue very well that this translation * is the sense of the holy Ghost also, and as true, and as diectly intended as the other: and therefore also that translation continued alwayes authentical in the Greeke Church, notwithstanding the diuerfitie thereof from the Hebrew. Even so wee that be Catholickes, follow with all the Latin fathers the authentic Latin translation, though it be not alwayes agreeable to the Hebrew or Greeke that now is. But Caluin is not onely so fcarce, but very ignorant, when hee faith that the Septuaginta were decreed, and yet that the Apostle without curiuity was content to folow them: because it is evident, that the Hebrew being the without points, might be traslated the one way as well as the other, whicj they understooffo well (and therefore were not decreed) that within three lines after, they traflate the fame word, as wee would haue it in this place.

Againe obtuse in those worde, He adored the tope of his rod, that adoration (as the Scripture wth this worde) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, now at or before the crucinice, relikes, images and in the Psalms 9. 13. Adore ye his folemnoi. Adore ye toward his holy mount. We will adore toward the place where his feetes ftoode: or (which by the Hebrew phrafe is al onen) Adore ye his holy mount. We will adore the place where his feetes ftoode. as also * the Greek fathers, S. Damascene li. 1. de imaginitis, and Leonitius cited of him, yea S. Chryfistom alfo do handel thefe places, and namely that of the Apostol yee whicj we now speake of, interpreting the Greekase as our Latin hath; and as wee do, He adored the rod or the tope of his rod, that is, the scepter of Iofeph now Prince of Egypt, to fulfilling Iofepheh dreams whicj foretold the fame Gen. 37: and vitual signifying as it were by this prophetical fact, the kingdom of Israel or of the ten tribes that was to come of Iofeph by Ephram his younger fonne in the frit king Ierobam, thus the Greekare fathers. Vyherevto may be added, that al this was done in type and figure of Chriflifes fcepter and kingdom, whom he adored by and in his Crofe, as he did Iofeph by or in his rod and scepter: and therefore the Apostle faith, he did it by faith, as having repect toward things to come. By al whicj it is euident, that it is fadly whicj the Calunifte teach, that wee may not adore image, crucifixie, or any visible creature, that is, wee may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt tranflation of this place for the fame purpose is intolerable, laying thus, (LEA¬NING upo¬n his flafie he adored(G O)) adding noleffe then two worde more then is in the Greeke. Which though it might be the fene of the place, and S. Augustine fo expoundeth it, yet they should not make his expolion the text of holy Scripture, specially wheras he only of all the ancint fathers (as Beza confefleth) fo expoundeth it.

33. Wrongs injustice.] Men are not lyft by beleefe onely, as the Protestants affirm, but by vorking injustice. And wee may note that in all this long commendation of faith in the fathers and holy perions, their good worke were alfo specially recounted, as Rahabs harbouring the fpies, Abrahams offering his fonne (whicj their worke S. James doth inculcate) Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and fo forth. therefore S. Clement Alexandrinus faith, that the faid perions and others were lyft by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

Adoration of creatures, and namely of hoo ly things.

The Apostles prooue then there is nothing els, but to prove to the Hebrewes (who made so great accound of their Patriarches and forefathers and their famous actes) that all thefe glorious personages and their worke were commendable and acceptable onely through the faith, that they had of Christ, without which fay noone of all their lies and worke shoule haue profet them any whit: the Gentiles doing many noble actes (as Heretikes may alfo doe) which are of no estimation before God, because they lacke faith. And that is the scope of S. Pauls Epifile to the Romanes, and of all other passages where he commendeth faith: further proouing specially in this Epifile to the Hebrewes, that all their sacrifices were nothing els but figures and attestations of the Christian faith in Christ and his death. Al whih high resolution & conclusion against the Jews and Gentiles, that the Chriflian faith is the true faith & religion, the Heretikes of our time igno rantly and bruiftly abute against Christian worke, sacrifices, and Sacraments, which the Apostle means specially to commend and establish by his high commendation of the faith in Chrift. 40. Without vs we could not.] The fathers before Chrift could not be accomplisht, that is not admitted to the heavenly joyes, vifion, and fruition of God, till the Apostles and other of the new lawe were allocated there, and the wwy to everlafling glorie opened by our Lordes death and Afcension. Neither Chal either they or wee be fully perfecuted in glorie both of body and soule, till the general reufurection: Gods providence being so, that wee should not one be confummatad without an other, all being of one faith, and redeemed by one Lord Chrift.
And therefore we also having so great a cloud of witnesses put upon us: laying away all heaviness and sinne that compasseth us, by patience let us runne to the right proposed vnto us, looking on the author of faith, and the consummator of vs, vwho, joy being proposed vnto him, sustained the cross, contemning confusion, and sitteth on the right hand of the seat of God.

For, thinke diligently vpon him vwhich sustained of sinners such contradiction against him self: that you be not wearyd, fainting in your mindes. For you haue not yet resisted vnto bloud, repugning against sinne: and you haue forgotten the confolatio, vwhich speakeh to you, as it were to children, saying, My sonne, neglect not the discipline of our Lord: neither be thou wearyed vwhilez thou art rebuked of him. For vwhom our Lord loueth, he chasteneth: and he forsaketh every child that he receieth.

perseuer ye in discipline. As vnto children doth God offer him self to you, for vwhat sonne is there, vwhom the father doth not correct? But if you be vwithout discipline, vwho of all be made partakers: then are you bastards, not children. Moreover the fathers in deede of our flesh vve had for instructors, and vve did reuerence them: shal vve not much more obey the Father of spirits, & liue? And they in deede for a time of few days, according to their vvil instructed vs: but he, to that vwhich is profitable in receiuing of his sanctification. And al discipline for the present certes seemeth not to be of joy, but of sorrow: but afterward it vvil render to them that are exercised by it, most peaceable fruites of justice.

For the vwhich cause stretch vp the slacked handes and the loose knees: and make straight steppes to your seete: that no man halting erre, but rather be healed. * Folovv peace vwith al men, and holiness: vwithout vwhich no man shal...
15 fhal see God: † looking diligently left any man ** be vvan-
ting to the grace of God: left any roote of bitternes spring-
ing vp do hinder, and by it many be polluted. † Left there
be any fornicator or prophane person † as Efau: † vwho for
one dith of meate sold his first-birth-rightes. † For knovv
ye that afterward also desiring to inhereit the benediction, he
was reprobated: * for † he found not place of repentece,
although vvith tears he had sought it.

† For you are not come to * a palpable mount, and an
accessible fire, and vvhirlevv vine, and darkenes, and storme,
† and the loud of tromper, & voice of vvordes, vvhich they
that heard, excused them seluues, that the vvord might not be
spoke to them, († for they did not beare that which was said.

† And if a beast † halbe the mount, it † halbe stoned. † And so terrible
was it vvhich was seen, Moyles said: I am frighted and trem-
ble. † But ‡ you are come to mount Sion, and the citie of
the liuing God, heavenly Hierusalem, and the assembly of
many thousand Angels, † & the Church of the first-borne,
vvhich are vvritten in the heauens, and the judge of all, God:

18 and the spirites of the juft † made perfect, † and the medias-
tor of the new Testament † saith, and the sprinkling of
bloud speaking better then * Abel.

† See that you refuse him not speaking, for if they escaped
not, refusing him that spake vpon the earth: much more vve,
that turne away from him speaking to vs from heaven.

† Vvhoes voice moued the earth then: but nowv he promi-
seth, saying, Yet once: and I vvil more not only the earth, but heaven also.

† And in that he faith, Yet once, he declareth the transla-
tion of moueable things as being made, that those things
may remaine vvhich are vnmoveable. † Therefore receiuing
an vnmoveable kingdom, vve have grace: by the vvhich ‡ let
vs serue pleasing God, vvith feare & reuereence. † For * our
God is a consuming fire.

ANNOTATIONS
CHAP. XII.

6. He fowurget.] By this vve prove that God often punifheth the finnes even of his loving
children, though not with eternal damnation, yet with temporall chafflement and correction:
& that he doth not alwaies together vvith the remiilion of deadly sinnes & eternal punishement,
exempt the offender received to his grace, from al faine correction either in this life or in the
next. Neither have the Heretikes of this time any reaion or Scripture in the vworld, vwhy they
should Temporal pun-

ishment after

remiilion of fin-

nes, either here,
or in purgatorie.
CHAP. XIII.

He recommends unto them mutual love, 
hospitality, compassion, chastity, 
contention, imitation of faith of their 
Catholicke Prelates and 
Martyrs (not harkening to the 
doctrines of Heretikes, nor 
fearing the casting 
out of the leves synageue) 
and obedience to their present 
pastors. 15 And for 
the hoist of praise alwaies to God, that is to say, 
the fruite of lippes confessing to his name.

Rom. 12.
10.
1 Pet. 4.
Gen. 18,
3. 19, 2.
3.

Den. 31:
10. 1.
Psal. 15:
11. 117,
6.

Lev. 16,
17.

Ofe. 14:
3.
16. And beneficence and communication do not forget with such hostes "God is promised. † " Obey your Prelates, and be subject to them. For they watch as being to render account for your soules: that they may doe this with 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 with all. † And I beseech you the more to doe this, that I may the more intimately 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 Iesus Christ:

21. Sitte you in al goodnes, that you may doe his will, doing in you that which may please before him by Iesus Christ: to whom is glory for ever and ever. Amen.

22. And I desire you brethren that you suffer the word of consolation. For in very few words haue I written to you. † Know you our brother Timothee to be dismissed:

24. with whom (if he come the sooner) I will see you. † Salute al your Prelates, and al the saintes. The brethren of Italie salute you. † Grace be with you al. Amen.

ANNOTATIONS

CHAPEL. XIII.

1. Hospitality. † Hospitality, that is, receiving and harbouring of poore pilgrimes, persecuted and defolate persons, is so acceptable to God and so honorable, that often times it hath been men good happe to harbour Angels in stead of poore folks in waeres. Which must needs be ever a great benediction to them and their families, as we see by Abraham and Lot Gen. 18. & 19. (and the like fell also to S. Gregorie, as to Diaconus viro, to whome in the table of poore men, not onely Angels but Christ also came in Pilgrimes viiue.) Whereof if we had not example and warrant by S. Paulus vwords in this place, and many other expresse Scriptures of the old Testament, these scornful miserable of this time making so little account both of good vvordes and such miraculous enterance of Christ and his Angels into holy mens harbour, would make this alfo seeme fabulous, as they do other like things.

4. Marriage honorable. † The Apostle (faith a holy doctor) faith, Marriage honorable in all, and the bed undefiled. And therefore the servants of God in that they are not married, shalke not the good of marriage to be a fault, but yet they doubt not perpetual continuance to be better then good marriage, specially in this time when it is said of continuance, He that can take, let him take. Deid. ad Pet. c. 3. apud Aug. in fine. Mark the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honorable, that it is a holy sacrament, but yet inferior to virginity and perpetual continuance: honorable in all, that is, all such as may lawfully marie and are lawfully maried: nor in brotheuer and sister, nor in persones that have vowed he contrary, to whom the same Apostle faith it is damnable. 1 Tim. 3. v. 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 whose the simple, do false this sentence of the Apostle, to make it forme for the marriage of Votaries, it is notorious. If it, they vse deceit in supplying the verbe substantive that vrancc, making it the indicatiue mode thus, Marriage is honorable &c. as though the Apostle affirmed all marriage to be honorable.

One short place manifoldly corrupted by the Protestants.
THE EPISTLE OPS. PAVL

(?58

ChA. XIII.

lawful, where the verbc to be fupplied ought rather to bcthe Impcratiue
Til V rcft'aic
..
moodc /If/wjirjrt^efcclionoritt/f, that fo the fpeache may be an exhortation or commaundeyfg'ff^
inaricd, to vfe them feluesinthat flite in al fidelity, clean^'
f\
Here " inenttothem that beor vvil be
•'^^Vr
lincfiCv and coniugal contincncie one toward another :as when S. Peter alfoand this A/J**'
poftle exhortemaried men to giue honour to their vviues as to the weaker vefTcIs , and to
portefTe their veflel in honour, not in the pafTions of ignominic and vnclcanlineflc this is
honorable or chadmariagc , to which he here exhorteth. And that it is rather an exhortation, then an affirmation,it is euident by the otlier partes and circumftances of this placo
both beforefif after: al which are exhortations in their oWnetranflations. this only being
in the middcs,and as indifferent to be an exhortation as the reft (by their owne confefsion)
they reftraint of purpofe.Our text therfore and al Catholike tranflatios leaue the fentencc
* _',,.,. iy '.indifi'erent * as it is in the Grecke and as truetranflatours ought to do, not prefumingto
^
_
addidt it to one /Tdc, left they fhouldrcftraine the fenfe of the holy Ghoft to their oV/nc
I'
ho"0'"*'^J^O''
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(MfiVn/SCt'

particular fanta/ie.
Againe,*^ our new Tranflatours corrupt the text in that they tranflate,/n emnih'M.amon^ *Tht mt,
*/nw«,becaufe fo they ihinke it would found better to the ignorant, that Priefls.Religious, 'Bib. 1/77.
andal vvhofoeuer, may marie where they can not tell cither by the Greeke or Latin, that
in omnibiu f hould be the mafculinc gcndre , rather then the neutre ( as not only Erafmus,
but * the Grcckc dodtorsalfo takeit ) to lignifie that mariage f hould be honorably kept » oecum.
betWeenc man andvvifcin al pointesand inal refpeftes. See S. Chrjf. andTheophyl. inhunc j„ Collet,
locum, lor there maybe many filthy abufes in vvcdlocke, which the Apollle vvarncUitheni
to take heede of, and to keepe their mariage-bed vndefiled. But the third corruption for
their purpofeaforefaid, and moft impudent, is,* that fome of the Caluiniftes for , in omm- ,
^ a
bui, tranflate , inter tjuo/Uis, with a marginal interpretation to fignifie al orders, condi'/'
tions,ftates, and qualities of men. So boldly they take aWay al inditferencie offenfes.and "^'
their
hcre/ie
that
vvhichthcm
felues
would,
and
requireth,
make Gods word tofpcake iuft
'*
*
in vvhii-hkind iheypalle al impudencie andal heretikes that cuer were.
Vve muft hauc
y /^memberyour Prelates.} Vvebc here warned tohaue great regard in our life and
glorious bif hops gone before vs in Gods Church,
tcgaid to the beleefc,to the holy fathers. Doctors,
fauh&dodrine not doubting but they being our lawful Paftors, had and taughcthe tru h ofvvhom S.
of the fathers. Auguftine faid, That which theyfoundin die Church , they held fuft that which they learned, they
taught that which they receiuedof their fathers , the fame they deliuered to their children. Cont. luUan.
V vhich refpcdt to our holy forefathers in faith, is now in this wicked contempt
li. i c. 10.
of die Heretikes, fonuuh the more to be had. Seethe faidho:y doilors fecond bockc
againil lulia^ the Pelagian throughout, what great account he makcth ofthemin the confutation of herefies, and how far heprcferrcth them abouc the proud Jectmaifters of that
Memories and time-.as vvc muft now doe againft our new doctors. This place a;fo is rightly vfed toprouc
feaftcsof Sujds thatthe Church of God f hould keepe the memories of iaindts departed, by folcnmeholi:

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daies and other deuout vvaies of honour,
^."H^otvvithrneates.] Hefpeakethnot of Chriftian faftes butofthe legal difference
of mcates, which the Hebrues were yet prone vntotnot confidering that by Chriftes faith
they were made free from al fuch obferuations of the Law.
meates.
10, We baueanaltar.] He putteth them in mindc by thefe vvordes, that infoiowingto
an other maner and amore cxMaterial altars much theirold lewifh rites, they depriuedthem felues of
holy altar, and Chriftes ovvne blelfedbody
fo'rihefaciifice cellcni facrifice and meatc meaning, of the
«f cbiiHshody. ofiercd and eaten there, of which, they that continue in the figures of theold Law,
couldnotbc partakers. r/7ii!<i^W>- ( faiih Ifychius ) is the altar of Chri/ies body , which the hwes
>»/:.r«tr.Andthe Grecke vvorU(as alio the Hebrue <?t'Cr/ar*-.
for their incredulity r^ttfi^ not behold. Li.6 e. 11
anfwtring thcreviuo in the old tellament ) llgnifieth properly an altar to fatrifice on , and .^^y
not a metaphorical and fpiritual aitar.„V vhereby vve proue againftthe Hereukes , that m^.q
wehauenot a common table or profane communion borde , toeacemerc bread vpon but -t.'.t
a very altar in the proper fenfe,to facrifice Chnftes body vj)on and fo cai led of the fa. hers
in refpedt of the faid body facrificed. Greg. 'K.azjanz.. in oral, deforort Gorgonix. Chryj. demo>ift,
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lu laical abfli-

ntnce

fiora

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Mat. And when it is called a tabic,
itis inrelpedofiheheauenly foodeofChrifls body and bloud rcLciued.
lyThehoJieofpraifc] Though it may fignifie the Ipiiitudl laciificesof praifc and thankes^
TheSacrificcof
the altar is the giuing of what fort foeuer: yctit ipecially may be thougnt to ligmlie the great Sacrifice of me B.
principal hoft body and bloud oi Chrift.: not as vpon the Ciofle, vvhicn was but once done in blnuJy fort, but
of. praile and as in the Church and new Teftament, where it is daily done vnblouddiiy , being the proper hoft
,

thaukes giuing, of laude and thaiikes giuing.and thervore called die Luchanjt and being the fuii .e and tffeiae of
theri'oie called,, Chtift.-tnd his Pridlshppes or vvordes, that is, of confeciation: becaule this facrifice is made by
Jiutbtirijiii,
thcfoitcof the holy vvordes. And when v.ve leadc in the ptalrae and oclicf places of the oide
,

Tcit,


Testament, of the host of praise, it may be thought to be a prophetic of the new Sacrifice, & not of every vulgar thankse giving. And to the old fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often spake. What is (faith S. Augustin) a more holy sacrifice of praise, then that which consisteth in thanksgiving, all which the faithful do know in the sacrifice of the Church. Lu. 1. cont. aduers. leg. & proph. c. 18. Again, c. 20. The Church from the times of the Apostles by the most certain incursions of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a little after-ward, Rom. 15. according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirits of whose house he was not take stales nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedek. See ep. 110. c. 19. & ep. 57. ad q. 1. in fyle. Thus you see, when the holy fathers handle the Scriptures, they finde Maffe and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they spake onely of a common thanksgiving.

16. God is pleased.} This latin word promeretur, cannot be expressed effectually in any one English word. It signifieth, Gods fauour to be procured by the forefaid workes of almes and charitie, as by the deserts and merites of the doers. What doctrine and word of merites the Aduersaries like foil, that they fea both here and els where from the word, translating here for, promeretur Deus, God is pleased, more neere to the Greekse, as they pretend. Which in deede maketh no more for them then the latin, which is agreeable to most auncient copies, as we see by Primarius S. Augustines scholer. For if God be pleased with good workes and Shew fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

17. Obey your Prelates.} There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, doth inculcate confidence, and religion. Whereof the Apostle giueth this reason, because they haue the obedience to charge of mens soules, and must answer for them: which is an infinite preemi- nence and superiority, ioyned with burden, and requireth marvelous submission and Bishops 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, be they never so great. If they haue soules, and be Christian men, they must be subject to some bishop, Priest, or other Prelate. And whatsoever he be (though Emperour of all the world) if he take upon him to prescribe and giue lawes of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall he damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For hereof and the like damnable resolutes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, when men refuse to be under their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsell. This disobedience and rebellion from the Spiritual Government, under pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, where these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may command the Prelate: which is directly and evidently against this Scripture and all other, that command the Sheepe of Christs fold to obey their Spiritual Officers.
THE ARGUMENT OF THE EPISTLE OF S. JAMES.

His Epistle (as the rest following) is directed specially, as S. Augustine faith, against the errors of only faith, which some held at that time also, by misconstruing S. Paul's words. Yea not only that, but many other errors (which then also were annexed unto it, as they are now) doubt this Apostle here touch expressly.

He faith therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do justify: that they are rites of Religion, or service and worship of God; that to keep at the commandments of God, and so to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, no so much as of temptation to sin: that we must fly our felons from sinning, with feare of our death, of the judgement, of hell: and stirre our selues to doing of good, with our reward that we shall have for it in heaven. These points of the Catholike faith he commendeth earnestly unto vs, inveighing vehemently against them that teach the contrary errors. Hence he doth vehemently admonish not so negligent such, but to seek their conversion, shewing them how meritorious a thing it is. Thus then he exhorteth generally to all good works, & dehorteth from all sin, but yet also namely to certaine, & from certaine: as, from exception of persons, from destraction and rash judging, from conceit in likeness of this world, from swearing: and to pray, to dines, to humiliation, confession and penance: but most copiously to patience in persecution.

Now, who this James was: It is not he, who so feist the church kepteth the 15 of Sept, which was S. John's brother, and who so martyrdom we have Act. 12. but he, whom the church worshippeth the first of Mai, who is called Frater Dominu, our lordes brother, and brother to Inde, and whom was the first Bishop of Hierusalem, of whom we read Acts. 15 & 21. and also Gal. 2. of whom wonderful antheoritie and puritie of life, the Ecclesiastical stories do report. Euscb. i. 2. c. 2. Hiero. in Catalogo.

Therefore as the old High-priest had power and charge over the Ieruvs, not only in Hierusalem and Iuris, but also dispersed in other Countries (as we understand Acts. 9. xv. & 2.) so S. James likewise, being Bishop of Hierusalem, and having care not only of those Ieruvs with whom he was resident there in Iuris, but of all the rest also, writeth this Epistle, To the twelve tribes that are in dispersion, and in them, to all Christians minercally 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 folowing (called The Catholike Epistles) it be not vwholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the word altogether, that in some of their Bibles they leave it cleane out, although it be in the Greeke, and in some they had rather tranlate ridiculoys thus, The general Epistle &c. whereas these are famously knowne and specified in antiquitie, by the name of Catholike Epistles, for that they are vwritten to the whole Church, not to any peculiar people or person, as S. Paules are.

Euseb, li. 2. bift. c.

Chapter I.

And let patience haue that perfect worke; that you may be perfect & entire, faiuing in nothing. But if any of you lacke vsefuldoym, let him ask God who giueth to al men abundantly, and vpraideth not: and it shal be giuen him. But let him ask in faith nothing doubting, for he that doubtetb, is lyke to a vvaue of the seac, vwhich is moued & caried about by the vvinde. The Epistle for a Martyr.

The Church readeth thes Catholike or Canonical Epistles in order at Mattins, fro the 4 Sünday after Easter vntill Vvhit-sunday.

AMES the servant of God and of our Lord Iesus Christ, to the twelve tribes that are in dispersioun, greeting.

† Esteeme it, my brethren, aloy, vnwhen you shal fall into divers tentations:

† Knowing that the probati of your faith vworketh patience. And let patience haue that perfect worke: that you may be perfect & entire, faiuing in nothing. But if any of you lacke vsefuldoym, let him ask God who giueth to al men abundantly, and vpraideth not: and it shal be giuen him. But let him ask in faith nothing doubting, for he that doubtetb, is lyke to a vvaue of the seac, vwhich is moued & caried about by the vvinde. The Epistle for a Martyr.

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 humilitie, because * as the floure of 10
grasfe † hal he passe : † for the sunne rofe vwith heat, & par- 11
ched the grasfe, and the floure of it fel cvay, and the beatie
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
crovvne of life, vvhich God hath promised to them that
loue 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 temp-
teth no man. † But ✺ every one is tempted of his owne co- 14
cupifcence abstracted and allured. † Afterward "concupif- 15
cence" vvhen it hath coceiued, bringeth forth sinne. but "sinne
vvhen it is consummate, ingendreth death.
† Do not erre thefore my dearest brethren. † Every best 16
gift, and every perfect gift, is from aboue, descending from 17
the Father of lightes, vwith vvhom is no transtumation, nor
shadowing of alteration. † Voluntarily hath he begotten 18
vv by the vvord of truth, that vv may be some beginning of
his creature. † You knowv my dearest brethren, and *let eue- 19
ry man be evvist to heare: but flovv to speake, and flovv to
anger. † For the anger of man vvorketh not the iustice of 20
God.
† For the vvhich thing casting avvay al vncleneenne and 21
aboundance of malice, in mckenennes receive the engraffed
vvord,vvhich is able to saue your soules. † But * bedoers 22
of the vvord, and not hearers only, deceaung your selues.
† 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-
tuitie in a grasfe. † For he considered him self, and vvent 24
his vvay, and by and by forgot vvhat an one he vvas. † But 25
he that hath looked in" the lavy of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man † hal be ✺ blessed in his deed. † And if 26
any man thinke him self to be religious, not bridling his
vong, but seducing his hart: this mans religion is vaine.
† " Religion cleane and vnsppotted vvith God and the Father, 27
is this to visitpupilles and vividovves in their tribulation; &
to keepe him self vnspotted from this world. 

ANNOTATIONS  
CHAP. I.

6. A[sk in faith notting doubting.] The Protestants vpworld proue this, that no man ought to pray without assurance that he shall obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the aker of lawful things may not either mistrust Gods power and habillity, or be in diffidence and despair of his mercie: but that our doubt be only in our owne vnworthinesse and vndue asking.

15. Let no man say that he is tempted of God.] Vvse by this, that vvhen the Scriptures (as in the Pater nother and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentations: they meane not, that God is any vvaines the author, causer, or mower of any man to sinne, but onely by permission, and because by his gratious power he keepeth not the offender from tentations. Therefore the blaffeme of Hereikes, making God the author of sinne, is intolerable. See S. August. fer. 9 de divers. c. 9.

16. God is not a tempter of evil.] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their evil tentations to God (for other tentations God doth fend to trie mens patience and proue their faith) take and translate the word passively, in this sense, that God is not tempted by our evils. Vvhiere more consonantly to the letter and circumference of the vwords before & after, & as agreably to the Grecce, it should be taken absolutely as it is in the Latin, that God is not tempter to evil, for being taken passively, there is no coherence of sense to the other vwords of the Apostle.

16. Concupiscence vvhien it hath conceived.] Concupiscence (vve see here) of it self is not sinne, as Hereikes falsely teach: but vvhien by any consent of the minde we do obey, or yield to it, then is sinne ingendred and formed in vs.

17. Sinne consummata ingendreth death.] Here vve see that not al sinne oral consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, vvhien the consent of mans minde fully and perfectly yeldeth to the committinge or liking of the acte of motion whereunto concupiscence moueth or inciteth vs.

21. The law of perfell liberetic.] 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 carnall ceremonies, and because Christ hath by his bloud of the new Testament deliuered all that obey him, from the servitude of sinne and the Diuell. But not as the Libertines and other Hereikes of this time would have it, that in the new Testament every man may follow his owne liking and consent, & may choose whether he will be under the lawes and obedience of Spiritual or Temporal Rulers, or no.

27. Religion clean.] True religion standeth not onely in talking of the Scriptures; or onely faith, or Chriftes justice: but in pureitie of life, and good vworkes, specially of charitie and mercie done by the grace of Chrift. This is the Apostolical doctrine, and far from the Hereetical vanitie of this time.
Y brethren, have not the faith of our Lord Jesus Christ of glory, in acceptance of persons. 

For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire, 

and you have respect to him that is clothed with the goodly apparel, and shall say to him, Sit down here: but say to the poor man, Stand there: 

or sit down under my footstool: do you not judge with your fancies, and are become judges of vain thoughts? 

Heareth my desire: brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? 

But you have dishonoured the poor man. Do not the rich oppress you by might, and them fancies draw you to judgments? 

Do they not blaspheme the good name that is inuocated upon you? 

If not, with standing you fulfilled the royal law according to the scriptures, Thou shalt love thy neighbour as thy self, you doe vvel: but if you accept persons, you vvorke sinne, reproved of the Law as transgressours. 

And whatsoever shall keepe the whole Law, but offendeth in one: is made guilty of all. 

For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kill. And if thou doest not commit aduoutrie, but shalt kill, thou art made a transgressour of the Law. 

So speake ye, and so doe, as beginning to be judged by the law of libertie. For judgment without mercie to him that hath not done mercie. And mercie exalteth itself above judgement. 

What shall it profit my brethren, if a man say he hath faith: but hath not vworkes? Shall faith be able to save him? 

And if a brother or sister be naked, & lacke daily food: and one of you say to them, Goe in peace, be vwarmed & filled: but you giue them not the things that are necessary for the body: what shall it profit? 

So faith also, if it haue not vworkes, is dead in it self. 

But some man faith, Thou hast faith, and I haue vworkes: he vvel she faith vwithout vworkes: & I vwill hevv thee by vworkes my faith. 

Thou beleeuest that there is one God, Thou dost vvel: the devils also
also believe and tremble. * But wilt thou know, o vain man, that faith without works is idle? * "Abraham our father was he not justified by works, * offering Isaac his sonne upon the altar? * Seest thou that" faith did work with his works: and by the works the faith was con-fummate? * And the Scripture was fulfilled, saying, Abraham believed God, and it was reposed him to issue, and he was called the freeme of God. * Do you see that by works a man is justified: & not by faith only? * And in like manner also * "Rahab the harlot, was not she justified by works, receiving the messengers, and putting them forth an other way? * For even as the body without the spirit is dead: so also "faith without works is dead.

ANNOTATIONS

CHAP. II.

1. In seception of persons.] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather herself, that there should be no difference in Commonwealues or assemblies, betvxtwee the Magistrate and the lyued, the free man and the bond, the riche and the poore, herewith one degree and another. For, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to observe then. But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, Sacraments, and salvation, and belesowing the spiritual functions and charge of soule, we must isteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth all, and endueth al forts with his graces; so in such and the like things we must not be partial, but countreal to be fellowes, brethren, and members of one head. And therefore the Apostle faith with a special claue, That vve should not hold or have the Christian faith vwith in such differences or partialities.

10. It is made guilty of al.] He meaneth not, that whosoeuer is a theefe, is also a murderer, or that every murderer is an aduouterer also: or that al sinnes be equal, according to the Scoikes and the Hierofe of Louisiana: much lesse, that he that haue a great damnation that transferrgeth one commandement, as if he had offended against every precepte, but the sence is, that it is not able to talke him to salvation, that he semeth to haue kept certaine and not broken al the commandements; seeing that any one tranfgredtion of the Law, prooueth that he hath not obserueth the whole, which he was bound to do, to far as is required, and is as possible for a man in this life. S. Augustiue disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he which offendeth in one, is against the general and great commandement of louse or charite (because it is in maner, as being the summe of al, the plentitude of the law, and the perfection of the rest) breaketh after a sort and transferrgeth al, no sinne being committed but either against the love of God, or of our neighbour.

13. Judgement wvithout mercie.] Nothing guether more hope of mercie in the next life, then the vworke of almes, charite, and mercie, done to our neighbours in this life: Neither fhal any be excercised with extreme rigour in the next world, but such as vved not mercie in this world. Aug. de pec. mer. li. 2 e. 3. Which is true, not onely in respect of the judgement to eutailing damnation, but also of the temporal chastisement in Purgatorio, as S. Augustiue signifieth, declaring that our venial sinnes be vsed away in this world vwith daily vworke of mercie, vwhich otherwithe should be chastised in the next. See epist. 29 afośaid in fine. and li. 21 de Ciuc. Dei e. 17 in fine.

