THE NEW TESTAMENT OF IESVS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages: With ARGUMENTS of books and chapters, ANNOTATIONS, and other necessary helps, for the better understanding of the text, and specially for the discoverie of the CORRUPTIONS of divers late translations, and for clearing the CONTROVERSIES in religion, of these daies: IN THE ENGLISH COLLEGE OF RHemes.

PS. 119.
Da mihi intellexionem, et formem legem tuam, et salutem salutis mei.
That is,
Give me understanding, and I will search the law, and will keepe it with my whole hart.

S. Aug. chap. 9. in Epist. Ioan.
Omnia quae leguntur in Scripturis salutis, ad instruendos et salutem nostram intende operis audite: maximas fides commendae sunt, quod rescripta veteres salient, non minus operum in fide infirmitas, quam ex operibus nobilissimis, cum omnibus non sunt.
That is,
All things that are readde in holy Scripture, we must heare with great attention, to our instruction and salvation: but these things specially must be commended to memorie, which make most against Henrikes: whiche declares erasse not to circumvent and beguile at the wysses tore and the more negligent persnon.

PRINTED AT RHemes,
by Iohn Fegny.
1 5 8 2.
CVM PRIVILEGIO.
THE NEUV TESTAMENT OF IESVS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the authentical Latin, according to the best corrected copies of the same, diligently compared with the Greeke and other editions in divers languages: With Arguments of books and chapters, Annotations, and other necessary helps, for the better understanding of the text, and specially for the discovery of the Corruptions of divers late translations, and for clearing the Controversies in religion, of these dates: IN THE ENGLISH COLLEGE OF RHENES.

Psal. 118.

Da mihi intellectum, & servabue legem tuam, & custodiam eam in corde meo.

That is,

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

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

Omnia qua lepantur in Scripturis sanctis, ad instructionem et salutem nostram intendite operam: et de maximis tamen memoria commendandas: unde qua euntes Harrietis valet dubitationis, quorum invidia, infirmitas, quies et negligens, circumjunctor non est.

That is,

All things that are read in holy Scriptures, we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memory, which make most against heresiakes: whose deceites cares not to circumvaine and beguile at the weaker fort and the more negligent persons.

PRINTED AT RHENES, by Iohn Fogny.

1582.

CVM PRIVILEGIO.
VM huius versionis ac editionis Authores, nobis de fide & erudizione sint probè cogniti, alijque S. Theologiae & linguae Anglicanæ peritissimi viri contestati sint, nihil in hoc operæ reperiri, quod non sit Catholicæ Ecclesiae doctrinæ, & pietati consentaneum, vel quod ullo modo potestati ac paci ciuili repugnet, sed omnia potius veram fidem, Reip. bonum, vitaeque ac morum probitatem promouere: ex ipsorum fide censamus ista utiliter excudì & publicari possē.

PETRVS REMIGIVS, Archidiaconus maior Metropolitanae insignis Ecclesiae Rhemensis, Iuris Canonici Docitor, Archiepiscopatus Rhemensis generalis Vicarius.

HUBERTVS MORVS, Rhemensis Ecclesiae Decanus, & Ecclesiastæ, & in sacrisiistinae Theologia facultate Docitor.

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

CVLIELMV S BALBVS, Theologia Professor, Collegij Rhemensis Archimagister.
THE PREFACE TO THE READER TREATING
OF THESE THREE POINTS: OF THE
translation of Holy Scriptures into the vulgar tongues, and namely into English; of the causes
why this New Testament is translated
according to the ancient vulgar Latin
text; and of the manner of translat-
ing the same.

The holy Bible long since translated by vs into English;
and the old Testament lying by vs for lack of good means
to publish the whole in such sort as a work of so great
charge and importance requireth; we have yet through
God's goodness at length fully finished for thee (most
Christian Reader) al the NEW TESTAMENT;
which is the principal, most profitable, & comfortable
piece of holy Writ: and, as well for all other institution
of life and doctrine, as specially for deciding the doubts of
these days, more proper and pregnant then the other part
not yet printed.

Which translation we do not for all that publish, upon erroneous opinion 1. of neces-
sitic, that the holy Scriptures should always be in our mother tongue, or 2. that they
ought, or were ordained by God, to be read indifferently of al, or 3. could be easily un-
derstood of every one that readeth or heareth them in a known language; or 4. that
tongues, not ab-
they were not often, through man's malice or inhumanitie, pernicious and much hurtful to solutely nec-
many; 5. or that we generally and absolutely deemed it more convenient in it-self, & farce or prof-
more agreeable to God's word and honour, or edification, of the faithful, to have them tabile, but ac-
turned into vulgar tongues, then to be kept & studied only in the Ecclesiastic al learned
languages: Not for these or any such like causes doe we translate this sacred Bookes
time:

but upon special consideration of the present time, state, and condition of our coun-
ptry, with which divers things are either necessarie, or profitable and medicinable now,
that otherwise in the peace of the Church were neither much requisite, not perchance
wholly tolerable.

1. In this matter, to marke only the wisdome & moderation of holy Church and the The Churches
Governours thereof on the one side, and the indifferente zeal of the popular, and their wisdome and
famous leaders, on the other, is a high point of prudence. These last, partly of sim- moderation
plictie, partly of curiositie, and specially of pride & disobedience, have made claime in concerning
this case for the Common people, with plausible pretences many, but good reasons none vulgar transla-

at al. tion,
THE PREFACE.

The Armenians say they have the Pсал and some other pieces translated by S. Chrysostom, in their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no lesse. The Slavonians affirm they have the Scriptures in their vulgar tongue, translated by S. Hierom: and some would gather so much by his own words, as to prove the rest, not. Alba an Artus, it is almost three hundred years, since James Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred and thirty, in the days of Charles the fifth, the French King, was it put forth faithfully in French, that sooner to shake out of the deceived people's hands, the false heretical translations of a Sect called Waldenses. In our own country, notwithstanding the Latin tongue was ever (to the Venerable Bede's words) common to all the Provinces of the same for meditation or studie of the Scriptures, &c. no vulgar translation commonly used or occupied of the multitude, yet they were extant in English even before the troubles that Wicliffe & his followers raised in our Church, as appeareth as well by the testimonies of Malmesbury, &c. recording that V. Bede translated divers parts into the vulgar tongue of his time, 


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

The Churches a. Which causeth the holy Church not to forbid vitally any Catholic translation, order & determination concerning the reading of Catholic translations of the Bible: in vulgar tongues.

at al. The other, to whom Christ hath given charge of our souls, the dispensing of God's mysteries and treaties (among which, holy Scripture is no final store) and the feeding his family in season and in fiest for every port, have neither of old nor of late, ever wholly condemned all vulgar versions of Scripture, nor have at any time generally forbidden the faithful to read the same: yet they have not by public authority prescribed, commanded, or authentically ever recommended any such interpretation to be indifferentently vued of all men.

The Scriptures in the vulgar languages of divers Nations.

Ancient Catholic translations of the Bible into the Italian, French, \\


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

The Churches a. Which causeth the holy Church not to forbid vitally any Catholic translation, order & determination concerning the reading of Catholic translations of the Bible: in vulgar tongues.
TO THE READER.

there is more due respect of the Churches, authorities, rules, and discipline; yet we trust at wise, godly persons will see the matter in the mean while, with such moderation, meekness, and submission of heart, as the handling of so sacred a Book, the fainthe hearts of God's truth therein, and the holy Canons, Councils, reason, and religion doe require.

Wherein, though for due presentment of this divine works from abuse and propagation, and for the better bridging of the intolerable insolence of proud, curious, and contentious writers, the Governors of the Church guided by God's Spirit, as ever before, so also upon more experience of the maladies of this time then before, have taken no exact order both for the Readers and Translators in these later Ages, then of old; yet we must not imagine that in the primitive Church, either every one that understood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without repugnation, read, reason, dispute, turne, and rule the Scriptures; or that our Forefathers suffered every Schole-master, scholer, or Grammarian that had a little Grecian or Latin, strait to take in hand the holy Testament; or that the translated Bibles into the vulgar tongues were in the hands of every husband-man, artificer, prentice, boye, girle, mistrel, maid, man; that they were sung, plaied, alleged, of every tinker, taverner, rime, minstrel: that they were for table talk, for ale-benches, for boats and barges, and for every profane person and companion: No; in those better times men were neither so idle nor so curious of themselves, so to abuse the blest book of Christ; neither was there any such easy means before printing was invented, to disperse the copies into the hands of every man, as now there is.

They were then in Libraries, Monasteries, Colledges, Churches, in Bishops, Priests, and some devout principal Lay-men's houses and hands: who used them with seare and reverence, and specially such parts as pertained to good life and manners, not medling, out in pulpits and scholes and that moderately too, with the hard and high mysteries and places of greater difficulty. The poor plough-man, could then in labouring on the ground, sing the Hymnes and psalms, either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hierom in divers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search at the godly histories and imitable examples of chastity, humilitie, obedience, clemency, poverty, patience, renouncing the world; they noted specially the places, that did breed the hatred of sinne, fear of God's judgement, delight in spiritual cogitation: they referred themselves in all hard places, to the judgement of the Ancient Fathers, and their Mysterius in religion, never presuming to contend, controverse, teach or talk of their own sense and phantasie, in deep questions of divinitie. Then the Virgins did meditate upon the places and examples of chastity, modestie and demureness: the married, on conjugal faith and continence; the parents, how to bring up their children in faith and fear of God: the Prince, how to rule: the subject, how to obey the Priest, how to teach: the people, how to learn.

3. Then the scholer taught not his Master, the sheep controverted not the Pashour, the

The Fathers young student not the Doctor to schoole, nor reproved their Fathers of errour and sharply reprehended. Or if any were in those better daies (as in all times of heresie such must needs be as an ass) that had itching ears, tilling tongues and wits, curious and contentious disputers, that all enter, hearers, and talkers rather than doers of God's word: such the Fathers did ever sharply reprehended, counting them unprofitable and unprofitable Readers of the Holy Scriptures. Saint Hierom in his Epistle to Paulinus, after declaration that no handy-craft is so base, nor liberal science so easy, that can be had without a Master (which is the case of the S. Augustine also affirmed, De voluntas, cap. 7.) nor that men presume in any occupation that they never learned, only (faith be) the art of Scripture is that which ever man challenge: but by the saying of the wise man, this is the saying of the wise, the saying of the wise: this is every hand men presume to teach before they learn it. Again, Some with wise and learned scholer in such matters among women: whereas some (as upon it) learn of women, what is to be learned, and left that be minnes, by the learning of the wise, or rather the wise, teach that to others, which they understand, and never a whit themselves, to say nothing of such as be of my faction: who slipping from serious learning
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learning to holy scriptures, & able to tinkle the ears of the multitude with a smooth tale, shinke at
a lay preachers, to be the Law of God. This he wrote then, when this malady of arrogance and
preumption in divine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzen made an oration of the moderation that was to be used in
these matters: where he faith, that some in his time thought themselves to have all the
wisdome in the world, when they could once repeat two or three words, and them ill
touched together, out of Scriptures. But he there, diuinelly discerneth the orders and
differences of degrees: how in Christes mystical body, some are ordained to learn, some
to teachal are not Apostles, all Doctors, all Interpreters, all of tongues and knowledge,
not all learned in Scriptures & diuinistic: that the people went not vp to talk with God
in the mountaine, but Moses, Aaron, & Eleazer; nor they neither but by the difference
of their calling: that they that rebel against this ordinance, are guilty of the conspiracie
of Core & his Complices: that in Scripture there is both milk for babes, and meat for
men, to be dispensed, not according to every one's greedines of appetite, or wilfulness, but
as is most meet for each one's necessitie and capacitie: that it is a shame for a Bishop
or Priest to be unlearned in God's mysteries; so for the common people it is oftentimes
profitable to salvation, not to be curious, but to follow their Pastours in sinceristic
and simplicitie: whereof excellently saith S. Augustin, Pidam simplicitate & sinceritate Laeti,
numquam in Chry., & comparationem, maxime in homine, in apposito, that is, being fed with
the simplicitie and sinceritectie of faith, as were with milk, so let us be nourished in Christ:
and when we are sate men, let us not count the meates of the old testament. Who * in another place testifieth, that
the word of God can not be preached nor certain mysteries vittered to all men alike,
but are to be delivered according to the capacitie of the hearers, as he pronounceth both
by S. Pauls example, who gave not to euery for strong meat, but milk to many,
which were not spiritual, but carnal and not capable; and * by our Lord's also, who spake
to some plainly, & to others in parables, and affirmed that he had many things to vitter
which the hearers were not able to bare.

How much more may we gather, that all things that be written, are not for the
cautious and diet of euery of the simple Readers, but that very many mysteries of holy Writ,
be very farre about their reach, & may and ought to be (by as great reason) delivere
them in measure and measuredly meet for them? Which indeed can hardly be done,
when the whole book of the Bible lieth before euery man in his mother tongue, to make
a choice of what he lieth. For which cause the said Gregorie Nazianzen wisheth the Chri-
stians had as good a law as the Hebrewes of old had: who as S. Hieronymus also witnesseth,
that in certaine other peces of hardest Scriptures, till they were thirtye years of age,
and truly there is no cause why men should be more loth to be ordered and moderate
ated in this point by God's Church and their Pastours, then they are in the vfe of holy
Sacraments: for which as Christ hath appointed Priests and Ministers, at whom hands in
we must receive them, and not be our own carvers: so hath he given * vs Doctors, Pro-
phets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith
at their mouths: because our faith and religion commeth not vs properly or principally
by reading of Scriptures, but (as the Apostle saith) by hearing the Preachers * to
lawfully sent: though reading in order and humilitie, much conformeth and advanceeth
the fame. Therefore this holy Booke of the Scriptures, is called of S. Ambrose, Liber sa-
cerestatis, the bookes of Priests, at whom hands and disposition we must take and vfe it.