14. What fhal it profite, if a man say be hath faith?] This whole passaige of the Apostle is so cleere against iutification or salvation by onely faith, damably defended by the Preistants, and so evident for the necessitie, merit, & concurrence of good vworke, that their first author Luther and such as exactly follow him, boldly (after the maner of Hieretikes) when they can make no shif nor false glowe for the text: deny the booke to be Canonical Scripture. But Caluin and his companions disagreeing with their Maisters, confesse it to be holy Scripture, but their shifses and fond Scripture abu-fed by the A- nabaptists to make no disting-ution of pers- ons. V what the A- posule meaneth by acception of persons.

How he that offendeth in one commandement, is guilty of al.
Only faith, an old heresie.

21. Abraham was he not justified by works? It is much to be noted that S. Augustin in his book 2. and 3. Epist. 14 (v. 14) writeth that the heresie of onely faith justifying is a true Heretik even in the Apostles time, gathered by the false interpretation of some of S. Pauls pro-

found disputation in the Epistle to the Romans, wherein he commended so highly the faith in

Christ, that they thought good works were not available: adding further, that he and the other three Apostles, James, John, and Jude, did of purpose write so much of good works, to correct the said error of onely faith, gathered by the misconstruction of S. Pauls works. Yea when S. Peter (Ep. 1. c. 3. 18) warranteth the faithful that many things he had in S. Pauls writings, and of light unlearned men mistaken to their perdition: the said S. Augustin affirminthe, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good works.

And in the preface of his commentary upon the 31. Psalm, he warranteth al men, that this deduction upon S. Pauls speache, Abraham was justified by faith; therefore works be not necessarie to salvation:

is the right way to the gulle of Pelie and damnation.

And finally (which is in these very plaines) that we may see this Apostle did purposely thus condemn us and the needlesst of good works, and the inanity and insufficiencie of onely faith, to correct the error of such as misconstrued S. Pauls words for the same: the said holy Doctor * EPISTLE

noteth that of purpose he tooke the very same example of Abraham, whom S. Paul said to be justi-

fied by faith, and declareth that he was justified by good works, specifying the good workes for

which he was justified and blessed of God, to wit, his obedience and immolation of his onely

sonne. But hovv S. Paul faith that Abraham was justified by faith, see the Annotations upon that place. Ro. 4. v. 1.

22. Faith did works vtrix. Some Heretikes hold, that good workes are pernicuous to salvation and justification: other, that though they be not hurtful but required, yet they be no causes or vwerks of salvation, much lesse meritorious, but are as effectes and fruits issuing necessarily out of faith. Both which fictions, fallshods, and figurations from the plaine truth of Gods word, are refuted by these vwerks, when the Apostle faith, That faith vwerked together vvitli good workes: making faith to be a coadiuator or cooperator vvitli vwerks, and so both joyntly concurring as causes and vwerks of justification; yea afterward he maketh vwerks the more principal cause, when he resem-

bles the body, and vwerks to the spirit or life of man.

The friend of God.] By this also another falfe and frowndous euasion of the Here-

tikes is overtaken, when they feine, that the Apostle here when he faith, vwerks do not produce

meaneth, that they shew us iust before men, and assiile not to our iustice before God. For the Apostle evidently declareth that Abraham by his vwerkes was made or truly called the friend of God, and therefore was not (as the Heretikes say) by his vwerks approved iust before man oney.

14. Not by faith onely. This proposition or speache is directly opposite or contradic-

torie to that which the Heretikes hold. For the Apostle faith, Man is justified by good

workes, and not by faith onely; but the Heretikes say, Man is not justified by good werkes, but by faith onely. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. James speache and S. Pauls. For though S. Paul say, iustified by faith, yet he neuer faith, by faith onely, nor euer meaneth by that faith whereon he himself doth the vwerks. Though concerning vwerks also, there is a difference betwixt the first justification, vvitli whereof S. Paul specially speaketh: and the second justification, whereof S. James doth more specially treat. Of which thing els where there is ynoth said.

23. The friends of God. The fathers in deed ye sometimes this exclusive, sola, onely; but in far other sense then the Protetants. For some of them thereby exclude only the vwerks of Moyies law, against the Jews: some, the vwerks of nature and moral verities without the grace or knowledge of Christ, against the Gentiles; some, the neceffity of external good werktes where the parties lacke time and meanes to doe them, as in the case of the penitent thief: some, the falfe opinions, sectes, and religions contrary to the Catholike faith, against the Heretikes and miscreantes; some exclude reazon, sense, and arguing in matters of faith and mysterie, against such as vvvil believe nothing but that they see or understand: some, the merite

fond glores for answer of so plaine places, be as impudent as the denying of the Epistle was in

the other, who would never have denied the booke, thereby to shew them seules Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vie (vyhereof they were not ignorant) could have terued. In both forties the Christian Reader may fee, that all the Heretikes vanting of expresse Epistres and the vword of God, is no more but to delude the world, whereas in deed, be the Scriptures never so plaine against them, they must either be vweretted to found as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, fute as it were in judgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miferie that can be. See their prefaces and enulures upon this Canonical Epistle, the Apocalypse, the Machabees, and other.
merit of works done in finne before the first justification: some, the arrogant Pharisaical vaunting of man's own proper works and justice, against such as referre not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith and repentance: but newer (as the protestants would have it) to exclude from justification and salvation, the cooperation of man's free will, dispositions and preparations of our wills by prayers, penance, and sacraments, the virtues of hope and charity, the purpose of good works, and of the observance of God's commandments: much less, the works and merites of the children of God, proceeding of grace and charity, after they be justified and are now in his favour; which are not only dispositions and preparations to justice, but the meritorious cause of greater justice, and of salvation.

25. Rahab.] This Apostle allegeth the good works of Rahab by which she was justified, and S. Paul (11 Hebr.) faith the was justified by faith. Which are not contrary one to the other, for both is true, that she was saved by faith, as one faith; and that she was saved by her works, as the other faith. But it were vurtuely said, that she was saved either by one faith, as the Heretikes say: or by one good works, as no Catholike man ever said. But because some Jews and Gentil Philosophers did asume they, that she should be saved by the works of Mens lawes, these, by their moral works: threfore S. Paul to the Romans disputed specially against both, proving that no works done without or before the faith of Christ, can serve to justification or salvation.

26. Faith without works is dead.] S. James (as the Protestants feine) faith that faith without good works is no faith, and that therefore it was justified not, because it is no faith. For he faith that it is dead without works, as the body is dead without the soule, and therefore being dead hath no actuating or efficacie to justify or save. But it is a great difference, to say that the body is dead, and to say that it is no body, even so it is the like difference, to say that faith without works is dead, and to say that faith without works is no faith. And if a dead body be notwithstanding a true body, then according to S. James comparison here, a dead faith is notwithstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good works.

And therefore it is a great impudence in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth al this while, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in all the 11 chapter to the Hebrues, and the same which is called the Catholike faith, and the same which being formed & made alike by christt, justifieth. Mary true it is, that it is not that special faith which the Heretikes feine only to justify, to wit: when a man doth firmly beleuwe as an article of his faith, that him selfe shall be saued. this special faith it is not vhereof the Apostle here speakeith. for neither he, nor S. Paul, nor any other faced writer in all the holy Scriptures ever speake or knowe of any such forg'd faith.

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**CHAP. III.**

Against proud Maisters and authors of Setter. 5 Of the manifold sinnes of the unbridled tongue. 13 The difference between proud, confident, and worldly wise men, and that which is heavenly, peaceable, modest, and so forth.
are they turned about v with a little sterno whither the violéce of the director vvil. † So the tongue also is certes a little mé-ber, & vaunteth great things. Behold hovv much fire what a great vvood it kindleth? † And the tongue, is fire, a vvhole 6 vvorld of iniquitie. The tongue is set amoug our members, which defileth the vvhole bodie, & inflameth the vvheele of our natuittie, inflamed of hel. † For al nature of beastes & fou-les and serpent & of the rest is tamed & hath been tamed by the nature of man. † but the tongue no man can tame, an vn- quiet euil, full of deadly poison. † By it vve blesse God & the 9 Father: & by it vve curse men vvhich are made after the simi-litude of God. † Out of the self same mouth procedeth bles-sing & cursing. These things muft not be so done my brethre. † Doth the fountaine gliese forth out of one hole fveete & 11 soure water? † Can, my brethren, the figge tree yeld grapes: 12 or the vine, figges? So neither can the salt water yeld fveete.
† Wvho is vwise and hath knowledge among you? Let him 13 shev by good concevseration his vworking in mildenesse of vvisedom. † But if you have bitter zeale, and there be con- tentions in your hartes: glorie not and be not liers against the truth. † for this is not vvisedom descending from aboue: but earthly, sensual, diuelifh. † For where zeale and contension is: there is inconstancie, and every peruerse vvorke. † But the vvisedom that is from aboue, first certes is chaft: then peaceable, modell, suadible, coëntenting to the good, ful of mercie and good fruities, not judging, vvithout simu-lation. † And the fruite of inuflce, in peace is fowed, to them 18 that make peace.

ANNOTATIONS

CHAP. III.

1. Many maisters. † He meaneth principally Sect-maisters that make them selues seve-ral Ringleaders in sundry fortes of new deuised doctrines: every one arrogating to him self to be maister, and none so humble as to be a scholer, either to Gods Church and true Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdaine to be Luthers scholer, and Calun to be the folower of Zuinglius.
ROM whence are vvarres & contentious among you? Are they not hereof? of your concupiscences which vvarre in your members? 
† You couer: and haue not, you kil, & enuie:and can not obtaine, you contend and vvarre: and you haue not, because you aske not. 
† You aske, and receive not: because you aske amiss:that you may consume it on your concupiscences. 
† Aduouterers, know you not that the* friends hip of this vworld, is the enemie of God? Whosoeuer therefore vvil be a frende of this vworld: is made an enemie of God. 
† Or do you thinke that the Scripture saith in vaine: To enuie doth the spirit cost which dwelleth in you? 
† And giueth greater grace. For the which causeth it faith, God rejieth the proud, & giueth greater grace to the humble. 
† Be subiect therfore to God, but resift 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, & wvepe:let your laughter be turned into mourning: and ioy, into lorov. 
† Be humbled in the sight of our Lord, and he vvil exalt you. 
† Detrae not one fro an other my brether. He that detrae eth from his brother, or he that iudgeth his brother, detraeeth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a judge. 
† For there is one law maker, and judge that can destroy and deliuer. 
† But thou, vvhat art thou that iudgest thy neighbour? 

Behold now you that say, To day or to morrow vve vvil goe into that citie, and there certes vvil spend a yere, and 
vvil traficke, and make our gaine († vwho are ignorat, vhat shal be on the morow. For vwhat is your life? It is a vapour appearing for a little vwhile, and afterward it hal vanish away) † for that you should say, If our Lord vvil; and 
If vve shall live, vve vvil do this or that. † But nowv you reioyce in your arrogances. Al such reioycing, is vwicked. 
† To one therfore knowving to doe good, and not doing it: to him it is sinne.

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**NOT.**
A careful description of the miseries that shall happen to the unmerciful covetous men.

2. Purifie your hartes. Man (wee see here) make st him selfe clean and purgeth his owne hart. Which derogateth nothing to the grace of God but the principal cause of the same. Yet Protestants thinke we derogate from Christ's passion, when we attribute God's grace, such effects to our owne workes, or to other securdaries helps and causes.

O E to novv ye riche men, vveepe, : hovvling in your miseries vvhich thal come to you. Your riches are corrupt: and your garments are eaten of mothes. Your gold and siluer is rusted: and their rust thal be for a testimonie to you, and shall eate your flesh as fire. You have stored to your felues vvralch in the last daies. Behold "the hire of the workmen that have reaped your fields, which is defrauded of you, crieth: and their crieth hath entred into the cares of the Lord of Sabboth. You haue made merie vpun the earth: and in riotouines you have nourished your hartes in the day of slaughter. You have presented, and slaine the just one: and he reslied you not.

Be patient therefore brethren, vntil the comming of our Lord. Behold, the huff band man expecteth the precious fruite of the earth: patiently bearing til he receive the timely and the lateyard. Be you alio patient, and confirm your hartes: because the comming of our Lord vvil approche. Grudge not brethren one against an other: that you be not judged. Behold, the judge standeth before the gate. Take an example, brethren, of labour and patience, the prophets: vvhich spake in the name of our Lord. Behold we account them blessed that have suffered. The sufferance of 10b you have heard, and the end of our Lord you have seen, because our Lord is mercifull and piticful. But before all things my brethren, *"svwe are not, neither by heaven, nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no, no:
of S. James.

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no: that you fall not under judgement.  
15. And "the prayer of faith" shall save the sinner: and our Lord "shall lift him vp: and if he be in sinnes," they shall be remitted him.  
16. "Confesse therefore your sinnes one to another: & pray one for another that you may be faued."  
17. For the continual prayer of a just man availeth much.  
18. And * he prayed againe: and the heauen gaue raine, and the earth yielded her fruites.

19. My brethren, if any of you shall erre from the truth, & 20. a man convert him: * he must know that he "whiche maketh a sinner to be converted from the errour of his vay" shall save his soule from death, and * couereth a multitude of sinnes. -I

ANNOTATIONS  
CHA. V.  

4. The hire.] To vsithold from the poore or labourer the hire or wages that is due or promised to him for his seruice or work done, is a great iniquitie, and one of those few sinnes which in holy Vvrite be said to call for vengeance at God’s hand, as vve see here. They be called in the Catechisme, Sinnes crying to heauen. The other foure be, Murder, Gen. 18. v. 20. Vvrite, Exod. 22. v. 17. The sinne against nature, Gen. 18. v. 20. The oppression and vexation of widows, vpper, strangers, and such like. Ex. & Exod. 3. v. 9.  
12. Swear not.] He forbidde not al other, as the Anabaptists falsely say. For a man in justice and judgement sweare may be by our lawfull Magistrate put to sweare, and may lawfully take an oth: as also for the adusuraging of any necessarie truth vvhien time and place require. But the eulom of sweareing, and al vaine, light, and vnnececssarie othes in our daily speache do displease God highly, and are here forbidden by the Apostell, as also by our Saviour. Matt. 5.  
14. Let him be in the Priests.] The Protestants for their special hatred of the holy order of Priesthod, as els where often, so here corrupt the text evidently, translating Presbyters for Elders.  
15. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chryfostom who knew the sense and significacion of the Greeke word according to the ecclesiasticall use and the vvhole Churches judgement, better then any Protestant alige, taketh it plainly for Sacerdotes, that is, Priests I. 3 de Sacerdotio propo initium. And if they confesse that it is a vword of office with them also, though they call them Elders, and not Priestes: then vve do demand whether the Apostle meane here men of that function which they in their new Churches call Elders. If they say no, as they must needes (for Elders with them are not deputed specially to publike praie or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant: that the Elders answer not to the function of those which in the new Testament are called Presbyters in Greeke. and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.  

Neither their Elders (so called) nor their Ministers, can be those whó the Apostle here calleth, Presbyters.

It they say their Ministers be correspondent to such as were calleth Presbyters in holy vwrite and in the Primitive Church, and that they are the men whom the Apostle wilfully to be called for to Nnnn ij
They have no reason to call their Ministrers by that name.

Their Deacons should rather be called Ministrers.

They should keep the name Priest, as well as deacon.

The Sacrament of extreme Vocation.

The heretics objections against the said Sacrament answered: and withal it is proved to be a Sacrament.

Remission of sinnes annexed to creatures.

Holy water.

Holy oile blessed by the Bishop.

The people's devotion to vward such hallowed creatures.

anothe the fike & to pray for him, why do they not then tranflate Presbyters, Ministrers? which they might doe with as good reafon, as call fuch as they have taken in feece of our Catholic Priests, Ministrers. Which word being in large acception common to all that have to doe about the calling of divine things, was never appropriated by the fce either of Scripture or of the holy Church, to that higher function of publicke administration of the Sacraments and Service, which is Priefthood: but to the order next vnder it, vvhich is Deaconship. And therefore if any of them should be called Ministrers, their Deacons properly should be fo termed. And the Proteftants have no more reason to call the ancient Greek word of Deacon, appropriated to that office by the fce of antiquity, then to keep the word Prieft, being made no leffe peculiar to the state of fuch only as minifter the holy Sacraments, & of er the Sacrifice of the Altar. But these fellows folowy neither Gods word nor Ecclesiastical fce, nor any reafon, but mere phantafie, noyfie, and hatred of Gods Church. And how little they fowly any good rule or reafon in these things may appeare by this, thare they avoid to tranflate Priests, and yet in their Commination booke, in their order of vifiting the fike, they commonly name the Minifiter, Prieft.

14. Anointing with oile. Here is the Sacrament of extreme Vocation fo plainly promulged (for it was instituted, as al other Sacraments of the new Testatement, by our Saviour Chrift him felf), and, as Venerable Bede thinketh and other ancient writers, the anointing of the fike with oile (Marc. 6. pertaineth thereunto) that fome Heretikes, for the evidence of this place also (as of the other for good waukes) deny the Epiflele. Other (as the Calunifles) thorugh their confidence of cunning Thifes and glofes, conflating that S. James is the author, yet condemne the Church of God for vifiting and taking a Sacrament. But what difhonneur to God is it (we pray them) that a Sacrament fhould be instituted in the matter of oile, more then in the element of water? Why may not grace & remifion of finnes be annexed to the oile as well as to the other, without derogation to God?

But they fay, Sacraments endure for euer in the Church, this but for a fexon in the Primitif Church. Vvhile Scripture telleth them that this general and absolute precription of the Apostle in this cafel, Iould endure but for a fexon: when was it taken away, abrogated, or altered? They fee the Church of God hath alwaies vifited it vpon this varrant of the Apostle, vhio knewe Chrift's meaning and ifitution of it better then thefe deuiced men, who make more of their owne fond ghollees and glucures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that ever vrote, then of the expreffe vword of God. It was (fay they) a miracular pra$cifie of healing the fike, during only in the Apoftles time, and not long after. We afke them vvhether Chrift appointed any certaine creature or external element vnto the Apostles generally to vorme miracles by. Him felf vrote sometimes clay and fipitle, sometimes he fent them that were defieated, vto vafh them fefles in vawters, but that he appointed any of thofe or the like things for a general medicine or miraculouf healing onely, that we reade nor, for in the beginning, for the better inducing of the people to faith and devotion, Chrift vould haue miracles to be vvorne by fundry of the Sacrament alfo. Vvhich miraculous vvorkeis ceafing, yet the Sacraments remaine fill vnto the vworlds end.

Againe we demand, vvhether euer they read or heard that men vvere generally commannded to vfeke for their health by miraculouf meanes. Thirdly, vvhether al Priests, or (as they call them) Elders, had the gift of miracles in the primitif Church? No, it can not be, for though fome had, yet al thefe inferndely of vwhom the Apoftle fpeaketh, had not the gift: and many that were no Apostles had it, both men and woomen, vvhich yet could not be called for, as Priests vvere in this cafel. And though the Apostle and others could both cure men and reuine them againe, yet vhere was no fuch general precept for fike or dead men, as this, to call for the Apoftles to heale or refotre them to life againe. Lastly, had any external element or miraculouf pra$cifie, vnel fome vvere a Sacrament, the promisle of remifion of al kindes of alcut finnes ioyned vnto it? or could S. James infufe fuch a ceremonie him felf, that could fave both body and fowe, by giuing health to the one, and grace and remifion to the other? At other times these contentious wranglers raile at Gods Church, for annexing only the remifion of venial finnes to the element of water, made holy by the Priests fbleeing thereof in the name of Chrift, and his vword; and loe here they are driven to hold that S. James precluded a miraculouf oile or creature vvhich had much more powere and efficacie. Into these straites are fuch miscreants brought that vvil not beleue the expreffe vword of God, interpreted by the pra$cifie of Gods vnterial Church.

Venerable Bede in 9 Luc. faith thus. It is cleere that this eufome was deliverrd to the holy Church by the Apoftles them felves, that the fike should be anointed with oile confecrated by the Bishops bleffing. See for this, and for the affefion & fce of this Sacrament, S. Innocentius ep. 1. ad Deccniuim Eugen. cap. 8. 10. 1. Conc. & Lib. 1. de defervitione inmorum in S. Augustine cap. 4. Conc. Carolinensi fe 2. cap. 48. Conc. Wormatiani fe cap. 72. 10. 3. Conc. Aquiﬁtra. e. 8. Florentinum, and other later Councels. S. Bernard in the life of Malachie in fine. This holy oile because the faithful savvy to haue fuch vertue in the primitive Church, diuers carried it home and ocuppyed it in their incomities, not vuling it in the Sacramental fort which the Apoflile præscribeth, as the Adversaries unlearnedly object.
The sacramental words. The three effects of this Sacrament.

\[\text{TEXT:} \text{OF S. JAMES.} \]

\[\text{vnto vs: but as Christian: now do (and then also did) concerning the water of Baptisme, which they vsed to take home with them after it was hallowed, and to give it their dissafted to drink.} \]

\[\text{The prayer of faith.} \] He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anointed, which no doubt are most auscient and Aposto\text{lic. Not that the} v\text{ord or prayer alone Should have that great effect here mentioned, but oyned with the forefaid vndion, was plaine.} \]

\[\text{Shal be remitted him.} \] V\text{vh\text{at} finnes foruer remaine vnremitted, they shall in this Sacrament and by the grace thereof be remitted, if the persons v\text{orvthely receive it, this is the third effect.} \]

\[\text{Confesse therefore.} \] It is not certaine that he speake\text{th here of} Sacramental Confession: yet the count\text{inmation of the} v\text{vel} beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it bo. 2 in Leuis. & V\text{enerable Bede} v\text{r\text{iv\text{en\text{t\text{h} thus, In this sentence (faith he) there must be this disserction, that our daily and little finnes we confesse one to an other, unto our equals, and belov\text{e}e to be b\text{a\text{yed} by their daily prayer, but the uncleane\text{s} of the greater lopr\text{os} let us according to the law open to the Priests, and at his pleasure in wha\text{t manner and how long time he shall commaund, let} us be careful to be pur\text{ifed. But the} Pe\text{r\text{o\text{t\text{e}l\text{f}}t\text{\text{a}}nts} fleing from the very v\text{ord} confession in despite of the Sacrament, tran\text{late thus, Acknowledge your finnees one to an other. They do not v\text{e\text{ll} like to have in one sentence, Priests, praying over the lice, anoiling them, forgiving them their finnees, confe\text{fion, and the like.} \]

\[\text{Har\text{e\text{d.} The}} \text{Scriptures to} v\text{vhich} the A\text{p\text{o\text{st\text{e}l\text{la\text{d\text{e\text{d, make no} m\text{e\text{t\text{ion of Eli\text{a\text{t} p\text{r\text{ai\text{e\text{r, therefore he kne\text{e\text{d by tradit\text{ion or} rec\text{e\text{s\text{a\text{t\text{i\text{n, whereby we see that many things v\text{v\text{v\text{r\text{i\text{t\text{en\text{e\text{t\text{s, and how necessary an office it is, spe\text{cia\text{lly for a Priest.} \]

\[\text{Shal save.} \] V\text{we see, it derogateth not from God, to attribute our saluation to any man or Angel in heaven or earth, as to the v\text{orkers thereof vnder God,} by their priyers, preaching, correction, counsel, or otherwise. Yet the Heretikes are so folish\text{e and cap\text{ious in this} kind, that they can not heare patiently, that our B. Lady or others should be counted meanes or v\text{orkers of our} saluation.} \]

\[\text{TEXT:} \text{Nunni iij CHAP.'} \]
THE ARGUMENT OF BOTH
THE EPISTLES OF S. PETER, THE
FIRST, AND THE SECOND.

F. S. Peter wrote at large, both in the Gospels, and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his vicar (as St. Matthew for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christ's departure, placing the Church first among the Jews in Hierusalem and in all that country and coastes about, as Christ also himself before had preached to the Jews alone.

But preaching at length to the Gentiles also, according to Christ's commission (Matt. 16. v. 19.) and being now come to Rome, the head city of the Gentiles, from thence he writeth this Epistle to his Christian lewves, having care of them in his absence, no lesse then when he was present: and not to the Jewes that were at home, (belike because they had S. Lomas, or his successor S. Simon Cephas, resident with them,) but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

And that he writeth it from Rome, him self signifieth, saying: The Church of Babylon slureth you. Whereby Babylon be meant Rome, as all antiquitie doth interpret him: and that he calleth the Church of Rome, but the heauenly state of the Roman empire, which then, and 300 years after, vnto the conversion of Constantius the Emperor, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof vnto S. Silvester were al Martyrs.

For the matter whereof he writeth, him self doth signifie it in these vvordes: This loc the second Epistle I write to you, my deare, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindful of these vvordes &c. So be faith there of both together. And againe of the first to the same purpose, in another place: I haue breckely written, beseeching and testifying that this is the true grace of God, wherein you stand. For, there were at that time certain Seductor (as S. Augus. also hath told vs) who vrayed about to teach One faith, as though good vvorks were not necessarie, nor meritorious. There were also great persecutions, to compel them with terror to deny Christ, & al his religion. He therefore exhorteth the accordingly, neither for persecution, neither by seduction to forsake it, though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in vvordes also, and so thick of Scriptures, as though he spake nothing els.

The time when the first vvay was written, is uncertaine, the second vvay was writte a little before his death, as is gathered by his vvordes in the same. c. 1. v. 14.

THE
THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

The comforteth them in their persecutions (being now by Baptisme made the children of God) vntil the scope of their heavenly inheritance: & heavens how meritorious it is for them to be a constant in faith, & confirming them therein with the auuthoritie of the Prophets and of the Holy Ghost. Exhorting them to live also accordingly in all holiness, considering the holiness of God, the uprightness of his judgments, the price of their redemption by Christ, \\
and the virtue of the seed in them (Which is grace regenerate in Baptisme) foretold by the Prophet also.

1. Peter an Apostle of Jesus Christ, to 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, vnto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

2. *Blessed be God and the father of our Lord Jesus Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of Jesus Christ from the dead, vnto an inheritance incorruptible, and incontaminable, and that can not fade, confirmed in the heauens in you,* vvvho in the vertue of God are kept by faith vnto salvation ready to be revealed in the last time. Wherein you shall reioyce, a little now if you must be made heavy in diverse tentations: *that the probation of your faith much more precious then gold (which is proved by the fire) may be found vnto praise and glorie and honour in the revelation of Jesus Christ:* vwhom having not seen, you loue: in vwhom now also not seing you beleuе: and beleuеing you reioyce with joy unspeakable and glorified, receiving the end of your faith, the saluation of your soules.
Of the which salvation the Prophets inquired & searched, which prophecied of the grace to come in you, searching vnto which or what maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowing: to vvhom it was revealed, that not to the soules, but to you vthey ministred those things which now are told you by them that haue euangelized to you, the holy Ghost being sent from heaven, on vwhom the Angels desire to looke.

For the which cause vhauing the loines of your minde girded, sober, trute perfectly in that grace vwhich is offered you, in the euocation of the Chrift, as children of bedience, not configured to the former desires of your ignorance: but according to him that hath called you, the Holy one, be you also in al euocation holy: because it is vwritten: Ye shall be holy, because I am holy. And if you in uocate the Father, him vwhich without acception of persons judgeth according to euery ones vvoike: in fear euocation the time of your peregrination. Knowving that not vwith corruptible things, gold or filuer, you are redeemed from your vaine euocation of your fathers tradition: but vwith the precious bloud as it vvere of an immaculate and vnspotted lambe, Chrift, foreknowen in deede before the constitution of the vworld, but manifested in the last times for you, vvhich by him are faithful in God vwho railed him from the dead, and hath giuen him glorie, that your faith and hope might be in God. Making your soules chast in obedience of chartitie, in the sincere loue of the fraternity from the hart loue ye one another earnestly: borne againe not of corruptible seede, but incorruptible by the vword of God vvhich liueth and remaineth foruer. For as vgrasse is vgrasse: and all the glorie thereof, as the flouerte thereof is fallen away, But the vword of our Lord remaineth foruer, and this is the vword that is euangelized among you.
Aving avway therefore al malice, and al
guile, and simulations, and enuies, and al
detractions, * as infants even novv borne, reasonable, milke vvithout guile desir[e ye,]
that in it you may grow vvnto salvation. * if
yet you haue taeft that our Lord is svaecte.

† Vnto vwhom approching, a living stone, of men in deede
reprobated, but of God elect and made honorable: * be ye
also your selues superedist as it vvere living stones, 'spiritual
houses', a holy priesthood, to offer 'spiritual holyes, ac-
ceptable to God by Iesus Christ. † For the vvhich cause
the Scripture conteine, Behold I put in Sion a principal corner stone
elect, precious, and be that shall beleue in him, shall not be confounded. † To
you therefore that beleue, honour: but to them that beleue
not, the stone which the builders reiected, the same is made into the head of
the corner: † and * a stone of offence, and a rocke of scandal,
to them that stumble at the word, neither doe beleue where-
in also they are put'. † But you are an elect generation, a
kingly priesthood, a holy nation, a people of purchase: that
you may declare his vertues vvhich from darkenesse hath
called you into his maruellous light. † Vvhich sometime not a people:
but now the people of God. Vvhich not hauing obtained mericie: but now hauing
obtained mericie.

† My deereft I beseeche you as strangers & pilgrimes, * to
restraine your selues from carnal desires which vwarre against
the soule, † hauing your conversation good among the
Gentiles: that in that vvherein they misreport of you as of
malefactor, by the good v workes considering you, * they
may glorifie God in the day of visitation. † * Be subiect
therefor to euery humane creature for God: vvhether it
be to king, as excelling: † or to rulers as sent by him to the
reuenge of malefactors, but to the praise of the good: † for
so is the vil of God, that doing vvel you may make the
ignourance of vnvyffe men to be dumme: † as free, & * not

The Epistle
upon Saturday
in Easter wee-
ke.

c The Protest-
ants can no
more gather
of this, that all
Christiauks be
priest; then,
that al be
kings: as is
most plaine
Apoc. p. 6,

and 10. Thou
haft made us a
kingdom (or
kings) & pries-
t, vwhereto al-
so they are or-
dained.

The Epistle
vpo the 3 Sun-
day after Pa-
eter.

‡ So is the
Greeks, but *
Protest. in fa-
uour of tem-
poral lawes
made against
the Cath. reli-
gen. translate
it very falsely
thus: to all man
ordinauces of man:
that the selues bo'd
ly rejecting
Ecclesiatical
decrees as m's
ordinances.

O o o o

as
as having the freedom for a cloke of malice, but as the ser-

nants of God. 

Honour al men. Loue the fraternitie. Fearing 17

God. Honour the king.

Seruants be subject in al feare to your maisters, not onely 18

to the good & modest, but also to the vvaiavvard. 

For this 19

is thanke, if for conscience of God a man suffaine for oves,

suffering vnuitly. For what glorious it is: if sinning, and buffered you suffer: but if doing vvel you suffaine patiently:

this is thanke before God. 

For vnto this are you called: 21

because Christ also suffered for \textit{'vs'}, leaving \textit{'you'} an example

that you may follow his steppes. 

\textit{who did not suffer}, neither \textit{was guile found in his mouth.} 

\textit{who when he was reuiled, did not reuile: when he suffered, he threatened not: but delivered him self to him that judged him vnuitly.} 

\textit{who him self bare} 24

our sines in his body vpon the tree: that dead to sines, we may liue to justice. by vvhose stripes you are healed. 

For 25

you were as sheepe straying: but you be converted now to the Pastor and Bishop of your soules.

A N N O T A T I O N S

C H A P. II.

9. \textit{Spiritual houlers.} ] Here vve see, that as he speaketh of spiritual houlers, which every Christian man offereth, so he speaketh not properly of priesfhod, when he maketh al Priests, but of a spiritual priesfhod, which spiritual priesfhod was also in al the lawes: but the priesfhod (properly so called) vvas onely in the sones of Aaron, and they offered the sacrifices (properly so called) which none besides might offer.

13. \textit{To every humane creature.} ] So he called the temporal Magistrate elected by the people, or holding their Souerainety by birth & carnal propagation, ordained for the worldly vwealth, peace, and prosperity of the subjectes: to put a difference betwixt that humane Souerainity, and the spiritual Rulers and regimen, guiding and gouerning the people to an higher end, and instituted by God him self immediatly. For Christ did expressly constitute the forme of regimen vied euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apolites and DiCiples, giving them their feueral authorities. Aftervard \\n
god guided the lot for choise of S. Matthias in Judas place: and the Holy Ghost expressly and namely feuered and chose Paul and Barnabas vnto their Apolotical function: and generally the Apostle faith of al spiritual Rulers, the Holy Ghost hath placed you to rule the Church of God.

And although al power be of God, and kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and providence, whereby he procureth the earthly comodity or vwealth of men, by maintaining of due souerainity and sufficiencie one towards another, and by gouening power to the people and Commonwealth to choose to them sones some kinde or forme of regimen, vnder vvhich they be consent to liue for their preferuation in peace and tranquility. But spiritual souerainity is far more excellent, as in more excellent for depending, not of mans ordination, election, or (as this Apostle speakeith) creation, but of the Holy Ghost, who is alwaies resident in the Church (vvhich is Christis body mystical, and therefore an other manner of Commonwealth.
monwealth then the earthly) concurring in singular sort to the creation of all necessarie Officers in the said Church, even to the world's end, as S. Paul giveth to the Ephesians.

Left therefore the people, being then in so precise sort always warned of the excellency of their spiritual governors and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nehemiah and others were then: therefore S. Peter here warneth them to be subject, for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

13. To the king as exellign. Some simple heretics & others also not unlearned, at the beginning, for lack of better places, would have proved by this, that the king was head of the Church, and above all Spiritual rulers: and to make it found better that way, they falsely translated it, To the king as to the chief head. in the Bible of the yere 1562. But it is evident that he calleth the king, the precentell or more exellent, in respect of his Viceregerats which he calleth Dukes or Governors that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they have the rule of mens souls; who could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius Ep. ad Smyrneos, where he exhorteth them first to honour God, next the Bishop, & then the king.

This is an inuincible demostration, that this text maketh not for any spiritual claim of earthly kings, because it giveth no more to any Prince then may and ought to be done and granted to a Heathen Magistrate. Neither is there any thing in all the new Testament that prooueth the Prince to be head of chiefe governor of the Church in Spiritual or Ecclesiastical caufes, more then it prooueth any Heathen Emperour of Rome to have been. for they were bound in temporal things to obey the heathen being lawfull kings, to be subject to them, even for conscience, to keep their temporal laues, to pay them tribute, to pray for them, and to doe all other natural duties and more no Scriptures binde vs to doe to Christian kings.

16. Not as hauing. There were some Libertines in those daies, as there be now, that vnder pretence of Libertie of the Gospell, sought to be free from subjection and lawes of men as now vnder the like vvhiek pretence. Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

18. But also the outrouse. The Vicegerents and their folowers in these daies, sometimes to moue the people vnto sedition, hold and teach that maisters and magistrates lose their authority over their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Which is a pernicious and false doctrine, as is plaine by this place, wherein we are expressly commanded to obey even the ill-conditioned. which must be alwaies understood, if they command nothing against God. for then this rule isuer to be followed. Vve must obey God rather then men. Acts 5. 29.

CHAP. III.

The duties of vvivnes and husbandes to echa other. 9 None to doe or speake evil by their persecutors, but to ansuwer them alwaies with modestie, and specially with innocencie, after the example of Christ most innocet: whose body though they killed, yet his soule lived and preached afterward to the soules in he l (namely to those in the time of Noes shoulde being a figure of our Baptisme) rose againe, and ascended.

N like manner also let the vwomen be subiect to their husbandes: that if any beleeue not the vword, by the conceutation of the vwomen vvithout the vword they may be vvonne, considering your chaste conceputation in seare. Whose trimming let it not be outroude the praiing of heare, or laying on gold round about, or of putting on vestures:

† but the man of the hart that is hidden, in the incorruptibilitie. Hovv vvivnes should behave them selves toward their husbandes.

Against the proud, curious and costly attire of vwomen, wherein this time of ours exceedeth.
The Epistle upon Friday in Easter- week.

Hovv husbands should behave them selves toward their wives.
little of a quiet and a modest spirit, which is rich in the sight of God. † For so sometime the holy women also that trusted in God, adorned them selves, subject to their owne husbands. † As * Sara obeyed Abraham, calling him lord: 6 whose daughters you are, doing vveel, and not fearing any perturbation. † Husbands like wise, dwelling with them according to knowledge, as vnto the vveaker feminine v slated into the coheires also of the grace of life: that your prayers be not hindered.

† And in fine al of one minde, having compassion, lovers 8 of the fraternitie, merciful, modest, humble. † * not rendering euil for euil, nor curse for curse: but contrariwise, blessing: for vnto this are you called, that you may by inheritance pollese a benediction. † For he that vvithe love life, and see good daies: 10 let him refraine his song from euil, and his lipses that they speake not euile. † Let 11 him decline from euil, and doe good: let him enquire peace, and solowy 12 because the eyes of our Lord are upon the just, and his ears vnto their prayers: but the countenance of our Lord vpon them that doe euil things. † And vvho is 13 he that can hurt you, if you be emulators of good? † But* & 14 if you suffer ought for justice, blest are ye. And the feare of them feare ye not, & be not troubled. † But sanctifie our 15 Lord Christ in your hartes, ready alwaies to satifie every one that asketh you a reason of that hope vvwhich is in you; † but 16 vvith modestie and feare, hauing a good conscience: that in that vvitch they speake il of you, they may be confounded vvitch calumnye your good conuerlation in Christ. † For 17 it is better to suffer as doing vvel (if the vvil of God vvil have it so) then doing il.

† Because Christ also died once for our sins, the just for 18 the vnuft: that he might offer vs to God, mortified cerres in flesh, but quickened in spirit. † In the vvitch spirit comming he preached " to them also that were in prison: † vvwhich 20 had been " incredulous sometime, * vvhen they expected the patience of God in the daies of Noë, vvhen the ake was a building: in the vvitch, fevy, that is * eight foules vvere saued 21 by vwater. † Wherevnto Baptisme being " of the like forme novv saue the " you also: not the laying away of the filth of the flesh, but " the examination of a good conscience toward God by the refurreftion of LE S V S Christ. † vvho is on the 22 right hand of God, * I svallovving death, that vve might be made heires of life eterlafting: being gone into heaven, Angels and Potentates and Povvers subject to him.
ANNOTATIONS

CHA. III.

OF S. PETER.

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19. To them that were in prison.] S. Augustine in his 99 Epistle in principi, confesseth this place to be exceeding hard to understand, and to have many difficulties which he could never explicate to his own satisfaction. Yet unto Heretics this, and all other texts be ease, not doubting but that is the fense which they felues imagine, whatsoever other men deeume thereof. S. Augustine onely findeth him self sure of this, that Christfs descendying into Hel in soule after his death, is plainly proved hereby. Which thing he declareth there, to be concomblable to divers other express vordes of holy Vnctue, and namely to this same Apostiles sermon Acts 2. And at length he concluded thus, Quo veo nisi infidelis nequeatur suisse opud inferos Christum? that is, Therefore who but an infidel, shall say that Christ was in Hell? Caluin the (you see) with all his followers are infidels, who denying the in fteed of this decessing of Christ in soule after his death, have invented an other desperate same, are (by kind of Chrifs being in Hel, yve he was yet alive on the Croffe. S. Athenasius also in his epistle cited by S. Epiphanius h.e. 77 in principio, and in his boke de Incarnatione Verbi primum initio, judgement) S. Cyril de recta side ad Theodoreum, Occumeniit, and divers others upon this place, prove Chrysts infidels, and defending to Hel. As they likewise declare upon the vordes folowing, that he preached to the spirites or soules of me determined in Hel or in Prison.

But whether this vword Prisyn or Hel be meant of the inferior place of the damned, or of Certaine diffi-

Limbus patrum called Abrahams bosome, or some other place of temporal chastisement: and, to culitues whereupon he preached there, and whi by his preaching or prefence there were delivered, and who of S. Augus-

they were that are called, Incredules in the days of Noe: at these thinges S. Augustine calleth great thinges. For Christs ascending, confeding him self to be unable to reach unto it: onely holding fast and assuring this article of our faith, that he delievered none deputed to damnation in the lost Hel, and yet not doubting but that he released divers out of places of pains there, which can be not out of any other place then Purgatorie. See the said Epistle, where also he instruted other expositions for the exicpation of the manifold difficulties of this hard text, which were to long to rehearse, our special purpose being onely to note briefly the things that touch the controversiies of this time.

20. Incredules sometime.] They that take the former vordes, of Christs descending to Hel, and delievering certaine there detainted, do expound this, not of such as died in their infidellie or without al faith in God, for such were not delivered: but either of those that once were incredules, and afterwards repented before their death: or rather of such as otherwise were faithful, but yet trufted not Noes preaching by his worke and word, that God would destroy the world by water. Vhio yet being otherwise good men, when the matter came to paffle, were forie for their errou, and died by the flood corporally, but yet in late of saluation, and being chastified for their fault in the next life, were delivered by Christs descending thither, and not they onely, but al others in the like condition. For the Apostle giueneth these of Noe's time but for an example.

21. Of the like forme.] The water bearing vp the Arke from sinkinge, and the persons in it from drowning, was a figure of Baptisme, that likewise saueth the vvorthe recei-
uters from everlastytg perishing, as Noe (faith S. Augustine) was his, was deliverad by the water and the wood, fo the families of Christ by Baptisme signad with Christ Baptisme on the Croffe.

Ep. 57.

Noes Arke & the vwater, a fig-

ure of christs Croffe & Bap-
tisme.

Baptisme recei-

ved of Heretics or Schismatikes, when damnab-

le, when not.

The examination of a good confidence.] The Apostle seemeth to allude here to the very The ceremo-

formes of Catholike Baptisme, containing certaine interrogatories and tolome promisses of Bap-

made of the articles of the Christian faith, and of made, of the good life, and of renouncing Satan and time, and of making all his pomwares and vworke: which (no doubt) howsoever the Caluinists deeume of them, are the very Apostolye ceremonies which we are in the ministration of this Sacrament. See S. Deny in fine Ec. hierarchia. S. Cyril li. in to. c. 64, S. Augustine ep. 23. S. Basil de Sp. iancto c. 12 and 13. S. Ambrosius de his qui mysterei initiandir c. 1. 3. 4.
CHRIST therefore having suffered in the flesh, be you also armed with the same cogitation, because he that hath suffered in the flesh, hath ceased from sins: 

† that now not after the desires of men, 2 but according to the will of God he liue the rest of his time in the flesh. † For the time past sufficeth (to accomplish the will of the Gentiles) them that haue walked in riotousnes, desires, excess of wine, banketings, potations, and unlawful services of Idols.

† Wherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. † who shal render 5 account to him, which is ready to judge the liuing and the dead. † For, for this cause also vvas ‡ it evangelized to the dead: that they may be judged in deede according to men, in the flesh: but may liue according to God in the Spirit.

† And the end of all shal approche. 7

† Be wise therefore: and watch in praiers. † But before all things, having mutual charitie continuall among your selues: because, charitie couereth the multitude of sinnes. † * Vnder 9 hospitalitie one toward an other without murmuring.

† * Every one as he hath received grace, ministring the same toward an other: as good dispensers of the manifold grace of God. † If any man speake, as the words of God. 11 if any man minister: as of the pouver, which God administreth that in all things God may be honoured by Iesus Christ: 4 to whom is glorye and empire for euer and euer. Amen.

† My decrees, thinke it not strange in the servouer which 12 is to you for a tention, as though some newe thing happened to you: † but communicating with the passions of Christ, 13 be glad, that in the reuelation also of his glorye you may be glad rejoicing. † * If you be reuelled in the name of Christ, 14 you shal be blessed: because that which is of the honour, glorye,
glorie, and vertue 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 ruler, 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 time is that judgement begin of the house of God. And if first of vs: what shal be the end of them that beleue not the Gospel of God? And *if the just man shal scarce be saved: where shal the impious and sinner appeare? Therefore they also that suffer according to the vvil of God, let them commend their soules to the faithful creator, in good deedes.  

ANNOTATIONS

CHAP. IIII.


17. That judgement begin.] In this time of the new Testament, the faithful and al thofe that meane to live godly (specially of the Clergie) must first and principally be subject to Gods chastisement and temporal afflitutions, 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 writting hereof, exceedingly persecuted by the heathen Princes & people.

18. If the just.] Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be iected of God: but that the just being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make atraie count, & to be temporally chastized in the next life, cannot be saved without great watch, seare, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestant doctrine, that putteth no iustice but in faith alone, maketh none iust in deed and in truth, teacheth men to be so secure and asur'd of their saluation, that he that hath lived wickedly all his life, if he onely have their faith at his death, that is, if he beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best sinner in the world.

CHAP. V.

He exhorteth Priests to feede their flockes, only for Gods sake and reward of heaven, without all ordinarie. the laie to obey: al to be humble one towards another. to be constant in the Catholike faith, considering it is not man, but that Lion the Diuel that persecuteth them, as he doth the whole Church also, & that God will after a while make them secure in heaven.

THE
The Epistle
for S. Apollinaris Jul. 23.

The first Epistle

To the Seniors

And do ye al infinitue humilitye one to another, because God resteth he proude: and to the humle he giuen grace. 

† Be ye 6 humbled therefore under the mightie hand of God, that he may exalt you in the time of visitation: † casting al your 7 carefulnes vpon him, because he hath care of you. † Be so- 8 ber and wvatch: because your aduersarie the Deuill as a roaring lion goeth about, seeking whom he may deououre. † whom 9 resiit ye, strong in faith: knowing that the self same affliction is made to that your fraternitie which is in the vvorld.

† But the God of al grace, vvich hath called vs vnto his et- 10 ernal glorie in Chrift I e s v s, he vvil persue you hauing suffered a little, and confirme, and stablize you. † To him be 11 glorie and empire for euer and euer. Amen. ¶

† By Syluanus a faithful brother to you, as I thinke, I 12 haue brefely vvritten: besching and testifying that this is the true grace of God, vvherein you stand. † The Church 13 faluteth you, that is in Babylon, coelect: and Marke my sonne. † * Salute one an other in a holy kisse. Grace be to 14 al you vvhich are in Chrift I e s v s. Amen.

ANNOTATIONS

CHAP. V.

Senior in the 1. Seniors. ¶ Though the Latin, Senior, be not appropriated to holy order by vs of vulgar tranqla-speche, neither in the Latin nor in our language; yet it is plaine that the Grecce vword is often Prefbyter, which the Apostle here vseth, is here alfo (as commonly in other places of the Priest or Hi- new Testament) a vword of Ecclesiastical office, and not of age, and is as much to say as Shop. See All. Priest or Bishop. For the Apostle him self being of that order, speaketh (as by his vwordes it is plaine) to such as had charge of soules, saying, Feed the flocks of God vvhich is among you. 

Because
Because we follow the vulgar Latin translation, we say *Seniors* and *Senior*: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, my self and fellow-priest vouch them*. So both S. Hierom read (Prefbyteros compes byster) and expound epd. 85. *Sophanasteth Erasmus*, and *Beca unt his self*.

3. *Ouerruling*.] Not superiority, preeminence, power, or rule on the one side, nor obedience, subjection, and inferiority on the other side, be forbidden in the Clergie: but tyranny, pride, and ambitious domination be forbidden, and humility, meekness, moderation are commended in Ecclesiastical Officers. The Greek word here of ouerring or ouerruling, being the same that our Saviour did in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the prince of the Apostles teacheth his brethren in the Ecclesiastical rulers.

3. *The Clergie.* Some of the English nevvy translations turn it corruptly, *Parish* others, *heriages* both, to avoid the most knovven, true, and common vword in all Christian languages, to *vwill*, Clergie, a word, by vve of al antiquity, & agreeably to the holy Scriptures, made proper to the Spiritually or Clergie. though in an other more vulgar acceptance it may agree to al Chriftis chosen heritage, as vve of lay people as Priests, which the Proteftants had rather follow, because they will have no difference between the laity & the Clergie. But the holy fathers far otherwize even from the beginning, Vvhereof see S. Cyprian ep. 4. 5. &c. And S. Hierom ep. 2. to Nepotianus a. 5. where he interpreteth this vword. Therefore (faith he) Cleri(vi), that is, a Clergie man, *which ferueth the Church of Chrift*, that them firji interprete his name, and the signification of the name being declared, let him endeavour to be that vwhich he is called. If κληρονομος (*Clerus*) in Greeke, be called in Latine, Sors, therefore are they called Clerici, that is, Clergie men; because they are of the lot of our Lord, or because our Lord him self is the lot or portion of Clergie men &c.

Vvvhich calling no doubt was taken out of the holy Scriptures, *Num. 18.* and *Deutor. 18.* where God is called the inheritance, lot, and portion of the Priestf and Levites: and now when men be made of the Clergie, they say, *Dominus par hereditaris meae*. that is, *Our Lord is the portion of mine inheritance*, but specially out of the new Testament, *Acts*. 17. 25. and 8. 21. Vvhere the lot or office of the Ecclesiastical ministerie is called by this word κληρονομος, Clerus. See in Venerable Bede the caufes why this holy fate befeuered by name from the Laie, dot vveares also a clerc, crown on their head for diuination. *Lib. 5.* *hist. Angl.* e. 22.

4. *Crown of glory.* As life everlafting shall be the reward of all the laue, to the preachers & Priests that doe vveel, for their doing had haue that reward in a more excellent degree, express'd here by these vwords, *Crown of glory*, according to the laying of Daniel e. 11. They that sleep in the dust of the earth, shall awake, one for to life everlafting, others to everlafting rebuke, but such as be learned, shall shine as the brightnes of the firmaments: and such as instruct many to vfloor, that hal be as stars, during aterternitie.

31. *That is in Babylon.* The Proteftants fhev them felves here(as in al places vvhree any controurefie is, or that maketh against them) to be most unhonel and partial handlers of Gods word.

The afficient fathers, namely S. Hierom in *Catalogue de scriptoribus Ecclesiasticis, verbo Marcan: Euhebius li.* 2. c. 14. *hist. Documentum* upon this place: and many mote agree, that Rome is meant by the vword Babylon, here alfo as in the 16 and 17 of the Apocalypfe: saying plainly, that S. Peter vroote this Epiftle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chalka (where the Ieues vvere caputures) for magnificence, Monarchie, stauntion and confufion of al peoples and tongues, and for that it was before Chrift and long after, the feate of al Etheike superition & idolatry, & the slaughter house of the Apoftles & other Chriftian men, the Heathen Empersors the keeping their cheete reffidence there. See S. Leo *Ser. 2.* in *Nat. Petri & Pauli*.

This being most plain, and confident to that which follofeth of S. Marke, whom al the Ecclefiasitical histories agree to have been Peters schooler at Rome, and that he there vroote his Gospel yet our Adverfaries fearing hereby the sequel of Peters or the Popes supremaie at Rome, deny that euer he was there, or that this Epiftle was vritten there, or that Babylon deth here signifie Rome: but they lay that Peter vroote this Epiftle at Babylon in Chalka, though they never read either in Scriptures or other holy or profane historie, that this Apiftle was euer in that towne, but fee their shameles partiality. here Babylon(say they) is not taken for Rome, because it would follof that Peters vwas at Rome &. e. but in the Apocalypfe where al eul is spoken of Babylon, there they will haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interpret it) the temporal state of the Heathen Empire there. So do they follof in every vword no other thing but the advantage of their own herecles. See the Annotation upon the last of the Romans v. 16. and vpon the 17 of the Apocalypfe, v. 5.

And as for their vvangling upon the uppertation of the time of his going thither, and the number of yeeres that he was there, & the diuulitie that seemeth to be in the Ecclesiastical vwriters concerning the fame, read B. Effer and other that substantially ansvver al such caulis. And if such contenous reasoning might take place, we should hardly beleve the principal things recorded either in Ecclesiastical histories, or in the Scriptures them selves. Concerning the time of

P P P P Christ
Chap V.

Many things most true (even in the Scriptures) are not agreed upon concerning the time.

THE SECOND EPISTLE OF PETER

The Apostle.

Chap. I.

How much God hath done for them, making them Christians; and that they against must doe their part, not being only faith, but al other virtues also and good worke, that so they may haue the more assurance to enter into the kingdom of heaven. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the comming of Christ by the voices of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not privie spirits, but the holy Ghost (speaking now in the Church.)

IMON PETER servant and Apostle of Jesus Christ, to them that haue obtained equal faith with vs in the justice of our God and Saviour Jesus Christ. Grace to you and peace be accomplished in the knowledge of God and Christ Jesus our Lord; as al things of his divine power which pertaine to life and godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, by vs whom he hath giuen vs most great and pretious promises: that by these you may be made
made partakers of the divine nature, fleeing the corruption made partakers of the divine nature, fleeing the corruption of that concupiscence which is in the world. \(\star\) And you of that concupiscence which is in the world. \(\star\) And you employing all care, ministering ye in your faith, vertue: and in employing all care, ministering ye in your faith, vertue: and in vertue, knowledge: \(\star\) and in knowledge, abstinence: and in knowledge, abstinence, patience: and in patience, pietie: \(\star\) and in pietie, vertue, knowledge; \(\star\) and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: \(\star\) and in pietie, love of the fraternitie: \(\star\) and in the love of the fraternitie, charitie. \(\star\) For if these things be present with you, \& abound: they shall make you not vacant, \& without fruit in the knowledge of our Lord \& Saviour Christ. \(\star\) For he that hath knowledge of our Lord \& Saviour Christ. \(\star\) For he that hath not these things ready, is blinde, and groping with his hand, having forgotten the purging of his old sinnes.

\(\star\) Therefore, brethren, labour the more that \(\star\) by good vworkes you may make sure your vocation and election. for, doing these things, you shall not sinne at any time. \(\star\) For so there shall be ministred to you abundantly an entrance into the everlastings kingdom of our Lord and Saviour \& Saviour Christ. \(\star\) For the which cause I will begin to admonish you alwayes of these things: and you in deed knowing & being confirmed in the present truth. \(\star\) But I think it meete as long as I am in this tabernacle, to stirre you vp by admonition: \(\star\) being certaine that the laying away of my tabernacle is at hand, according as our Lord \& Saviour Christ also signified to me. \(\star\) And I will doe my diligence, you to have often after my decease also, that you may keepe a memorie of these things.

\(\star\) For, not hauing folovved vnlearned fables, have vve made the power and \(\star\) presence of our Lord \& Saviour Christ knovven to you: but \(\star\) made beholders of his greatnesse. \(\star\) For, \(\star\) he receiuing from God his father honour and glorie, this manner of voice comming downe to him from the magnificall glorie, This is my beloved sonne in whom I have pleased my selfe. \\
heare him. \(\star\) And this voice vve heard brought from heaven, v\(\star\) when vve were v\(\star\) with him in the \(\star\) holy mounte. \(\star\) And we haue the prophetical v\(\star\) word more sure: v\(\star\) which you doe v\(\star\) v\(\star\) attending vnto, as to a candel shining in a darke place, vntil the day dawne, and the day starre arise in your hartes: \(\star\) vnderstanding this first that no prophesie of scripture is made by \(\star\) private interpretation. \(\star\) For, \(\star\) not by mens v\(\star\) v\(\star\) was prophesie brought at any time: but the holy men of God spake, inspired v\(\star\) with the holy Ghost.
Good works must concur with God's predestination to the effect thereof. The heretics (according to their custom) exclude this sentence altogether by their false translation.

10. By good works.] Here we see, that God's eternal predestination and election consisteth with good works: yea that the certainty and effect thereof is procured by many 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 sin of reprobate persons, to say, If I be predestinate, do what I will, I shall be saved. Nay, the Apostile saith, If thou hope to be one of the predestinate (for know it thou canst not) do well, that thou mayst be the more assured to attain to that thou hopest: or, make it sure by good works. The Protocols in such cases not much differing these words, by good works; though the Latin have it otherwise, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wonted policy.

The Saints in heaven pray for the living.

Feast of holy Virgins.

Invocation of Saints.

Anniversaries of the primitive Church.
bers of our parents, brethren, children, friends, and other, expect vs in great solicitude and carefulness of our salvation, being sure of their owne. li, 1 depreef. Sanctorum c. 14. S. Gregorie Nazianzen, who celebrated thus: they pray for the people, which vvo Saintes he there innocareth, as at the ascendant fathers did, both generally al Saints, and (as occasion service) particularly their special Patrons. Among the rest see how holy Ephrem (in orat. delaev. S. Deipara) praised to our B. Ladie with the same terms of Advocat, Hope, Reconciliator, that the faithful yet live, and the Protestants can not abide. S. Basil de 40 Martyriu in fine. S. Athanasius Ser. in Euang. de S. Deipara in fine. S. Hilarie in Psal. 114, S. Chrysostom bo. 65 ad po. Antiochenum in fine. Theodoret de decr. Gracorum affe-ctiwm li. 8 in fine. Finally at the fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new preachers doe. 

Private phas.

10. Private.] The Scriptures can not be rightly expounded of every private spirit or phantasie fancifal inter of the vulgar reader: but by the same spirit wherevith they were written, which is resident in pretations.

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CHAP. II.

As not only Prophets, but also false-prophets were in the old Testament, so now likewise there shall be Maiters of heresie, to the damnation of them selves, and of their followers. 4 And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true believers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous living, their lecherie, their countenances, their manner of seducing, and the persons seduced, 10 for whom it had been left damnable, if they had not been Christians.

VT there vvere also false-prophets in the people, as also in you there shall be lying maisters which shall bring in sectes of perdition, & denie him that hath bought them the Lord: bringing vpon them selles specific perdition. † And 15 many shall soloyv their riotousnesse, by vvhom the vway of truth shall be blasphemed. † and in avarice shal they cvth with feined wordes make merchandife of you, vnto vwhom the judgement now long since ceaseth not: and their perdition slumbereth not. † For if God spared not Angels sinning: but with the ropes of Hel being dravven dovnve into Hel deliuered them to be tormenteth, that they should be referred vnto judgemet: † & he spared not the original world, but * kept the eight, Noe, the preacher of justice, bringing in the deluge vpon the world of the impious. † And * bringing the cities of the Sodomites and of the Gomorrheites into ashes, he damned them vth with subersion, putting an example of them that shal doe impiously: † and * deliuered inft Lot oppressed by the iniurie and luxurious conversation of the Pppp iij abominable

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Gen. 7. 16.
abominable men. † for in sight and * hearing he was iust: 8
dwelling with them who from day to day vexed the iust
soule with vnjust vrorke.
† Our Lord knovveth to deliver the godly from tenta-
tion, but to rescure the vnjust vnto the day of judgement to
be tormented: † and especially them which vvalke after 10
the flesh in concupiscence of vncreanenesse,and cötemne
dominion,bold,self-pleasers: they "feare not to bring in sectes,
blaspheming. † Vvhereas Angels being greater in strength 11
and power, beare not the execrable iudgement against them.
† But these men as vnreasonable beastes, naturally tending 12
to the snare and into destruction, :: in those things which
they know not, blaspheming, shall perish in their corruption,
† receiuing the rewarvd of injustice, esteeming for a pleasure 13
the delights of a day; coinquinations and spots, blovving 14
in delicacies, in their feastings rioting with you, † haung
 eius ful of adulterie and incessant sinne: alluring vnstable
soules, hauing their hart exercized with auracie, the children
- of malediction; † leaveing the right way they haue erred, 15
haung folovved the vway of Balaam of Bofo, which loued 16
the reward of iniquitie, † but * had a checke of his mad-
nesse, the dumme beast under the yoke, speaking vvitth mans
voice, prohibited the solifhnes of the prophet.
† These are fountaines vwithout vwater, and cloudes, tò-
sed vvitth vvhitellevvindes, to vwhom the mist of darkeneesse is
served. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
little, vwhich conuertse in errour, † :: promising them liber-
tie, vvhereas them felues are the flaves of corruption. For
* vwhere vvith a man is overcome: of that he is the slave also.
† For if fleeing from the coinquinations of the vvorld in
the knovvledge of our Lord and Sauior Jesus Christ, they
again intangled vvith the same be overcome: * the later
things are become vnto them vvorse then the former. † For 20
it was better for them not to knovv the vway of iustice, 21
then after the knovvledge, to turne backe from that holy co-
maundement which was delivered to them. † For, that of
the true prouerbe is chancd to them, * The dogge return-
ted to his vomite: and, The scovve vvasched e into her vval-
lovving in the mite.
HIS loc the second epistle I write to you my dearest, in which I stirre up by admonition your sincere minde: ✝ that you may be mindeful of those vvordes which I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Saviour, ✝ Knowinge this first, that ✝ in the last daies ahal come mockers in deceit, walking according to their ovmce concupisences, ✝ saying, Where is his promise or his coming? For since the time that the fathers slept, al things do so peruenere from the beginning of creature, for they are vvilfully ignorant of this, that the heavens were before, & the earth, but of vvater, and through vvater, consisting by the vworld of God: ✝ by the vvhich, that vvorld then, being ouerslouved vvith vvater perished. ✝ But the heavens vvhich now are, & the earth, are by the same vword kept in store, referued to fire vnto the day of judgemen & 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. ✝ Out Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, ✝ not willing that any perish, but that al returne to penance. ✝ And ✝ the day of our Lord shal come as a thief in the vvhich the heavens shal passe vvith great violence, but the elementes shal be resouled vvith heate, and the earth and the vworkes vvhich are in it, shal be burnt. ✝ Therefor vvhereas al these things are to be dissolved: vvhat maner of men ought you to be in holy conversations and godlinesses, ✝ expecting and hastinge vnto the coming of the day of our Lord, by vvhich the heavens burning shal be resouled, and the elementes shal melt vvith the heate of fire? ✝ But vvve expect ✝ newv heavens and a newv earth ac-
cording to his promises, in which justice inhabiteth.

† For the which cause my dear brother Paul according to the wisdom given him hath written to you: † as also in all epistles, speaking in them of these things, in the which are certaine things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their owne perdition. † You therefore brethre, foreknowing, take heed lest ye be led astray by the error of the vnwise you say away from your owne steadfastnes, † but grow in grace and in knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and into the day of eternitie. Amen.

ANNO T A T I O N S

The heeretical proud spirit of private interpretation of Scriptures.

The Scriptures be hard, namely S. Paul's epistles, specially where he speaketh of justification by faith.