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

Why the Church permitteeth not every one at their pleasure

4. The wife will not here regard what some wilfull people doe mutter, that the Scriptures
are made for all men, and that it is of enuie that the Priests doe keep the holy
Booke from them. Which suggestion commeth of the same serpent * that seduced our Gen.
first parents, who perfurmed them, that God had forbidden them that tree of knowledge,
left they should be as cunning as himself, and like unto the Highest. No, no, the Church
doeth it to keep them from blind ignorant presumption, and from that which the Apostle
calleth falsa mensis fallacia, knowledge fallacy it is called: and not to embarre them from 1.Tim.
the true knowledge of Christ. She would have al wife, but * vfe the fabrification, vnto 6. 10.

fabrictia, as the Apostle speaketh: she knoweth the Scriptures be ordained for euery
state, as mettals, elements, fire, water, candle, kniues, sword, and the like, which are as
needfull (most of them) for children as old folkes, for the simple as the wife: but yet

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would marre al, if they were at the guiding of other then wise men, or were in the hands of every one, for whose presentation they be profitable. She forbiddeth not the reading of them in any language, ennieth no man’s commoditie, but giueth order how to doe it to edification, and not destruction: how to doe it without casting the holy to dogs, or pestes

6. to swine: (See S. Chrysost. In 2, 4 in Math. declaring these hogs & dogs to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby doe both hurt themselves & others:) how to doe it agreeably to the fouraigne incensitie, maiestie, and depth of Mystery contained in the same. She would have the presumptuous Heretike, notwithstanding he allaceth them neuer so fast, flying as it were through the whole Bible, and coting the Psalms, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis faith such mens fashion is: yet she would according to Tertullian’s precept, have such mere vipers quite discharged of all occupying and pollution of the holy Testament, which is her holy and only right and inheritance, and belongeth not to

Orig. in Heretikes at al, whom Origen calleth Scripturae sum肃ures, theuses of the Scriptures. She would have the unworthy repelled, the curious repelled, the simple measured, the learned humbled, and al forts to vse them or aside from them, as most convenient for every ones saluation; with this general admonition, that none can understand the meaning of God in the Scriptures except Christ open their sense, & make them partakers of his holy Spirit in the vitrie of his mystical body: and for the rest, she committeth it to the Pastour of every province and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted.

5. Wherein, the variety of circumstances causeth them to deale diversly: as we see by S. Chrysostom’s people of Constantinople, who were so delicate, dili, worldly, and so much given to dice, cardes, specially stage-plays or theaters (as S. Gregorius Nazianzen witnesseth) that the Scriptures & all holy lections of divine things were lothsome unto them whereby their holy Bishop was forced in many of his sermons to cry out against their extreme negligence and contempt of God’s word, declaring that not only in the Scriptures, and often have more need thereof in respect of themselves,

in Mat. 3. 15. & ho. 3. Eremites and Religious (as they allaceth for their excuse) but secular men of all forts might read the Scriptures, and often have more need thereof in respect of themselves,

in Laz. 4. & ho. 3. then the other that live in more puritie and contemplation; further insinuating, that though divers things be high and hard therein, yet many godly histories, lies, examples,

Thes. & abhi. 5. precepts of life and doctrine be plains; and finally, that when the Gentils were so cunning and diligent to impugne their faith, it were not good for Christians to be too simple or negligent in the defense thereof: (as in truth) it is more requisite for a Catholike man in these days when our Adversaries be indolent to impeach our beleefe, to be skilfull in Scriptures, then at other times when the Church had no such enemies.

To this sense said S. Chrysostom divers things, not as a Teacher in schoole, making exact and general rules to be observed in al places & times, but as a pulpit man, agreeably to that audience and his peoples default; nor making it therefore (as some peruerst gather of his words) a thing absolutely needful for every poore artificer to read or stude Scriptures, nor any whit favouring the presumptuous, curious, and contentious lording and searching of God’s secrets, reproved by the foresaide Fathers, much lesse approving the excessive pride and madness of these daies, when every man and woman is become not only a Reader, but a Teacher, controller, & judge of Doctours, Church, Scriptures and al: such as either contenue or easily passe over all the moral parts, good examples, and precepts of life (by which as well the simple as learned might be much edified) and only in a manner, occupie themselves in dogmatical, mystical, high, and hidden secrets of God’s counsels, as of Predestination, reprobation, election, previsage, forsaking of the Iews, vocation of the Gentils, and other incomprehensible mysteries, Languishing about questions of only faith, fideuce, new phrasces and figures, new learning, but ment

2. Tim. 6. c. 3. knowing knowledge, reading and tosting in pride of wit, conceit of their own cunning, and upon presumption of I can not tel what spirit, such books specially and Epistle, as S. Peter foretold that the unlearned and instable would deprave to their owne damnation.

They delight in none more then in the Epistle to the Romans, the Cantica Cantorum, in the Apocalypse, which have in them as many mysteries as words. They find no difficultie

6. in the sacred Bookes * clasped with sevene seals: They ask for no Expositour * with the holy

S. Chrysostom maketh nothig for the popular and licentious reading of Scriptures vised among the Protestants now a daies.

Every simple artificer among them readeth much more the deepest & hardest questions of holy Scripture, then the moral parts. They presuppose no difficulties, which
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al the learned Fathers felt to be in the Scriptures, holy Eunuch, They feel no such depth of God's science in the Scriptures, as S. August. Confessi - 

in did when he cried out: Mira profunditatum eloquiorum nostro, mira profunditatum (Def. xii. 16). Mira profunditatem horriditatem in eam, horriditatem, & tremor amoris, that is, 0 wonderful superfluity of words, wonderful profundity of mine; they add, it is made a man quidelo not to look on it: to quidelo for reverence, and to tremble for the same thereof. They regard not that which the same Doctor affirmeth, that the depth and profundity of wisdom, not only in the words of holy Scripture, but also in the matter & sense, is so wonderful, that, line a man never so long, he be of never so high a witte, never so studious, never so frequent to attain the knowledge thereof, yet when he endeth, he shall confesse he doth but begin. They feel not with S. Hierom, that the text hath a hard shell to be broken before we come to the kernel. They will not lay themselves in only reading the sacred Scriptures thirteen yeares together, with S. Basil & S. Gregori Nazianzen, before they expound them, lest take the case, as they did, neuer otherwise to interpret them, then by the uniforme content of their Forefathers and tradition Apostolike,

If our new Ministers had but this cogitation and care that these and all other wise men have, and ever had, our countrye had never fallen to this miserable state in religion, and that under pretence, colour, and countenance of God's word: neither should virtue and good life have been so pittifully corrupted in time of such reading, toiling, trembling and translating the Booke of our life and saluation: whereas the more previous the right and reuerent vse is, the more pernicious is the abuse and propagation of the same: which every man of experience by these few yeares proves, and by comparing the former dates and manneres to these of ours, may easily trie.

Looke whether your men be more vertuous, your women more chaste, your children more obedient, your seruants more truistfull, your maids more modest, your freinds more faithful, your laytie more inust in dealing, your Clergie more devout in praying: whether there be more religion, fear of God, faith and conscience in all states now, then of old, when there was no so much reading, chatting, and singing of God's word, but much more sincere dealing, doing, and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, yong footes their old and wife fathers, the scholers their Maisters, the sheepe their Pastor, and the People the Priest. Look whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockery, amorous ballots & detectable letters of love and lewdness; their delicate rimes, tunes, and translations much encreasing the same.

This fall of good life & propagating the diuine mysteries, every body feareth: but the great corruption & decay of faith hereby, none see but wise men, who only know, that, were the Scriptures never so truly translated, yet Heretikes and il men that follow there owne spirit and know nothing but their private fantasie, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation: and that the curious, simple, and sensual men which have no sight of the things that be of the Spirit of God, may of infinit places take occasion of pernicious errors. For though the letter or text have no error, yet (faith S. Ambrose) the Arrian, or (as we may now speake) the Calendarian interpretation hath errors, lib. 2, ad Gratianum ca. 1. and Tertullian saith: The sense adverteres: it is pernicious and the style corrupted. De Præscrip. S. Hilarie also speaketh thus: Herefo forsh about the understanding, not about the writing. The fault is in the sense, not in the word, lib. 2, de Trinit. in principio. And S. Augustine faith, that many hold the Scriptures as they doe the Sacraments, ad sacrific., & non ab ejusdem, as the outward show, and not faith, etc. de Bapt. con. Dom. 2. 3. ca 19. Finally all heretikes and cunning wights, yea the Dissels themselfes pretend Scriptures, alle age Scriptures, and wholly shrowd thefeles in Scriptures, as in the wooll, & reece of the simple sheele. Whereby the vulgar, in those dates of general disputes, cannot but be in extreme danger of error, though their books were truly translated, & were truly in thefeles God's owne word indeed.

But the case now is more lamentable: for the Protestant and such as S. Paul calleth ambulantes in aquis, walking in deceitfulness, have so abuited the people, and many other in the world, not unwise, that by their false translations they have instead of God's Law and Testament, and for Christ's written will and word, given them their owne wicked writing and phantasies, most shamefully in all their versions, Latin, English, and other tongues, corrupting both the letter and sense by false translation, adding, detract - 

ing, altering, transposing, pointing, and al other guileful meanes specially where it fereth

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TO THE READER: 

seruth for the advantage of their private opinions. For which, they are bold also partly dains facile-
to disauthorize quite, partly to make doubtful, divers whole books allowed for Canoni-
cal Scripture by the universal Church of God this thousand yeares and upward: to alter the authentical and Ecclesiastical words used in our Christianitie, into new pro-
plane novelties of speeches agreeable to their doctrine: to change the titles of works, to put out the names of the Authors, * to charge the very Evangelists with following vi-
true translation, to add whole sentences proper to their Sect, into their psalms in me-
ters, * even into the very Creed in rime, Al which the poor deceived people say and sing as though they were God's own word, being indeed through such fasces religious treache-

r, made the Dutch word.

To say nothing of their intolerable liberty and licence to change the accustomed call-
ings of God, Angel, men, places, & things, as the Apostles and all antiquity, in Greek, Latin, and all other languages of Christian Nations, into new names, if sometimes falsly, and always ridiculisly and for ostentation taken of the Hebrews: to frame and fine the phrascs of holy Scriptures after the forme of profane Writers, sticking not, for the same to supply, add, alter, or diminish as freely as if they translated Linie, Virgil, or Terence. Having no religious respect to keep either the majestic or sincere simplicitie of that venerable style of Chriftes spirit, as S. Auguffin speaketh, which kind the holy Ghost did choose of infinite wisdom to have the divine mysteries rather uttered in, then any other more delicate, much lefe in that meretricious manner of writing that is in the old versions of the new testament; we have added a table in this edition.

Galatians 5:6. 

* Prof. in N. Teft. 

Gal. 

1567. 

* See the xxvi. 

* Similior 

in vitia. 

Bulling. 

2. Cor. 

5'17. 

We therefore having compass to see our beloved Countrymen, with extreme danger of their souls, to vfe only such profane translations, and erroneous mens partes pha-
taphies, for the pure and blessed word of truth; much also moved therunto by the desire to deliver of many devout persons, have set forth, for you (benigne Readers) the new Testament the Fathers, & to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, afterward to lay away at least their impure versions as hitherto you have been forced to occupy, their translations. How well we have done it, we must not judge, but referre it to God's Church and of their faith, our Superiors in the same. To them we submit our selves, & this, & al other our labours, they deny Lim to be in part, or in the whole, reformed, corrected, altered, or quite abolisht: most hum-

us Patrim, 

bly deifying pardon if through our ignorance, remitter, or other humane inimiti, we a The purpose have any where mistaken the sense of the very Ghost. Further promising, that if here- & commodite after we expel any of our own errors, or if any other, either friend of good will, or ad-

fashion for desire of reprehension, shal open unto vs the same; we wilnot (as Prote- this Catholice 

flants do) for defense of our estimation, of or pride and contention, by wrangling words edition, 

willfully persist in them, but be most glad to heare of them, & in the next edition or other-

wise to correct them: for it is truth that we seek for, and God's honour: which being had either by good intention, or by occasion, is al veis. This we profess only, that we have done our endeavours with praiser, much fear and trembling, lest we should danger-
ously err in fact, high, and divine a worke: that we have done it with al faith, diligence, and sinceritie: that we have vfed no partialitie for the disaduantage of our adversaries, nor more licence then is sufferable in translating of holy Scriptures: continually keeping our-selves as near as is possible, to our text, to the very words and phra-

ses which by long we are indevenerable, though to some prophanie or delicate cares 

they,
THE PREFACE

The religious care & sincerity obtayned in this translation, they may see more hard or barbarous, as the whole style of Scripture doth highly set out, to such at the beginning, acknowledging with S. Hierom, that in other writings it is Augustinian enough to give in translation, sense for sense, but that in Scriptures, lest we mix the literal, with the spiritual, we must keep the very words. At Pammachio, epistola 10, c. 2, in principi. We must, as faith, S. Augustin, speak according to a figure, lest licent of words breed some wicked opinion concerning the things contained under the words. De civitate lib. 10, cap. 11.

Whereof our holy Forefathers and ancient Doctours had such a religious care, that they would not change the very barbarisms or incongruities of speech which by long use had prevailed in the old readings or recitings of scriptures, as, 

Neque ubi non est ministrum, in Tertullian, li. 4, in Marcion, in S. Hierom, in c. 12, Mat., and in al the Fathers.

Qui me confusus fuistis, confundar et ego tibi, in S. Cyprian, ep. 63, n. 7, Tullianum ministrum debeat acerdius (which was an elder translation then the vulgar Latin that now is) in S. Ambrose, c. 3, de fide fidelium et S. Hierom himself, who otherwise corrected the Latin translation, that was vied before his time, yet keepeth religiously (as himself protesteth Prefat. in 1. Evangel. de diversis) these and the like speeches, Nonne est magis pluries est illius, et sicum hominis non venit ministrum, sic ministrum, &c., Neque ubi non est ministrum in his commentaries upon these places; and, Rom. cap. Prophetiam priva extra Hierofalem, in his commentaries in c. 1. loc. sub rem. And S. Augustin, who is most religious in all these phrases, counteth it a special pride and informitie in those that have a little learning in tongues, and none in things, that they easily take offence of the simple speeches or solemnities in the scriptures, de diversis Christi li. cap. 13. See also the same holy Father ii. 3, de ostio Christi, c. 3, and tracts in Evangel. Ioan. But of the manner of our translation more anon.

Now, though the text that thus translated, might sufficiently, in the sight of the learned and all indifferent men, both controste the adversaries corruptions, and prove that the holy Scripture whereof they have made so great vantage, maketh nothing for their new opinions, but wholly for the Catholike Churches belieth and corruptions, and in all the points of difference betwixt us: yet knowing that the good and simple may easily be seduced by some few obfusate persons of perdition whom we see giuen over into a reprobate sect, to whom the Gospell, which is in itself is the odour of life to salvation, is made the odour of death to damnation, over whose eyes for fame and disobedience God suffereth a veil or cover to lie, while they read the new Testament, even as the Apostle faith the Jews have till this day, in reading of the old, that as the one forie cannot find Christ in the Scriptures, read they never so much, to the other cannot find the Catholike Church nor her doctrine there in, and finding by experience this saying of S. Augustin to be most true: If the preachers of any erroneous persuasion praepurate the Deodors mind, whatsoever the Scripture hath to the contrary, must take it for a figurative speech, for these Christ, causes, and somewhat to help the faithful Reader in the difficulties of divers places, we lib. 3, have also set forth reasonable large annotations, thereby to shew the furious cap. 10, Reader in mull places pertaining to the controversyes of this time, both the heretical corruptions and false deductions, &c. Also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils: which means whosoever triesteth not, for the sense of holy Scriptures, but had rather follow his private judgment or the arrogant spirit of these Sectaries, he shall worthily through his owne willfulnes be deceived: befouling all men to looke with diligence, sincerity, and indistinguish, into the case that concerneth no lese then every ones eternal salvation or damnation.

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

Which if he doe, we doubt not but he shal to his great contentment, find the holy Scriptures most cleere and unseduce to prove the articles of Catholike doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to God's words, or at least not contained in the same, and finally he shall prove this saying of S. Augustin to be most true: Multi sunt et multis gentes difficultates, et multae sunt senarii lecturae.

TO THE READER.

Jelled. Against how many senses of holy Scriptures, concerning Christ Godhead, have been answered against Photinius; how many, of his Manhood, against Manichaeus; how many, of the Trinity, against Sabellius; how many, of the asceticism in Trinitie, against the Arians, Nestorians, Macedonians, how many, of the Catholike Church differed throughout the whole world, and of mixture of good and bad in the same, with the end of the world, against the Donatistes and Luciferienst and other of the like, how many against other heretikes, which it were too long to rehearse; of which senses and expositions of holy Scriptures the approved Authors and ancients, should otherwise either not be known at all, or not so well known, as the contradictions of proud heretikes have made them.

Thus he faith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giveth us this goodly rule to be followed in all, as he exemplified in one. Then do we hold (faith he) the verity by the Scriptures, when we do that which we have found good in the Universal Church, in which all the Authors of the Scriptures themselves doth commend, so that, as much as the holy Scripture can not decree, who foresee is to be deceived with any of the question, let him therein as a counsel of the same Church, which the holy Scripture most certainly and evidently sheweth and pointeth unto. Aug. li. 1. con. Crefcon, c. 13.

Now to give thee also intelligence in particular, most gentle Readers of such things as it behoveth thee specially to know concerning our Translation: We translate the old vulgar Latin Text, not the common Greek text, for these causes:

1. It is so ancient, that it was used in the Church of God about 1500 years ago, as appeareth by the Fathers of those times.

2. It is that (by the common received opinion and by al probability) which S. Hierom afterward corrected according to the Greek, by the appointment of Damasus then Pope, as he maketh mention in his Preface before the foure Evangelists, unto the said Damascus and in Catalogue in fine, and ep. 102.

3. Consequently it is the same which S. Augustin did commendeth and alloweth in an Epistle to S. Hierom.

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

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

6. It is the grassest, sincerest, of greatest maieesty, least partialitie, as being without most grasse, al respect of controversie and contentions, specially these of our time, as appeareth least partial, by those places which Erasmus and others at this day translate much more to the advantage of the Catholike cause.

7. It is so exact and precise according to the Greek, both the phrase and precise in folio the word, that delicate Heretikes therefore reprehend it of rudenes. And loing the that it followeth the Greek farre more exactly then the Protestants translation, besides infinite other places, we appeale to these. Tit. 3. 14. "Current enim operibus præfide, prophescae. Engl. Spec. 1577, to maintaining good works, and Heb. 10, 10. "Quam nobis, misit us, eniminer. English Bib. be prepared. So in these words, "Confessiones, Traditions, Idolatry, etc. In all which they come not near the Greek, but avoid it of purpose.

8. The Adversaries themselves, namely Beza, preferre it before all the rest. Inpresat. Preferred by no. T. in. 1. 56. And againe he faith, that the old Interpreter translated very religiously Beza himself. Annot. in. 1. Luc. v. 1.

9. In the rest, there is such diuersitie and diversification, and no end of reprehending one at the rest mis-

* God. another, and translating every man according to his fantastic, that Luther said, If liked of the
THERE ARE FIVE points in the Preface that stand out:

1. The world should stand any long time, we must receive again (which he thought absurd) c. 11, 2, falsities, each re-
   c Schroder, the Decrees of Councils, for preferring the variety of faith, because of diverse interpretations of the Scripture. And Beza (in the place above mentioned) noteth the itching author-
   s, ambition of his fellow-translators, that had much rather disagree and dissent from the sense he held, and in some themselves have said or written nothing. And Beza's translation is:

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

3. The ancient Fathers for proof thereof, and the Authoritaries themselves.

4. The Caesarsists themselves often forsee the Greek as corrupt, and translate according to the ancient vulgar Latin text.

5. Superfluities in the Greek which Erasmus calles tri-
   fling and rash additions.
TO THE READER.

gar Latin exceedingly; as being marked throughout in a number of places, that such & such words or sentences are superfluous. In all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remains after the superfluities be taken away. For example, that before mentioned in the end of the Pater noster, hath a mark of superfluities in the Greek text: thus, and Mark 6. 11 these words, Amen! say ye, is shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, then for this city; and Matt. 18. 22 these words, Be baptized with the Baptist that I am baptized with? Which is also superfluously repeated again in verse 15, and such like places exceeding many: which being noted superfluous in the Greek, and being not in the vulgar Latin, proue the Latin in those places to be better, true and more sincere than the Greek.

Whereupon we conclude of these premises, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may not with the in translation standing be not only as good, but also better. And this the Adversarie himself, their agreement with the greatest and last translators of the Greek doth shew against Eразmus in behalf of the best Greek.

The vulgar Latin translation, in the¬notorious words: How unworthily and without copies, by Becaus (faith he) doth Eразmus blame the old Interpreter and dissenting from the Greek! He dissented, I say, his own words, from those Greek copies which he had gotten: but we have found, you in one place, that the same gesser, interpretation which he blamed, is grounded upon the authority of other Greek copies, or those most ancient. Than in some number of places we have observed, that the reading of the Latin text of the old Interpreter, though it agree not sometimes with our Greek copies; yet it is much more convenient, for which reason the follow some better and true copies. Thus farre Beza. In which words he un¬wittingly, but most truly, inustith and defendeth the old vulgar Translation against himself and all other caullers, that accuse the same, because it is not always agreeable to the Greek text: Whereas it was translated out of other Greek copies, partly extant, partly not extant at this day either as good and as ancient, or better and more ancient, such as S. Augustin speake of, calling them dilatatores et diligen¬tiores, the more learned and diligent Greek copies, whereunto the Latin translations that fails in any place, must needs yeald. 

When the Fathers say, that the Latin text much yeald to the Greek and be corrected by it, they mean the true & un¬corrupted Greek text. The vulgar latin translation, is many waies outdone by the most ancient Greek copies, & the Fathers.

3. de def. Christ. c. 15.

And if they were not too long to exemplifie and proue this, which would require a treatise by itself, we could shew by many & most elec pro examples throughout the new Testament, these fundemences of justifying the old translation.

First, if it agree with the Greek text (as commonly it doth, in the greatest places concerning the controverties of our time, it doth most certainly) to farre the Adversarie have not to complaintes: yses they will complaine of the Greek also, as they do.

5. Apoc. II. 3. 6. Lae. 5. &c. it is evident.

4. If al Eразmus Greek copies have not that which is in the vulgar Latin, Beza had copies which have it, and those most ancient (as he faith) & better, And if al Bezas copies fail in this point and will not helpe vs, Gagneie the French Kings Preacher, and he that might command in all the Kings Libraries, he found Greek copies that have it according to the Greek Latin & that in such place as would seme otherwise, if little probable, as

1. Lac. 1. 5. See quantum ignis quam magnis nascentibus? Behold how much fire what a great wood is kindled: A man would thinke it must be rather in the Greek text, A little fire what a great wood is kindled: But an approved ancient Greek copye allaged by Gagneiie, hath as it is in the vulgar Latin. And if Gagneiie copies also fail in this point, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin, as ep. Ind. vs 5. Sciences semel omnium Iesus &c. and vs. 19, Segregans seminum: like the 2. Ephes. 2.
The Preface

Quod legens, quis primius: erat hoc in some Greek copies. Gagn. & t.Cor. 9. Refl. anm
lata, ο βασιλευς δέ, ο τοιχός δέ, to hath one Greek copie, Beza.

1. If all their copies be not sufficient, the ancient Greek Fathers had copies and expounded them agreeable to our vulgar Latin, as 1 Tim. 6. 20. Prophane vasum nuntiatis. So Xerous readeth S. Chrysostom and expoundeth it against Heretical and erroneous notions. Yet now, if you see no Greek copie that readeth so. Likewise to 10. 19. Pater mons quod misisti de di dini, misisti omniutasti. So readeth S. Cyril and expoundeth it 7. in 10. c. 10. likewise, t. Io. 4. 3. Utrum Spiritus qui solvisti in 10. 17. Ex Deo non est. Likewise readeth S. Irenæus. 2. i. 18. S. Augustin readeth. 6. in 10. S. Leo's epist. 10. c. 5. besides Socrates in his Ecclesiastical histo in 10. c. 22. and the Tripartite ii. 12. c. 4. who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copie extant at this day is there this text. E. 5. 2. Eft autem Hierofenii probatis pescina et. Yet S. Chrysostom, S. Cyril, and Theophilus read do so in the Greek, and Beza faith it is the better reading. 

And so the Latin text of the Roman Missal bookium, and eight other Latin copies, that read so. For our vulgar Latin here, is according to the Greek text, Super probatis, and Ro. 5. v. 17. Donations et Infirmia. So readeth Theodoret in Greek. & Lu. 2. v. 14. Origen and S. Chrysostom read, Hominis nomen voluntatis, and Beza liketh it better then the Greek text that now is.

6. Were there no such signe or token of any ancient Greek copie in the Fathers, yet these later interpreters tell vs, that the old Interpreter did follow some other Greek copie. As Marc 7. 3. Nici velero laurinum. Erasmus thinketh that he did read in the Greek most often: and Beza and others commend his conjecture, yea and the English Bibles are so translated. Whereas now it is 2 Vox, that signifieth the length of the arm vs to the elbow. And who would not think that the Evangelist should say: The Pharisees wash often, because otherwise they eat not, rather then thus, Vos lewash vs to the elbow, they casemns?

The Latin Fathers.

7. If all such conjectures, and all the Greek Fathers help vs not, yet the Latin Fathers see an with great certen will easily justify the old vulgar translation, which for the most part not, they follow and expound. As Io. 7. 59. Nudum erat spiritus datis. So readeth S. Augustin in Plan. 4. de Trinitat. c. 10. and Plan. 83. Quest. 47. 6. and creaf. 53. in Ioan. Leu. ver. 1. de Peino N. Test. copie. Whatsoeuer Authors were sufficient, but indeed Didymus also a Greek Doctor has readeth of 6. and S. Hierom, and a Greek copie in the Vaticane, and no Uses the Syriake new Testament. Likewise Io. 21. 22. Sic eum volomnare. So read S. Ambrose, Brugen in Pfal. 45. & Pfal. 118. ohnario Resp. S. Augustin and Venc. Bede upon St. Johns Ghostpel. in biblia.

8. And lastly, if some other Latin copies of ancient time, read otherwse, either here or in other places, not al agreeing with the text of our vulgar Latin, the cause is the great diversitie and multitude, that was then of Latin copies, whereof S. Hierom complaineth, till this one vulgar Latin grew only into vs. Neither doth their divers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both. As when S. Hierom in this last place readeth, S. fies his namis, li. ad. Ioan. It is according to no Greek copie now extant. And if ye there be some doubt, that the readings of some Greek or Latin, differing from the vulgar Latin, be a check or condemnation to the same. Let Beza: that is, let the Author say himself, and vs his opinion in this case Praseus, also. Whomever faith he, that take upon him to correct these things (speaking of the vulgar in 4. Estr. Latin translation. ) thus of the ancient Fathers writings, either Greek or Latin, unless he do it very ad Dona circumstably & advisibly, he shall surely corrupt al rather then amend it, because it is not to be maimed. Showeth this as often as they cited any place, they did always look into the book, or number every word. Praseus, As if he should say: We may not by and by think that the vulgar Latin is faultie and to correct, be corrected, when we read otherwis in the Fathers either Greek or Latin, because they did not always exactly cite the words, but followed some commodious and godly sense thereof.

The few and final faults next,

Thus then we see that by al means the old vulgar Latin translation is approved good, and better then the Greek text itself, and that there is no cause why it should give place negligence to any other text, copies, or readings. Marue if there be any faults evidently crept in by into the vulgar place that heretofore wrote, or copied out the Scriptures so these were granted as lese, then we would grant faults now adaties committed by the Printer, and they are exactly noted of Catholicke Writers, namely in al Plantins Bibles.
TO THE READER.

Suff. 4. Bibles set forth by the Diuines of Louan: and the holy Council of Trent willeth that the vulgar Latin text be in such points throughly mended, and to be most authentical. Such faults are these: In sile, for, in fine: Prefentium, for, præsentium: Sulpitum, for, Sulpitum: and such like very rare. Which are euident corruptions made by the copistes, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion as we have proved, corrupt. The Adverteries contrarie, translate that text which themselfes confesseth both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greek which Beza pronoun- The Calunien tech to be corrupted, we should make the Reader to wonder, how they can either so confesse the pleade otherwise for the Greek text, as though there were no other truth of the new Te- stament but that: or how they translate only that (to desace, as they thinke, the old vul- gar corrupt Latin) which themselfes so shamefully disgrace, more then the vulgar Latin, inuen- ting corruptions where none are, nor can be, in such uniuersal content of al both Greek that only, and Latin copies. For all copyes, Mat. io. The first Symon, who is called Peter. In think hold that only (faith Beza) this word πέτρος, Peter, hath been added to the text of some that would establish for authenti- cal Peters Primacie. Against Luc. 11. The Chalice which is shed for you. It is most likely (faith he) Scripture, that these words being sometime but a marginal note, came by corruption out of the margin into the text. Against Acts 7. Figures which they made, and or them. It may be suspect (faith he) that these words, as many other, have crept by corruption into the text out of the margin. And 1. Cor. 15. He thinke the Apostle said not, victorie, as it is in all Greek copyes, but victorie, controversie. And Acts 13, he calleth it a manifest error, that in the Greek it is, 1400 years, for, 300. And Acts 7. v. 16. he recketh up a whole catalogue of corruptions: namely Acts 11. v. 9. s. 12. 17. 18. 19. 20. 21. 22. 23. 24. 25. which is a charting and actwv en ius Acts 8. v. 25. 26. This is defete. And Acts 7. v. 16. the name of Abraham, and such like. All which he thinke hath been added or altered into the Greek text by corruption.