16. Certaine things hard, This is a plain text to convince the Protestants, who (as all heretikes lightly doe and did from the beginning) say the Scriptures be easie to understand, and therefore may be not onely read safely, but also expounded boldly of all the people, as vve vunlearned as learned: and consequently every one by him selfe and his private spirit, without respect of the expostions of the learned fathers, or expectation of the Churches, their Pastors and Prelates judgment, may determine and make choice of such sense as him selfe like or thinketh agreeable. For this is partly their saying, partly the necessarie sequele of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plain then all the fathers commentaries: and soal to be superfluous but the Bible. Prefat. after. art. damnat.

Against al which Diuelish and seditious arrogance, tending to make the people affiliate themselves learned or sufficent without their Pastors and spiritual rulers helpe, to guide them felues in all manner of doctrine & doubts in religion: the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be full of difficulty, & specially S. Paul's epistles of all other partes of holy writ, and that ignorant men ad vunstable or phaethal fellowes poffed to doe with every blatif of doctrine and heretic, abuse, pervert, and misconfler them to their owne damnation. And S. Augustine faid, that the special difficulty in S. Paul's epistles, which ignorant and enuious men doe pervert and which S. Peter meaneth, is his hard speache and much commendation of that faith which he faith doth justifie, vvhich the ignorant euen from the Apostles time, and much more now, haue and doe most confound, as though he had meant that onely a faith without good worke could justifie or save a man. Against vvhich vnicke collection and abuse of S. Paul's vworldes, the said father faith, al these Canonical or Catholike epistles were written.

But the Haretikes here to shift of the matter, and to crepe out after their fashion, answer, that S. Peter faith not, S. Paul's epistles be hard, but that many things in them are hard. Vhich may be to the Catholikes an example of their sophistical euotions from the euidence of Gods word. As though it were not al one to say, such an author or writer is hard: and, Ihere be many things in that vvhich hard to be understood. Ior, whether it be that the argument and matter be high and hard, or vulgar capacitie, as that of prafedication, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of tyle and writing be obscure: al prove that his epistles be hard, and other Scriptures also: because S. Peter.
S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as Heretikes be) do pervert his writings, as also other Scriptures, to their own damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for wilde writers, &c., to read the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and private phantasie, meeting with hard places of S. Paul's epistles or other Scriptures, breed Heretikes.

And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and editing thereof, is high and hard, and purposely by God's providence appointed to be written in such sort, see S. Augustine li. 2 de duci. Christ. c. 6, and ep. 119. S. Ambrose ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 7. who also (cp. 65. c. 1.) saith, that in his old age when he should rather have taught than be taught, he went as far as Alexandria, only to hear Didymus, and to have his help for the understanding of the Scriptures, and confedeth with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, Give me understanding, and I will search by my meditation. The Eunuch in the Acts saith, How can I understand without an interpreter? The Apostles, till Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctors by continual studie, watching, fasting, and praying, had much ado to understand them: that great clerk S. Augustinus confesseth in the forelaid epistle 119. c. 21, that there were many more things that he understood not, then that he understood. The Heretikes say the fathers did commonly err, and how could such great wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? and if they were hard to them, how are they liable to these new matters? the Heretikes finally, why do they write so many new glosses, schollies, commentaries, as a can cannot carry? Why do Luther, Zuinglius, Calvin, and their Companions agree no better upon the interpretation of the Scriptures, if they be not hard? whereas humbled at the old heretikes, &c. the new, Athanasius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Vvicleff, Proteftants, Puritans, Anabaptists, and the rest, but at the hardnes 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 says in the Argument before his Gospel. Now, wherefolow his three Epistles: one to all 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 ad is, to wittnesseunto them the certaine of the Catholike faith, and to exhort them to continue still in it: also to lose the Catholike Church, and so, neither to become heretikes, nor Schissinatikes: but rather to avoid all such, as the forerunners of Antischrist, and to remember, that Catholikes neede not to goe to scholae to anysuch Masters, bating at home in the Catholike Church, the doctrine of the holy Ghost himself; who was given to the Church visibly in the beginning, to leade her into al truth, and to continue with her for ever. Therefore be faith: That which you have heard from the beginning, let it abide in you. Likewise a little after. v. 27. 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 onely in general, but also in particular he expresseth the pointes wch the heretikes did then call in question. Some were about Christ him self, for they denied that I say is Christ, that he is the very sonne of God, that he is incarnate. Ep. 1. c. 2. v. 11. and Ep. 2. v. 7. And against such it was that he wrose his Gospel also, as he there saith, Joh. 20. v. 31. Other pointes are about our justification, against onely faith, and for good vrorkes, as also S. Aug. noted. Def. & vyhose vrworde were cited before. Hereupon he saith: If wee say, wee have ep. 6. 14. societie with God, and walke in darkenes, vs. Ep. 1. c. 1. Again, he that faith he knoweth God, and keepeth not his commandements, is a liar. Again, This is the charitie of God, that we keepe his commandements, and his commandements are not heauie. Finally, Children let no man seduce you, he that doth injustice is iust, even as he is iust. Ep. 1. c. 3. v. 7. 8. 9. Likewise c. 2. v. 29. and in deede in all the three Epistles through out, be doth incitane good vrorkes and keeping the commandements, against the heresie of onyly faith.

THE
THE FIRST EPISTLE OF JOHN THE APOSTLE.

CHAP. I.

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have handled, and our hands have had participation with the word of life: (that 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.)

2. That which we have heard and have seen, that you also may have fellowship with us, and our fellowship is with the Father and with his Son Jesus Christ.

3. And these things we write, that you may rejoice, and your joy may be full.

4. That is the announcement which we have heard of him, and declare unto you. That God is light, and in him there is no darkness.

5. That if we shall say that we have fellowship with him, and we walk in darkness, we lie, and do not the truth.

6. But if we walk in the light, as he also is in the light: we are sure of the blood of Jesus Christ his Son, the spotless Lamb.

7. That we have no sin, we deduce ourselves, and the truth is not in us. That if we confess our sins, he is faithful and just, for to forgive our sins, and to cleanse us from sin.

References:
- Jo. 8:12
- Heb. 9:11
- Pet. 1:5
- Apo. 1:7
- Rev. 8:46
- 2 Pet. 6:36
from al iniquitie. † If wee shall say that wee haue not sinned: wee make him a lier, and his wyrd is not in vs.

ANNOTATIONS

No falluciou but in the Societie of the Church.

Many meanes of remitting sinne, but al by the force & meere grace of Christ's bloud applied by them.

S. Augustine except the万台. Ladie from sinnes.

Some sinnes venial.

A man may be truly liue, notwithstanding venial sinnes.

S. Augustine excepteth our B. Ladie from sinnes.

Examples of venial sinnes.

3. You may have societie.] S. John sheweth manifeftly, that whosoever desire to be partakers of him, must first be united to the Churches societie, leare that faith, and receive those Sacraments, which the Disciples received of the Truth it self, conuersant with them in flesh. So faith Venerable Bede upon this place. Whereby we see there is no societie with God in facts or schilies, nor any where but in the viuie, fellowship, and communion of that Church which can prove it self to descend from the Apostles.

7. The bloud of Jesus.] Whether sinnes be remitted by praiers, by faiing, by almes, by faith, by chariy, by sacrifice, Sacraments, by the Priestes, (as the holy Scriptures do plainly attribute remission to every of these) yet none of these do otherwise remit, but in the force, by the merite & virtue of Christs bloud and the being but the appointed meanes & instruments by which Christ viu hath his holy bloud to vvorke effectively in vs, which meanes whosoever contemneth, debriethe him self of the comoditie of Christs owne bloud, & continueth still in sinne and uncleanesse: for he him self is never so much of Christs death, by which pointeth the Protestants marke vvel, and eafe to beguile their poore deceived folowers, persuading them, that the Catholikes derogue from Christs bloud, or seek remission otherwise then by is, for that we vse humbly the meanes appointed by Christ to apply the benefit of his holy bloud unto them.

7. From al sinne.] From original and actual, venial and mortal, a culpa & pena, that is, from the fault and the paine due for the faone. V. Bede faith, that Christs Pallion doute not only remit in Baptisme the sinnes before committed, but all afterward also done by freiditie: yet so, if vve vse for the remission of them, such meanes as be requisite and as Christ hath appointed him, whereof he recketh some. Bede upon this place. See S. Augustinvs also upon this place c. 9, and S. Hierome li. 2 con. Pelag. c. 3.

8. That we haue no sinne.] Vve gather by these vworde and the former, that there be two sortes of sinnes: one mortal, excepting vs from light and the societie of God: an other venial, which is found eu'n in those that walke in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truly called the sons of God, and so liue in deede, though vve be not vivhoqut al sinnes, every one of us, as vve liue as vnliue, being caught and bound to contemne our offenses, and to afke pardon daily of God, by this petition of the Petere vtorus, Forgiue vs our debtes. Therefor S. Augustinvs li. de natura & grat. c. 36. recketh vp all the holy Patriarches, Prophets, and renowned liue peronas, to have been sinners, eu'n when they were in grace and justices: excepting alvwaes our B. Ladie, de qua propter bonorum Domini, nullam prosperiam de pecatis affuit, sed in gloria iuxta quomodo, ut eum, fidelis, in gloria ipsius, vtrumque tibi remittat. S. Augustinvs alsvrth, that they might liue sometime immoderately, or liue too much, or couet somevhat intreperatly, or plucke fruites ouer greedily, or in eating take somwehat more then afterward vve were digested, or voue their intention in time of praiers somevhat distracted, and such like, thus in fente S. Augustinvs. Vvhereby vve may learn vvech vve be venial sinnes, that consist with true justice, & can not alvwaies be avoided eu'n of holy men in this life. In the booke de fide ad Eusebium c. 41. are excepted from this common rule of sinnes, the children which be nevverly baptized and haue not yet vse of reason to sinne either mortaly or venially.
y little children, these things I write to you, "that you sinne not. But if any man shall sinne, 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 worldes. And in this we know that we have known him, if we observe his commandements.

He that faith he knowvth him, and keepeth not his comande-ments: is a liar and the truth is not in him: But he that keepeth his word, in him in very deed the charitie of God is perfited: in this we know that we be in him. He that faith he abideth in him: ought even as he walked, him self also to walke.

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 vwhich you have heard. * A new commandement I write to you, vwhich thing is true both in him and in you: because the darkness is passed, and the true light now shineth. He that faith he is in the light, and hateth his brother: is in the darkness euon 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 knowvth not vwhither he goeth, because the darkness hath blinded his eies.

I write unto you little children, because your sinnes are forgien you for his name. I write unto you fathers, because you have knowvnen him vwhich is from the beginning. I write vnto you yong men, because you haue overcome the wicked one. I write to you infantes, because you haue knowvnen the Father. I write vnto you yong men, because you are strong, and the vword of God abideth in you, & you haue overcome the wicked 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 eies, and the pride of life, vwhich is not of the Father, but is of the vworld. And the vworld passeth...
and the concupiscence thereof. But he that doeth the evil of God, abideth for ever.

† Little children, it is the last hour, & as you have heard, 18 that Antichrist commeth : now there are become many antichristes : whereby we know, that it is the last hour.  
† "They went out from us: but they were not of us: for if they had been of us, they would surely have remained with us: but that they may be manifested 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. † Whoever is a liar, but he which 22 denieth that I am the Son of the Father and the Sonne. † Every one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. † You, that which you have 24 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 Sonne & the Father. † And this is the pro- 25 mis which he promised vs, life everlastling.

† These things have I written to you concerning them 26 that seduce you. † And you, the vision which you have 27 received from him, let it abide in you. And you have no neede that any man teacheth 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 28 him: that when he shall appear, we may have confidence, and not be confounded of him in his coming. † If you know 29 that he is just, know ye that every one also which doeth justice, is borne of him.

ANNOTATIONS

† That you sinne not.] S. John (1st. V. Bedevpon this place) is not contrarie to him self, in that he seeketh here to make them without sinne, whom he said in the last chapter could not be without sinnes, but in the former place he warned vs only of our frailty, that we should not arrogate to our selves perfect innocencie: here he proueketh vs to watch our sinnes and diligence in resisting and avoiding sinnes, specially the greater, which by Gods grace may more easily be repelled.

† 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 then to any Angel, Saint, or creature living, though these also be rightly and truly so called, & that not only without derogation, but much to the honour of Christ's aduocation. To him.
him holy and only it agreeeth to procure vs mercie before Gods face, by the general ransom, price, & payment of his blood for our deliverie, as is said in the sentence following. And he is the propitiation for our sins, and not for ours only, but for the whole world. In which thing he is our only advocate, because he is our only redeemer. And hereupon he alone immediately, by and through him self, and vwithout the side or assistance of any other, man or Angel, in his own name, right, and merits, conditionally dealeth in our causes before God our judge, & so procureth our pardon, vvhich is the highest degree of aduocation 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 justly be called our advocates: not so as Christ is, who demandeth all things immediately by his own merits, but as secondly intercessors, who never ask or obtain any thing for vs, but per Christum Dominum nostrum, by, and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S Augustine (trad. 1 in ep. 10. upon these very vs) præcussed the Heretickes cassations, Sed dicis aliquis eris. But some man vs ill say, Do not th. Saints then pray for vs? do not Bishops them or Prelates and Pastors pray for the people? Yes, faith he: Mark the Scriptures, and you shall finde that the Apostles prayed for the people, and again defined the people to pray for them, and to the head pray for, and the members one for another. And likewise (left the Heretikes should say, there is a difference between the living and the dead in this case) thus the same holy father writeth upon the 3 Pailme in fine. Our Lord vsd Christ doth yet make intercession for vs, as the Martyrs that be with him, pray for vs; neither vs ill their intercession cease, till vs cease our groanings.

In this sense therefore whosoever prays for vs, either alio or dead, is our advocate. As S Augustine (ep. 19 to Paulinus circa med.) calleth Bishops the peoples advocates, vhen they give them their beneficent or blessing. So doth the holy Church call our B. Lady our advocate, by the very vs. wherof S. Irenæus, that you may see such speeches be no new inventions of the later ages, but evergreen are, S. Tertullian. The obedient Virgin MARKE (faith he) is made the advocate of the disobedient virgin Eve. And to confound the Protestants plainly, in that they think or pretend that the aduocation or patronage of Saints should be injurious to Christ, remember that our Saviour acknowledgeth Angels to be proper for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plain examples in the old Testament Gen. 48. v. 16. Tob. 5. v. 27. & c. 12. v. 12. Dan. 10. And this not only the Catholike Church, but the very English Protestants them selfes in their seruice booke and in the Collect of Michaelmas day, prays, and pray for the fame protection or aduocation of Angels, and defend the fame against their yonger brethren the Puritans.

1. For the whole world. S. Augustine gathereth herof against the Donatifts, and al other Heretikes, that vvhould drive the Church into corners of some certaine countries, from the univerfalitie of all Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the whole world. S. Augustine upon this place ro. 9. trad. 1 in ep. 10.

4. He that faith he knoweth.] To know God here, signifies (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vaunt them selfes thus to know God, and yet keep not his commandements, he is a liar, as all Calunitics and Lutherans, that prays them selfes to be in the loue of God by onely faith: affirming, that they neither keep, nor possibly can keep his commandements.

18. Many antichrist.] The holy Apostle S John (faith S.Cyprian) did not use a difference betwixt one hereof or secessions and an other, nor meant any for that specially separated them selfes, but generally calleth all vnishous exception, antichristes, that were aduersaries to the Church, or were gone out from the fam. And a little after, it is evidente that al be here called antichristes, that have evermore them selfes from the charite and unitie of the Catholike Church. So vs. vseth he ep. 76. n. 1 ad Magnnum. Whereby, we may learn, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, which is to come as the last end of the world, & which is called here immediately before, a 6911x9 @, that peculiar and singular Antichrist.

19. They went out from vs.] An evident note and marke, whereby to dinate al Heretikes and false teachers, to visit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the fam. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philæus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, vvere of the common societie of all vs that are Christian Catholikes, they went out from vs vvhom they faue to live in vniue of faith and religion together, and made them selfes newe conueniences, therefore they were (as the Apostle here theeveth) antichristes, and vve and al that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which vs neuer vvere, nor out of any other societie of knownen Christians, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our aduersaries tel vs, out of what Church

How Angels, Saints, &c. are our advocates.

The B. virgin is our advocate.

Angels are one protectors.

The Catholike Church is the only true Church.

Not only faith but Christ is an Advocate.

Al Heretikes are antichrists the forerunners of the great Antichrist.
Church we are at present, when, and where, we undertake what persons it was that we revoluted, as we can tell them the same, the places, the Ringleaders of their revolt.

19. They were not of us. He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fell into their heresie or schism but partly that many of them which afterward fell out, though they were before with the rest, and partakers of all the Sacraments with other their fellows, yet in deede were of naughtie life and conscience when they were within, and so being rather as if they saw and superfluos excrements, then true and lively, parts of the body, after a fort may be said not to have been of the body at all. So S. Augustine expounded these words in his commentary upon this place. tra&. 1, but else where, more agreeably as it seemeth, that the Apostle meaneth, that such as wil not tare in the Church, but finally forseake it to the end, in the presence of God, and in respect of the small benefite they shall have by their temporal final abode there, be not of in the Church, though according to this present state, they are truly members thereof. 1. de corrept. & gr. c. v & do no perfer. c. 8.

19. That they may be manifest. God permitteth hereof to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, of all knownen to God before, may now also be made manifest to the world, by their constant remaining in the Church, when the world and blait of euery heresie or sectation driueth out the other light and visible persons.

20. (known al things). They that abide in the vniute of Christes Church, have the vnition, that is, the Holy Ghost, who teacheth all truth, not that every member or man thereof hath all knowledge in him self personally, but that every one which is of that happy Societie to which Christ promised and gave the Holy Ghost, is partaker of all other mens gifts and graces in the same holy Spirit, to his salvation. Neither need any to seeke truth at Heretikes hands or others that be gone out, when it is within them felues and only within them felues in Gods Church. If thou lose vniite (faith S. Augurin) for the alfo hath he, who auaer hath any thing in it, take away enimie, it is thine which I have, it is mine which thou haft. &. Tract. 32 in Euang. Ioan.

C H A P. III.

It is not for the sons of God, to sinne mortally, but for the sons of the Diuell, whereby they are knownen one from another, & not by onely faith. 11. True faith in, that we also love our brethren, giving both our life and substance for them. 19. Such unjoined love may have great confidence before God. 23. because the keeping of his commaundements doth most please him, which consist in faith and charitie.

The Catholikes can not be proued to haue gone out.

How Heretikes are of the Church, before they fall.
is of the devil: because the devil sinneth from the beginning.
For this, appeared the Sonne of God, that he might dissole
the works of the devil. † Every one that is borne of God,
commiteth not sinne: because his seede abideth in him, and
he can not sinne because he is borne of God. † In this are the
children of God manifest, and the children of the devil. Every
one that is not just, is not of God, and he that loueth not
his brother. † because this is the annuntiation, which you
have heard from the beginning, * That you loue one an
other. † Not as * Cain, who was of the wicked, and killed
his brother. And for what cause killed he him? Because his
works were wicked: but his brothers, just.
† Marcel not brethren, if the world hate you. † Vve
know that vve are translated from death to life, because vve
loue the brethren. He that loueth not, abideth in death.
† Vvho soever hateth his brother: is a murderer. And you
know that no murderer hath life everlasting abiding in him
self. † * In this vve have knowen the charitie of God, be-
cause he hath yelded his life for vs: and vve ought to yeld
our lives for the brethren. † * He that shal have the
substance of the world, and shal see his brother have
neede, and shal shat his bowvles from him: how doth the
charitie of God abide in him?
† My litle children, let vs not loue in word, nor in tongue,
but in deed and truth. † * in this vve know that vve are
of the truth: and in his sight vve shal persuade our hартes.
† For if our hart do reprehend vs: God is greater then our
hart, and knowveth all things. † My decreit, if our hart do
not reprehend vs, vve haue confidence toward God. † and
* vvhosoever vve shal alke, "vve shal receie of him: be-
cause vve keepe his commandementes, and doe those
things which are pleasing before him. † And * this is his
commandement, that vve beleue in the name of his Sonne
Iesus Christ: and: loue one an other, as he hath giuen
commandement vnto vs. † And * he that keepeth his com-
mandementes, abideth in him, and he in him. And in this
vve know that he abideth in vs, by the Spirt vvhich he hath
giuen vs.

The Epistle
for S. Polycar-

The Epistle
upon the 2 Su-
day after Pen-
tecot.

Section 13: Every man is bound to give almes according to his
ability, when he seeth his brother in great necessi-
tie.

Section 22: If the Lord shalde thinke by the wordes
next before, onely faith in Christ to be com-
manded or to please God, he addeth to the faith the
commandement of charity or loue of our
neighbour.
Concupiscence remaining after Baptism is no sin, without sanction.

Heretical exposition of Scriptures.

No man in grace sinneth mortally.

True justice.

How the Diuell sinneth from the beginning.

Not only faith.

4. Sinne is iniquity.] Iniquity is not taken here for wickedness, as it is commonly used both in Latin and in our language, as is plain by the Greeke word ἁμαρτία, signifying nothing else but a straying or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sinne is an oblique or defect from the rule of the law; but not contrariwise, that every such straying from the law, should be properly a finne, as the Heretikes do usually gather, to prove that concupiscence remaining after Baptism is a very sinne, though we never give our consent unto it. And though in the 7 chapters following ver. 19, the Apostle turneth the speache, affirming that every iniquity to be a sinne, yet where the Greeke word is not the same as before, ἁμαρτία, but ἁμαρτία, by which it is plain that there he meaneth by iniquity, man's actual and proper transgression which must needs be a sinne. See S. Augustin.e super Psalm., l. 5. c. 3. S. Amb. li. de Apologia D. 4. c. 13.

6. Sinne not.] Louinius & Pelagius falsely (as Heretikes use to doe) argued upon these wordes, and said that folovv this ver. 9: one, that the baptized could sinnne no more; the other, that no man being or remaining just could sinnne. But among many good reasons given of this place, this seemeth most agreeable, that the Apostle should say, that mortal sinnne doth not confound together with the grace of God, & therefore cannot be committed by a man continuing the sinnne of God: and so is the like speache in the 9 verse following to be taken. See S. Hierom. l. 7. conv. ibi.

7. He that doth not sinneth.] He doth inculcate this often, that man's true iustice or righteousnesse consisteth in doing or working justly, and that so he is iust, and bideth them not to be seduced by Heretikes, in this point.

8. Sinne from the beginning.] The Diuell was created holy and in grace, and not in sinne: but he fell of his own free will from God. Therefore these wordes, from the beginning, may be interpreted thus, from the beginning of sinne, and in the Apostle's ver. 8. The Diuell committed the first sinne. So S. Augustin. l. 11. conv. D. 11. c. 15. expoundeth it. The most simple meaning seemeth to be, that he sinneth 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.

21. Wee (that receive, because.) Let the Protestants be ashamed to say, that we obtaine all of God by one faith, the Apostle here attributing it to the keeping of God's commandments. Note here also that God's commandments are not impossible to be kept, but were then, and are now observed of good men.

CHAP. III.

Uwe may not beleue all that be the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ:) whether their doctrine be not viuorally, and them false disobedients of the Apostles. 7 Uwe must love one another, concerning the exceeding love of God in sending his Sonne to have vn. 17. An argument of perfect charitie is, if we have nothing in our conscience to fear in the day of judgement. 19 And an argument that we love God is, if we love our brethren.

Y desteest, "beleue not euery spirit, but prove the spirites if they be of God: because many false prophets are gone out into the world." In this is the spirit of God knowen. "Every spirit that confeseth Iesus Christ to have come in flesh, is of God: " and every spirit which dislootheth Iesus Christ, is not of God: and this is Antichrist, of whom you have heard that he commeth, and now he is in...
in the world. † You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the world. † They are of the world: therefore of the world they speak, and the world heareth them. † Ye are of God. * He that loveth God, heareth vs: he that is not of God, heareth vs not. "In this vs know ye 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 loveth, is borne of God, & knowveth God. † He that loveth 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 world, that vs may live by him. † In this is charitie: not as though vs have loved him, but because he hath loved vs, and sent his Sonne a propitiation for our sinnes.

† My dearest, if God hath so loved vs: vs also ought to love one another. † * God: No man hath seen at any time. If vs love one another, God abideth in vs, and his charitie in vs is perfected. † In this vs know that vs abide in him, and he in vs: because he of his Spirit hath gien to vs. † And vs have seen, and doe testifie, that the Father hath sent his Sonne the Saviour of the world. † VVho soever shall confess that Jesus is the Sonne of God, God abideth in him, and he in God. † And vs have known and have beleued the charitie, vvhich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. † In this is charitie perfected vwith vs: "that vs may have confidence in the day of judgement: because as he is, vs also are in the world. † "Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painfulnes. and he that feareth, is not perfect in charitie. † Let vs therefore loue God, because God first hath loued vs. † If any man shall say, that I loue God: and hateth his brother, he is a liar. For he that loueth not his brother vvhom he seeth: God vvhom he seeth not, how can he loue? † * And this commaundement vs have from God: that he vvhich loueth God, loue also his brother. †
AN\nNOTATIONS

CHAP. III.

1. Believe not every spirit. That is, Receive not every doctrine of such as boast them

1. 

2. Every spirit that confefeth not Christ to have come in the flesh, is not of God, which is also in effect said before. 2. And that therefore it was corrupted and altered by Heretics, and the words of Socrates also a Greek vyrster, very agreeable to this purpose. *Neoteriws (faith he) being eloquent by nature, which is often in Heretics, accustomed himself thenceforward, and disdained to study the old interpreters, courting himself better than them all: being ignorant that in *St. Iohn Catholike epistle the old Greek, copies had, every one that dissolveth Jesus, is not of God. So faith he, adding moreover that such as would separate the diuinittie from the dispensation of Christ's humanity, took out of the old copies this sentence, for which the old expounders noted that these which would loofe faith, had corrupted this Epistle. See also the Tripartite II. 12. e. 4.

5. In this you know. This is the most sure & general mark to know the true spirits and prophets from the false: that those which be of God, will heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submit them as unto the Church of God: the other, be not of God, will not heare either Apostle, pastor, or Church, but be their own judges.

17. That you may have confidence. Confidence called in Latin Fidelitas, is neither at one faith and

3. That dissolveth. To dissolve, loose, or separate I say a funder, was proper to all those old Heretics that taught other against his Divinitie, or Humanitie, or the Name of his person, being of two natures, as Cerinthus, Ebion, Neftorius, Eutyches, Manes or Manichaus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may feee that the common Greek copies be not ever authentical, and that our approved translation may not always be examinid by the Greeks that now is, which the Protestants onely follow: but that it is to be presupposed, when our old Latin text different ly plaineth from the Greek, that in old time either al or the more approved Greek reading was otherwise, and that often the said Greek was corrupted then or since by Heretics or otherwife. I or of the Greeks, S. Irenesus li. 3. c. 18 among the Latin fathers, S. Augustine tradit. c. in fine, S. Leo ep. 1063, and Venerable Bede did reade as we doe, and this reading maketh more against the said Heretics, than that which the common Greek now hath. To wit, *Every spirit that confefeth not Christ to have come in the flesh, is not of God, which is also in effect said before ver. 2. And that therefore it was corrupted and altered by Heretics, and the words of Socrates also a Greek vyrster, very agreeable to this purpose. *Neoterius (faith he) being eloquent by nature, which is often in Heretics, accustomed himself thenceforward, and disdained to study the old interpreters, courting himself better than them all: being ignorant that in *St. Iohn Catholike epistle the old Greek, copies had, every one that dissolveth Jesus, is not of God. So faith he, adding moreover that such as would separate the divinitie from the dispensation of Christ's humanity, took out of the old copies this sentence, for which the old expounders noted that these which would lose faith, had corrupted this Epistle. See also the Tripartite II. 12. e. 4.

6. In this you know. This is the most sure & general mark to know the true spirits and prophets from the false: that those which be of God, will heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submit them as unto the Church of God: the other, be not of God, will not heare either Apostle, pastor, or Church, but be their own judges.

17. That you may have confidence. Confidence called in Latin Fidelitas, is neither at one

2. Every spirit that confefeth. The Apostle spekeith according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, and maintained against certaine wicked Heretics, Cerinthus, Ebion, and the like, haue taught wickedly against the person and both natures of Christ I say a. The Apostle therefore giueth the faithful people occasion to know the true teachers of those doies from the false. Not that this mark woule serve for all times, or in case of all other false doctrines, but that it was then a necessarie note. As if a good Catholike vyrster, Pastor, or parents would vware them, now in these doies, to giue care onely to such teachers as acknowledge Christ our Saviour to be really present, and sacrificed in the E. Maffe, & that all such are true preachers and of God, the rest to be of the Diuell, or to be couned the spirit of Antichrist. Which spirit of Antichrist (he faith) was come even tnen, and is no doubt much more now in all Heretics, al being precursors of that great Antichrist which shall come towards the later end.

The Church only, not every private man, hath to prove and discern spirits.

To confesse or deny any article which the Cath. Church teacheth, is at all times a certaine marke of Catholike or heretic.

Many old heresies that dissolved Christ.

Heretical boa

fling of the spi

rit.

Calvin.
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 vorordes both following & going before, prove also evidently against the Protestant, that our confidence and hope in the day of judgment dependeth not only upon our apprehension of Christ's merites by faith, or upon his grace and mercie, but also upon our conformitie to Christ in this life, in charitable and good vvorke. And that is the doctrine of S. Peter when he said, Labour, that by good vvorke you may make sure your vocation and election. And S. Pauls meaning, when he said, I have fought a good fight; there is laid up for me a crown of suffict, whiche our Lord will render to me in that day, an Iust judge.

18. Fear not in charitie.] The Heretikes very falsely understand this place so, that Christian godly men ought to have no doubt, mistrust, or feare of hel and damnation. Which is most evidently against the Scripture, commending every where vnto vs the aue and fear of God and his judgments. Fear him (faith our Saviour Mat. 10.) that can cast body and soule into hel. And P. 13. Pear/e my flesh without thy feare. Vvhich feare of Gods judgments caused S. Paul & al good men to chastifie their bodies, lest they should be reprobate and clam. And the wise man for this cause affirmeth him to be happy, that is euere feareful. And holy Job, I feared al my vvorke. And the Apostle, feare and trembling vvorke your salvation. Vvhich kinde of feare is euene in the inquiet man and most ful of charitie, confiding well with the same verse, and is called filialis timor, because it is such as the good child ought to have toward his father.

But there is a kinde of feare vvhich standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxtietie of confidence, that it induceth a man to mistrust or delioure of Gods mercies. That seruile feare also vvhich maketh a man often to leave doing and to do the external vvorke of justice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not ill in it self, but very profitable, as that which helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lesfened, and at length quite driven out by charitie. Of these kinde of fears then the Apostle speakeith, and (as some expound) of the feare of men also, of vvhich our Saviour faith, Fear not them that kill the body.

CHAP. V.

They that loue God, must loue his natural sonne Is v, and his sonnes by adoption, and keepe his commandements, vvhich to the regenerate are light. But not, unless they continue in the Catholike faith, namely of this article, that Is v is the sonne of God, and therefore able to give vs life everlasting, or our petitions, 16 and our prayers for al our brethren that sinne not unto death, dying in their mortal sonnes by impenitenice, Laff of al, be vwarneth them not to communicate with idoles.

W H O S O E V E R beleueth that Is v is Christ, is borne of God. And every one that loueth his vvhich begat: loueth him also vvhich was borne of him. † In this vve knowv that vve loue the children of God; vvhen as vve loue God, and keepe his commandementes. † For this is the charitie of God, that vve keepe his commandementes. & * and " his commandementes are not heavy. † Because al that is borne of God, overcometh the world, and this is the victorie vvhich overcometh the world, our faith. † Vvho is he † that overcometh the world, but he that beleueth that Is v vvhich is the sonne of God? † This is he that came by vvater and bloud Is v Christ: nor in vvater only, but in vvater and bloud. And it is

R r r i f j the
the Spirit which testifieth, that Christ is the truth.

† For there be three which giue testimonie in heaven, the 7 Father, the Word, and the Holy Ghost, and these three be one. † And there be three which giue testimonie in earth: 8 the spirit, water, and bloud. and these three be one. † If we receive the testimonie of men, the testimonie of God is greater, because this is the testimonie of God which is greater, that he hath testified of his sonne. † He that belieueth in the sonne, hath the testimonie of God in himself. † And this is the testimonie, that God hath giuen us life everlasting. And this life is in his sonne. † He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

† These things I write unto you, that you may know you have eternal life which belieueth in the name of the sonne of God. † And this is the confidence which we have toward him: that, whatsoever we shall ask according to his will, he heareth us. † And we know that he heareth us, and what we shall ask, he will give us.

† He that knoweth his brother to sinne a sinne not to death, let him aske, and life shall be giuen him, sinning not to death. There is a sinne to death: for that I say not that any man aske. † All iniquity, is sinne. And there is a sinne to death. † We know that every one which is borne of God, sinneth not: but the generation of God preserueth him, and the wicked one toucheth him not. † We know that we are of God, and the whole world is set in wickednesse. † And we know that the sonne of God commeth: and he hath giuen us understanding, that we may know the true God, & may be in his true sonne. This is the true God, & life everlasting. † My little children, kepe your selues from Idols. Amen.

ANNOTATIONS

CHAP. V.

The commandements are not heauie. How can the Protestants say that Gods commandements can not be fulfilled or kept in this life, being the Apostle faith, they be not heauie: to be kept, and Christ faith, his yoke is forwast, and his burden light? See for the ful understanding of this place. Mat. 11. 30.
5. Augustin de perfectione justitiae c.10. The Heretiques in favour of their forefaid errors, rather than, their moral answers, of their uncouth and rash explications of their erroneous and mistaken opinions, are not given; but the nature and essence of the S. Trinitie: Against the Arians and others like Heretiques, who have in divers ages found them selves so preplied with these plain Scriptures, that they have (as it is thought) altered and corrupted the text both in Greece and Latin many vawes: even as the Protessants handle these textes that make against them. But because we are not now troubled with Arianisme so much as with Caluinisme, we neede not hand upon the variety of readings or explications of this passage. See S. Hieron in his epistle put before the 7 Canonical or Catholic Epistles. 

6. A sinne to death. A sinne to death is an other thing then a mortal sinne. For it is that mortal sinne onely, whereof a man is neuer penitent before his death, or in which he continueth till death, and dieth in it. A sinne (faith S. Augustin de correpp. & grat. c.12) that a sinne to death is to leave faith working by charities even till death. So likewise in the vworld, a sinne not to death, is not that which we call a venial sinne, but any that a man committeth and continueth not therein till death.

Three persons & one substance 
in the S. Trinitie. 

The Arians corrupt the text of Scripture. 

Heret. translation. 
Three persons & one substance in the S. Trinitie.

This page contains a transcription of a page from a manuscript, along with some raw text content that was previously extracted. The content appears to be discussing the nature and essence of the S. Trinitie, contrasting it with the Arian and other heretical views. It also mentions the importance of not including extraneous readings or explications in discussions about these passages, particularly concerning S. Hieron's epistle. The page further explores the distinction between mortal and venial sins, noting that a mortal sin is one from which one must be penitent before death, whereas a venial sin is not necessarily life-threatening. The text concludes by lamenting the corruption of the text in Scripture by heretical views, contrasting this with the orthodox understanding of the S. Trinitie.
The Second Epistle of

John the Apostle.

He commendeth the lady and her sonnes for continuing in the old faith, bidding them so to do as hereafter also, lest they lose the reward of their workes in the day of judgement; and to love the true believers, but truth Heretikes to have no society, expressely also the points then in controversie.

HE Senior to the lady Elect and her children, vvhom I loue in truth, and not only, but also that have known the truth, for the truth which abideth in vs, and that be with vs for ever. Grace be with you, mercie, peace from God the Father, and from Christ Iesus the Sonne of the Father in truth, and charitie.
I was exceeding glad, because I have found of thy children walking in truth, as you have received commandment of the Father. And now I beseech thee Lady, not as writing a new commandment to thee, but that which you have had from the beginning. And this is charity, that you walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same: because many seducers are gone out into the world, which do not confess I S V S Christ to have come into flesh: this is a seducer and an antichrist.

Looke to your felves, that you lose not the things which you haue wrought: but that you may receive a full reward. Every one that revolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.

If any man come to you, and bring not this doctrine: receiue him not into the house, nor say, God save you, vnto him. For he that faith vnto him, God save you, communicateth vwith his v wicked vworkes.

Hauing more things to write vnto you: I would not by paper and inke: for I hope that I shall be vwith you, and speake mouth to mouth: that your joy may be ful. The children of thy fister electe salute thee.

ANNOT.

From the beginning. This is the rule of a Christian Catholicke man, to walke in that faith and vworship of God which he hath receiued from the beginning. Which is that which you now call according to the Scriptures, the tradition of the Apoiftles: that whiche is come to vs from man to man, from Bishope to Bishoip, and from the Apoiftles. So that a faithful man avoid seducers that rife vp in euery age, teaching new doctrine.

This doctrine. The Apoiftles, and true Pastors their lawful succesors, and the Church of God in holy Council, vse to set downe the true doctrine in those pointes which Heretikes call into controversy: which being once done and declared to the faithful, they neede no other marke or description to know a 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 shift them felves, as now a daies they would doe, saying, to let vs first be proued Heretikes by the Scriptures, let them define a Heretike. No, this is not the Apoiftles rule. Many a good beneffe they had, if they knoue vwell what a Heretike can not define him: but the Apoiftles faith, If he bring not this doctrine, he is a seducer. So holy Church faith now, Christ is really in the B.Sacrament, under forme of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike: and we must avoid him, whether in his owne definitions and censures he seeme to him self an Heretike or no.

Receiued im not. Though in such times and places where the communitie or most part be infected, necessity often forceth the faithful to concurre with such in worldly affaires, to atay them, to eat and speake with them, and the Church by decree of Council, for the more quietnes of timorous confidences provideth, that they incurre not excommunication or other censures for communicating in worldly affaires with any in this kinde, except they be by name excommunicated: when & where in such times and places where the communitie or most part be infected, necessity often forceth the faithful to concurre with such in worldly affaires, to atay them, to eat and speake with them, and the Church by decree of Council, for the more quietnes of timorous confidences provideth, that they incurre not excommunication or other censures for communicating in worldly affaires with any in this kinde, except they be by name excommunicated: when
THE THIRD EPISTLE

when & where recorded or declared to be Heretikes; yet even in worldly controversies and secular acts of our life, we must avoid them as much as we may, because their familiarity is many vales contagious and noisome to good men, namely to the simple; but in matter of religion, in praying, reading their books, hearing their sermons, presence at their sermons, partaking of their Sacraments, and all other communicating with them in spiritual things, it is a great damnable sin to deal with them.

S. John would not be in one bath with Cerinthus the Heretike.

10. Nor say, God save you.] S. Irenæus (lib. 3. c. 3.) reporteth a notable storie of this holy Apostle touching this point, out of S. Polycarpus, which is this. There be some (faith he) that have heard Polycarp say, that when John the disciple of our Lord was going to Ephesus, into a bath, to wash himself, and saw Cerinthus the Heretike within the same, he suddenly slips out, saying that he feared left the bath should fall, because Cerinthus the memrie of truth was within him. So faith he of S. John, and addeth also a like worthy example of S. Polycarp, himself: who on a time meeting Marcion the Heretike, and the said Marcion calling upon him, and asking him whether he knew him not: Yes, the like zeal of S. Polycarp, and other Apostles and their disciples to communicate in worldly, such as were adulterers or corrupters of the truth, as S. Paul also warned, when he said, A man that is an Heretike, after the first and second admonition avoid. So far Irenæus. If then he speake with them or salute them, is so earnestly to be avoided according to this Apostles example & doctrine: what a name is it to flatter them, to serve them, to make vwill with them, and so forth?

THE THIRD EPISTLE OF JOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers, noting Diotrephes for the contrary, and praising Demetrius.

HE Senior to Caius the deereft, whom I loue in truth.

† My deereft, concerning all things I make my prayer that thou procede prosperously, and fare wvell, as thy soule doth prosperously. † I was exceeding glad when the brethren came, and gaue thee testification to thy truth, even as thou walkest in truth. † Greater thanke have I not of them, then that I may heare my children do walke in truth. † My deereft, thou dost faithfully whatsoever thou vvorkest on the brethren, and that vpon strangers. † they have rendred testimony to thy charitie in the sight of the Church: vvhó thou shalt doe wvell, bringing on their way in manner vvorthie of God. † For, for his name did they depart, taking nothing of
8 of the Gentiles. *Vve therefore ought to receive such: that
we may be coadiutors of the truth.
9 *I had written perhaps to the Church: but he that
loueth to beare *b primacie among them, Diotreps, doth not
receive vs. *For this cause, if I come, *c I will aduertise his
workes *which he doeth: *vwith malicious workes chatting
against vs. and as though these things suffice him not: nei-
ther him self doth receive the brethren, and them that do re-
ceive, he prohibiteth, and casteth out of the Church. *My
deerest, do not imitate eui, but that *which is good. He that
doeth good, is of God: he that doeth ill, hath not seene God.
10 *To Demetrius testimonie is giuen of all, and of the truth it
self, yea and we giue testimonie: and thou knowest that
our testimonie is true.
11 *I had many thinges to vwrite vnto thee: but I woul
don't by inke and penne vwrite to thee. *But I hope forth-
*vwith to see thee, and *we 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. IVDE.

In the Gospel these are called Fratres Iesu, the brethren of Iesus: James and Joseph, and Simon, and Jude. Their father is called Alpheus, where James is termed, James of Alpheus: and their mother, Maria Jacobi minoris. Marie the mother of James the younger and of Joseph. Which Marie in another place being called Maria Cleophæ, we perceive their father was named both Alpheus and also Cleophas. And that this Cleophas was brother to Joseph our Ladies husband. * Hegesippus saith 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 Lords: and not because they were the children of Joseph himself by another wife, much lesse (as Helvidius the heretic did blaspheme) by our B Ladie the perpetual virgin MARIE. Howbeit some good authors say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called Fratres Domini, the brethren of our Lord.

Howssoever that be, three of them are reckned among the 12. Apostles, James, and Simon Cananaeus, and Jude. Yeasse, that they were somewhat more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of him self and Barnabas: As also the other Apostles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, Iude of James, so to be calleth him self in his Epistle of his, Iude the servant of Iesus Christ, and the brother of James. S. Malberv and S. Marko do call him Thaddæus, as Lebbæus also in the Greek. His feast and his brother Simon together, the Church keepeth October 28. called Simon and Iudes day.

His Epistle is an Invective against al heretikes (as it were a Commentarie of 2 Pet. 2.) and namely (as * S. Aug. hath told us) against those, whom misconstrued S. Pauls Epistles and held Only faith, whom he calleth therefore, Men that transfigure or pervert the grace of God into riotousnes, y. 4. exhorting Catholikes to be constant and unmoveable from their old faith, and to contend for the keeping thereof; v. 3. and v. 20. For heretikes (faith he) segregate them felues from the Church and from her faith. v. 19.
THE CATHOLIKE
EPISTLE OF IVDE
THE APOSTLE.

He exhorted them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8 inveighing against the lecherie, blasphemie, apostasie, banckering of the heretikes, 14 and that their damnation was long foretold. 17 Catholikes therefore to be unmovable, to reprove the obstinate, to recover not desperate, to confirm the weak, and to live them selves seriously and without mortall sines, which by God's grace they may doe.

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 charitate be accomplished.

† My deerest, taking all care to write vnto you of your common saluation, I thought it necessarie to write vnto you: befeeching you to contend for the faith once delivered to the saintes. † For there are certaine men secretly entred in (which were long ago prescribed vnto this judgement) impious, transferring the grace of our God into riotousnes, and denying the only Dominator, and our Lord Iesus Christ. † But I wil admonish you, that once know all things, that Iesus, slaying the people out of the land of Egypt, secondly destroyed them which beleued not. † But the Angels which kept not their principaltie, but forsooke their owne habitation, he hath referred vnder darkenes and eternal bonds vnto the judgment of the great day: † As Sodom and Gomorrhe, and the cities adjoyning in like maner haung fornicated, and going after other flesh, were made an example, sustaining the paine of eternal fire. † In like maner these also defile the flesh, and despise dominion, & blaspheme maistrie. † When Michael the Archangel, disputing vvith the Diuel, made altercation...
refuse to obey the lawes either of Spiritual or Temporal rulers, in which kinde specially in blaspheming the Supreme Spiritual Magistrate the Protestants do passe.

for the body of Moyses he durft not inferre judgment of blasphemie, but said, Our Lord 'command thee. But to these, what things to euer certes they are ignorant of, they blaspheme: and what things to euer naturally, as damme beasts, they knovv, in thole they are corrupted. 

† Vvo vnto them, 'whiche haue gone in the wyay of 11 *"Cain: and with the error of * Balaam, haue for revvard povvred out them selues, and haue perished in the contradiction of Core. † These are in their bankets, spottes, 12 feasting together without feare, feeding them selues, cloudes vvithout vvarer vvhich are carried about of vvvinces, trees of autumme, vnfruitful, vwise dead, plucked vp by the roots, 

t raging vvaves of the sea, coming out their ovynne confusions, vandering starres: to vvhom 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 against al, and to reprove al the impious, of al the vworke of their impiete wytherby they haue done impiously, and of al the hard things vvhich impious sinners haue spoken aginst him. † These 16 are murmurers, ful of complaints, vwalking according to their owne desires, and their mouth speake of pride, admiring persons for gaine sake.

† But you my deere, be mindeful of the vwordes vvhich 17 haue been spoken before by the Apostles of our Lord I esvs Chrift, † vvo told you, *that in the last time shal come 18 mockers, according to their owynne desires vwalking in impeties. † "These are they vvhich segregate them selues, ten- 19 sual, hauing not the Spirit. † But you my deere, building 20 your selues vpon our most holy faith, in the holy Ghost, praying, † keepe your selues in the loue of God, expecting the mercie of our Lord I esvs Chrift vnto life euerlaste. 21 † And these certes reprove being judged: † but them saue, 22 pulling out of the fire. And on other haue mercie in feate: 23 hating also that vvhich is carnal, the spotted cote.

† And to him that is able to preserue you vvithout sinne, 24 and to fette you immaculate before the fght of his glorie in exultation in the comming of our Lord I esvs Chrift, † to 25 the onely God our Saviour by I esvs Chrift our Lord be glorie and magnificence, empire and power before al worldes, and nowv and foral vworldes euermore. Amen.

ANO.
9. For the body of Moses. If when, why, or how this alteration or combat was between S. Michael, and the Devil about Moses's body, no man can declare. Only this we see, that many truths and stories were kept in the mouths and histories of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

10. They blaspheme. He speaketh of Heretikes, who being ignorant in God's mysteries and the divine doctrine of his Church, when they can not reproduce the things; then they fall to excursions, irritations, and blasphemies against the Priests, Church, and sacraments, and whatsoever is godly.

11. Cain, Balaam, Core. The Apostle would have Heretikes specially to be known by the resemblance they have, first to Cain, in that for envy that his brothers service and sacrifice was accepted and his rejected, he slew his said brother, and was a fugitive from the face and citie of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as covetousness is commonly the cause that first maketh Heretikes and false Prophets, whereupon S. Augustine saith, 'Heretikes that for temporal commodities take either sinth or solveth newe opinions.' S. Augustin de Util., ch. 1. And lastly by the resemblance they have with the sensual and notorious Schismatike Core, and his companions, who forsooke the ordinary Priesthood appointed by God, and would needs doe sacrifice them selves without lawful calling.

Such is the doctrine of Heretikes, and such be all their sacraments, service, and offices in their Church, as Core and those in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron, his Priests and true Governors: so is intolerable pride the cause of all Heretikes forsaking their lawful pastors and rulers, and namely of forsaking Christ's owne Vicar in earth, our true Aaron, as S. Bernard calleth him. D. conf. li. 2. cap. 8. To all such forsakers the Apostle here giueth the curse and death due to the said three, Cain, Balaam, and Core, and calleth them that the storme of darkness and eternal damnation is provided for them: most liuely describing all Heretikes (as in some we have our woe and experience by their manners in our days) in all this passage even to the end of the epistle.

19. They are they which segregate them selves. The conditions of Heretikes in the later daies, that is, ever since Christ's time, not of thee onely of our age. For there were many segregate that forsooke Gods Church and segregate them selves from the fellowship of the faithful themselves, even in the primitie Church; that we may the lesse marvel at these mens segregating themselves, and going out from the rest into feuerall sects, which S. Augustine therefor calleth segregation.
THE ARGUMENT OF THE APOCALYPSE OF S. JOHN.

Hat which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of history; even from his conception to his glorification. But of his Church, they could not doe the like, because in their time it did but beginne; being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spoufe already is. Hereupon God would have S. Luke to report in the Acts of the Apostles, the story of the Churches beginning, and for the rest of it to the end, (that we might receive this benefite also by the Apostles hauing) he would S. John to tell us of it in this book, by way of a prophetic.

Of which book S. Hierome faith: The Apocalypse of S. John hath as many sacraments or myteries, as words. Yeare more then that. In every word there are hid manifold and sundrie senses. Therefore it is very little that can here be noted, in respect. Yet to give the good Catholike (whose comfort is here) some little help, the book may be divided into five partes.

The first (after the Proem) containeth seven Epistles from Christ now in glory, to seven Churches of Asia, or (for, these be makeb alone) to the seven Bishops of those Churches; meaning not to those only, but to all his Churches & Bishops throughout the world; saying therefore in every one of them, to all in general: He that hath an eare, let him heare what the Spirit faith to the Churches. As also in every one he exhorteth vs to fight manfully (in this spiritual warre of ours against sinne) for the victorie, and in every one accordingly promised vs a reward in heaven. But before this, in the beginning of every one, be partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reprehend somwhat in all, none only in two, which are the second & the sixth. In the beginning also of every one, he taketh some peeces out of the apparition going before; to frame thereof his style agreeably to the matter of the Epistle.

After this admonition to Pastors and their flockes: the second part foloweth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a book in God's hand, and the seven scales thereof, by Christ. For the which, he setteth praising now in heaven and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the book, signifying Domains, he leteth that matter alone for a while, and to speake more fully yet of the salt course of the Church, be bringeth in other agents (as it were) of seven Angels with seven Trumpets. The effect of both the Scales & Trumpets, is this: That the Church beginning and proceding, there should be raised against it cruel persecutions, and pestilent heresies: and at length after all heresies, a certaine most blisful blessed Apostolice, being the next preparative to the comming
of Antichrist: After which, Antichrist him self in person shall appear in the time of the sixth scale, and sixt trumpet, persecuting and seducing (for the short time of his reign) more then at before him. The Church nor with standing shall still continue, and survive through al, because Christ her Spoufe is stronger then al these adversaries. who also straight after the said sixt time, shall in the seventh, come in majestie and judge al.

3. Of the which judgement, differing yet a voyage to speake at large, he doth first in the third part intreate more fully of the Denil workynge by Antichrist and his companye against the Church, that the injustice of Christ aftereward in judging, may be more manifest.

As length therefore in the fourth part he commeth to the seven last plagues, the seventh of them containing the final dammation of the whole multitude, societie or corps of the wicked, from the begining 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 he calleth it partly, Meretrix; a whore or harlot, because with her concupisence she entice the carnal and earthly men array from God: partly, Civitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and laboureth to hold God's people captaine in same, as it was shadowed in Nabuchodonosor & his Babylonians, leading and holding the Yeares with their Hierusalem, in captivity, until Cyrus (in figure of Christ) delivered them. But whether all these seven plagues should be understood (as the seventh) of Domesday it self, it is hard to define. More like it is, that the first sixe are to goe before Domesday: but whether corporally and literally, (so as Moses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more ease, to understand them corporally, as also the plagues wherewith Elias and his fellows shall in the time of Antichrist plague the wicked (which perish notwithstanding shall be the same last plagues ) whereas of we vead in this booke c. 11. v.

6. But not content to have described the damnation of the whole adulterous or bloudy societie, he doth also expressly report of their three great Captaines damnation, which are these, Antichrist, and his Falseprophet, and the Denil him self the author of all this mischiefe.

Finally, on the other side, in the fifth part he reporteth the unspakeable and everlastinge glorie, that the Church after al this suffering, shall by Christ her glorious Spoufe be asumpted unto. And so he concludeth the booke.
THE APOCALYPSE
OF JOHN THE APOSTLE.

CHAP. I.

1. S. John being banished in the isle Patmos, is commanded to write to the seven Churches of Asia (signified by the seven candlesticks) that which he saw upon a Sunday, round about the Sonne of man: 15 whose manner of apparition is described.

The Epistle vpon Michelmars day Sep-tember 29, & on the Apparition of S. Mi-ehael Mai.3.

THE Apocalypse of I s v s Christ 1 which God gave him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, 1 vvho hath quen testimonie to 2 the word of God, and the testimonie of I s v s Christ, vvhat things soever he hath seen. 1 Blessed is he that readeth and heareth the 3 wordes of this prophecie: and 1 keepeth those thinges which be vvritten in it, 1 for the time is nigh.

† Iohn 4 to the seven churches vvhich are in Asia. Grace to you and peace from *him that is, and that vvas, and that shal come, and 5 from the seven spirites vvhich are in the sight of his throne, † and from I s v s Christ vvho is the faithful 5 witnes, the*first-borne of the dead, & the prince of the kings of the earth, vvho hath loued vs, and * vvashevd vs from our finnes in his bloud, † 1 and hath made vs *a kingdom, and 6 priests to God and his father, to him be glorie and empire for ever and ever. Amen. † Behold he commeth vvith the 7 cloudes, and evertie eie shal see him, and * they that pricked him. And al the tribes of the earth shal be vaile them selves vpon him, yea, Amen. † * I am Alpha and Omega, the be- ginning and end, faith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

† I John

Exo.3
14.
Col.1
Heb.9
1 Pet.1
1 Pet.2
Zech.12
Esa.44
Apo.21.
22.13,
chap. i.

the apocalypse.

9 1. John your brother and partaker in tribulation, and
the kingdom, and patience in Christ I es v s, was in :: the
island, vv hich is called Patmos, for the vv ord of God and the
testimonie of I es v s. 1. vvas c in spirit * on the Domi-
nical day, and heard behind me a great voice as it were of a
trompet t saying, That vv hich thou seest, vwrite in a booke:
and send to the seuen churches vv hich are in Asia, to Ephes-
sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and
Philadelphia, and Laodicia. b and I turned, to see the voice
that spake vwith me. And being turned I saw seuen candle-
sticks of gold: t & in the middles of the seuen candlessticks
of gold, one :: like to the Sonne of man, " vested in a c priestly
garment to the foote, and girded about neere to the pappes
vwith a girdle of gold. t and his head and heares were
vwhite, as vwhite wool, & as snow, and his eies as the flame
of fire. t and his feete like to latten, as in a burning fornace.
and his voice as the voice of many vwers: t and he had
in his right hand seuen starrs. and from his mouth proce-
ded a sharpe tvvo edged sword : and his face, as the sunne
shineth in his vertue. t And vwhen I had seene him, I fell at
his feete as dead. And he put his right hand vpon me, saying,
feare not. * I am the first and the laft, t and alive, and vvas
dead, and beheld I am liuing for ever and ever, and haue the
keyes of death and of hel. t vwrite therefore the things
vv hich thou haft seene, and that are, and that must be done
after these. t The sacrament of the seuen starrs, vv hich
thou haft seene in my right hand, and the seuen candlessticks
of Gold. " the seuen starrs, are " the angels of the seuen
churches. and :: the seuen candlessticks, are the seuen
churches.

annotations
chap. i.

1. the apocalypse, thus vwrite th e auncient father Denys, Bishop of
Corinth, as Eusebius allegeth him li. 7 c. 20 hist. Eccl. of this book (faith he) this is my opinion, to the reader
that the matter thereof is far more profound then my vv ord can reache unto, and I doubt not but almost in
concerning the every sentence of it, there lieth hidden a certaine sense exceeding mystical and marvoulous, vv hich though I un-
derstand not, yet I conceive that under the vv ords there is a deep meaning, and I measure not the matter by
this book. res., but attributive to faith, taking it to be more high and divine, then I can by cogitation comprisse: not
reasoning that which I understand not, but therefore I admire with vvereence, because my vv ord can not atraine
it to. Against S. Augustine faith, that in the Apocalypse many things are obscurely spoken, to exercise the
minds of the reader: and yet some few things left evident, that through them a man may with labour seeke
out the rest. Specially for that the author doth repeateth the same things in divers fortes, that seeming to speake
of sundry matters, in deed it is found but to utter the same things divers vv rites. li. 20 de Ciuit. Dei. c. 17.

* t t 4. vvhich
Vvvhich we fet downe here in the beginning, to warne the good Christian reader, to be humble and vvife in the reading both of all other holy Scriptures, and namely of this diuine and deep prophecy: giving him further to understand, that vve vvil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the fuidious, fuch places as may be vfed by Catholikes, or abused by Heretikes, in the controversyes of this time, and fome other also that have special matter of edification, and that as breefely as may be, for that the volume groweth great.

4. To the 7 Churches.] That certaine numbers may be obferved as significacione and mystical, it is plaine by many places of holy Scripture, and by the auncent Doctors special noting of the same to many purpofes. Vvhycrwe vve fe the vahes of our Aueftraries, in condemning generally all religious refpect of certaine numbers in our praiers, fattes, or actions. Namely the number of Seven, is mystical, and prophetical, perfect, and which (as S. Augustine fa) the Church knoweth of the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual muneration, as in the Prophets appoining of Naaman to wash seven times in Iordan, and the sprinkling of the bloud seven times against the tabernacle. I, 4 qvafi. in numer. q. 35. Sec li. c. 5 de Gen. ad. lat. & li. qvafi in Deuter. q. 43. All these visions had vpon sevens. feuen Churches, feuen Angels, feuen Angelicke, feuen spirites, feuen candlefickes, feuen lampe, feuen trumpets, feuen vials, feuen homes of the Lambe, feuen billes, feuen thunders, feuen heads of the Dragon, signifying the Diuile: feuen of the dead that are Auncient:feuen of the dead that the harlot rid vpon, finally the number alfo of the visions is specially marked to be feven, in this book. and euerie time that this number is vfed in this prophecy, it hath a myfterie & a more large meaning, then the nature of that number is precipitely and vulgarly taken for. As when he vwrite to feuen Churches, it is to be vnderfoold of all the Churches in the world: as the feuen Angels, for all the Angels or govenours of the vhole Catholike Church; and fo forth in the refte, because the number of Seven, hath the perfection of vnuerfaliue in it, as S. Augustine fa li. 5 qvafi. in Deuter. q. 43.

4. From the 7 spirites.] The Holy Ghoft may be here meant, and fo called for his feuenfold gifts and graces, as some expoufures thinke. it is neuer more probable that he speakes of the holy Angels, by comparing this to the like in the 5 Chapter folowing: where he femeeth to call thefe, the feuen spirites fent into the world, as S. Paul to the Hebrews (c. 14.) speakes of Angels: and fo the Propheccs take it in their commentaries: vvhich we vve, because therevpon you may neuer neede confideffle that the Angel here giveth or vvnuerfale grace and peace, not from God onely, but alfo from his Angels:though that benediction commeth one way of God, and an other way of the Angels or Auncients, being his other creatures. And fo they maie learne, that the faithful often vpoyning in one speache, God and our lady, our Lord and any of his Auncients, to helpe vs or bleffe vs, is not superflitious, but an Apostolical speache, and fo the Paffhtrach faid (Gen. 48. v. 16.) The Angel that delivered me from all ews, bleffe these children. see the Annot. ad. 15. 18.

6. A kingdom and Priests.] As all that truely ferve God, and maie the Dominion and superio-ritie over their concupiscences and whatsoever would induce them to finne, be kings: fo that all that employ their vvorke and them ifues to ferve God & offer all their actions as an acceptable Sacrifice to him, be Priests. Nethertheless, as if any man would thereupon afiere that there ought to be so other earthly poerers or kings to govern in worldly affairs over Christians, he vvere a feditious Heretike, even fo are they that vpon this or the like places where al Christians be called Priests in a spiritual tor, would therefore inferne, that euerie one is in proper signification a Priest, or that all be Priests alike, or that there ought to be none but such spiritual Priests. for it is the feditious voice of Or, faying to Moyses and Aaron, Let it fuffie you that all the multitude is of holy ones, and the Lord is in them. Why are you exccled over the people of the Lord? Num. 16.

10. On the Domincall day.] Many notable pointes may be marked here. firft, that even in the Apocryphal time there were daies deputed to the fervice of God, and fo made holy and different, though not by nature, yet by vie and beneficience, from other profane or (as we call them) worke-daies.

Secondly, that the Apocryphal and faithful abrogated the Sabbath which was the feuenth day, and made holy day for it, the next day folowing, being the eight day in count from the creation: and that notwithstanding all Scriptures, or comaunderment of Christ that we vve reade of, yea (which is more then not onely otherwise then was the Lavy oblerued, but plainly otherwise then was preferred by God himfelf in the second comaunderment, yea and otherwise then he ordained in the first creation, when he fafalied precisely the Sabbath day, & not the day folowing. Such great power did Christ leave to his Church, and for such cautercy he the holy Ghost to be resident in it, to guide it into al truths, even such as in the Scriptures are not expreffed. And if the Church had authortie & inspiration from God, to make Sunday (being a worke-day before) an euercall holy day: and the Saturday, that before was holy day, now a common worke-day: why may not the fame Church prcife & appoint the other holy fealls of Effer, Whifhitunide, Christmas, and the refte for the fame warrant I he hath for the one, that he hath for the other.

Thirdly, it is to be noted that the caufe of this change was, for that noy we Christians effectuing more our redemption, then our fift creation, haue the holy day which was before for the
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, 

*The Church veth not the Heathenish names of daies, but Dies Domini, seria, Sabbatum.*

THE APOCALYPSE. 701.  

that this holy day by the Apoftles tradition also, was named Dominione dies, our Lords day, or, the Dominate, which is also an old Ecclesiastical word in our language, for the name Sunday is a heathenish calling, as all other of the weekes daies be in our language; some impo'd after the names of planets, as in the Romans time: some by the name of certain Idols that the Saxons did worship, & to which they dedicated their daies before they were Chriftians. Which names the Church veth not, but hath appointed to call the first day, the Dominike, after the Apostle here the other by the name of Feris, until the last of the weekes, which the callet by the old name, Sabbath, because that was of God, and not by imposition of the heathen. See the marginal Anno-

*Note that he had at time maruoules visions upon a Sunday.*

Lastly obserue, that God voucheth such great things to Prophets, rather upon holy daies, and god giueth grace in times of contemplation, sacrifice, and prayer, then on other proiane daies, and therefore as ter grace at S. Peter (Act 10) had a revelation at the six: hour of prayer, and Zacharie (Eze 1) at the hour holy times of ofincence, and Cornelius (Act 10) vhen he was at his prayers the ninth hour, so here S. John prayer & fasting, noted that he had at time maruoules visions upon a Sunday.