But among other places, he laboureth exceedingly to point out a great corruption Acts 7. v. 14. where it is said (according to the Septuaginta, that is, the Greek text of the old Te- stament) that Iacob went down into Egypt with 75. soules. And Luc. 3. v. 36. he thinke this these words τον αδελφον, which was of Canaan, to be so false, that hee leaceth them cleane out, both his editions of the new Testament: seeing, that he is bold to doe, by the authhistic of Moyes. Whereby hee will signifie, that it is not in the Hebrew text, or in the Greek text of the new Testament. Which consequence of theirs (for it is common among them and concerneth the new Testament Scriptures) if it were true, all places of the Greek text of the new Testament, cited ment, must of out of the old according to the Septuaginta, and not according to the Hebrew (which force deny the they know are very many) should be false, and so by trying themselves only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new: or if they will maintaine the Greek of the new, they must for sake sometime the Hebrew in the old. But this argument shall be forced against them elswhere.

By this little, the Reader may see what gaye patrons they are of the Greek text, and how little cause they have in their owne judgements to translate it, or vant of it, as do. They lay the regation of the vulgar Latin translation, & how easily we might answer then in a word Greek is more why we translate the not the Greek: forsooth because it is so infinitely corrupted. But the corrupt the we truth is, we doe by no means grant it to corrupted as they say, though in comparison will grant th. we know it leefle sincere and incorrupt then the vulgar Latin, and for that cause and others before alleged we preferre the said Latin, and have translated it.

If yet there remaine one thing which perhaps they will say, when they cannot answer We preferre our reasons aforesaid; that we preferre the vulgar Latin before the Greek text, be not the vulgar cause the Greek makest more against vs: we protest that as for other cause we preferre Latin text, as the Latin, so in this respect of making for vs or against vs, we allow the Greek as much making more as the Latin, yea in sundrie places more then the Latin, being allured that they have for vs, not one, and that we have many advantages in the Greek more then in the Latin, as by The Greek the Annotations of this new Testament shall evidently appear: namely in al such places for vs ses where they dare not translate the Greek, because it is for vs and against them. As more then the when they translate, dominiones, ordinances, and not in Israelitish, and that of pur, of vulgar Latin.
For the real presence.

For fasting.

For free-will.

Against only faith.

Against special assurance of salvation.

For the sacrifice of Christ's body and blood.

The Pretenses condemning the old vulgar translation as making for vs, condemn the selves.

A void of a partialitie.

The Papists, for this Papistical, and therefore doe we follow it for so some of them call it, and say it is the word of all other. If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scriptures of the new Testament is Papistical. Against if the vulgar Latin be Papistical, Papistic is very ancient, and the Church of God for so many hundred yeares wherein it hath vied and allowed this translation, hath been Papistical. But wherein is it Papistical? Forsooth in these phrases and speaches, Penniamentum agit a, Sacramentum hoc magnissim, Ave Suff. 4, Gratia Plena, Talibus hostis promotor Dei d, and such like. First, doth not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically so long before they were in controversy? Thirdly, doth he not say, Penniamentum agit, in another place, peniamenti e, and doth he not translate other mysteries by the word Sacramentum, as d Heb. 13, Apec. 17, Sacramentum millaria: and as he translated one word, Gratia Plena, so doth he Mr. 11, not translate the very like word, plenam indicavit f, which themselves do follow also? For suppose this also Papistrie? When he said, Heb. 10. 19. Quantum deteriora meruerunt supplicia e, c. & corpore. They like it well enough, might not he have said according to the same Greek words, Paschale, cum materam fidelem illum ex resurrectionem, &c. Luc 20. 33, and, Tribulati sine iustia, e, v. meruerunt regnum Dei, pro quos & pasimini. c. Thel. 1. 1. Might he not (we say) if the Rom. Thel. had partially effectated the word meriti, have vied it is all these places, according to his 150, and your owne translation of the same Greek word Heb. 10. 19? Which he doth not, nor ad but in these places faith simply VJ digiti h-beamini, and, Qui digiti iodebebantur. And how can it be judged Papistical or partial, when he faith, Talibus hostis promotor Deus, Heb. Ep. 14, 13? Was Primasius also, S. Augustine Scholer, a Papist, for saying this text, and at the rest? Thus, that have done the like? Was S. Cyprian a Papist, for saying so often this speach, promotor Dominum in istis operibus, pasimnetum e, or is there any difference, but that S. Cyprian vseth it as a deponent more lately the other as a palin leffe finely? Was he Papistrie, to say, Senex for Predicat, Ministratus for sacrificantibus or limingam celebrationis, fundaneatis for idolis, seditiis, et salutem in, 1576. 5. a. 10. 16: M. 16: 

The Papistrie. And especially when S. Luke in the Greek so maketh for the vulgar Latin being indifferent for them c, that Cyprian faith it is a corruption crept out of the margin into the text. What need these absurdities and false dealings with the Greek text, if it made for them more then for vs, cat if it made not for vs against them? But that the Greek maketh more for vs, see 1 Cor. 7. In the Latin, Deus non est one another, but for a time, that you thinke therefore to pray in the Greek, fasting and prayer. Apg. 10, 10, in the Latin, Cornelius faith, From the fourth day past unto this house I was praying in my house, and behold a man etc, in the Greek, I was fasting, and praying. 10, 5, 18, in the Latin: We know that every one which is borne of God, know not. But the generation of God, præferre him etc. In the Greek, But he that is borne of God, preferre himself. Apg. 11, 14 in the Latin. Blessed are they that wash their garments in the blood of the Lamb &c. In the Greek, Blessed are they that do the commandments of God &c. Rom. 8. 38. Cetius finc e, I am sure that neither death nor life, nor other creature is able to separate us from the charity of God, as though we were afflued or we might and should affure our-selves of our predestination in the Greek, finc e, I am probably persuaded that neither death nor life, &c. In the Evangelists about the Sacrifice and B. Sacriment, in the Latin thus: This is my blood that shall be shed for you, and in S. Paul, This is my body which shall be betrayed or delivered for you: both being referred to the time to come & to the Sacrifice on the Cross: in the Greek, This is my blood which is shed for you, and, my body which is broken for you: both being referred to that present time when Christ gave his body and blood at his supper, then sheath the one and breaking the other, that is sacrificing it Sacramentally and mystically. Loci thec & the like advantages in the Greek more then in the Latin.

Against the Papists. De Sancta, Recke, pag. 147, S. Rom. in exam, Censet, Trinit, in these phrases and speaches, Penniamentum agit a, Sacramentum hoc magnissim b, Ave Suff. 4, Gratia Plena, Talibus hostis promotor Dei d, and such like. First, doth not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically so long before they were in controversy? Thirdly, doth he not say, Penniamentum agit, in another place, peniamenti e, and doth he not translate other mysteries by the word Sacramentum, as d. Heb. 13, Apec. 17, Sacramentum milliaire, and as he translated one word, Gratia Plena, so doth he Mr. 11, not translate the very like word, plenam indicavit f, which themselves do follow also? For suppose this also Papistrie? When he said, Heb. 10. 19. Quantum deteriora meruerunt supplicia e, c. & corpore, they like it well enough, might not he have said according to the same Greek words, Paschale, cum materam fidelem illum ex resurrectionem, &c. Luc 20. 33, and, Qui mer. vs. Luc, bisnum secundum ista & resurrectionem ex mortuis &c. Luc 20. 33, and, Tribulati sine iustia, e, v. meruerunt regnum Dei, pro quos & pasimini. c. Thel. 1. 1. Might he not (we say) if the Rom. Thel. had partially effectated the word meriti, have vied it is all these places, according to his 150, and your owne translation of the same Greek word Heb. 10. 19? Which he doth not, nor ad but in these places faith simply VJ digiti h-beamini, and, Qui digiti iodebebantur. And how can it be judged Papistical or partial, when he faith, Talibus hostis promotor Deus, Heb. Ep. 14, 13? Was Primasius also, S. Augustine Scholer, a Papist, for saying this text, and at the rest? Thus, that have done the like? Was S. Cyprian a Papist, for saying so often this speach, promotor Dominum in istis operibus, pasimnetum e, or is there any difference, but that S. Cyprian vseth it as a deponent more lately the other as a palin leffe finely? Was he Papistrie, to say, Senex for Predicat, Ministratus for sacrificantibus or limingam celebrationis, fundaneatis for idolis, seditiis, et salutem in, 1576. 5. a. 10. 16.
TO THE READER.

In this our translation, because we wish it to be most sincere, as becometh a Catholic translation, and have endeavoured to make it: we are very precise & religious in our copie, the old vulgar approved Latin, not only in sense, which we hope we always doe, but sometime in the very words also and phrases: which may seeme to the vulgar Reader & to common English ears not yet acquainted withal, rudeness or ignorance: but to the discret Reader that deeply weigheth and considereth the importance of sacred words and speaches, and how easly the voluntarie Translatur may miste the true sense of the Holy Ghost, we doubt not but our consideration and doing therin, shall feem reasonable and necessarie: yea and that all sorts of Catholicke Readers will in short time thinke that familiar, which at the first may seeme strange, & will esteem it more, when they shall otherwise be taught to understand it, then if it were the common known English.

Certaine words are not English, nor as yet familiar in the English tongue. The Hebrew word, Besides that it is the solemn and visible word of our Saviour to express a vehement to perswade, and therefore is not changed, neither in the Syrie nor the Greek, nor vulgar Latin Testament, but is perswaded and vehement of the Evangelists and Apostles themselves, even as Christ spake it proper sanctiication, as S. Augustin faith of this and of alleluia for the most holy and sacred authorisation thereof. B. 2. Dei. Christi. C. 11. And therefore doe we keep the word alleluia, in the beginning, Amen, Amen, must needs by vs and custom sound farre better, then, verily verily. Which indeed doth not express the affection and assurance signified in this Hebrew word. Besides that it is the solemn and visible word of our Saviour to express a vehement persuasion, and therefore is not changed, neither in the Syriac nor in the Greek, nor in the English translations, though in their books of common prayer they translate it, Praise ye the Lord, againe if Hosen, Rea, Beled, and such like be yet untranslatted in the English Bibles, why may not we say, Corben, and Paraphraser: specially when they English this latter thus, the preparation of the Sabbath, put three words more into the text, then the Greek word doth signifie, Mat. 17, 6, and others saying thus: After the day of preparing, make a bold translation and short of the sense: as if they should translate, Sabbath, therefore: for, *Paraphraser is as solemn a word for the Sabbath as such is for the first day, and now among Christians much more solemn, taken for Good-friday only. These words then we thought farre better to keep in the text, & to tell their signification in the margin or in a table for that purpose, then to disgrace See in the end both the text and them with translating them. Such are also these words, The Passover, The feast of Azymes, the bread of Propsiition, Which they translate: The Passoner, the feast of after the first bread, the show bread. But if Paraphraser, Act. 2, be yet untranslatted in their Bibles, and Tables, such a solemn: strange: why should not Passover and Azymes for remaine also, being solemn expression of feasts, as Paraphraser was? or why should they English one rather then the other? specially such words as whereas Passover was at the first was as strange as Passover may seem now, and perhaps as many are not famillarly understant Passover as Passover. And as for Azymes, when they English it, the feast of the first bread, it is a false interpretation of the word, and nothing expresseth that which vulgar Reader, belongeth to the feast concerning unleavened bread. And as for their term of new bread, it is very strange and ridiculous. And as for Passover to be a received word in the English Bibles Mat. 11. Act. 2, why may not we boldly say, Passover. It is especially when they translating it into English, doe falsely express the signification of the
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Why we say, our Lord, not, she Lord (but in certain cases) see the Annor, 1 Tim. 6. pag. 585.

Catholike terms proceeding from the very text of Scripture.

Moreover, we presume not in hard places to mollifie the speechs or phrases, but religiously keep them for the word, and point for point, for fear of marring, or restraining the sense of the holy Ghost to our phantastie. As Eph. 6. Agast the spiruital of wickedness in the flesh, and, Whosoever shall sew his word honor, see the Annotation upon this place: and 1 Pet. 2. As infants even now bere, reasonable, milke without stile dispense. We doe to place, reasonable, of milke, that it may be indifferent both to infants going before, as in our Latin text; or to milke that well after, as in other Latin copies and in the Greek. 10. 3. we translate, The spirit breastes where he will, &e. leaving it indifferent to signify either the holy Ghost, or wind: which the Protestants translating, wind, take away the other sense more common and visial in the Ancients Fathers. We translate Luc. 8. 23. They were filled, not adding of our owne, with water, to mollifie the sentence, as the Protestants doe: and c. 21. This is the challice, the New Testament, &c. and not, This challice is the New Testament &c. Likewise, Mar. 15. Those dates shall of such tribulation, not as the Adheraries, in those dates, both our text and theirs being otherwise: likewise Luc. 4. 6. And gentil greater, leaving it indifferent to the Scripture, or to the holy Ghost, both going before. Whereas the Adheraries too boldely & presumptuously add, saying, The Scripture greteth, taking away the other sense, which is farre more probable: Likewise Hebr. 12. 21. we translate, So terrible was it which was seen, &c. neither both Greek or Latin permit us to add, that Moses said, as the Protestants presume to doe. So we say, men brethren, An widow woman, a woman a foolish, a man of Abraham, and the like. Sometimes also we follow of purpose the Scriptures phrasēs, The hel of fire, according to Greek and Latin; which we might say perhaps, the fire bel, by the Hebrew phrase in such speaches, but not, bel fire, as commonly it is translated. Likewise Luc. 4. 16. Gethenals.

What word is this, that in power and authority he commanded the vndecaen spirits, as also, Luc. 2. Let vs passe over, and see the word that is done. Where we might say, thing, by the Hebrew phrase; but there is a certaine majestie and more signification in the speaches, and therefore both Greek & Latin keep them, although it is no more the Greek & Latin phrase, then it is the English. And why should we be squaminsh at new words or phrases in the Scripture, which are necessarie when we doe easily admitt and follow new words coined in court and in courtely or other secular writings?

The Greek We adde the Greek in the margent for divers causes. Sometime when the sense is added often in hard, that the learned Reader may consider of it, and see if he can help himself better the margent then by our translation. As Luc. 11. A discards, sin mortify, &c. and againe, Leg. supr. for many caus. dateles, miseram. te vert. Sometime to take away the ambiguitie of the Latin or English;

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as Luc. 11. DeDomui super commoda cadet. Which we must needs English, and house upon house shall fall. By the Greek, the sense is not, one house shall upon another; but, if one house rise upon itself, that is against itself, it shall perish. According as he speaketh of 2. Kingdom decided against itself, in the words before, And Acts 14. Sacerdos Iuis qui exat, in the Greek, qui is referred to Jupiter. Sometime to satisfie the Reader, that might otherwise conceive the translation to be false. As Philo. 4. v. 6. Whit every thing by prayer, &c. not in al prayer, as in the Latin it may seem. Sometime when the Latin neither doth, nor can reach to the signification of the Greek word, we add the

Mat. 4. Greek also as more significant, written in broken short forms, he word, &c. And Acts 6. Nicolas a stranger of Antioch, ἡ διάνοια, &c. to perswade, instructive simia in Christi, εὐαγγελισμός, And, wherein he hath perswaded, εὐαγγελισμός. Et Eph. 6. Put on the armes, παρακλήσιον: and a number the like. Sometimes when the Greek hath two sentences, and the Latin but one, we add the Greek. 2. Cor. 1. By the exhortation wherewith we also are exhorted, the Greek signifieth also consolation, &c. And 1. Cor. 10. But having hope of your faith increasing, to be, &c. where the Greek may also signifie, as our faith increaseth. Sometime for advantage of the Catholike cause, when the Greek

Acts 15. maketh for vs more then the Latinas Seniores, πρεσβυείς, &c. digna habeamini, the agebantes. 2. Thes. Qui effundetur, to bequeathed, Προστάτης, παρακλήσιον. And 10. 21. πεπόνησα, Paul's or vege.