13. Vested in a Priestly garment.] He appeared in a long garment or vestment proper unto Priests (for to the word, pòleres, doth signifie, as Sep 18, 24) and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to John being a most holy Pri
eff, and who is specially noted in the Ecclesiastical historie for his Priestly garment called, πε&i

*The true religion manifest as the light on a candlesticke.*

15. The Angels of the Churches.] The whole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among all Angels. And as earthy kingdoms have their special Angels Protectors, as we see in the 10 Chapter of Daniel: so much more be the particular Churches of Christiedom. See S. Hierom in 34 Ezzeb. But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, and in them, at the governours of the whole & of every particular Church of Christiedom. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the cariers and offerers of our prayers to him, and mediators unto him under Christ, and for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

ND from the Angel of the Church of Ephesus vwrite, Thus faith he vvhich held the seuen starrs in his right hand, vvhich vwalketh in the middes of the seuen candlestickes of gold, I know 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 are not, and haft found them liars: and thou hast patience, and haft borne for my name.
Thus faith the Sonne of God, vvhich hath eies as a flame of
fire,
THE APOCALYPSE.

19 Fire, and his feet like to latten. † I know thy works, and faith, and thy charitie, and ministerie, and thy patience, and thy last works moue then the former. † But I haue against thee a few things: because thou permittest "the woman * Iezebal, vwho calleth her self a prophetesse, to tache, and to seduce my seruantes, to fornicate, and to eate of things sacrificed to idols. † And I gaue her a time that she might doe penance: and " she vvil not repente from her fornication. † Behold I vvil cast her into a bedde: and " they that commit aduontrie with her, shal be in very great tribulation, vnelle they doe penance from their vworkes: † and her children I vvil kil vnto death, and al the Churches shal know * that I am he that searcheth the reines and hartes, and I vvil giue to euery one of you: " according to his vworkes. † But I say to you the rest vwhich are at Thyatira, vwho soever have not this doctrine, vwhich have not known the depth of Satan, as they say, I vvil not cast vpon you an other vweight." Yet that vvhich you haue, hold til I come. 26 † And he that shal overcame and keepe my vworkes vnto the end: "I vvil giue him power over the nations, † and he shal rule them vwith a rod of iron, and as the vessel of a quantitie of Saie's rieth of the pover and preeminence of Christ, which his father gaue him according to his humanitie and therefore to deny it to Sainctes, is to deny it to Christ himself. 27 Special vertues required in a Bishop. 28 Potter shal they be broken, †: as I also haue received of my father: and I vvil giue him the morning starre. † He that hath an care, let him heare vvhat the Spirit faith to the Churches.

ANNOTATIONS

CHAP. II.

1. Holdeth the seven ] Much to be observ'd, that Christ hath such care over the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, and to vvalke in the middes of them: no doubt to vphold and preserve them and to guide them in all truth.

2. Thy vworkes, labour, patience &c. ] Things required in a Bishop. first, good vworkes, and great patience in tribulation. next, zele and charpe discipline toward offenders is here commended in them: thirdly, vweddom & diligence in trial of false Apostles and preachers comming in the peeple's Skinner's, where is signified the watchful providence that ought to be in them, that Heretikes enter not into their Buckes.

3. Vvil moue. ] Note that the cause why God taketh the truth from certaine countries, and senteth it to them, is the cause why God remoueth their Bishops or Churches into capitiuie or defolation, is the sinne of the Prelates and of God to the people. And that is the cause (no doubt) that Christ hath taken away our golden candlesticke, keth the Cathedrall of this country, and that is our Church in England. God grant vs to remember our fall, to doe penance and the faith from custome vworkes of charitie vvhich our first Bishops and Church were notable and renowned for.

4. Because thou hast. ] We see here that of all things, Christian people (speacially Bishops) Zele against should haue great zele against Heretikes and hate them; that is, their wicked doctrine and conditions, even as God hate thenm, for which onely zele, our Lord faith here that he beareth with some Churches and Prelates, and saucht them from perishing.

5. Of
Nicorai. \[\text{1. Of the Nicorai.}\]  Nicorai have their callings of certain persons, as is noted at large 6. Of the Nicorai. \[\text{6. Of the Nicorai.}\] Heretici have their callings of certain persons, as is noted at large 1 Cor. 11. 26. These had their name of Nicolas, one of the 7 first Deacons that were chosen 1 Cor. 12. 26. Who is thought to have taught community of women and virgins, and that it was lawful to eat of meats offered to idols. Which latter point is such a thing, as if one should hold it lawful to receive the bread or wine of the new Communion, which is a kind of idolatry, that is, idolatria, from meats, for though such creatures be good by creation, yet they be made excusable by profane blessings of Heretici or Idolares. And concerning the name of Nicholas given here by our Lord him self to those Heretici, it is a very patern and mark unto the faithful for ever, what kind of men they should be, that should be called after the like sort, Arians, Macedonians, Nicorai, Lusians, Zuinglians, &c. See S. Hierom cont. I. neuer, in fine.

13. To call a forsworn. \[\text{13. To call a forsworn.}\] Iosephus writeth that when Balaam could not curse God people, nor li. 14. An- other wife among them, he taught Balaam a way how to overthrow them: so by, presenting unto them their Heathen women very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish matters and displeased God. To wh ich craftie counsel of Balaam the Apostle refethemeth Heretici fraud, who by offering of libertie of meate, women, church goodes, breache of vows, and such other licentious allurements, cause many more to fall, then by their preaching.

20. The woman Izabel. \[\text{20. The woman Izabel.}\] He warneth Bishops to be zealous and stout against false Prophets and Heretici of what sort so ever, by alluding courtely to the example of holy Elias that in zeal killed 450 false prophets of Izabel, and spared not Achab nor Izabel them selves, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whither there were any such great woman then, a furtherer and promitor of the Nicorai, vvhom the Prophete should here meane, it is hard to say.

21. The woman Izabel. \[\text{21. The woman Izabel.}\] See free evil here most plainly, and that God is not the proper cause of obduration or impenitence, but man himselfe onely. Our Lord giueth finners to long life, specially to expect their amendment: but Izabel (to whom the Apostle here alludeth) vvhould never repent.

22. They that comit aduociue with her. \[\text{22. They that comit aduociue with her.}\] Such as communicate with Heretici, shall be damned (alas) with them, for not only such as were in their hares, of Izabels religion, or inwardly beleued in Baal, but such as externally for feare vvorshipped him (vvhich the Scriptures call, bowing of their knees to Baal) are culpable. as now many bow their knees to the Communion, that bow not their hares.

16. I will give him power. \[\text{16. I will give him power.}\] Observe that not onely Angels haue power and regiment over Countries under God, but now for the honour of Christians humane nature, and for his ministers in the world, the Saintes deceased also, being in heaven, haue governement over men and Provinces, and therefore haue to doe with our affaires in the world. Vvhich is against the Heretici of these daies, that to take away our prayers to Saintes, vvhould Spoile them of many foueraine dignities, wherein the Scriptures make them equal with Angels.

**CHAP. III.**

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them to true penance by threatening, but praising the rest, and promising reward to him that overcometh: 15 dethers also the cold indifferent Christian. 20 He faith that God knocketh at the door of men hares by offering his grace, for to enter in to him that will open unto him by consent of free will.

_{nd to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starres, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead. \[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vvorkes, that thou haft the name that thou lineft, and thou art dead.}\] _\[\text{And to the Angel of the Church of Sardis, I write, Thus faith he that hath the seue Spirites of God, and the seuen starrs, I know thy vwor...}\]
and keepe, and doe penance. If therefore thou vvatch not, * I vvil come to thee as a theefe, & thou shalt not know vwhat houre I vvil come to thee. † But thou haue a few names in Sardis, vvvhich haue not defiled their garments: and they shall vvalke vwith me in vwhites, because they are vworthy. ‡ "He that shall overcome, shall thus be vvested in vwhite garments, 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 vwhat the Spi- rite faith to the Churches.

† And to the Angel of the Church of Philadelphia vvrite, Thus faith the Holy one and the True one, he that hath the* key of Davi d: he that openeth, and no man shuteth: shutteth, and no man openeth. † I know thy wor kes. Behold I haue giuen before thee a doore opened which no man can shut: because thou haue a little po ver, and haue kept my vvord, and haue not denied my name. † Behold I vvil giue of the synagogue, vvvhich say they bee Lev ves, and are not, but doe lie. Behold I vvil make them come and "adore before thy feete. and they shall knovv that I haue loved thee. † because thou haue kept the vvord of my patience, and I vvil keepe thee from the houre of tentation, vvvhich shall come vpon the vvhole vvorld to tempt the inha- bitants on the earth. † Behold I come quickly: hold that vvwhich thou haft, " that no man take thy crovvne. † He that shall overcome, I vvil make him a pilier in the temple of my God: and he shall goe out no more: and I vvil vvrite vpon him the name of my God, and the name of the citie of my God, vvvhich descendeth out of heavuen from my God, and my new name. † He that hath an eare, let him heare vwhat the Spirit faith to the Churches.

‡ And to the Angel of the Church of Laodicia vvrite, Thus faith <Amen>, the faithful and true vtvitnesse, " vvvhich is the beginning of the creature of God. † I knovv thy sworkes, that thou art neither colde, nor hote. I vvould thou were colde, or hote. † But because thou art "lauevvarme, and neither cold nor hote, I vvil begin to vomite thee out of my mouth. † Because thou faieft, That I am riche, and en- riched, and lacke nothing: and knovvvest not that thou art a miser, and miserable, and poote, and blinde, and naked.

† I counsel thee to bye of me gold fire-tried, that thou maiest be

* Such as haue not commmitted deadly sinne after baptisme,
† Note that there is in ma vworthinesse of the ioyes of heavuen, by holy life. & this is a comé spea- che in holy scripture, that man is worthy of God, of hea- ur, of saluation.
be made riche: and maiest be clothed in white garmenites, that the confusion of thy nakednes appeare not: and yvth eie-salve anoint thine eies, that thou maiest see. † 1. * vvhom 19 I louce, do rebuke and chastifie. Be zelous thersfore and do penance. † Behold I stand at the doore: and * knocke, if 20 any man shal heare my voice, and open the gate, I wil enter in to him, and yvil suppe vvth him, and he vvhith me. † He 21 that shal overcome, I wil giue vnto him to sitte vwith me in my throne: as I also haue overcome, and haue sitten vwith my father in his throne. † He that hathan care, let him heare 22 what the Spirit faith to the Churches.

ANNOTATIONS

Chap. III.

Doing vvel in respect of re\nder. 5. He that shal overcome.] In al these speaches to divers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eyes the reward of the next life. And yet the Calunisfts would have no man do good in respect of such reward.

Adoration of creatures, called Dulia. 9. Adore before the feast.] You see this vvoel of adoration is in Scriptures vled for vworship of creatures also, and that to fall before the feete of holy men or Angels for dutie and reverence, is not idolatry, except the proper honour due to God, be giuen vnto them. See the Annotations yvpo the 17 & 22. Chapter concerning the Apostles proffition before the Angel. And the Adorati\vnes eu\sion, saying that the adoration vvas of God only: and that, before the feete of the partie signi\feth nothing els but, in his presence, is false and against the phrase of Scriptures. as 4. Reg. 4. where the Sunamite adored Elie\neus, falling downe before his feete. and 4. Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effecte of his loue tow串\rds him, saying, And they shal know that I have loved thee. And that vvhich he faith in the 12. Chapter. I fel downe to adore before the feete of the Angel: the very same he expresseth thus in the 19. Chapter, I fel before his feete to adore him: making it al one, to adore before his feete, and to adore him.

Perseuerance in good & continuing to the end. 11. That no man take thy crown. That is, his crowne of everla\fting life and glorie, if he perseuere not to the end in faith & good vwoelke. otherwise an other shal enter into his place, as Mathias did both to the dignite of the Apostle ship, & to the heavenly crown due for the vvel vling and executing of the same function: which ludes might and should haue had, if he had persevered to the end. and as the Gentiles came into the grace and place of the leuves. Other difficulti\vnes concerning this kinde of speache are refolved in Schoo\lemen, and are not here to be flode upon.

Neuters or indifferentes in religion. 16. Lukevvarne.] Zeale and seuerous is commendable, specially in Gods cause: and the Neuters that be neither hote nor colde, are to Christ and his Church burdenous and loathsome, as luke\vvarne vwater is to a mans stomack, provoking him to vomite, and therefor he threateneth to void vp such Neuters out of his mouth.

CHAP. III.

1. A doore being open in heaven, he saw one sitting in a throne, 4. and round about him foure and vventuere seiuors sitting, & the foure beasts a\ere described, 9. which with the 24. seiuors continually glorified him that sate in the throne.
After these things I looked, and beheld a door open in heaven; and the first voice which I heard, was as it were of a trumpet speaking with me, saying, Come up hither, and I will 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 upon the seat one sitting. † And he that sat, was like in sight, to the Jasper stone, and the Sardine: and there was a raine-bow round about the seat, like to the light of an Emerald. † And round about the seat, foure and twenty seates: and upon the thrones, foure and twenty seniours sitting, clothed about in white garments, and on their heads crownes of gold. † 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 middes of the seate and round about the seate: foure beasts ful of eies 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 an egle flying. † And the four beasts, euery one of them had sixe winges round about: and vvhile they are full of eies, and they had no rest day and night, saying, Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which shal come. † And vvhile those beasts gave glory and honour and benediction to him that sitteth upon the throne, that liueth for euer and euer: † the foure and twenty se- niors fell downe before him that sitteth in the throne, and adored him that liueth for euer and euer, and cast their crownes before the throne, saying, † Thou art worthy O Lord our God to receive glory and honour and power: be- cause thou hast created all things, and for thy vvil they vvere and haue been created.

ANNOTATIONS

CHAP. IIII.

8. Holy, holy, holy.] This vvvord is thrice repeated here, and Esa. 6: and to the imitation thereof, in the service of the holy Church, at Te Deum, and at Malle, specially in the Preface next before the great mysteries, for the honour of the three persons in the B. Trinitie, and that the Church militant may joyn with the triumphant, and with all the orders of Angels, who also are present.

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The Sanctus thrice repeated.
And the four beasts and four and twenty elders were standing before the throne, having each of them one of the living creatures. And before the throne there was a sea of glass like crystal, and in the middle of the sea stood one like a son of man, and he had on his head a golden headband. He was dressed in a violet robe, and the expression on his face was like that of a man.  

And he came forward and rapped the book written within and without, sealed with seven seals.

And I saw a strong angel with a great trumpet, who came to open the book written within and without, sealed with seven seals. 

And when he had opened the book, the four beasts and four and twenty elders fell down before the throne, prostrating themselves in worship, and they sang a new canticle, saying, Thou art the Lord, the God of all, who hast redeemed us,
THE APOCALYPSE.

CHA. VI.

12. "And I heard one of the four beasts saying with a loud voice, 'The Lamb that was slain, is worthy to receive power, and 'divinity', and wisdom, and strength, and honour, and glory, and blessing. And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein, did I hear saying, 'To him that sitteth on the throne, and to the Lamb, blessing and honour and glory and power for ever and ever. And the four beasts said, 'Amen. And the four and twenty elders fell on their faces, and adored him that liveth for ever and ever.'"

ANNOTATIONS
CHA. V.

8. The prayers of Saints.] Hereby it is plain that the Saints in heaven offer up the prayers of faithful and holy persons in earth (called here Saints, and in Scripture of one into Christ, and among so many divine and unsearchable mysteries set down without exposition, I pleased God yet, that the Apostle him self should open this one point unto us, that these outward acts be the landes and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven, that so the Protestants may have no excuse of their error, that the Saints have no knowledge of our affairs or desires.

10. A kingdom and priests.] To serve God and subdue vices and sinnes, is to reigne or to be a Spiritual king spiritually, likewise to offer up to him the sacrifices of good vvoorkes, is to be a priest after a and Priests.

13. Every creature.] He meaneth the creatures in heaven, as Angels and Saints, the holy persons in earth, and those that were in Limbo, or be in Purgatori, (for of the damned in hell he cannot speake in this case:) lastly, of the peoples in lands (here called the sea) which the Prophets vfe often to name feuerally, when they foretelle the spreading of Christs glory through the world, as Esa. c. 49. "Hear ye lades and you people a far of, &c.

CHA. VI.

1. Four seals of the seven being opened, there folowe divers effects against the earth.

2. When the fifth seal was opened, the souls of martyrs desire that the judgement may be hastened: 12 and at the opening of the sixth, there are signs of boerv of the judgement to come.

And I saw that the Lamb had opened one of the seven seals, and I heard one of the four beasts saying, as it were the voice of thunder, 'Come, and see.' And I saw: And behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.
† And vwhen he had opened the second seale, I heard the 3
second beast, saying, Come, & see. † And there vvent forth an 4
other horse, redde; and he that sate thereon, to him it vvas gi-
uen that he should take peace from the earth, and that they
should kill one an other, and a great sword was giuen to
him.

† And vwhen he had opened the third seale, I heard the 5
third beast, saying, Come, and see. And behold a blacke horse,
and he that sate vpon him, had a balance in his hand. † And 6
I heard as it were a voice in the middes of the foure beastes
saying: Two potundes of vvhite seale for a penie, and thirfe tvvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vwhen he had opened the fourth seale, I heard a 7
voice of the fourth beast, saying, Come, & see. † And behold 8
a pale horse: and he that sate vpon him, his name vvas death,
and he folovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith sword, vvith fa-
mine, and vvith death, and vvith beastes of the earth.

† And vwhen he had opened the fift seale: I savy vnnder 9
the altar the soules of them that were slaine for the vword of
God, and for the testimonie which they had. † " and they 10
cried vvith a loude voice, saying, How long Lord, holy &
true, judgeth thou not and " reuenge thou not our bloud
of them that dvvel on the earth? † And vvhite stoles were 11
giuen, to euery one of them " one: and it vvas said to them,
that they should rest yet a little time," til their fellowvv-servu
tes be complete, and their brethren, that are to be slaine eu
en as they.

† And I savy, vwhen he had opened the sixt seale; and e be- 12
hold there vvas made a great earth-quake, and the sunne be-
came blakke as it vvere facke cloth of heare: and the vwhole
moone became as bloud: † and the starres from heauen fel 13
vpô the earth, as the figge tree casteth her greene figges when
it is shaken of a great vvinde: † and heauen departed as a 14
booke folded rogether: and euery hill, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the strong, and euery
bond-man, and free-man * hid them selues in the dennes and
the rockes of mountains. † And they say to the moun- 16
taines
taines and the rockes: *Fall vpon vs, and hide vs from the
face of him that sitteth vpon the throne, and from the
wrath of the Lambe: t because the great day of their wrath is come,
and vwho shall be able to stand?

ANNOTATIONS

Chap. VI.

9. Under the altar.] Christ as man (no doubt) is this altar, vnder which the foules of
all Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there
already. And for correspondence to their place or state in heauen, the Church faith commonly
their bodies also or relics neere or vnder the altar, where our Saintes body is
offered in the holy Meal: and hath a special proufis that no altars be erected or consecra-
ted without some part of a Saint's body or relics. Con. African. can. 50. Carth. can. 14.
ep. 52. li. 2. ep. 58. v wievnto the Prophets seemeth here to allude, making their foules also
to have their being in heauen, as it were vnder the altar. But for this purpose not vnel
the vwords of S. Augustine (or what other ancient writer Cucker was the author here-
of) Ser. 11 de Sanctis. Under the altar (faith he) of God I saw the foules of the same.
What is more re-
nerent or honorable, then to rest vnder that altar on which sacrifices is done to God, and in
which our Lord is the Priest: as it is written. Thou art a Priest according to the order of Melodie.
Rightly do the foules of the just rest vnder the altar, because vpon the altar our Lord's body is
offered. Neither without easy do the saints there call for reuenge of their blood, where also the blood of Christ is fixt for sinne.
and many other goodly vwords to that purpose.

This place also the vwiki vhere Vigilantium (as S. Hierom writing against
him vvinetleff e. 2) abused to proue, that the foules of Martyrs and other Saints were
included in some certain place, that they could not be present at their bodies and mo-
ments (where Christian people vfed in the primitiue Church to pray vnto them, as Ca-
tholike men do yet) nor be where they lie, or where men pray vnto them. To which
the holy doctor ansuereth at large, that they be vwhereofuer Christ is according to his
humanity for vnder that altar they be. Part of his vwords be these, that you may see how
this blessed father refuted in that here this Calunlinites so long before they were borne.
Dost thou (faith he) prescribe laues to God? Dost thou after the Apostle, that they may be kept in
prison till the day of judgement, and be kept from their Lord, of whom it is written. They folow the
Apost'.

Apost'. Lambe vwhich henower behoght, if the Lambe be in every place, then they that be vwith the Lambe, must be
every where. And if the devil and wicked spirites pading abrode in the world vvisit putting celesties,
be present every where? (saith holy Martyrs after the hreadng of their blood, be kept day under an altar,
that they can not flue out from thence?) So ansuereth this learned doctor.

V which mislike our Calunlinites so much, that they charge him of great error, in
that he faith, Christ according to his humanity is every where, as though he were an
V bieeure Protestant. V where, if they had any judgement, they might persuade that he
meaneth not, that Christ or his Saints should be personally present at once in every place
alike, as God is: but that their motion, spede, and agitiae to be where they lie, is in
comparable, and that their power and operation is accordingly, vvhich they may learn to
be the holy doctors meaning, by the vwords that folow of the Diuell and his ministes,
who he affirme to be vvery where no otherwise but by exceeding celerytie of being and
working mischeife nowe in one place, nowe in another, and that in a moment. I or
though they be spirites, yet are they not every where at once according to their celence.
And vfor our new Diuines it were a hard thing to determine, hovv long Satan (that told
our Lord he had circulted the earth) was in his journey, and in the particular considera-
tion and tentation of Job: and hovv many men he assaulted in that his one circuit.
No, no. such curious comparisions know nothing, nor beleue nothing, but that they
see with corporall eyes, and teach nothing but the way to infeuclus.

10. And they cried.] S. Hierom also against the said Vigilantium reporteth, that he
vled an argument against the prayers of Saints out of this place, for that these Martyrs That Saints
cried for reuenge, and could not obtayne, but vve will report his vwords, that you may see pray for vs, S.
how like one heretike is to an other, these of our daies to those of old. Thou saiest in thy Hierom pro-
books (faith S. Hierom c. 3.) that vvhiles we be alone, one of vs may pray for an other: but after vve ueth against the
be dead, no mans prayer shall be heard for another: specially being the Martyrs aking reuenge of their blood, Heretike Vig-
consevation. So said the Heretike. Against vhich the holy Doctor maketh a long re-
landius.

uation, proving that they pray much more after they be in heauen, then they did here in
earth:
earth: and that they shall be much sooner heard of God, then when they were in the world.

But for the Hereikes argument framed out of these words of the Apocalypse thus, 

These Martyrs did not obtaine,  

ergo Saints do not pray for us: it was so frivolous, and the antecedent so manifestly false, that he vouchsauced 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 always conform themselues:) for it was said unto them, That they should rest yet a little time, til he. And that Martyrs prayers he heard in this case, our Saviour teelliseth Luc viii saying, And wilt not God revenge his elect that sitt in his day and night? I say to you, be not quickly revenge them. And if God do not hear the Saints sometime not grant their requestes, is it therefore enefent that they do not or may not pray? Then Christ him self should not have prayed his father to remove the bitter cuppe of death from him, because that petition was not granted.

10. Revenge shal not? They do not desire revenge upon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgement, that so they might attain the perfect crowne of glory promised unto them, both in body and soule: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies confusion.

11. Til their foellows servants be complete. There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIST our chiefie Martyr: and til that number be accomplisbed, the general condemnation of the wicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commended to save them that are signed in their foreheads: 4 which are describ'd and numbered both of the Jews and Gentiles, blesting God. 12 Of them that were clothed in white fleshes or long robes.

AFTER these things I saw four Angels standing upon the four corners of the earth, holding the four vvindes of the earth that they should not blow upon the land, nor upon the sea, nor on any tree. 1 And I saw an other Angel ascending from the rising of the sunne, having the signe of the living God: & he cried vwith a loud voice to the foure Angels, to whom it was given to hurt the earth and the sea, 1 saying, Hurt not the earth and the sea, nor the trees, til wee signe the servants of our God in their foreheads.

1 And I heard the number of them that were signed, an hundred fourtie foure thousand were signed, of every tribe of the children of Israel. 1 Of the tribe of Iuda, 5 thousand signed. Of the tribe of Ruben, 5 thousand signed. Of the tribe of Gad, 5 thousand signed. 1 Of the 6 tribe of Aser, 5 thousand signed. Of the tribe of Nepthali, 5 thousand signed. Of the tribe of Manasses, 5 thousand signed.
7 Thee thousand signed. † Of the tribe of Simeon, thee thousand signed. Of the tribe of Levi, thee thousand signed. Of the tribe of Issachar, thee thousand signed. † Of the tribe of Zabulon, thee thousand signed. Of the tribe of Joseph, thee thousand signed. Of the tribe of Benjamin, thee thousand signed.

9 † After these things I saw a great multitude which no man could number, of all nations, and tribes, and peoples, tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and palmes in their hands:

10 † And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb.

11 † And all the Angels prode in the circuite of the throne and of the seniors and of the four beasts: and they fell in the sight of the throne upon their faces, and adored God, † laying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour and power, and strength to our God for ever and ever. Amen.

13 † And one of the seniors answered, † said to me, These are they which are clothed in the white robes, who be they? & whence came they? † And I said to him, My Lord thou knowest.

14 And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. † therefore are they before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them. † they shall no more hunger nor thirst, neither shall the sunne fall upon them, nor any heat. † because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and God shall wipe away all tears from their eyes. Amen.

16 And one of the seniors answered, † said to me, These are they which are clothed in the white robes, who be they? & whence came they? † And I said to him, My Lord thou knowest.

17 And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. † therefore are they before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them. † they shall no more hunger nor thirst, neither shall the sunne fall upon them, nor any heat. † because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and God shall wipe away all tears from their eyes. Amen.

Chap. VIII.

7 The seventh seal being opened, there appear Angels with trumpets: and when an other Angel powerd out fire taken from the altar, upon the earth, there followed divers tempestes. 7 In like manner, white fire of the seven found their trumpets, there fall sundrie plagues.
The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ himself, also being present upon the altar, is a figure of this thing, & therefore to be alluded to.

If this be so, Michael or any Angel, and not Christ himself, as some take it, Angels offer vp the prayers of the faithful, as the 24 Elders did clap, & for this vvword, Saints, is taken here for the holy persons on earth, as often in the Scripture, though it be not against the Scriptures, that the inferior Saints or Angel in heaven should offer their prayers to God by their superiors there. But here by vve conclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God, as also it is plaine of Raphael Tab. 11, 12.

And when he had opened the seuenth seale, there vvas made silence in heaven, as it were halfe an house. And I saw 2 seuen Angels standing in the sight of God, & there vvere given to them seuen trumpets. And an other Angel came, and stooed before the altar, having a golden censer: and there vvere giuen to him many incences, that he should giue of the prayers of all Saints upon the altar of gold, which is before the throne of God. And the smoke of the incences of the prayers of the Saints ascended from the hand of the Angel before God. And the Angel rooke the censer, and filled it of the fire of the altar, and cast it on the earth, and there vvere made thunders & voices and lightenings, and a great earthquake. And the seue Angels vvhich had the seuen trumpets, prepared them selves to found vvith the trumpet.

And the first Angel founded vwith the trumpet, and there vvas made haile and fire, mingled in bloud, and it vvvas cast on the earth, & the third part of the earth was burnt, & the third part of trees vvvas burnt, and all greene grass vwas burnt.

And the second Angel founded vwith the trumpet: and as it vvere a great mountaine burning vvith fire, vwas cast into the sea, and the third part of the sea vvvas made bloud: & the third part of the creatures died, vvhich had luyes in the sea, and the third part of the shippes perished.

And the third Angel founded vwith the trumpet, and a great starre fel from heaven, burning as it vvere a torche, and it fel on the third part of the shoules, & on the fountaines of vwateres: & and the name of the starre is called vvornevvod. And the third part of the vwateres was made into Worme vvod: & and many men died of the vwateres, because they vvere made bitter.

And the fourth Angel founded vwith the trumpet, and the third part of the sunne vvvas smitten, and the third part of the moone, and the third part of the starres, so that the third part of them vvvas darkened, and of the day there shined not the third part, and of the night in like maner. And I looked, and heard the voice of one egle flying through the middes of heaven, saying vvith a loud voice, Vvo, vvo, vvo to the inhabiters
habiters on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

CHA. IX.

The fifth Angel sounding the trumpet, a starre falleth. The issuing forth of locustes from the smoke of the deeps of pitte to vex men, The fifth Angel sounding, four Angels are let loose, which with a great tumult of horsemen do murder the third part of men.

And the fifth Angel sounded with the trumpet, and I saw a starre to have fallen from heaven upon the earth, and there was given to him the key of the pitte of bottomles depth. And he opened the pitte of the bottoms depth: and the smoke of the pitte ascended, as the smoke of a great furnace: and the sunne was darkened & the air vvithe the smoke of the pitte.

And from the smoke of the pitte there issueth forth locustes into the earth, and pover was given to them, as the scorpions of the earth haue pover: and it was commaunded them that they should not hurt the grasse of the earth, nor any greene thing, nor any tree: but onely men which haue not the signe of God in their foreheads. And it was given vnto them that they should not kil them: but that they should be tormented five monethes: and their tormentes as the tormentes of a scorpion when he striketh a man.

And in those daies men shal seeke for death, and shal not finde it: and they shal desire to die, & death shal flee from them.

And the similitudes of the locustes, like to horses prepared into battell: and vp theyre heads as it were crownes like to gold: & their faces as the faces of men. And they had heare as the heare of vwomen: & their teeth vvere as of lions. And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horses running into battell. And they had tailes like to scorpions, and stinges were in their tailes: and their pover vvere to hurt men five monethes. And they had over them a king, the Angel of the bottoms depth, whose name in Hebrew is Abaddon, and in Greeke Apollyon: in Latin having the name Exterminans. One vvoe is gone, & behold two vvoes come yet after these.

And the sixt Angel sounded with the trumpet: and I heard
heard one voice from the four corners of the golden altar, which is before the eyes of God, laying to the first Angel which had the vial, Loose the four Angels which are shut in the great river Euphrates. And the four Angels were loosed, who were prepared for an hour, and a day, and a moneth, and a yeere: that they might kill the third part of men. And the number of the armie of horsemen was twenty thousand times ten thousand. And I heard the number of them. And so I saw the horses in the vision: & they that rode to be the habitations of fire, and of mycinth and brimstone. & the heads of the horses were as it were the heads of lions: & from their mouth proceedeth fire, & smoke, and brimstone.