And Sometime to shew the false translation of the Heretike, As when Beza faith, Το την απόφερα,Acts 15. the Greek divers waiyes, &c. Some of it as it is worthie, and take all commodities thereof for the better understanding of the Latin, which being a translation, can not alwaies attaine to the ful sense of the principal tongue, as we see in al translations.

Item we add the Latin word sometime in the margin, when either we can not fully The Latin text expresse it, as Acts 15. That order for Stewens funeral, Παρακλήσιον uetrum, and, sometime not, Παράδειγμα. Or when the Reader might think, it can not bee in the margin as we translate; as, Luke 5. A storme of wind descending into the lake, and they were filled, gent. &c. compelesetur: and Io. 1. when Iesus knew that he had now a long time, quidam multum temporibus habebant, meaning in his infinitive.

This precise following of our Latin text, in neither adding nor diminishing, is the In the beginniane why we say not in the title of the Gospels in the first page, S. Matthew, S. Mar. ning of G hose of Matthew because it is so neither in Greek nor Latin: though in the title of the Gospels Matthew, lowering where we may be fuller, we add, S. Matthew, &c. to satisfie the Reader: Much Mark, &c. not unlike to the Paulines our Adversaries, which make no scruple to leave out the name S. Matthew, of Paul in the title of the Epistle to the Hebrews, though it be in every Greek book S. Mark, &c. which they translate, and their most authorized English Bible Ieau our (Catholic) in the title of S. James Epistle and the rest, which were famouely known in the primitivo


1580. Item we give the Reader in places of some importance, another reading in the margin. Another reading, specially when the Greek is agreeable to the same, as John 4. trangir de morte ac dingo in the vatican. Other Latin copies have, translato, and so it is in the Greek.

We bind not our selves to the points of any one copy, print, or edition of the vul. The pointing gar Latin, in places of no controvertible, but follow the pointing most agreeable to the sometime alter.

Greek and to the Fathers commentators. As Col. 1. 10. Ambrogeto digito Deo, per omnium red.

placentas. Walking worthy of God, in all things pleasing, εὐλογίας τῆς κοινώς, σε πάντων τῆς χριστιανοῖς Eph. 2. 17. We point thus, Des &c. In the Greek, & S. Chrysostom, & S. Hierom both in text and commentaries, Which the Catholicke Reader specially must mark, lest he find fault, when he seeth our translation disagree in such places from the pointing of Latin Testament.

We translate sometime the word that is in the Latin margin, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mitook one word for another, As, In fine, not, in full, 1. Pet. 3. v. 8. prestat iam, not, praestatiam, n. Pet. 3. v. 16. Heb. 11. laster, not, plasmatur. Thus we have endeavoured by all meanes to satisfie the indifferent Reader, & to help his understanding every way, both in the text, and by Annotations: and withall to deal most sincerely before God and man, in translating & expounding the most sacred

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THE PREFACE TO THE READER.

Text of the holy Testament. Farewell good Reader, and if we profit thee any while by our poore paines, let vs for God’s sake be partakers of thy devout prayers, & together with humble and contrite hart call upon our Saviour Christ to cease these troubles and storms of his dearest Spouffe: in the meane time comforting ourselves with this saying of S. Augustin: Thas heresikes, when they receive power corporally to affright the Church, doe exercise her patience: but when they oppose her only by their evil doctrine or opinions, then they exercise her wisdom. De ciuit. Dei, 18. ca, 51,
### The Books of the New Testament, according to the count of the Catholike Church.

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

There is excellency of the Canonical authoritie of the old and New Testament; which being confirmed in the Apostles times, by the succession of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherein every faithful and godly understanding must be subject and obedient. There, if anything move or trouble thee as absurd, thou must not say: The Author of this book held not the truth: but, either the copie is faultie, or the Translators err, or thou understandest not. But in the workes of them that wrote afterward, which are contained in infinite books, but are in no case equal to that most sacred authoritie of Canonical Scriptures, in which focuer of them is found even the same truth, yet the authoritie is farre vneequall.

### 2. The discerning of Canonical from not Canonical, and of their insallible truth.

I for my part, would not believe the Gospel, unless the authoritie of the Catholike Church moved me. They therefore whom I believe saying, believe the Gospel; why, Epist. fundament. should I not believe them saying, believe not. Iohn. 3. There is no man. Chri$t himself. Wheres as the Scribes measure the matters by their fantasies and opinions.
unto you: and therefore believe them; I must needs be believed thee. If thou sayst, Beleeue not the Catholikes: it is not the right way, by the Gospell to trie me to the faith of Manicheus, because I beleeue the Gospell it self by the preaching of Catholikes.

I fee that concerning Christ himselfe, I have beleeued none, but the confirmed and asstred opinion of Peoples and Nations: and that these Peoples have on every side possetied the Mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authoritie I was mouded to beleeue, that Christ did command some profitable thing? Wilt thou (o Heretike) tell me better what he said, whom I would not thinke to have beene at al, or to be, if I must beleeue, because thou failest it? What grosser madness is this, so to say, Beleeue the Catholikes that Christ is to beleeued: and scarce of vs, what he said.

Thou seest then in this matter what force the authoritie of the Catholike Church hath, which even from the most grounded and founded Seats of the Apostles, is established until this day, by the line of Bishops successing one another, and by the content of so many peoples, Wheres thou failest, This is Scripture, or, this is such a Apostles, that is not; because this foundeth for me, and the other against me, Thou then are the rule of truth. Whatsoever is against thee, is not true.

3. No Heretikes have right to the Scriptures, but are usurpers: the Catholike Church being the true owner and faithful kepper of them, Heretikes abuse them, corrupt them, and verely seke to abolish them, though they pretend the contrarie.

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

Who are you, or, and from whence came you? What doe you in my possession, that...? Luther, Zwingli, Calvin, Their... They adioe me, so doe I hold it. You surely they disheir them selves and haue cast you downe, as for rawers, as enemies.

Againe the same book.

Encountering with such by Scriptures, audieneth nothing, but to overturn a mans stome or his braine. This heresie receiveth not certaine Scriptures: and if it doe receive some, yet by adding and taking away, it perverteth the same to serve their purpose: and if it receive any, it doeth not receive them whole: and if after a sort it receiveth them wholly, Nevertheless by divising divers passages, it turneth them clean another way, &c.

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

S. Hierom aduersus Luciferianos in fine.

Let them not flatter themselves, if they feem in their owne conceit to affirme that which they say, out of the chapters of Scripture, whereas the Dinel also speake some things out of the Scriptures and the Scriptures confirme not in the reading, but in the understanding.

Vincentius Lirinensis, cont. prophanas heresium Nouatianes.

Here perhaps some man may ask, whether Heretikes also verse not the testimonies of divine Scripture. Yes indeed doeth they, and that vehemently. For them shall see they shie through every one of the Sacredo books of the Law, through Moeysis, the books of the Kings, the Psalms, the Apostles, the Gospells, the Prophets. For whether among some of their fellows, or strangers; whether privetly, or publickly; whether in talle, or in their books, whether in bankets, or in the streets: they (I say) alledge nothing of their owne, which they endoare somewhat to shadow with the words of Scripture also. Read the works of Caluin, of of Paulus Samosatinus, of Priscillian, of Eunomian, of Iouian, of the other plagues...
Or void, which is not painted and coloured with the sentences of the new or old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurke under the shadowes of God's divine Law. For they know their flinke would not easily please any man almost, if they were breathed out nakedly & simply themselves alone, & therefore they sprinkle them as it were with certaine precious spices of the heavenly word: to the end that he which would easily despise the error of man, may not easily containe the Oracles of God. So that they doe like unto them, which when they will prepare certaine bitter potions for children, doe first anoint the brimmes of the cup with honey, that the unwarie age, when it shall first feel the sweetness, may not feare the bitterness.

5. The cause why, the Scriptures being perfite, yet we use other Eclesiastical writings and traditions.

Here some man perhaps may ask, for as much as the Canon of the Scriptures is Vincentius Li-perfit, and in al points very sufficient in itself, what need is there, to ioyne therinto reminis in his the authoritic of the Eclesiastical understanding? For this cause surely, for that al golden booke, take not the holy Scripture in one and the same sense, because of the deepnes thereof before cited.

But the speakes thereof, some interpret one way, and some another way; so that there may almost as many senses be picked out of it, as there be men. For Nonatus doth ex-, as barfum pound it one way: Sabellius another way, otherwise Donatus, otherwise Arius, Enno- 
mus, Macedonius, otherwise Photinus, Appollinarius, Priscillianus, otherwise Iouinian; & So he calleth Pelagius, Celestius, lastly otherwise Nestorius. & And therefore very necessarie it is be- cause of so great windings and turnings of divers errors, that the line of Prophetical & sense, & the Fa- 
Apostholical interpretation, be directed according to the rule of the Eclesiastical and Catholike sense or understanding.

c Of such articles of religion as are kept & preached in the Church, some were taught by the written word, other some we have receiued by the tradition of the Apostles, de. & Otherwise liuered unto us as it were from hand to hand in mysterie secretly: both which be of one force to Christian religion: and this no man will deny that hath any skil of the E. ter, Calvin, Eclesiastical rites or customes. For if we goe about to reiect the customes not contained in Puritanes, Scripture, as being of small force, we shall unwittingly & unawares mangle the Gospel e S. Basil li, de itself in the principal parts thereof, yea rather, we shall abridge the very preaching of Spiritu Sancto. the Gospell, and bring it to a bare name.
The signification or meaning of the numbers and markes used in this New Testament.

The numbers in the text showed the numbers of verses in every chapter.
The numbers in the Arguments before every chapter, point to the same numbers of verses in the text, treating of the same matter.
The numbers in the beginning of the Annotations signify, that the the Annotation is upon such a verse of the text.
The numbers joined to the citations of Scripture, if they be written thus, Gen. 4, 16, the first is the chapter, the second is the verse. If thus, Gen. 4, 16, both are the chapters. If thus, Gen. 4, 16, 17, 18. the first is the chapter, at the rest, the verses. If thus, Gen. 4, 16, 5, 7. it signifies, cap. 4, vers. 16. and chap. 5, vcrf. 7.

This mark in the text signifies, that there is an Annotation upon that word or words, which follow the said mark.

This star in the text, or in the Annotations, signifies the allegations cited over-against the same in the margent, or some other thing answering therunto.

This mark sheweth another reading in the margent. And if there be nothing in the margent, it signifies that those words are not in some copies.

These notes in the text, referre to the same notes in the margent.

This mark signifies the ending of Gospels and Epistles: Whereof there is, a table at the end of this booke. Their beginning is known by the margent, where directly at the beginning of them, is set, The Gospel, or The Epistle upon such a day. And if it could not be so set directly (because of other marginal notes) then some letter is the mark of their beginning.

S. August. li. c. 3. de serm. Do. in monte.

We come to the understanding of Scriptures through puerility of spirit: where a man must shew himself meek-minded, lest by stubborn contentions, he become incapable and snapt to be taught.
THE SUMME OF
THE NEW TESTAMENT.

HAT which was the summe of the Old Testament, to wit; Christ and his Church, as S. Augustin faith, expressing as Aug de car.

For (as the same S. Augustin faith againe) in the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lyfe hidden, and in the New doth the Old lyfe open. And therupon our Saviour said: I am not to breake Mat. 5; the Law or the Prophets, but to fullfil them. For assuredly I say vnto you, till Heauen and earth passe, one iot or one title shall not passe of the Law, till albe fullfille. In which wordes he sheweth plainly, that the New Testament is nothing els but the fullfiling of the Old.

Therefore to come to the partes; The Gospels do set of Christ him selfe (of whom the Old Testament did foretell), and that such from his coming into the world, vnto his going out thers of againe. The Actes of the Apostles do set of his Church beginning at Jerusalem, the head-cite of the Jews, and of the propagation thers of to the Gentils and their head-cite Rome. And the Apocalyphe doth prophesie of it, even to the confirmation thers of, which shall be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moved, partly of good life and good order.

The Summe of the four Gospels.

THE Gospels do set historically the life of our Lord Jesus, shewing plainly, that he is Christ or the King of the Jews, whom vntil then, at the time Io. 10. 37: the Old Testament, they had expected: and withal, that they of their owne meere malice and blindness (the inquisite begining of the Enemies, but as the length the multitude also consenting ) would not receave him, but ever sought his death: which for the Redemption of the world, he at length permitted them to compass, they defending thereby most inefly to be refued of him, and so his Kingdom or Church to be taken away from them, and given to be Gentils. For the gathering of which Church after him, he chooseth Twelve, and appointed one of them to be the overse of all, with instructions both to them, and him accordingly.

The storie hereof is written by some: who in Ezechiel and in the Apocalypse are likened to some living creatures, every one according as his booke beginneth.

A. Matthew
Matthew to a Man, because he beginneth with the pedigree of Christ as he is a man. S. Mark to a Lion, because he beginneth with the preaching of S. John Baptist, as it were the roaring of a Lion in the wilderness. S. Luke to a Calf, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. John Baptist) which Priesthood was to sacrifice Calves to God. S. John to an Eagle, because he beginneth with the Divinitie of Christ, flying so high as more is not possible.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. John Baptist. Wherefore S. John the Evangelist writing after them, doth on his doings in Galilee (save only one, which they had not written of all the wonderful bread which he told the Capharnuates he could and would give, 10. 6.) and reporteth first, what he did whiles John Baptist as yet was preaching and baptizing; then after John's imprisoning, what he did in Iurie every year about Easter. But of his Passion al four do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfe-day, what time he was beginning to be about 30 yeare old, Luke 3.) unto his Passion are numbered three moneths and three yeares, in which there were also 4 Easters.

The Argument of S. Matthewes Gospell.

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

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

The third, of his manifesting of himselfe by preaching and miracles, and that in Galile: the other piece of the 4. chap. unto the 19.

The fourth, of his coming into Iurie, toward of his Passion: chap. 19. and 20.