And by these three plagues was slain the third part of all men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth. For the power of the horses is in their mouth, and in their tails. For their tails be like serpents, having heads: and in these they hurt.

And the rest of men which were not slain with these plagues, neither have done penance from the works of their hands, not to adore Devils and Idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor vallke, & have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

**ANNOTATIONS**

CHAP. IX.

4. Nor any greene thing.] The Heretikes never hurt or seduce the greene tree, that is, such as have a living faith working by charity, but commonly they corrupt him in faith who should otherwise have perished for his life, and him that is reprobate, that hath neither the signe of the Crosse (which is Gods mark) in the forehead of his body, nor the note of election in his soul.

7. Prepared into battle.] Heretikes being ever ready to contend, do pretend victorie, and counterfeit gold: in shape as men, as smooth and delicate as women, their tongues and penes ful of gall and venim: their harts obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the tail and sting of a scorpion: but they endure for a little season.

22. Idols of gold.] Here againe the new Translators abuse the people, for idols saying image: the place being plainly against the pourtraites of the Heathen Gods, which are here and in the Psalme 95 called, damonis, Diuoi.

CHAP. X.

An other strong Angel seruing ouz, & sevene thunders do speake. & The Angel swa- reth that there shall be time no more, but at the voice of the seventh Angel the mystery shal be fully accomplished. & He giveth Iohn a book to damente. AND
THE APOCALYPSE.

And I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rainbow above his head, and his face was as the sun, and his feet as 'a pillar' of fire.

And he had in his hand a little book opened:

and he put his right foot upon the sea, and his left upon the land. And he cried with a loud voice, as when a lion roar eth. And when he had cried, the seven thunders spake their voices. And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Signe the things which the seven thunders have spoken: and write them not.

And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, and he sware by him that liueth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more: but in the daies of the voice of the seventh Angel, when the trumpet shall beginne to sound, the mystery of God shall be consummated, as he hath evangelized by his servants the Prophets.

And I heard a voice from heaven againe speaking with me, and saying: Go, and take the booke that is opened, of the hand of the Angel standing upon the sea and upon the land.

And I went to the Angel, saying unto him, that he should give me the booke. And he said to me, Take the booke, and open the booke, and read it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweete as it were honie. And I took the booke of the hand of the Angel, and opened it: and it was in my mouth as it were honie, sweete, and when I had devoured it, my belly was made bitter, and he said to me, Thou must againe prophesie to Nations, and peoples, and tongues, and many kinges.


CHAP. XI.

8. John measuring the Temple. 3 hearts of seaven witnesses that shall prophesie: 9 when the beast coming up from the sea shall kill, 11 but they rising against offend into heauen, 13 and seaven seale and profess are flaine with an earth-quake: 14 and at the sound of the seventh Angel, the four and twenty seaines give praise and thankes to God.
ND there was given me a reede like vnto a rodde: and it was saide to me, Arise, and measure the temple of God, and the altar, and them that adore in it. † but the court which is without the temple, cast forth, & measure not that: because it is given to the Gentiles, & they shal treade under foote the holy citie: two and fourtie monethes: † and I vvil giue to my two vvit-nesses, and they shal prophecie a thousand two hundred sixtie daies, clothed with sacke-clothes. † These are the two olive trees and the two candlestickes that stand in the sight of the Lord of the earth. † And if any man vvil hurt them, five shal come forth out of their mouthes, and shal deuoure their enemies. And if any man vvil hurt them: so must he be slaine. † These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue power over the vwateres to turne them into bloud, and to strike the earth with al plague as often as they vvil.

† And vvil when they shal haue finished their testimonie: the seven great and fhrifts reigne and perfecution.

† The great Antichrift.

e. He meaneth Hierusalem, named Sodom and Egypt for the imitation of the in wickednes. So that we see his cheefe reigne shal be there, though his tyrannie may extend to all places of the vworld.

† The wicked reioyce, when holy men are executed by the tyrants of the vworld, because their life and doctrine are burdenous vnto them.

† The second vvoe is gone: and behold the third vvoe: and it came quickly. † And the seuenth Angel sounded with a trompet.
a trumpet: and there were made loud voices in heaven saying, "The kingdom of this world is made our Lords & his Christ. ... Amen.

† And the foure and twentie seniours which sitte on their stedes in the sight of God, sel on their faces, and adored God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vaft, and vvhich shalt come: because thou hast received thy great power, and haft reigned.

† And the Gentiles were angrie, 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 haue corrupted the earth.

† And the temple of God was opened in heaven: and the arke of his testament was seen in his temple, and there were made lightenings, and voices, and an earthquake and greate haile.

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A N N O T A T I O N S

C H A P. XI.

Enoch & Elias, as it is commonly expounded, for, that Elias shal come againe before the later day, it is a most notorious knowlewing thing (to vie S. Augustines words) in the mouths and hartes of faithful men. See li. 20 de Civit. Del. c. 29. Treaft. 4 in loam. and both of Enoch and Elias, Lib. 1 de pec. meriti. c. 3. So the rest of the Latin Doctoris. as S. Hieron. ad Pardon. ep. 51 e. 11. & in Psal. 20. S. Ambrofie in Psal. 45. S. Hilarie 20 cen. in Mat. Prospes li. ultimo de Promussionibus. e. 15. S. Gregorie li. 14. Moral. c. 11. & ha. 12 in Ezech. Beda in 9 Marci. The Greek fathers also, as S. Chrysostom ha. 48 in Mat. & ha. 4 in 2 Theofal. & ha. 21 in Genes. & la. 12 in ep. ad Hebr. Theophylacte and Oecumenius in 17 Matthai. S. Damasienne li. 4 de Orthodoxa fide c. 27.

Furthermore, that they die also in Paradise, it is partly gathered out of the Scripture Ecclesi. 44, 16. where it is plainly said of Enoch, that he is translated into Paradise, as al our Latin exemplars do read: and of Elias, that he was taken vp alieue, it is evident 4 Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 5 in initio. Discur Presbyteri (faith he) qui sunt Apostolorum Disipuli. So say the Priests or Ancients that are the scholers of the Apostles. See S. Iuifine q. 85 ad orthodoxos. Finally, that they shall return into the companie of men in the end of the world, to preach against Antichrift, and to inuict both Levites and Gentiles to penance, and so be martyred, as this place of the Apocalypse semeth plaine, so we haue in part other testimonies hereof. Malac. 4. Ecclesi. 44, 16, 48, 10. Mat. 17, 11. See also Hyppolytus booke of Antichrist and the end of the world. Al which being vvel considered, the Hertetikes are to contentious and incredulous, to discredite the same, as they commonly doe.

C H A P. XII.

The great dragon (the Diuell) watching the wwoman that brought forth a man child, to destroy it. God take away the child to him self, and set the woman in the desert. 7 Michael fighting with the dragon overcometh him. 13 Who being there downe to the earth, percuteth the woman & her seed, And
ND a great sign appeared in heaven: and a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and being with child, she cried travailing, and is in anguish to be delivered. And there was seen another sign in heaven, and behold a great red dragon having seven heads, and ten horns: and on his heads seven diadems, and his tail drew up the third part of the stars of heaven, and cast them to the earth, and the dragon stood before the woman which was ready to be delivered: that when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations by an iron rod: and her son was taken up to God and to his throne.

And there was made a great battle in heaven, Michael and his angels, fought against the dragon, and the dragon fought and his angels: and they prevailed 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, who seduces the whole world: and he was cast into the earth, and his angels were thrown down with him. And I heard a great voice in heaven saying: Now is made salvation and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death. Therefore rejoice in the heavens, and you that dwell therein.

Vvo to the earth and to the sea, because the Devil is descended to you, haying great wrath, knowing that he hath a little time.

And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man-child: and there were given to the woman two hundred and sixty-six days.
unto her place, where she is nourished for a time and times, 
& half a time, from the face of the serpens. 

And the serpens cast out of his mouth after the woman, water as it were a flood: that he might make her to be carried away with the flood. 

And the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 

And the dragon was angrie against the woman: and vvent to make battle with the rest of her seede, which kepe the commandements of God, and haue the testimonie of Jesus Christ. 

And he shed upon the land of the sea.

**Annotations**

Chap. X. I.

6. The woman fled.] This great perfection that the Church shal flee from, is in the time of Antichrist, and shal endure but three yeres and a halfe, as is noted v. 14 in the margent. In which time for all that, she shal not vwant our Lorde's protection, nor true Pastors, nor be so secrete, but all faithfull men shal know and follow her; much lesse shal the deuy, erre in faith, or degenerate and follow Antichrist, as Heretikes do wickedly feene. As the Church Catholike now in England a defert in An, in this time of perfection, because it hath no publique state of regiment nor open free exercise of rishrips time, holy functions, may be said to be fled into the defert, yet is it neither vknown to the faithful but not decay that follow it, nor the enemies that persecute it: as the hidde company that the protestants takle or be vknown of, was for some vworldes together, neither known to their friends nor foes, because there en:no not for was in deede none such for many ages together. And this is true, if we take this flight for a very short a corporal retiringe into widernes. Where in deede it may be, and is of most expounded, to be a time, spiritual flight, by forfaking the joyses and solaces of the vworld, and givinge her selfe to contemplation and penance, during the time of perfection under Antichrist. And by enlarginge the fete, it may also very vvel signifie the deapsulation and affliction that the Church suf Clover and hath suffered from time to time in this vworldes of the vworld, by all the forerunners and minifteres of Antichrist, Tyrants and Heretikes.

7. A great battell.] In the Church there is a perpetual combat between the Churches of the Church militante as he was sometime of the levies of the Synagogue Dan. 10, 21) and his Angels, fighting with the Deuils and his ministeres. The perfect victorie over them, I shall be at the judgement. Make the dragon, here also the cause why S. Michael is commonly painted fighting with a dragon.

15. To be caried away.] By great perfection he would draw her, that is, her children from Antichrists at the true faith: but every one of the faithful elect, gladly bearing their part thereof, overcome his saftions to draw tyranny. At whose confetcia be being the more offended, worketh malicious attempts in a little from the true ting the fraile fort, who are here signified by the sex of her seede that keepes the commandements, but not perfect as the former.

Chap. XIII.

3 A beast rysinge vp out of the sea, having seven heads and ten horns & ten diademts, 
5 blasphemeth God, and warres against the Saints & destroyeth them. 
11 And an other beast rysinge out of the earth vsin 12, 13, vsus altogether for the forefaid beast, constraining men to make and adore the image thereof, and to have the charactere of his name.
N D I say "a beast comming vp from the sea, hauing seven heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blaspheemie. † And II the beast vwhich I say, was like to a li- 
barde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the 
dragon gave him his owne force and great powver. † And I I say one of his heads as it were slaine to death: and the 
wound of his death vs was cured. And all the earth vs † in 
admiration after the beast. † And they adored the dragon 
vwhich gave powver to the beast: and they adored the beast, 
saying, Vho is like to the beast? and vwho shal be able to 
fight vwith it? † And there was giuen to it a mouth speaking 5 
great things and blaspheemies: and powver vs was giuen to it 
to vvoike two and fourtie monethes. † And he opened his 6 
mouth vnto blaspheemies toward God, † to blasphe his 
name, and his tabernacle, and those that dvvel in heauen. 7 
† And it vs was giue vnto him "to make battail vwith the fain- 
etes, & to overcome them. And powver vs was giuen him vp- 
on euery tribe and people, and tongue, and nation, † and al 8 
that inhabite the earth, adored it, * vwhose names be not 
written in the booke of life of the Lambe, vwhich vs was slaine 
from the beginning of the vworld.
† If any man have an ear, let him heare. † He that shal 9 
leaude into captiuitie, goeth into captiuitie: * he that shal kil 10 
in the lvvord, he must be killed vwith the lvvord. here is the 
patience and the faith of fainetes. 11
† And I say † an other beast comming vp from the earth: 11 
and he had two hornes, like to a lambe, & he spake as a dra- 
gon. † And al the powver of the former beast he did in his 12 
fight: and he made the earth and the inhabitants therein, to 
adoare the first beast, vwhose vvound of death vs was cured. 13 
† And he did many signes, so that he made also fire to come 13 
douvne from heauen vnto the earth in the sight of men. 
† And he seduceeth the inhabitants on the earth through the 14 
signes vvhich vvere giue him to doe in the sight of the beast, 
saying to them that dwel on the earth, that they shoul make 15 
the image of the beast vwhich hath the stroke of the lvvord, 
and liued. † And it vs was giuen him to giue spirit to the image 15 
of the beast, and that the image of the beast shoul spake; 15
and
and should make, that whosoever 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 buy or sell, but he that hath the character, or the name of the beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

**Annotations**

**Chap. XIII.**

1. A beast coming up.] This beast is the universal companion of the wicked. The head of Antichrist: and the same is called (Apoc. 17.) the v WHOSE SEA OF BABYLON. The 7 heads are exalted (Apoc. 17.) seven kings: five before Christ, one present, and one to come. The 10 horns are also there exalted to be 10 kings that shall reign a short while after Antichrist. This dragon is the Devil, by whose power the v WHOSE SEA OF BEAR OR ANTICHRIST WORKETH, FOR IN THE V WHOSE NAME follow (v. 3 & 4.) Antichrist is called the beast, to whom the dragon, that is, the Devil giveth that power of f seamless miracles, and as we adore God for giving power to Christ and his followers, so they shall adore the Devil for asblving Antichrist and giveth him power.

7. To make base worship the faith.] He shall kill the saints and livings, Elias and Enoch, and infinite more that protest Christ, whereby we must learn, not to murmur when we see the v WHOSE SEA PERSECUTE AND PREVAILE AGAINST THE SAINTS, IN THIS LIFE. Then shall his great persecution and cruelty try the saints' patience, as his wonderful means to show that the chief of the faithfuls of their faith, which is signified by these words following: Here is the patience and the faith of saints. And when it is said, They adored the beast, whose names are written in the book of life of the Lamb, it giveth great solace and hope to all them that shall not yield to such persecutions, that they are of God's elect, and their names written in the book of life.

14. The image of the beast.] They that now refuse to worship Christ's image, would then worship Antichrist. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but v WHOSE SEA FOR IT, AS ALSO THE IMAGE CREATED OF NABUCHODOROSER. And the v WHOSE SEA THEREOF WAS ALTOGETHER FOR THE HONOUR OF HIM, SO IS THE WORSHIP OF CHRIST'S IMAGE, THE HONOUR OF CHRIST HIMSELF, AND NOT AGAINST HIM, AS PROTESTANTS MADLY IMAGINE.

17. The character or the name.] As belike for the pernicious imitation of Christ, whose image (specially as on the Roode or cross) he feeth honoured and exalted in every Church, he will have his image adored (for that is Antichrist, in emulation of like honour, adoration to Christ) so for that he feeth all true Christian men to bear the badge of his cross in their foreheads, he likewise will force all his to have an other mark, to abash the signe of Christ. By the like emulation also and v WHOSE SEA IN OPPOSITION he will have his name and the letters thereof to be setted, and to be v WHOSE SEA IN CAPPE, OR WRITTEN IN SOLEMNE PLACES, AND TO BE V WHOSE SEA, AS THE NAME OF JESUS 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 characters (therefore called Tetragrammaton) so it seemeth the Apostle alludeth here to the number of Antichrist's name.

And here it is much to be noted, that the Protestats plucking downe the image of Christ out of all Churches, and his signe of the cross from mens foreheads, and taking away the honour and reverence of the name JESUS, doe make roome for Antichrist's image, and make, and name. And when Christ's images and signes or names shall be abolished, and the Idol of Antichrist set vp in stead thereof, as it is already begunne: then is the abomination of desolation which was foretold by Daniel and our Saviour.

18. Let him count.] Though God would not have it manifest before hand to the world, who in particular this Antichrist should be, yet it pleased him to give such tokens of him, that when he cometh, the faithful may easie take notice of him, as according as it is written of the event of other prophecies concerning our Saviour. That when it is come to passe, you may believe. In the meantime we must take heed that we judge not our rashly of God's secr...
here signifying, that it is a point of high understanding, illuminated extraordinarily by God's spirit, to reckon right and discharge truly before hand, Antichrist's name and person.

18. It is the number of a man.] A man he must be, and not a devil or spirit, as here it is cleere, and by S. Paul 2 Thessal. 2. v. where he is called, the man of sinne. Again, he must be one particular person, & not a number, a succession, or whole order of any degree or men: because his proper name, and the particular numbers, and the characters thereof (though obscurely) insinuated. Which represent the wicked vanities of Heretikkes, that would have Christ's own Vicars, the successors of his chief Apostles, yes the whole order of them for many ages together, to be this Antichrist. Who by his description here and in the said Epistle to the Thessalonians, must be one special man, & of a particular proper name, as our Lord Saviour is. And vholsoever he be, these Protestant know not what letters, or what names, &c. do they finde to agree with this number, notwithstanding they boast that they have found the whole order, and every of them the thousand yeeres to be Antichrist, and the rest before even from S. Peter, foreworkers toward his kingdom?

19. The number 666.] Forasmuch as the ancient expounders and other do thinke (for certaine knowledge thereof no mortal man can have without an expresse revelation) that this man is either of many, and such letters in Greeke, as according to their manner of numbering by the Alphabet, make 666, and forasmuch as the letters making that number, may be found in divers names both proper and common (as S. Ireneeus findeth them in Latinos and Teitan, Hippolytus in ἀγγέλιος, 2 Tim. v. 5. Artemis in Lutetias, &c. some of this age in Lutetias, which was Luthers name in the Almain tongue;) therefore we see there can be no certaine, and every one frameth and applieth the letters to his owne purpose, and most absurdly it is of the Heretikkes, to apply the word, Latinos, to the Pope: neither the whole order in common, nor even any particular Pope being so called. And S. Ireneeus the first that obserued it in that word, applied it to the Empire and state of the Romane Emperor, which then was Heauten, and not to the Pope of his daies or after him: and yet preferred the word, Teitan, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any certaine before hand, of that number and name. And truly what so ever the Protestantants presume herein of the Pope, we may boldly discharge Luther of that dignitie. He is undoubtedly one of Antichrists precursors, but not Antichrist himself.

CHAP. XIII.

1 Virgins follow the Lamb whithersoever, singing a newe canticle. & One Angel Evangelizeth the Gospel; & another Angel calleth the fall of Babylon. 9. the third declareth their sorments that have adored the beast. Moreover two newe kings, 15. one of them is commanded to reape downe the corne, 18. the other to gather the grapes as in vintage, vvhich are troden in the lake of Gods wrath.

And I looked, & beheld: a Lamb stoode vpon mount Sion, and vth him an hundred fourtie four thousand hauing his name, and the name of his Father vritten in their foreheads. And I heard a voice from heauen, as the 2 voice of many vaters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harpes. And they sang as it were a new song before the 3 face and before the fourie beasts, and the seniors, and no man
man could 'fay 'the song, but those hundred fourtie foure thousand, that were bought from the earth. † Those are they which were not defiled with women. For they are "virgins. These folowy the Lambe vwithersoeuer he fhal goe. These were bought from among men, the first fruytes to God and the Lambe: † and in their mouth there was found no lie. for they are vwithout spot before the throne of God. 9

† And I saw an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that fitt vpon the earth, and vpon euery nation, and tribe, & people: † faying vwith a loud voice, Feare our Lord, and gieue him honour, because the houfe of his judgement is come: and adore ye him* that made heauen and earth, the sea and all things that are in them, and the fountains of vwater.

† And another Angel folovved, faying, * Fallen fallen is that great "Babylon, vwhich of the vvine of the vvrath of her fornication made al nations to drinke.

† And the third Angel folovved them, faying vwith 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 fhal drinke of the vvine of the vvrath of God, vwhich is mingled with pure vwine in the cuppe of his vvrath, and fhal be tormented vwith fire & brimstone in the light of the holy Angels and before the light of the Lambe. † and the smoke of their tormentes fhal ascend for euer & euer: neither haue they ref t day and night, vwhich haue adored the beast, and his image, and if any man take the character of his name.

† Here is the patience of faintes, vwhich " keepe the commandementes of God and the faith of I E S V S.

† And I heard a voice from heauen, faying to me, Vrife, Blessed are the dead which die in our Lord, " from hence forth novv, faith the Spirit, that they ref t from their labours. for their workes folow them.

† And I faw, and behold a vwhite cloude: and vpon the cloude one sittine like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe fickle.

† And another Angel came forth from the temple, crying vwith a loud voice to him that fate vpon the cloude, * Thrust in thy fickle, and reape, because the houre is come to reape,
for the harvest of the earth is dry. † And he that sate upon 16
the cloud, thrust his sickle into the earth, and the earth was
reaped. † And another angel came forth from the temple 17
which is in heaven, him self also having a sharpe sickle. † And
an other angel came forth from the altar, which had power
over the fire: and he cried with a loud voice to him that
had the sharpe sickle, saying, Thrust in thy sharpe sickle, and
gather the clusters of the vineyard of the earth: because the
grapes thereof were ripe. † And the angel thrust his sharpe 19
sickle into the earth, and gathered the vineyard of the earth,
& cast it into the great presse of the wrath of God: † and 20
the presse was troden without the citie, and bloud came
forth out of the presse, vp to the horse bridles, for a thou-
sand fite hundred furlongs.

ANNOTATIONS

CHAP. XIII.

† From henceforth now. † This being specially spoken of Martyrs (as not only S. Augustine
seemeth to take it, but the Caluinites them selves, translating, in dominio, for our Lords cause) the
Protestants have no reason to vie the place against Purgatorio or praiers for the departed, seeing
the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in
blisse, and neede no praiers. Whereof this is S. Augustines knowen sentence, He doeth inuiron te
the Martyr, that praiere for the Martyr, Ser. 17 de verb. Apost. c. i. and againe to this purpose he
writeth thus excellently tract. 24 in Ioan. We kepe not a memorie of Martyrs at our Lords table,
as true doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray
for us &c.

But if we take the vvordes generally for all deceased in state of grace, as it may be also, then
we say that even such, though they be in Purgatorio and Gods chastisment in the next life, and
neede our praiers, yet (according to the foresaide vvordes of S. Auguistine) do rest in peace, being
discharged from the labours, amitions, and persecutions of this world, and (which is more)
the daily dangers of sinne and damnation, and put into infallable secutiry of eternal ioy
with unspeakable comfort of confidence, and such in deed are more happy and blest them any
living, who ye yet are visibly in the scriptures called blest, even in the midstes of the tribulations
of this life. Whereby we see that these vvordes, from henceforth they shall rest from their labours,
may truly agree to them also that are in Purgatorio, and so here is nothing proued against Purgato-
rie. Latly, this aduertce, a modo, in Lain as in the Greke ἀνάμεδάς, doth not properly signifie, 'a modo
from his present time forward, as though the Apostle had said, that after their death and to for-
ward they are happy: but it noteth and loyseth the time past together with the time present, in
this sense, that such as have died since Christs Ascension, when he first entering into heaven opened
it for others, goe not to Limbus Patrum, as they were wont before Christs time, but are in case to
goe straight to bliss, except the impediment be in them selves. Therefore they are here called blest,
that die now in this state of grace & of the new Testament, in comission of the old faithful
and good persons.

CHAP. XV.

2. They that had now overcome the beast and his image and the number of his name, do glorifie
God. 6 To seven Angels having the seven last plagues, are given seven vials full of the
wrath of God.

AND
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 consummate. And I saw as it were a sea of glass mingled with fire, and them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harpse 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 ways of Kings of the new Testament and the old.

And 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 sight, because thy judgements are 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: rested with clean and white stone, and girded about the breastes with girdles of gold. And one of the four beasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth for ever and ever.

And the temple was filled with smoke at the majestie of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummate.
every living soul died in the sea.

† And the third poured out his vial upon the rivers & 4 the fountains of waters; and there was made blood. † And I heard the Angel of the waters, saying: Thou art just o Lord, which art, and which wast, the holy one, because thou hast judged these things; † because they have shed the blood of the Saints and Prophets, & thou hast given them blood to drink, for they are worthy. † And I heard an other, 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 giuen vnto him to afflicct men with heat and fire: † and men boiled with great heat, and phoned the name of God having power over these plagues, neither did they penance to give him glorie.

† And the fifth Angel poured out his vial upon the beast, and his kingdom was made darke, and they togethers did eate their tongues for paine: † and they blasphemed the God of heauen because of their paines and vvoundes, & did not penance from their vvorkes.

† And the sixth Angel poured out his vial upon that great river Euphrates; and dried vp the vwater thereof that a vway 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 vnclean spirits in maner of foggges. † For they are the spirites of Deuils vworking signes, and they goe forth to the kings of the vwhole earth to gather them into barret at the great day of the omnipotent God. † Behold I come as a thief: Blessed is he that vwatcheth, & keepeth his garments, that he* vvalke not naked, and they see his turpitude. † And he shal gather them into a place which in Hebrew is called Armagedon.

† And the seveneth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. † And there were made lighteninges, and voices, and thunders, and a great earthquake was made, such as one as neuer hath been since men were vpon the earth, such an earthquake, so great. † And the great citie was made into three partes: and the cities of the Gentiles
CHAP. XVII.

The harlot Babylon clothed with divers ornaments, 6 and drunken of the blood of Martyrs, sitteth upon a beast that hath seven heads and ten horns: 7 at which things the Angel expoundeth.

And there came one of the seven Angels vvhich had the seven vials, & spake vwith me, saying, Come, I vvil shev thee: the damnation of the great harlot, vvhich sitteth vpon c many vaters, 9 with vvhom the kings of the earth haue forni- cated, and they vvhich inhabite the earth haue been drunke of the vvine of her vvhoredom. 10 And he tooke me away in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, ful of names of blasphe- mie, haueing seven heads, and ten horns. 11 And the woman was clothed round about vwith purple and scarlet, and giltered vwith gold, and preious stone, and pearles, haueing a golden cup in her hand, ful of the abomination & filthines of her fornication. 12 And in her forehead a name vwritten, "Mysterie:" Babylon the great, mother of the fornications and the abominations of the earth. 13 And I saw the woman drunken of the blood of the Sainctes, and of the blood of the martyrs of Jesus. And I marueled when I had seen her, vwith great admiration. 14 And the Angel said to me, Vvhy doest thou maruele? I vvil tel thee the mysterie of the woman, and of the beast that carieth her, which hath the seven heads and the ten horns.

† The beast vvhich thou savvest, 15 vvas, and is not, and shal come vp out of the bottomeles depth, and goe into de- stuction: and the inhabitants on the earth ( vvhose names are not vwritten in the booke of life from the making of the vworld ) shal maruele, seeing the beast that vvas, and is.

THE APOCALYPSE.

719

Gentiles fel. And Babylon, the great came into memorie before God,* to give her the cuppe of vvine of the indigna- tion of his vvrath. † And euerie Iand fled, and mountaines were not found. † And great haile like a talent came down from heauen vpon men: and men blasphemed God for the plague of the haile: because it vvas made exceeding great.

* This cite is here called Babylon, whereof see the Annotat. vpon the next chapter v. 5.
not. † And here is understanding, that hath vvisedom. 9
The seven heads: are "seven hilles, vpon which the
woman sitteth, and they are seven kings. † Five are fallen, to
one is, and an other is not yet come: & vven if he shal come,
he must taste a short time. † And the beast vwhich vvas, & it
is not: "the same also is the eight, and is of the seven, & goeth
into destruction. † And the ten hornes vwhich thou sawest: 12
are "ten kings, vwhich have not yet received kingdom, but
'shal receive power as kings one hour after the beast.
† These have one counsel and force: and their power they 13
shal deliver to the beast. † These shall fight vth the Lambe, 14
and the Lambe shal overcome them, because* he is Lord of
lordes, and King of kings, & they that are vwith him, called,
and elect, and faithful. † And he said to me, The vwaters 15
vwhich thou sawest vwhere the harlot sitteth: are peoples,
and nations, and tongues. † And the ten hornes vwhich thou 16
sawest in the beast: these shal hate the harlot, and shal make
her desolate and naked, and shal eat her flesh, and her they
shal burne vwith fire. † for :: God hath giuen into their 17
harrtes, to doe that vwhich pleaseth him: that they giue their
kingdom to the beast, till the vwords of God be compiled.
† And the vwoman vwhich thou sawest: is "the great citie, 18
vwhich hath kingdom over the kings of the earth.

ANNOTATIONS

CHA. XVII.

The Protestant writers (as we there noted) affirm to be meant of Rome: the Protestants will not in any wise have it so, because they would not be driven to confess that Peter ever was at Rome, but here for: that they think it made for their opinion, that the Pope is Antichrist, and Rome the seat and citie of Antichrist, vwhence they make Rome to be this Babylon, this great vwhore, and this gullie harlot, for such fellows, in the exposition of holy Scripture, be leade onely by their preuious opinions and heretie, to which they draw al things vwithout al indifferencie and sincerite.

But S. Augustine, &c. and other writers, most commonly expound it, neither of Babylon it self a citie of Chaldaea or Egypt, nor of Rome, or any one citie, which may be so called spiritually, as H. before chap. ii. is named Spiritual Sodome & Egypt: but of the general vice of the impious, & of those that preferre the terrane kingdome of this world, before God & eternal felicite. The author of the Commentaries upon the Apocalypse saith forth in S. Ambrose name, vwrteeth thus: This great vwhore sometime signifieth Rome, specially vwhich at that time vhen the Apostle vrore this, did persecute the Church of God: but other wise is signifieth the vhole citie of the Diuell, robbis, the unnatural corps of the reprobate. Tertullian also taketh it for Rome, li. aduers.

Thus, Babylon (faith he) in S. John is a fiture of the citie of Rome, being so great, so proud of the Empire, &c. and the drossiter of the sinfulls, vvhich is plainly spoken of that citie, when it was heasten, the head of the terrane dominion of the vworld, the percutetor of the Apostles and their successors, the state of Nero, Domitian, and the like, Chriuls special enemies, the kinke of idolatrie, sinne, and
false vworship of the Pagan gods. Then was it Babylon, when S. John vvorote this, and then was Nero and the rest figures of Antichrist, and that citie the refewrance of the principal place (vvhencefor it be) that Antichrist shall reign in, about the latter end of the world.

Now to apply that to the Romane Church as Apoallske Ser, either now or then, which was spoken onely of the terrnne state of that citie, as it was the state of the Emperour, and not of Peter, when it did flrea about 30 Popes Chriffs Vicars, one after another, & endeavoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome an other thing, Peter fate in Rome, and Nero fate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich diftribution the Heretikes might have learned by S. Peter him self ep. 1. chap. 5. writting thus, The Church falh of you, that is in Babylon, calleth. So that the Church and the very chosen Church in Rome, when Rome was Babylon, whereby it is plain that, whether Babylon or the great vwoore do here signifie Rome or no, yet it can not signifie the Church of Rome; which is now, and euer was, differing from the terrnne Emperors of the same. And it, as in the beginning of the Church, Nero and the rest of the perfecuting Emperors (vvhich were figures of Antichrist) did principally sit Rome, so alfo the great Antichrist shal have his state there, as may vve be (though others thinke that Hierufalem rather shal be his principal cities) yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichriff, but shal be perfecuated by Antichrist, and druen out of Rome, if it be possible. for, to Chriffs Vicar and the Romane Church he will bear as much good will as the Protestants now doe, and he shal have more power to perfecute him and the Church, then they have. 