S. Matthew we have Mat. 9. Mar. 2. Luc. 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luc. 6. Mar. 3. Mat. 10. How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them againe he was chosen (and none but he and S. John) to be one of the four Evangelistes. Among which four also, he was the first that wrote, about 8. or 10. yeares after Chrisiles Ascension.
THE HOLY GOSPEL OF IESVS CHRIST
ACCORDING TO S. MATTHEW.

CHAP. I.

The pedegree of Jesus, to show that he is Christ, promised to *Abraham and *David. 18. That he was conceiv'd and borne of a Virgin, as Isai prophecyed of him.

This Gospel is most solemnly sung in some Churches after Christmas day. As also it is the Gospel of the Conception, and Profission of our B. L. y. because here is declared the pedegree of her also.
The Gospel

Matthew begat Jacob. 16. and Jacob begat Joseph the husband of Mary: of whom was born Jesus, who is called Christ. 17. Therefore of the Generations from Abraham unto David, fourteen Generations. And from David to the Transmigration of Babylon, fourteen Generations. And from the Transmigration of Babylon unto Christ, fourteen Generations.

18. And the Generation of Christ was in this wise. When his mother Mary was espoused to Joseph, before they came together, she was found to be with child, by the Holy Ghost. 19. Whereupon Joseph her husband, taking her, intended to put her to open shame: was minded secretly to dissolve her. 20. But as he was thus thinking, behold the Angel of our Lord appeared to him in a dream, saying: Joseph, son of David, fear not to take Mary thy wife; for that which is spoken of thee in this is done, that is the Holy Ghost. 21. And he shall bring forth a Son: and thou shalt call his name Jesus. For he shall save his people from their sins. 22. And this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, 23. Behold a Virgin shall be with child, and shall bring forth a Son, and shall call his name Emmanuel, which being interpreted is, God with us. And Joseph rising up from sleep, did as the Angel of the Lord commanded him, and took her wife. And he knew her not, until she brought forth her first born Son: and called his name Jesus.

Annotations.

Chapter I.

3. Thamar. Christ abhorred not to take flesh of somet that were ill, as he chose Judas among his Apostles: Let nor us disdaine to receive our spiritual birth and sustenance of such as be not always good.

16. Joseph. Joseph marrying our Lady as neere of kinne [for so was the law] by his pedegree she was hers, and consequently Christ's pedegree from David.


23. A Virgin. Our Saviour was borne in marraige, but yet of a Virgin, would honour both sexes: and withall, teacheth us against Iouianism the old Heretike and these of our time, that virginity and the continent life are preferred before marriage that hath carnall copulation. See S. Hieron. adv. Iouian. & S. Greg. Nazian. Ser. 10 de signis, in passu, in initio.

11. A Virgin. As our Lady both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de virg. c. 1.

13. And bring forth. The Heretike Iouianism is here refuted, holding that her virginity was corrupted in bringing forth Christ. Aug. harm. 12. c. 1. en Ioian. c. 1.

15. First borne. Helvidiius of old abused these words, still, and first borne, against the perpetual virginity of our B. Lady. Hier. cont. Helv. which truth though not expressed in Scripture, yet our Adversaries also do grant, & Helvidiius for denial thereof was condemned for an heretike by tradition only. Aug. harm. 84.

Chapter...
CHAP. II.

The Gentiles come unto Christ with their offerings; and that so openly that the Jews cannot pretend ignorance. 3. The Jews with Herode conspire against him. 13. He thereupon fyleth from them into Egypt. 16. They afterward, seeing their sultaintrie prevailed not, imagined to oppose him by open persecution. 19. But they at length dyed and he returneth to the land of Israel: all according to the Scriptures.

WHEN Jesus therefore was * borne in Bethlehem of Juda in the days of Herod the King, ** behold, there came Sages from the East to Hierusalem, 2. saying, where is he that is borne King of the Jews? and we have seene his starre in the East, and are come to adore him. 3. And Herod the King hearing this, was troubled, & al Hierusalem with him. 4. And assembling together at the high Priests and the Scribes of the people, he enquired of them where Christ should be borne. 5. But they said to him: In Bethlehem of Juda. For so it is written by the Prophet: 6. And thou Bethlehem the land of Juda are not the least among the Princes of Juda: for out of thee shall come forth the Captaine that shall rule my people Israel. 7. Then Herod secretly calling the Sages, learned diligently of them the time of the starre which appeared to them, 8. and sending them into Bethlehem, said: Go, & inquire diligently of the child; and when you shall finde him, make reporte to me, that I also may come and adore him.

9. Who having heard the king, went their way; and beholding the starre which they had seen in the East, went before them, until it came and stood over, where the child was. 10. And seeing the starre they rejoiced with exceeding great joy. 11. And entering into the house, they found the child with Marie his mother, & falling downe adored him; and opening their treasures, they offered to him * guiftes; gold, frankincence, and myrrhe. 12. And having received an answer in sleepe that they should not returme to |Herod, they went backe another way into their contrey. 13. And after they were departed, Behold an Angel of our Lord appeared in sleepe to Joseph, saying: Arise, & take the child and his mother, and fly into Egypt; and be there vntil I shal tel thee. For it will come to passe that Herod will secke the child to destroy him. 14. Who arose, & tooke the child and his mother by night, and retired into Egypt: and he was there vntil the death of Herod: 15. And that it might be fulfilled which was spoken of our Lord by the Prophet, saying: 16. Then
16. Then Herod perceiving that he was deluded by the Sages, was exceeding angrie; and sending murdered all the men children that were in Bethlehem, & in all the borders therof, from two yere old and vnder, according to the time which he had diligently sought out of the Sages. 17. Then was fulfilled that which was spoken by Jeremie the Prophet saying: A voice in Rama was heard, crying out & much wayling: Rachel be wayling her children, & would not be comforted, because they are not.

19. But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child & his mother, and goe into the land of Israel. For they are dead that sought the life of the child. 21. Who arose, & took the child and his mother, and came into the land of Israel. 22. But hearing that Archelaus reigned in Iewrie for Herod his father, he feared to goethither: and being warned in sleep returred into the quarters of Galilee. 23. And coming dwelt in a citie called Nazareth: that it might be fulfilled which was sayd by the Prophetes: That he shall be called a Nazarite.

ANNO TAT I O N S.

CHAP. II.

1. Behold] Our Lords apperition or Epiphanie to these Sages, being Gentils, their Pilgrimage to him, and in them the first homage of Gentilistic done unto him the twelth day after his Nativity, and therfore is Tewelfth-day highly celebrated in the Catholike Church for joy of the calling of vs Gentils. His baptism also and first miracle are celebrated on the same day.

2. Starre] Christis Nativity depended not uppon this starre, as the Prisciullanists falsely murmured, but the starre uppon his nativity, for the seruice whereof it was created. Greg. Ho. 10.

3. Comes to adore] This coming to starre of devotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his Person; & warranteth the Faithfull in the like kind of external worship done to holy Persons, places, and things.

4. Inquired of them] The high Prists were ecchilly consulted in question of their law and religion, and be they never so ill, are often forced to say the truth by privilige of their vnion; as here, and after, they did concerning the true Meliaus.

11. A doed him] This body (saieth S. Chrysostom.) the Sages adored in the crib.

Let vs at the least imitate them; thou seest him not now in the crib, but on the Altar; not a woman holding him, but the Priest present, and the Holy-Ghost powred out abundantly upon the Sacrifice. Ho. 24, in 1. Cor. Ho. 7, in Mr. Ho. de sancto Philogone.

12. Treasures] These treasures are as it were the first fruits of those riches, and Psal. 73 gifts, which (according to the Prophecies of David and Efay) Gentilistic should have offered to Christ and his Church, and now have offered, specially from the time of Chrys. Conffantine the Great. As also these three Sages, being principal men of their humil. Countrie, represent the whole state of Princes, Kings, and Emperours, that were 17. in (according to the said Prophecies) to beleene in Christ, to humbleth themselves to Mar. In his crosse, to foster, enrich, adorn and defend his Church. Whereupon it is also a 1. The very convenient and agreeable tradition of antiquitie, and a receaved opinion among Cic. de the Faithfull, * not lacking testimonies of ancient writers, and much for the honour of our Saviour, that these three also were kings: to wit, either according to the state of Phil. 20.
of those Countries, where the Princes were Magi; and Magi the greatest about the Prince; or as we read in the Scriptures, of Melchizedech King of Salem, & many other Kings that dwell within a final compass: or as in Tobes three friends are called Kings. These are commonly called the three kings of Colen, because their bodies are there, translated from the East Country; their names are said to have been Gaspar, Melchior, Baalasar.

11. Guisid. The Sages were three, and their gifts three, and each one offered euerie of the three, to express our Faith of the Trinitie. The Gold, to signifie that he was a King, the frankincense, that he was God, the myrrh, that he was to be buried as man. Aug. Ser. 1. de Epiph.

13. Out of Egypt.) In this place the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seem other wise; teacheth vs how to interprete the old Testament, and that the principal fence is of Christ, and his Church.

16. Murdered.) By this example we learne how great credit we owe to the Church in Canonizing Saints, and celebrating their holy days; by whose only warrant, Saints, without any word of Scripture, these holy Innocents have been honoured for Martyrs, and their holy-day kept ever since the Apostles time, although they died not voluntarily, nor perhaps circumcised, and some the children of Pagans. Ang. ep. 18. Orig. fr. 3. in diversos.

CHAP. III.

And in those days came John the Baptist preaching in the desert of Jewrie, & saying: "Deny the penance; for the Kingdom of Heauen is at hand.

For this is he that was spoken of by Esay the Prophet, saying: A voice crying in the desert, prepare ye the way of our Lord, make straight his paths... 4. And the of Christ.

Said John had his garment of Camels heare, and a girdle of a skinner about his loynes: and his meate was locustes & wilde honie.

5. Then went forth to him Hierusalem and all Jewrie, and all the countrie about Iordan: 6. & were baptized of him in Iordan, confessing their sinnes. 7. And seeing many of the Pharisees and Sadducaees coming to his Baptisme, he told them.

Ye vipers brood, who hath shewed you to flee from the wrath to come? 8. Ye call therfore fruit worthie of penance. 9. And delight not to say within your selues, we have Abraham to our father. For I tel you that God is able of these stones to raise vp children to Abraham. 10. For now the axe is put to the roote of the trees. Every tree therefor that doth not yeald good fruit, shall be cut downe, & cast into the fire. 11. * I indeed baptize you in water unto penance, but he that shall come after me, is stronger than I, whose shoes I am not worthy to beare, he shall baptize you in the Holy Ghost, & fire.
& fire. 12. Whose fanne is in his hand, and he shall cleanse purge his floor: and he will gather his wheate into the barne, but the chaffe he will burne with vnquenchable fire.

13. Then came Iesus from Galilee to Iordan, to be baptized of him. 14. But John stayed him, saying: I ought to be baptized of thee, and comest thou to me? 15. And Iesus answering, said to him: Suffer me this time: for so it becometh me so to fulfill all justice. Then he suffered him. 16. And Iesus being baptized, forthwith came out of the water: and loe the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17. And behold a voice from heaven saying: This is my beloved Sonne, in whom I am well pleased.

ANNOTATIONS.

CHAP. III.

Irenics.

1. Defert. Of this word defert (in Greek eurum) commeth the name Eredagias & Eremias, that live a religious and austere life in deserts and solitarie places, by the example of S. John Baptist: whom the holy Doctours therefore call the Prince and as it were the author of such profession. S. Chrysol. ha. 1. in Marcum, et ho. de I Baptiz. Hier. ad Euch. de custod. vang. Iyd. li. c. 15. de dni. eft. Bernard. de exccl. Is. Ezech. See Canit. de gibus. Wherewith the Protestants are so offended that they say, S. Chrysostom verb. Deico: spake rashly, and vntruly. And no man, for whereas the Evangelist himself in rupetis li. 1. c. this place maketh him a perfect patron of penance, and Irenical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate meates (according to our Saviours testimonie also of him Mt. 11. 8. Luc. 7. 33) they are not ashamed to pervert all with this strange commentary, that it was a desert full of townes and villages, his garment was chamel, his meate such as the crountry game, and the people thereto vfed to make him thereby a common man like to the rest, in his manner of life: cleanse against Scriptures, Fathers, & reason.

2. De penance. So is the Latin, word for word, so readeth all antiquitie, namely S. Cyprian, c. 53. often, and S. Augustini, c. 13. Confess. c. 12. and it is a very vifual speach in the New Testament, specially in the preaching of S. John Baptist, a Christ himself, and the Apostles; to signify perfect repentance, which hath not only confession and amendment, but contrition, or forswearing for the offence, and painful satisfaction: such as S. Cyprian speaketh of in all the forefaid epistle. But the Adversaries of purpose (as Namely Beza protesteth) mistrake that interpretation, because they understand Satisfaction for sinne, which they cannot abide. Where if they pretend the Irenical word, we send them to these places Mat. 11. 2. Luc. 10. 21. 2. Cor. 7. 9. Where it must needs signify, forsworn, painful, and satisfactorie repentance. We tell them also that S. Basil a Greek Doctour calleth the Nineteues repentance with fasting, and haircloth, and ashes, by the same Greek word eurum. And more we will tell them in other places.

6. Confessing their sinnes. John did prepare the way to Christ and his Sacraments, not only by his Baptisme, but by inducing the people to Confession of their sinnes, Which is not to acknowledge themselues in general to be sinners, but also to write every man his sinnes.

8. Fruit worthy. He preacheth Satisfaction by doing worthy fruits or works of penance, which are (as S. Hieron. saith in sa. Ioel) fasting, praying, almes, and the like.
According to S. Matthew.

10. The arc.) Here Preachers are taught to dehort from doing evil for fear of Hell, and to exhort to do good in hope of Heaven: which kind of preaching our Adversaries do condemn. John's baptism is not comparable to Christ's baptism, as here it is played, and in many other places. Hier. adn. Lucifer. Aug. de Bapt. sanct. Donat. li. i. c. 9. 10. Yet is it an article of our Adversaries, that the one is no better than the other which they say not to extol John's, but to derogate from Christ's baptism, so farre, that they make it of no more value or efficacy for remission of sins, grace and justification, than was John's: whereby to maintain their manifold heresies, that Baptism taketh not away sinnes, that a man is no cleaner nor justified by the Sacrament of Baptism then before, that it is not necessary for children unto salvation, but it is enough to be born of Christian parents, and such like erroneous positions well known among the Calvinists.

11. Fores.) This fores is the Church militant here in earth, wherein are both good and bad (here signifies by corne and chaffe) till the separation be made in the day of judgement: contrarie to the doctrine of the Heretikes, that hold the Church to consist only of the good.

16. Opened.) To signify that Heaven was shut in the old Law, till Christ by his Passion opened it, and by his Ascension he was the first that entered into it, contrarie to the doctrine of the Heretikes. See. Heb. 9, 8 and 11, 49.

chap. III.