S. Hierom epift. 17. c. 7. to Marcella, to draw her out of the citie of Rome to the holy land, vvarning her of the manifold allurements to finne and ill life, that be in go great and populos citie, alludeth at length to these vwores of the Apocalypse, and maketh it to be Babylon, and the purple vwoore, but straught waye, left some naughtie person might thinke he meant that of the Church of Rome, vvhich he spake of the societie of the wicked only, he addeth: There is there in deade the holy Church, as the triumphant monuments of the Apoolls and Martyrs, there is the true confession of Christ: there is the faith praisd of the Apoolls, and Gentilesis troden under foote, the name of Christian daily advancing is set on high. Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this vwoord Babylon, it is not meant of the Church of Rome, but of the terrnne state, so much that the faid holy DoCoRo (l. 15. aduers. fominian. c. 19.) signifieth, that the holles of the Church there, hath vppayed awaye the blasphemous written in the forehead of her former inquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priefly state vvhich now it hath, reade a notable place in S. Leo. ferm. 1 in natali Petri & Pauli.

3. Nefterie. S. Paul calleth this secreete and clofe vwoorking of abomination, the mysterie of inquitie.

Mysterie of inquitie. 2. Tiffal. 2. and it is called a little after in this chapter ver. 7. the Sacrament (or mysterie) of the vwoome, and it is also the marke of probation and damnation.

6. Drunken of the bloud. It is plain that this woman signifieth the whole corps of all the per-secutors that haue and shal thede to much bloud of the iuft of the Prophets, Apoolls, and other Martyrs from the beginning of the vwoord to the end. The Protestants solifily expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of fainctes, no more then the bloud of theee, man-killers, and other malefectors: for the shedding of which by order of iuflice, no Commonswealth shal anfwver.

9. Seven hilles. The Angel him self here expoundeth these 7 hilles to beall one with the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly with malice against the Church of Rome, are fo made to take them for the seven hilles literall, vpon vwhich in old time Rome did stand: so that they might make the unlearned beleue that Rome is the feate of Antichrist. But if they had any consideration, they might make that the Prophets visions here are most of them by Sevens, whether he talke of heads, horns, candelilkes, Churches, kings, hilles, or other thinges: and that he alludde not to the hilles, because they were not seuen, but that Seven is a mytis number, as sometime Temo is, signifying univerally all of that sort whosoe he speake th, as, that the seven heads, hilles, or kingdomes (which are here al one) should beall the kingdoms of the world that perfecute the Christians being heads and mountaines for their height in dignitie above others. And some take it, that there were seven special Empires, kingdomes, or States, that were or shal be the greatst perfecutors of Gods people. as of Egypt, Channa, Babylon, the Perfians, and Greekes, which be fume, sixtly of the Romane Empire which once perfecuted most of al other, and which (as the Apollis here faith) yetis, or frameth, but the seuenth, then when S. John vworote this, was not come, neither is yet come in our daies: vvhich is Antichrist his state, vvhich shal not come so long as the Emperie of Rome standeth, as S. Paul did Prophecie.

3. Tiffal. 2. 

11. The same is the eight. The heasst is self being the congregation of all these wicked per-secutors, though it consist of the foreaid seuen, yet for that the malice of all is complete in it, may be called Z z z z i j called Vvhat is the eight heasst.
called the eight. Or, Antichrist him self, though he be one of the seven, yet for his extraordinary wickednes he had be counted the odd and performer; or the accomplishment of all other, & therefore is named the eight. Some take this beast called the eight, to be the Diuell.

18. The great citie.] If it be meant of any one citie, and not of the universal society of the trueprobate (which is the citie of the Diuell, as the Church & the universal fellowship of the faithful is called the citie of God,) it is most like to be old Romane, as some of the Greekes expound it, from the time of the first Emperours, to Constantines death, who made an end of the persecution, for by the authority of the old Romane Emperours, Christ was put to death first, and afterward the two cheefe Apostles, & the Popes their successors, and infinite Catholike men thrown out the world, by leffers kingly which then were subiects to Rome. Al which Antichristian persecutions ceased, when Constantine reigned, and yielded up the citie to the Pope, who holde not the kingdom or Emperour over the world, as the Heathens did, but the Fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the citie of the Diuell, as the author of the homilies upon the Apocalyps in S. Augustine, declareth.

Chap. XVIII.

The fall of Babylon, her judgment, plagues and revenge: for which, 9 the kings, 16 and merchants of the earth that sometime did cleas on her, shall mourn bitterly: 20 but heaven, and the Angels and Prophets joy.

And after these things I saw an other Angel coming downe from heaven, having great power: & the earth was illuminated of his glory. And he cried out in force, saying, Fallen, fallen is Babylon the great: and it is become the habitation of Deuils, and the custodie of evrie unclean spirit, and the custodie of every unclean and hateful bird: because all nations have drunken of the vine of the vwrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made riches by the vertue of her delicacies.

And I heard an other voice from heaven, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. Because her sinnes are come euens to heaven, and God hath remembred her iniquities. Render to her as she also hath rendred to you: & double ye double according to her woorkes: In the cuppe wherein she hath mingled, mingle ye double vnto her. As much as she hath glorified her self, & hath been in delicacies, so much give 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 strong Angel tooke vp as it were a great millstone, and threw it into the sea, saying, *With this violence shall Babylon that great citie be thrown, and shall no more be found no more. And the voice of harpers, & of Musicians, and of them that sing on halme and trumpet, shall no more be heard in thee; & every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, & the light of the lampe shall no more shine.
Chap. XIX.

1 The Sainles glorifying God for the judgement pronounced upon the harlot, & the marriage of the Lambe be prepared. 10 The Angel refuseth to be adored of S. John. 11 There appeared one, who is the Word of God, and the King of kings and Lord of lords, sitting on a horse, with a great armie, and fighting against the beast and the kings of the earth and their armies: 17 the birds of the aire being in the means time called to devour their flesh.

FTER theses things I heard as it were the 1 voice of many multitudes in heauen saying, Allelu-ia. Praife, and glorie, and power is to our God: 2 because true & just are, his judgements which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the bloud of his servants, of her handes. 3 And & a-gaine they said, Allelu-ia. And her smoke ascendeth ever, and ever. 4 And the foure and twentye seniores fell downe, and the foure beasts, & adored God sitting upon the throne, saying: Amen, Allelu-ia. 5 And a voice came out from the throne, saying: Say praife to our God all ye his servants: and you that feare him, little and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waterers, & as the voice of great thunders, saying, Allelu-ia: because our Lord God the omnipotent hath reigned. 7 Let vs be glad and reioyce, and giue glorie to him: because the marriage of the Lambe is come, and his wiffe hath prepared her selfe. 8 And it was giuen to her that the clothe her self very richly, glittering and white. For the silke are" the justifications of Sainetes.

† And he said to me, Vvrite, *Blessed be they that are called to the upper of the marriage of the Lambe. † And he said to me, These vvordes of God, be true. † And I fell before his feete, to adore him. And he faith to me, See thou do not: I am thy fellow servant, and of thy brethren that have
he have the testimonie of Iesus. Adore God. For the testimonie of Iesus, is the spirit of prophecy.

11 † And I saw heaven opened, and behold a white horse: and he that sitteth upon him, was called Faithful and True, and in righteousness he judgeth and executeth. † And his eyes as a flame of fire, and on his head many crowns. And he hath written, which no man knoweth but him self. † And he was clothed with a garment sprinkled with blood: & his name is called, The Word of God. † And the hostes that are in heaven followed him on white horses. In white and pure raiment. † And out of his mouth proceeded a sharp sword: that in it he may strike the Gentiles. And he hath in his garment and in his thigh written, King of kings and Lord of Lordes.

17 † 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 eate the flesh of kings, and the flesh of tribunes, and the flesh of rich men, and the flesh of horses & of them that sit on them, & the flesh of all freemen and bondmen, and of little and great.

19 † And I saw the beast and the kings of the earth, & their armies gathered to make warre with him that sate upon the horse, and with his armie. † And the beast was apprehended, and with him the false prophet: which wrought signes before him, wherevwith 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.

21 † And the rest were slain by the sword of him that sitteth upon the horse, which proceeded out of his mouth: and all the birds were filled with their flesh.

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

4. Amen, Alleluia.] These two Hebrue verses (as other elswhere) both in the Greeke & Latin text are kept religiously, & not translated, vnes it be once or twice in the Psalms. Ye and the Protestants them selues kepe them in the text of their English Testaments in many places. Amen, Alleluia, not translated, whereas of let the Annotation Ioan. 8. v. 34: and in their Service books.
into, "Praise ye the Lord." as though Alleluia had not as good a grace in the act of singing God, (where it is in deede properly vied) as it hath in the text of the Scripture.

The Church Catholike doth often and specially vfe this sacred vword, to lyowe vth the Church triumphant, consisting of Angels and Saints, vho here are said to laude and praise God with great recyling, by this word Alleluia, and by often repetition thereof: as the Catholique Church alfo vtheth, namely in Easter time eu'en til VVhit-foyntide, for the joy of Christes resurrection, which (as S. Augustine declareth ep. ad Iunianarium) was the general vfe of the Primitive Church, making a greater mystery and matter of it, then our Protestant novv do. At other time of the yere alfo he faith it was sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That Alleluia could not be sung but at Easter. - *Aduers. Vigilant. c.i.*

The truth is, by the vfe of the Scriptures it hath more in it then, "Praise ye the Lord," signifying vnh loye, glorifying, and praising of God, a great recyling vntil, mirth, and exultation in the fingers thereof, and that is the caue vwhy the holy Church saith, *Laudaibi Domine, Praise the Lord, o Lord, in Lent and times of penance and mourning, but not Alleluia: vho (as S. Augustine also declareth) is a terme of signification and mystery, vnamed with that time, and then vied specially in the Church of God, vhere she representeth vs in her Service, the joyes and beatitudes of the next life;vvhich is done specially at Easter, by the joyful celebrating of Christis glorious Resurrection and Ascension, after the penal time of Lent vvhich representeth the miserie of this life. See S. Augustine, *Ser. 1. & 5. c. 5. de Dissersis.* 10. and his enauration vpon the 148 Psalme. for in the titles and enedes of diuerse holy Psalmes this Alleluia is full of mystery & faced signification Vhile we must alke the Protestant, vhy they haue left it out altogether, being in the Hebrue, saying neither Alleluia, nor, "Praise ye the Lord," in the Bible 1577: & that nine times in the five Iast Psalmes.

Moreover the said holy Doctor (Li. 2. de doct. Christ. c. 11) affirmeth that "Amen & Alleluia" be not translated into any language, proper fanfhiorem authoritatem, for the more sacred authoritie of the vwords for remaining, and ep. 178. he faith that it is not lawful to translate them. Nam fenuendum est &c. for it is to be known (faith he) that at nations do sing "Amen and Alleluia" in the Hebrue vwords, vvhich neither the Latime man nor the Barbarow may translate into his owne language. See S. Hierom alfo epiff. 137. And namely for our Nation, S. Gregorie vvithe beeare vs vntines that our country receaved the vword Alleluia vth their Chittiantitie, laying thus li. 27 Moral. c. 6. *Ligna Britannia qua nihil iniur et nomen quam barbarum fiendere, tamdudam in Dicinii laudibus Hebraëum epist. refojato Alleluia:* that is, The Britton tongue, vvhich knew nothing els but to mutter barbarows, hath begunne of late in Godis divine laude and prais to found the Hebrue Alleluia. And for Iurie, S. Hierom ep. 17. c. 7. vvithe, that the hubbandmen at the plough fang Alleluia, vvhich was not then their vulgar speache. Yea he faith that in Monasteries the singinge of Alleluia was in stead of a bell to call them together ad Collocdiam, in Episph. Pauli e. 10. 

This vword is a sacred, Christian, mystical, and Angelical song, and yet in the new servise booke it is turned into, "Praise ye the Lord, and Alleluia" is quite gone, because they lacke neither to agree with the Church of God, nor with the vfe of holy Scriptures, no nor vth their owne translatiions, but no maruel, that they can not sing the song of our Lord and of Angels in a strange country, that is, out of the Catholike Church, in the capitulie of Chittaine & here sic. Lastly, we might alke vth them whether it be al one to say *Mat. 21. Hosanna, &c.* because thee if that whereas Hotanna is vwith a vword of exceeding congratulation and joy which they expressed toward our Saviour, even so Alleluia hath an other maner of onse and signification in it, then can be expressd by, "Praise ye the Lord."

8. Inffiustitions of Saintes. Here the Hereeties in their translatiions could not alter the vword Iustificationes are Iustificationes into ordinances, or constitutions, as they did falsely in the first of S. Looke, vhere vsee good vwords, as the Annotatio thereof vhere, & they are forced to lay in Latin, iustificationes, as Beza, and in English, iustifications, (for iustificationes they vll not lay in any case for fear of inconvenience,) yes and they can not deny but these iustificationes be the good vwords of Saintes, but vhere they make this gloe, that they be so called, because they are theierest or effects of faith and of the iustice which we have by oney faith, it is most evidently false, & against the very text, and nature of the word, for there is no cause why any thing shoule be called a mans iustification, but for that it maketh him iust. So that, iustificationes, be the vertues of faith, hope, charite, and good deeds, iustifying or making a man iust, and not effects of iustification nor faith onely, but they all together be the very onaments and inward garments, beauty, and iustice of the foule, as here it is evident.

10. And 1 fel.) The Protestant subfute this place, and the example of the Angels forbidding John to adore hime being but his fellow servant, and appoinning him to adore God, against haimon, reuerence, and adoration of Angels, Saintes, or other thaniified creatures, teaching that no angels, as many other creatures S. Aug. de vera relig. cap. ultinm. And vvhile the Adversaries replie that to great an Apollite, as John vvas, could not be ignorant of that point, nor vwould haue gueen *GOD HURE.* &.&c. *Apoll. (for so he had been an Idolater) and therefore that he was not *REGE.*
The Protetastes fellow-servant: we answer that by the like reason, S. John being to great an Apostile, if this latter be refolved, and kind of reverence was vnlawful and to be reprehended, as the Protetastes hold it is no leffe then the other, could not have been ignorant thereof, nor would have done it.

Therefore they might much better have learned of S. Augustine (q. et in Genef.) how this fafe of S. John was corrected by the Angel, and wherein the error vvas. In effect it is thus, S. John erred that the Angel being so glorious and ful of majesty, presenting Chrifts person, and in his name only in the peruing divers vworde proper to God, as, I am the faft, and the left, and alioe and was dead, and such like, might vve better be taken of S. John, by error of his person, to be Chrift him self, and that the Angel to be Apostle precluding him to be so in deed, adored him with Divine honour: vvhich the Angel cor- recting, told him he was not God, but one of his fellows, and therefore that he should not so, and so adoring him, but God. Thus then vve see, S. John vvas neither fo ignorant, to think that any vndue honour might be given to any creature: nor fo, to commit idololatry by doing vndue vworship to any Angel in heaven: and therefore vvas not culpable at all in his fadce, but onely erred materially (as the Schollmen call it) that is, by mifaking one for another, thinking that vvhich vvas an Angel, to have been our Lord: because he knew that our Lord himself is alfo * called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 12 of the Apocalypse, whether it were the name or an other. For that alfo did fo appear, that John could not tell vvhether it were Chrift him self or no, till the Angel told him. Once this is certaine, that John did not formally (as they say) commit idololatry, nor finne at all herein, knowing al duties of a Christian man, no leffe then an Angel of heaven, being also in as great honour with God, yea and in more then many Angels. Vvhich perhaps may be the caufe (and consequentely another explanation of this place) that the Angel knowing his great graces and merites before God, vwould not accept any vworship or submission at his hands, though John againe of like humility did it, as also immediately after-ward chap. 22. which beleike he would not haue done, if he had beene precisely advised by the Angel but a moment before, of errour & vndue vws in the fafe. Howvsoever that be, this is evid- dent, that this the Angels refusing of adoration, taketh not away the due reverence and respect we ought to haue to Anges or other sanctified persons and creatures. And to these vworde, See how due is not, signify rather an earnet refulal, then an aligification of crime to be commited thereby.

And manuel it is that the Protetastes making them selues so sure of the true fentse of every doubtfull place by conference of other Scriptures, folow not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvil give them occasion and a methode so to doe, thus. He that doth this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures, taking the word religion or religious vworship not for that special honour which is proper and onely due to God, as S. Augustine sometimes vseth it, but for reverence due to any thing that is holy by sanctification or application to the ceruice of God. The second thing is, whether by vse of Scriptures, that honour be called adoration in latin, or by a word euuivalent in other languages, Hebrew, Greekke, or English. Lastly, vvhether vve may by the Scriptures fall downe prostrate before the things, or at the fete of the persons that vve do adore. For of ciuital dutie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protetastes vvil not stand vwith vs: though in deed, their arguments make as much against the one as the other.

But for religious vworship of creatures (which vve speake of) let them see in the Scriptures both old and new: first, whether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of propositio, the Sabbath, and all their holies, were not vnerenerated by al signes of devotion and religion: whether the Sacra- ments of Chrift, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of I s vvs, such like (vvhich be by vfe, significance, or sanctification made holy) are not now to be vnerenerated: and they that vhal finde at these things to have beene re- uerenced of the faithful, vwithout any alhould of God, and much to his honour. Secondly, that this reverence is named adoration in the Scriptures, these scarce do proue Ff. 9. Adore ye his foote fole, because it is holy, and Hebr. 11. He adored the top of his rod. Thirdly, that the Scriptures alfo warrant vs (as the nature of the vvorl adoration giuen in al three tongues) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the fete of holy perons, specially Angels, as John doth here, these exam- ples proue. Abraham adored the Angels that appeared to him, Mosis also the Angel that shewed him fel out of the bush, who were creatures, though they represented Gods peron, as this Angel here did, that speake to S. John. Balaam adored the Angel that floode before him with a sword drawn, Num. 22. 1ofue adored falling flat downe before Angels.
before the face of the Angel, calling him his Lord, knowing by the Angels owne testimony, that it was but an Angel. V who refused it not, but required yet more reverence, commanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence onely of the Angel.

Yeas not onely to Angels, but even to great Prophets this devotion was done, as to Daniel by Nabuchodonosor, who fell flat vpon 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 Porphyrie, who charged Daniel with intolerable pride therein, and the said holy doctor allalegeth the fact of Alexander the great, that did the like to Tioiadas the high priest of the Levites. Hovyssoever that he (for of the sacrifice there mentioned there may be some doubt, which the Church doth alwaies immediately to God, and to no creature) the fact of the prophets (4 Reg. 2.) to Elias, is plain: where they perceiuing that the double grace and spirit of Elias was given to him, fel flat downe at his face and adored. So did the Sunamite, to omit that Achior adored Judith, falling at her feete, as a woman blest of God, and infinite other places.

Al which things, by comparing the Scriptures, our Adversaries should have found to be lawfully done to men, and Anges, and fouraine holy creatures. Vtherwise they might convince them felues, & perceiue, that that thing could not be forbidden S. John to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that which S. John did lawfully vnto him, as S. Peter did refuse the honour given him by Cornelius, according to S. Chrysostoms opinion. 1. Cor. in e. 10. Abs. yeas euene in the third chapter of this booke (if our Adversaries would looke no further) they might see where this Angel prophesie & promiseth that the Levites should fall downe before the face of the Angel of Philadelphia and adore. See the Annoc. there.

CHAP. XX.

An Angel casteth the dragon (or diuell) bound, into the depth for a thousand yeres, in which the soules of martyrs in the first resurrection shall reign with Christ. 7 After which yeres, Satan being let loose, shall raise Gog and Magog, an immumtrable armie, against the beloued city: but a fire from heaven shall destroy them. 12 Them books are opened, and he that sitteth upon the throne, judgeth all the dead acording 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. And he apprehended the dragon, that old serpent, which is the Deuill and Satan, and bound him for a thousand yeres. 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 consummate, and after these things he must be loosed a little time.

† And I saw feares: and they sat vpon them; and the foules of the beheaded for the testimonie of Ieles, and for the vword of God, and that adored not the beast, nor his image, nor receivd his character in their foreheads or in their handes, and have liued, and reigned with Christ: a thousand yeres. † The rest of the dead liued not, til the thousand yeres be consummate. This is the
6 the first resurrection. † Blessed and holy is he that hath part in the first resurrection, in these the second death hath not power: but they shall be priests of God and of Christ: and shall reign over them a thousand yeres.

7 † And when the thousand yeres shall be consummate, *S. Augustine thinketh that these do not signify any certaine nation, but all that shall then be joined with the Devil and Antichrist against the Church. li. 10. de Civit. c. 11. See S. Hierom in Ezek. li. 11.

And the Devil which seduced them, was cast into the poole of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever.

8 † 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 little, standing in the sight of the throne, and books were opened: and an other 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 he that was not found written in the booke of life, was cast into the poole of fire.

 Freelances.

1. Bound him. ] Christ by his Passion hath abridged the power of the Deuil for a thousand yeres, that is, the whole time of the new Testament, until Antichrists time, when he shall be loosed againe, that is, be permitted to decease the world, but for a short time only, to viss, three yeres and a halfe.


3. The books of men consciences, where it shal plainly be read what every mans life hath been. † Such as doe no good works, if they have age and time to doe them, are not found in the booke of life.

4. I saw states. ] S. Augustine (li. 10. de Civit. Dei c. 9.) taketh this to be spoken, not of the last judgement, but of the sees or Confistories of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now governed. At the judgement here given, can be taken no other wise better, than of that which was said by our Saviour Mat. 18. Whos soever ye bind in earth, shall be bound in heaven: and therefore the Apostle faitheth, What have I to do to judge of them that are vissed out?

5. And the soules. ] He meaneth (faith S. Augustine in the place alleged), the soules of Martyrs. During a thou-

that they shal in the same time, during these thousand yeres, which is the time of the Church militant, be (and yeres, that in heaven without their bodies, and reign with Christ, for the soules (faith he) of the godly departed, are the time of Aaaaa if not.
not separated from the Church, which it even now is the kingdom of Christ, for  
there should be kept no memory of them at the altar of God in the 
communicating of the body of Christ: neither should it await to  
happen to Baptism in the perils of death, for fear of ending our life  
without it: nor to be reconciled, if we be fortunate for penance or  
of confession to be separated from the same body. And we are at  
these things done, but for that the faithful departed also are members of  
the Church? And though for an example the Mauon be only named here, 
yet it is meant of others also that die in the state of grace.  

6. They shall be Priests. It is not spoken (faith S. Augustin line. 10 de Ciuitate Dei in S.  
August. ii. 20 de Ciuiti. c. 6) of Bishops and  
Priests only, which are properly now in the Church called Priests but are  
called al, Christians, for the in-

finite Christi and ointments, al, Priests, because they are the members of one Priest of whom the Apostle  
Pater, A holy people, a kingly Priesthood. Vvhich wordes may be notable for their learning that think,  
that there be al, properly called Priests now in the new Testament, no otherwise then al, Christian  
men and vwomen, and a confusion to them that therefore have turned the name Priests into  
Ministers.  

7. Satan shall be loosed.] In the whole 8 chapter of the said 10 booke de Ciuitate Dei in S.  
Augusti, is a notable commentary of these wordes. Where first he declareth, that neither this bind-  
ning nor loosing of Satan is in respect of seducing or not seducing the Church of God: proing  
that whether he be bound or loose, he can never seduce the Church. The same, faith he,  
shall be the  

blade of the Church at that time when the Diable is to be loosed, even as fine it was triumph, the same  
which it was then & shall be at all time in her children that succeed each other by birth & death. And a little after,  
This I thought was therefore to be mentioned, lest any man should think, that during the little time wherein  
the Diable shall be loosed, the Church shall not be upon the earth, be either not finding it here  
when he shall be let loose, or confounding it when he shall by al means perfecute the same. Secondly he  
declareth, that the Diable to be bound, is nothing els but not to be permitted by God to exercise his  
force or fraud in tentations: as to be loosed, is to be suffered by God for a small time, that is,  
for three yeres and a halfe, to practive and proue al his power and arte of tentations against the  
Church and her children, and yet not to prepare against them. Thirdly this Doctor theveth by  
what great mercie our Lord hath tied Satan and abridged his power during the whole millennium  
or thousand yeres, which is at the time of the new Testament. vntil then: & with vvhich vsefom  
he permitted him to braise looke that little time of three yeres and sixee moneths, toward the later  
day, which shall be the reign of Antichrift. Lastly he theveth vvhat kind of men shal be most  
subiect to the Diables seductio, (even such a now by tentation of Heretics goe ou of the Church) 
and vwho shal avoid it.  

By al vvhich vve may confute divers false expositors of old & late Heretikes. First, the ancient  
feet of the Millenaries, that grounded upon these thousand yeres named by the Prophet, this he-  
refie, that there shoule be so many yeres after the resurrection of our bodies, in which we should  
reigne with Christ in this world, in our bodies, in al delites and pleasures corporal, of meate,  
drinks, and such like, which they called the 4th resurrection, of vvhich hereticks Cariantius was  
the author, Epiph. her. 77 in fin. Hier. Comment. in c. 19 Mat. Auglt. in. 8 ad AquinalunlDenim.  
Eutibus also (li. 3 vistoria c. 35) theveth that some principal men were in part (though after a  
more honest manner concerning those corporal delicacies) of the same opinion, by misconstruction  
of these wordes of S. John. Whereby vve learnes and all the world may perceive, the holy Scriptures  
to be hard, vhet that great clerkes did err, and that there is no lesuretie but in that feate  
which the Church aloweth of.  

The late Heretikes also by the said S. Augustines wordes are fully refuted, affirming not only  
that the Church may be seduced in that great persecution of the Diables looping, but that is hath  
bened seduced euu a great peace of this time when the Diable is bound: holding that the very true  
Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blatifemy) that  
the chiefes gouernor of the Church is Antichrift himself, and the very Church vnder him, the  
vwoore of Babylon: and that this Antichrift, (vvhich the Scriptures are in so many places, and here  
plainly by S. Augustines explication, defititue, that reigns but a small time, and that toward the  
death, had been revealed long firthence, to be the Pope himself, Chrisfis owne Vicar,  
and that he hath perfecuted the Saints of their secte for these thousand yeres at the leaft. Vvhich  
it is no more but to make the Diable to be loosed, and Antichrift to rise up the whole thousand yeres,  
or the most part thereof, that is, almost the whole time of the Churches state in the new Testament  
(vvhich is against this and other Scriptures evidently, appointment that, to be the time of the Diables  
binding): Yea it is to make Antichrift and the Diuile vseker toward the day of judgement then  
before
before, and the truth better to be known, and the faith more common, the nearer we come to the same judgement: which is expressly against the Gospel, and this prophecy of S. John.

Vse see that the sects of Luther, Calvin, and other, be more pressed through the world then they were ever before; and consequently the Pope and his religion lessened, and his power of punning (or, as they call it) persecuting the said Sectaries, through the multitude of his adversaries, diminished. How then is the Pope Antichrist, whose force shall be greater at the latter end of the world, then before? or how can it be otherwise, but these Sect-Maitlors Should be Antichrists: neere precursors, that make Christs cheefe Minifters & the Churches cheefe gouernours that have been these thousand yeres and more, to be Antichristes: and them felues and their sects to be true, that come to soe the time of the Diuels looking and seducition & of the personal reign of Antichrist?

8. The campe of the Sainctis.] S. Augustine in the fad 20 booke de Cuii. Dei cap. 11. It is not, faith he, so to be taken that the perfectors shall gather to any place, as though the campe of the saintes or the beloved city should be but in one place, which in deeds are no other thing but the Church of Chrifl fared through the whole world. And therefore vtherwiser the Church shall then be (which shall be in al Nations together, for so much is infinuated by this latitude of the earth here shewitd): there shall the tents of saintes be, and the beloved city of God, and there shall the be besieged by al her enemies, which shall be in every countries where he is, is most cruel and forcible fort. So write in this profound holy Doctor. Whereby we see, that, as now the particular Churches of England, Scotland, Flanders, and such like, be perfecuted by their enemies in those countries, so in the time of Antichrift, the Churches of all Nations, as of Itie, Spaine, France, and al other which now be quiet, shall be assaulted as now the forfaid are, and much more, for that the general perfecution of the whole, that shall be greater then the particular perfecution of any Churches in the world.

9. There came downe a fire.] It is not meant of the fire of Hel (faith S.Augustine ibe. 12)into which the vvekled shall be caule after the resurrection of their bodies, but of an extraordinary help that God will send from heaven, to give succour to the Saints of the Church then that shall fight against the vvekled; or, the very fervent and burning zeal of religion and Gods honour, which God will kindle in the harts of the faithful, to be constant against all the forces of that great perfecution.

11. An other booke.] This is the booke of Gods knowledge or predifinition, vherein that which before was hid to the world, I shall be opened, and wherein the true record of every mans worke shall be contained, and they have their judgement justly according to their worke, and not according to faith only, but the whole, or al infidels (as Turkes, obfinate lewves, and Heritikes) shall never come to that examination, being otherwise condemned.

CHAP. XXI.

Heauen and earth being made newe, S. John feth the newe citie Hierusalem prepared and adorned for the fefte of the Lame. 6 The luffe are glorified, 7 and the vvekled threfh into it e popol of fire. 12 The wall and gates and foundations of the citie are described and measured. 18 al which are gold and crystal, precious stones and pears.

The Epifle of the dedication of a Church.

The 5 part.

The campe of the Church.

The final glorification of the Church.

Aa 444 wv

And
And he that sitteth in the throne, said: *Behold I make all things new.* And he said to me: Vvrite, 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 fountaine of the water of life, gratis. *He that hath overcome, shall possess* these things, and I will be his God: and he shall be my sonne.

But *to the fearful, and incredulous, and execrable,* and murderers, and fornicators, and forserers, and Idolaters, and all liers, their part shall be in the poole burning vwith fire and brimstone, vwhich is the second death.

And there came one of the seven Angels that had the *vials ful of the seven last plagues,* and spake vwith me, saying: Come, & I will shew thee the bride, the vwife of the Lambe.

And he tooke me vp in spirit vnto a mountaine great and 10 high: and he shewed me the holy citie Hierusalem descending out of heauen from God, *having the glorie of God,* and the light thereof like to a precious stone, as it were to the iasper stone, euene as crystal. *And it had a vwall great and 12 high,* having twvvelue gates, and in the gates twvvelue Angels, & names written thereon, vwhich are the names of the twvvelue tribes of the children of Israël. *On the East,* three gates: 13 and on the North, three gates: and on the South, three gates: and on the West, three gates. *And the vwall of the citie* 14 having twvvelue foundations: and in them, twvvelue names, of the twvvelue Apostles of the Lambe.

And he that spake vwith me, had a measure of a reede, of 15 gold, to measure the citie and the gates thereof, and the vwall.

*And* the citie is situated quadrangle-twvse, and the length 16 thereof is as great as also the breth: and he measured the citie vwith the reede for twvvelue thousand furlonges, & the length and height and breth thereof be equal. *And he measured* the vwall thereof of an hundred fourtie foure cubites, the measure of a man vwhich is of an Angel. *And the building* 18 of the vwall thereof was of iasper stone: but the citie it self pure gold, like to pure glasse. *And the foundations of the* 19 vwall of the citie, were adorned vwith al precious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the emerauld: *the fifth, the fard- donix: the fixt, the fardius: the seuenth, the chryfolithus: the eight, the beryllus: the ninthe, the topazius: the tenth, the chryso-