Christ going into the desert, to prepare himself before his Manifestation, overcame the Diuels temptations. 12. Beginning in Galilee, as the Prophet said he should; he calleth four Disciples; and with his preachers and miracles draweth unto him innumerable followers.

HEN * JESVS was led of the Spirit into the desert, to be tempted of the Diuel. 2. The Gospel. And when he had fasted forty days and forty nights, afterward he was hungry.

3. And the tempter approached and said to him: If thou be Sonne of God, command that these stones be made bread. 4. Who answered and said: It is written, Nor in bread alone doth man live, but in every word that proceedeth from the mouth of God.

5. Then the Diuel took him up into the holy city, and set him upon the pinnacle of the Temple, and said to him: If thou be the Sonne of God, cast thy self downe, for it is written: That he wil give his Angels charge of thee, and in their hands shal they hold thee vp, lest perhaps thou knock thy foot against a stone. 7. JESVS said to him againe: It is written, Thou shalt not tempt the Lord thy God.

8. And the Diuel took him vp into a very high mountaine, and he shewed him the Kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling downe thou wilt adore me. 10. Then JESVS faith to him: Away Satan; for it is written, The Lord thy God shall thou adore, and him only shalt thou serve. 11. Then the Diuel left him; and behold Angels came, and ministring to him.
to him. 12. And when Jesus had heard that John was delivered up, he retired into Galilee: 13. and leaving the city Nazareth, came and dwelt in Capernaum a sea town, in the borders of Zabulon of Nephtali; 14. that it might be fulfilled which was said by Esay the Prophet. 15. Land of Zabulon & Land of Nephtali, the way of the sea beyond Jordan of Galilee, of the Gentiles: 16. the people that sat in darkness, have seen great light: & to them that sat in the region of the shadow of death, light is risen to them. 17. From that time Jesus began to preach, and to say: "* Doa Men, penance, for the Kingdom of Heauen is at hand. 18. And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) 19. and he saith to them: Come ye after me, and I will make you to be fishers of men. 20. But they incontinent leaving the nets, followed him. 21. And going forward from thence, he saw other two brethren, James of Zebedee, and John his brother, in a ship with Zebedee their father, repairing their nets: and he called them. 22. And they forthwith left their nets and father and followed him. 23. And Jesus went round about all Galilee, teaching in their Synagogues, & preaching the Gospel of the Kingdom: and healing every malady, and every infirmity, in the people. 24. And the bruit of him went into all Syria, and they prefented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and Lunatikes, and sick of the palsy, and he cured them: 25. And much people followed him from Galilee, and Decapolis, and Hierusalem, and from Iurie and from beyond Jordan.

*ANNOTATIONS.*

**CHAP. IV.**

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

2. *Fasted forty days.* Elias and Moses [faith S. Hierom] by the fast of 40. days, were filled with the familiarie of God, and our Lord himself in the wilderness fasted as many to leave unto vs the solemn days of fast [that is, Lent] Hierom. in c. 58. Esai. S. Augustin also hath the very like words ep. 117. And generally all the ancient Fathers that by occasion, or of purpose speake of the Lent fast, make it not only an imitation of our Saviours fast, but also an Apostolical tradition, and of necessitie to be kept. *Convinents Lent.* (faith S. Ignatius) for it containes the imitation of our Lords conversation. And S. Ambrose faith plainly, that it was not ordained by man, but conferred by God; nor invented by any earthly invention, but commanded by the heavenly Mystery. And againe, that it is fynne not to fast at the Lent, S. Hieroms words also be most plaine. *Ser. 41.* we (faith he) fast forty days, or make one Lent in a yeare, according to the tradition of the Apostles, in scripture convenient. This time most convenient is (as S. Augustine faith) ep. 117.) ep. 14. immediately before Easter, thereby to communicate with our Sauiours Passion: and as other writers do add, whereby to come the better prepared and more worthily, rel. adv. to the great solemnitie of Christis Resurrection, beside many other goodly reasons in the
According to S. Matthew.

the ancient Fathers which for brevity we omit. See (good Christian Reader) notable Sermons of S. Leo the Great de Quadragesima, of Lent: namely Ser. 6, and 9, where he calleth the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 22. Sermon forward; in S. Bernard, 7. Sermons, and in many other Fathers the like. Last of all, note well the saying of S. Augustine, who affirmeth that by the sublimation thereof, the wicked be separated from the good, Infidels from Christians, Heretics from faithful Catholicks.

6. It is written.) Heretics all age scriptures, as here the Deitd doth in the false sense, the Church iveth them, as Christ doth in the true sense, and to confute their falshood, Aug. cont. lit. Prel. lib. 1. c. 31. 10. 5.

11. Him only serus.) It was not said, faith S. Augustine: The Lord thy God only shall thou adore, as it was said: Him only shalt thou serve; in Greek, ἐκτος τοῦ θεοῦ, Aug. de Gen. q. 16. Whereupon the Catholike Church hath alwayes vised this most true and necessarie distinction, that there is an honour due to God only, which to give unto any creature, were idolatry; and there is an honour due to creatures also according to their dignity, as to Saints, holy things, and holy places. See Euseb. Hist. Ec. l. 4. c. 14. S. Hierom cont. Vgil. ep. 33. Aug. lib. 10. Civit. l. 1. Trin. l. 6. Cond. l. 4. 2. Damas. l. 1. de Imaq. l. 2. in 4. l. 20.

17. Doe primum. c.) That penance is necessarie also before Baptisme, for such as be of age, as John, so our Saviour preaching declareth, both beginning with penance.

13. Healing every maladie.) Christ (faith S. Augustine) by miracles gat authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Hereticks vying deceitful wiles, but neither the drowsie old errors of the very Heathen with violence lettting against it, night in anie part shake and cast downe, Aug. de vir. cred. c. 14.

THE Sermon of Christ upon the Mount, containing the patern of a Christian life, in these three chapters following whereof S. Augustine hath two goodly bookees to. 4.

ND seeing the multitudes, he went vp into a mountain, and when he was set, his Disciples came unto him, and opening his mouth, he taught them, saying.

3. Blessed are the poore in Spirit: for theirs is the Kingdom of Heaven. 4. Blessed are the meek: for they shall possess the land. 5. Blessed are they that mourn: for they shall be comforted. 6. Blessed are they that hunger and thirst after justice: for they shall have their fill. 7. Blessed are the merciful: for they shall obtain mercy. 8. Blessed are the cleanse of heart: for they shall see God. 9. Blessed are the peace-makers: for they shall be called the children of God.

The Beattitudes; which are a part of the Catechisme. The Gospel upon Allo-ho-lowes day, and upon the Feasts of many Martyrs.
God. 10. Blessed are they that suffer persecution for justice: for theirs is the kingdom of heaven. 11. Blessed are ye when they shall revile you, and persecute you, and shall speak all that is against you, verily, for my sake: 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted the prophets that were before you.

13. You are the salt of the earth. 14. But if the salt lose his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. 15. You are the light of the world. A city cannot be hid, situated on a mountain. 16. Neither do men light a candle and put it under a bushel, but under a candlestick, that it may shine before those that are in the house. 17. So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

18. Do not think that I come to break the law, or the prophets. I come not to destroy, but to fulfil. 19. For assuredly I say unto you, *til heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. 20. Therefore shall that break one of these least commandments, and shall so teach men, shall be called least in the kingdom of heaven, but he that shall do and teach, he shall be called great in the kingdom of heaven. 21. For I say unto you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

22. You have heard that it was said to them of old: *Thou shalt not kill. And whoever killeth, shall be in danger of judgement. 23. But I say unto you, that whoever is angry with his brother, shall be in danger of judgement. And whoever shall say to his brother, Raca, shall be in danger of a council. And whoever shall say to him, Thou fool, shall be guilty of the hell of fire. 24. Therefore thou art he that castest thy guilt at the altar, and there thou remember that thy brother hath ought against thee; 25. Leave there thy offering before the altar, and go first to be reconciled to thy brother and then coming thou shalt offer thy guilt. 26 * Be at agreement with thy adversary betimes, whiles thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 27. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

28. You have heard that it was said to them of old: *Thou shalt not commit adultery. 29. But I say unto you, that whoever shall see a woman to lust after her, hath already committed adultery with her in his heart. 30. And if thy right eye offend thee, pluck it out, and cast it from thee. For it is expedient for thee that one of thy members perish, rather than thy whole body be cast into hell. 31. And if thy right hand offend thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members perish, rather than that thy whole body go into hell.

32. It was said also, *whoever shall dismiss his wife, let him give her
According to S. Matthew.

Her a bit of diuorse met. 33. But I say to you, who so ever shal dismiss his wife, excepting the cause of fornication, make her to commit aduontric : And he that shal marie her that is dismissed; "comitteth aduontric.

Ex. 20, 7.

34. Againe you have heard that it was sayd to them of old, * Thou shalt not commit periuatie: but thou shalt performe thy othes to our Lord. 35. But I say to you, "not to sweare at all: neither by heauen, because it is the throne of God: neither by the earth, because it is the soore-stole of his feete: neither by Hierusalem, because it is the citie of the great King. 36. Neither shal thou sweare by thy head, because thou canst not make one heare white or blacke. 37. Let your talke be yea, yea: no, no: and that which is ouer & abone these, is of euil.

Ex. 21, 24.

38. You have heard that it was sayd, * An eye for an eye, and a tooth for a tooth. 39. But I say to you, "not to resift euil: but if one strike thee on thy right cheeke, turne to him also the other: 40. And to him that will contend with thee in judgement, and take away thy coat, let goe thy cloke also vnto him. 41. And whosoever will force thee one mile, goe with him other towne. 42. He that asketh of thee, give to him: and * to him that would borow of thee, turne not away.

Lev. 19, 38.

43. You have heard that it was sayd, * Thou shalt love thy neighbour, & " hate thine enemie. 44. But I say to you, love your enemies, doe good to them that hate you; pray for them that persecute and abuse you: 45. That you may be the children of your father which is in heauen, who maketh his sunne to rise vpon good & bad, and rayneth vpon just and vniust. 46. For if you love them that love you, what reward shall you have, do not also the Publicans this? 47. And if you salute your brethren only, what do you more, do not also the Heathen this? 48. Be you perfect therefore, as also your heavenly Father is perfect.

The Ghospel upon the Friday after Ashwensday.

So taught the Pharisees, not the Law. " We see then that the sepeeral prosperitie of persons and countries is no signe of better men or truer religion.

Annotations.

Chap. V.

10. Ferinus. Heretickes and other malefactors sometime suffer willingly and Falle Martyrs stoutly: but they are not blessed, because they suffer not for justice. For sayth S. Aug.) they can not suffer for justice, that have deuided the Church, and where faith or charitie is not, there cannot be justice. Consp. Pern. 1. 2. 3. 4. Ep. 5. Psal. 4.

Con. 2. And so by this scripture are excluded all false Martyrs, as S. Augustin often declareth, and S. Cypri. de Divin. Excl. n. 8.

11. Reward. In Latin and Grecque the word signifieth very wages, and hire, due Mercies for worke, and so presupposeth a meritorious deede.

15. The light. This light of the world, and citie on a mountayne, and candle The Church vpon a candlesticke, signifieth the Clergie, and the whole Church, is builded vpon visible.

Christ the mountayne, that it must needs be visible, and cannot be hid not.
THE GOSPEL

True inherent justice.

21. Your Injustice. It is our injustice, when it is given vs of God. Ang in Psa. 30. Conc. L Dr Sp. & in C. 6. So that Christians are truly unjust, & have in themselves inherent injustice, by doing God's commandments, without which injustice of works no man of age can be saved. Ang. de fid. & oper. C. 16. Whereby we see salvation, injustice, & justification, not to come of only faith, or imputation of Christ's justice.

Venial sines.

22. Heloffrey. Here is a plain difference between sines, some mortal, that bring to Hell, some lefle, & lefle punifhed, called venial.

Marriage Sacrament and is not dissolved by diuorce.

24. Getst at the altar. Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, & much more to the Catholike Church, which is the whole brotherhood of Chistian men, Heb. 13. 1.

31. Excepting the cause of fornication. This exception is only to shew, that for this one cause a man may put away his wife for ever, but not that he may marrie another woman, as it is most plaine in S. Marke & S. Luke, who leave out this exception, saying:

Mr. 10.

Whosoever diuorsifieth his wife and marrieth another, committeth adultery. See the Annot. Luc. 19. 9. But if both parties be in one and the same fault, then can neither of them so much as divorce or put away the other.

33. Committeth adultery. The knot of Marriage is a thing of so great a Sacrament, that not by separation it fell of the parties it can be loosed, being not lawful neither for the one part nor the other, to marrie againe upon divorce. Ang. de bo. Convinc. C. 7.

35. Note to组weare. The Anabaptists here not following the Churches judgement, but the bare letter (as other Heretikes in other places) hold that there is no oath lawful, nor not before a judge, whereas Christ speaketh against rash and violeason in common talke when there is no cause.

39. Note to Refus euil. Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right, as Luther also vpon this place held, that Christians might not refus the Turke. Whereas by this, as by that which followeth, patience only is signified, & a wil to suffer more, rather to revenge. For neither did Christ nor S. Paul follow the letter, by turning the other cheeke. Is. 18. Ael. 1. 3.

CHAP. VI.

In this second chapter of his Sermon, he controverseth the Pharisees injustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine gloire. 18. Their end also was to be rich, but ours must not be so much as in necessaries.

AXE good heed that you doe not your injustice before men, to be seen of them: otherwisse reward you shall not have with your father which is in heauen.

2. Therefore when thou dost an almes-deed, be not a tromper before thee, as the Hypocrites do in the Synagogues and in the streets, that they may be honoured of men: Amen I say to you, they have receiued their reward. 3. But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth: 4. that thy almes-deed may be in secret, and thy father which
which seeth in secret, wilt repay the.

5. And when ye pray, ye shall not be as the Hypocrites, that
loue to stand and pray in the Synagogues & corners of the streets,
that they may be seen of men: Amen I say to you, they have received
their reward. 6. But when thou shalt pray, enter into thy cham-
ber, and having shut the door, pray to thy father in secret: and thy
father which seeth in secret, will repay thee. 7. And when you are
praying, speake not much, as the Heathen. Ior they think that in
their much-speaking they may be heard. 8. Be not you therefore
like to them, for your father knoweth what is needful for you,
before you ask him.

9. Thus therefore shall you pray,” Our Father which art in heaven,
sanctified be thy name. 10. Let thy kingdom come. Thy will be done,
as in heaven, in earth also. 11. Give us today our “superstitious” bread.
12. And forgive us our debts, as we also forgive our debtors. 13. And lea-
der vs not into temptation. But deliver us from evil. Amen. 14. For “if you will” forgive men their offences, your heavenly father will forgive you also your offences. 15. But
if you will not forgive men, neither will your father forgive you your
offences.

16. And when you fast, be not as the hypocrites, fast. For they dif-
figure their faces, that they may appear unto men to fast. Amen I
say to you, that they have received their reward.

17. But thou when thou dost fast, anoint thy head, and wash thy
face: 18. That thou appeare not to men to fast, but to thy father which
is in secret: and thy father which seeth in secret, will repay thee.

19. “Heape not vp to your selves treasures on the earth: where the
ruff & mothe do corrupt, & where thecues digge through and steale.
20. But heape vp to your selves treasures in heau: where neither the
ruff nor mothe doth corrupt, and where thecues do not digge
through nor steale. 21. For where thy treasure is, there is thy hart al-
so.

22. The candel of thy body is thine eye. If thine eye be simple,
thy whole body shall be lightsome. 23. But if thine eye be naught: thy
whole body shall be darke some. If then the light that is in thee, be
darkenes: the darkenes it self how great shall it be?

24. No man can “serve” two masters. For either he will hate the one,
and love the other : or he will suffrayne the one, and condemne the
other. You cannot serve God and Mammon.

25. Therefore I say to you, “be not” careful for your life, what you
shalt eate, neither for your body what rayment you shall put on. Is
not the life more than the meate: and the body more then the rayment?
26. Behold the foules of the ayre, that they sow not, neither reape,
or gather into barnes: and your heauenly father feedeth the.
Are not you much more of price then they? 27. And which of you by
caring, can adde to his stature one cubite? 28. And for rayment why
are you careful? Consider the lilies of the field how they grow: they
labour not, neither do they spinne. 29. But I say to you, that neither
Salomon in all his glorie was arrayed as one of these. 30. And if the
grafl of the field, which to day is, and to morow is cast into the
oven,
THE GOSPEL

Owen, God doth so clothe; how much more you, O ye of very small faith? 31. Be not careful therefore, saying, what shall we eat, or what shall we drink, or where with shall we be covered? 32. For all these things the Heathen do seek after. For your Father knoweth that you need all these things. 33. Seek therefore first the Kingdom of God, and the justice of him, and all these things shall be given you besides. 34. Be not careful therefore for the morrow; for the morrow day will be careful for itself. Sufficient for the day is the evil thereof.

ANNOTATIONS.

CHAP. VI.

1. Injustice. Hereby it is plain that good works be injustice, and that man doeth them doth injustice, and is thereby just & justified, & not by faith only. All which justice of a Christian man, our Saviour here compriseth in these three works, in Almes, fasting, and prayers. 

Aug. ii. prof. instr. c. 8. So that to give almes is to do injustice, and the works of mercy are justice. 

Aug. in Ps. 49. v. 5.

4. Repay. This repaying and rewarding of good works in heaven, often mentioned here by our Saviour, declareth that the sayd works are meritorious, and that we may do them in respect of that reward.

5. Hypocrisy is forbidden in all these three works of justice, and not the doing of them openly to the glory of God, and the profit of our neighbour, and our own salvation, for Christ before (c. 1.) bideth, explaining: Let your light so shine before men &c. And in all such works St. Gregory's rule is to be followed. The works to be published, that the invention may remain secret. 

Hos. 5. 4. in Evang. c. 15.

7. Much speaking. Long prayer is not forbidden, for Christ himself spent whole nights in prayer; and he said, we must pray always; and the Apostle exhorteth to pray without intermission; and the holy Church from the beginning hath had her canonical hours of prayer. But idle and voluntary babbling, either of the Heathen to their gods, or of Heretics, that by long rhetorical prayers think to persuade God, whereas the Collects of the Church are most breviate & most effectual. 

See S. Augustine, op. 117. c. 3. v. 10.

The B. Sacrament.

11. Superstition. By this bread so called here according to the Latin word, & the Greek word, we ask not only the necessitate of fasting for the body, but much more the spiritual food, namely the blessed Sacrament itself, which is Christ the true bread that came from heaven, and the bread of life to us that eateth his bread. 

Cypr. de orat. Do. Aug. c. 13. l. i. 11. And therefore it is called here Superstition, that is, the bread that palleth, and excelleth all creatures. Hiero in Evang. c. 1. Mat. Amb. li. 5. de Sac. c. 5. Aug. episc. 8. de loc. 

12. Dober. These debts do signify not only mortal, but venial, as S. Augustine often teacheth; and therefore every man he never so just, yet because he cannot live without venial thus, may very truly and ought to say this prayer.

S. Aug. sent. duodec. Prax. c. 2. 1. 3. 11. 31. de Civei. c. 27.

13. Lead me. S. Cypr. readeth, Nepatos in mis induci. Suffer us not to be led, as S. Augustine note a li. de Do. sermon. c. 6. and so the holy Church understandeth it, because God (as S. Iames saith) tempreth no man: though for our sins, or for our probation and crown, the Lord permit us to be tempted. Beware then of the true exposition, which is, according to the Calvinists' opinion, that God leadeth them into temptation, into whom himself bringeth in Satan for to fill their hearts: so making God the author of sin.

14. If you forgive. This point, of forgiving our Brother, when we ask forgiveness of God, our Saviour repeateth again, as a thing much to be considered: and therefore commended in the parable also of the servant, that would not forgive his fellow servant. Mat. 18.
According to S. Matthew.

16. Fa9. He fordeeth not open and publike facts, which in the * Scriptures were Püblike fad: commanded and proclaimed to the people of God; and the Ninietes by such fasting appeased Gods wrath: but to fast for vine glory and praise of men, and to be destrous by the very face and look to be taken for a fasters, that is forbidden, & that is hypocrite.

10. Treasures in Heauen Treasures layd vp in Heauen, must needs signifie, not faith onely, but plentiful almes, and deeds of mercie, and other good workes, which God keeping, workes, as in a booke, will reward them accordingly: as of the contrary the Apostle faith: He that soweth, sowerly, shall reap sowerly. 

14. Two Mastes Two religions, God and Baal, Christ and Calvin, make and Communion, the Catholike Church and Heretical Commissaries. Let them marketh this lesson of our Saviour, that thinketh they may secural matters, all times, at religions. According, there two masters do signifie, God and the world, the Heel and the spirit, justice and sinne.

Careful: Prudent prouision is not prohibited, but too much doubtfulnes and scare of Gods prouision for vs: to whom we ought with patience to commit the rest, when we have done sufficiently for our part.

Chap. VII.

In his third last chapter of his Sermon, because we know not mens endes, he biddeth vs beware of judging: 6. and never the lesse to take open dogs and swine (so he calleth them) as they be. 7. If these workes of inluste seeme too hard, we must pray instability to him that giueth them. 12. In the conclusion, he giueth one short rule of al inustiue. 13. and then he exhorteth with al vehemencie to the strait way, both of the Catholike faith, 11. and also of good life; because only faith will not suffice.

Judge, not, that you be not judged. 2. For * in what judgement you judge, you shall be judged: and in what measure you mete, it shall be measured to you againe.

And why seest thou the mote that is in thy brothers eye; and the beam that is in thine owne eye thou seeest not? 4. Or how sayest thou to thy brother: Let me cast out the mote of thine eye; and behold a beam is in thine owne eye? 5. Hypocrite, cast out first the beam out of thy owne eye; and then shalt thou see to cast out the mote out of thy brothers eye.

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

7. * Aske, and it shall be giuen you: seek, and you shal finde, knock, & it shall be opened to you. 8. For * every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened. 9. Or what man is there of you, whom if his childe shal ask bread, will he reach him a stone? 10. Or if he shal ask him fish, will he reach him a serpent? 11. If you then being naught, know how to give good guiets to your children: how much more wil your Father which is in Heauen, giue you good things: are grace and al spiritual guiets, and whatsoever pertayneth to the health of your soule.

12. * All things therefore whatsoever you wil that men doe to you, doe you also to them. For this is the Law and the Prophets.

13. * Enter ye by the narrow gate: because brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it, the health of few.

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

15. Take ye great heed of falso Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. 16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good tree yieldeth good fruits, and the evil tree yealdeth evil fruits. 18. A good tree can not yeald evil fruit, neither an evil tree yeald good fruits. 19. Every tree that yealdeth not good fruit, shall be cut downe, and shall be cast into fire. 20. Therefore by their fruits you shall know them.

21. Not every one that saith Come, Lord, Lord, shall enter into the Kingdom of Heauen: but he that doth the will of my Father which is in Heauen, he shall enter into the Kingdom of Heauen. 22. Many shall say to me in that day, Lord, Lord, have not we prophesied in thy name, and in thy name cast out Divils, and in thy name wrought many miracles? 23. And then I will confesse unto them, That I never knew you: depart from me, ye that work iniquity. 24. Every one that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, and therayne fell, and the stoues came, and the windes blew, and they beat agaynst that house, and it fell not, for it was founded uppon a rock. 25. And every one that heareth these my words, and doth them not, shall be likened to a foolish man that built his house upon the sand, and therayne fell, and the stoues came, and the windes blew, and they beat against that house, and it fell, & the faltherof was great.

26. And it came to passe, when Jesus had fully ended these wordes, the multitude were in admiration upon his doctrine. 27. For hewas teaching them as having power, and not as their Scribes and Pharisees.

ANNOTATIONS.

CHAP. VII.

1. Judge not. It is no Christian part to judge ill of men's actions, which be in themselves good, and may proceed of good meaning, or of men's inward meanings, and intentions, which we can not see; of which fault they must beware, that are too suspicious, and given to deeme always the worst of other men. But to say, that Judas, or an Heretic evidently known to die obstinately in heresie, is damned, and in all other playne and manifest cases, to judge, is not forbidden.

6. Holy as does. No holy Sacrament, and specially that of our Saviours Blessed Body, must be giuen wittingly to the unworthy, that is, to them that have not by confession of all mortal sinnes, examined and proved themselves. See the Annot. 1. Cor. 11.

7. 18. 29. Every one that asketh. All things that we aske necessarie to salvation, with humilitie, attention, continuance, and other due circumstances, God will undoubtedly grant when it is best for vs.

11. clothes of sheep. Extraordinary apparence of zeal, and holines, is the sheeps coat, in some Heretikes: but these of this time weare not that garment much, being men of unsatiatable sinne. This is rather their garment, common to them with all other Heretikes, to crak much of the word of the Lord, and by pretended allegations, & sweet words
ACCORDING TO S. MATTHEW.

words of benediction, and specially by promise of knowledge, light, and liberty of the Gospel, to seduce the simple and the sinful.

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

21. Lord Lord.] These men have faith, otherwise they could not invoke the Lord. Lord Rejo. 10. But here we see that to believe is not enough, and that not only infidelity is fine, as Luther teacheth, Yea Catholikes also that wot true miracles in the name of our Lord, and by no power great faith yet without the works of justice that be not faucet. 1. Not only faith Cor. 13. Against consider here who they are that have so often in their mouth, The Lord, the Lord, and how little it shall assuage them, that set so little by good works, and contemne Christian justice.

CHAP. VIII.

Immediately after his Sermon (to confirm his doctrine with a miracle) he curseth a Lepers. But about him and about all others, he commendeth the faith of the Centurion, who was a Gentile, and foretelleth by that occasion, the vocation of the Gentiles, and repopulation of the Jews. Gal. In Peter's house he sheweth great grace. 18. In the way to the sea he speaketh with two of following him: 23. And upon the sea commandeth the tempter: 28. And beyond the sea he manifesteth the Devil's malice against man, in the stead of mine.

And when he was come downe from the mountain, great multitudes followed him: 2. And behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me cleane. 3. And Issys stretching forth his hand, touched him, saying: I will be thou made cleane. And forthwith, his leprosy was made cleane. 4. And Issys faith to him: See thou eye no body: but go, shew thyself to the Priest, and offer the guift which Moses commanded for a testimony to them.

5. And when he was entered into Capharnaum, there came to him a Centurion, beseeching him, 6. and saying: Lord, my boy lieth at home sick of the palsy, and is sore tormented. 7. And Issys faith to him: I will come, and cure him. 8. And the Centurion making answer, said: Lord, I am not worthy that thou shouldest enter under my roof; but only say the word, and my boy shall be healed. 9. For I am a man subject to authority, having under me soldiers; and I say to this, goe, and he goeth, and to another, come, and he cometh; and to my servant, do this, and he doeth it. 10. And Issys hearing this, marueled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. 11. And I say to you that man that shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven: 12. but the children of the Kingdom shall be cast out into the exterior darkness: there shall he weeping...
and gnashing of teeth. 13. And Jesus said to the Centurion: Go, and as thou hast believed, so it is done to thee. And the boy was healed in the same hour.

14. And * when Jesus was come into Peter's house, he saw his wife's mother lying there, and in a fit of a fever. 15. And he touched her hand, and the fever left her, and she arose, and ministered to him. 16. And when evening was come, they brought him maniac that had Diuels: and he cast out the Spirits with a word: and all that were ill at ease he cured: 17. that it might be fulfilled, which was spoken by Esayas the Prophet, saying: He took our infirmities, and bare our diseases.

18. And Jesus seeing great multitudes about him, commanded to go beyond the water. 19. And a certain Scribe came, and said to him: Master, I will follow thee, whether thou wilt or no. 20. And Jesus said to him: The foxes have holes, and the fowles of the air nests: but the Sonne of man hath not where to lay his head. 21. And * an other of his Disciples said to him: Lord, permit me first to go and bury my Father. 22. But Jesus said to him: Follow me, and let the dead bury the dead.

23. And * when he entered into the boat, his Disciples followed him: 24. and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25. And they came to him, and roused him, saying: Lord, save us, we perish. 26. And he answered them, saying: Why are ye so fearful, O ye of little faith? Then rising vp, he commanded the windes, and the sea: and there ensued a great calm. 27. Moreover the men marneled, saying: What an one is this, for the windes and the sea obey him.

28. And * when he was come beyond the water, into the country of Gerasenes, there met him two that had Diuels, coming forth out of the sepulchres, exceeding fierce, so that none could passe by that way. 29. And behold they cried saying: What is between vs and thee, Jesus the Sonne of God? Art thou come hither to torment us before the time? 30. And there was not farre from them an heard of many swine feeding. 31. And the Diuels besought him saying: If thou cast vs out, send vs into the heard of swine. 32. And he said to them: Go. But they going forth went into the swine, and beheld the whole heard went with a violence, headlong into the sea: and they dyed in the waters. 33. And the swine heardes fled: and comming into the citie, told al, and of them that had been possessed of Diuels. 34. And beheld the whole citie went out to meete Jesus, and when they saw him, they besought him that he would passe from their quarters.

ANNOTATIONS.

Chap. VIII.

Priests forgie Sins.

The Priests of the old law (saith S. Chrysostom) had authoritie and privilege only to discern who were healed of leprosie, and to pronounce the same to the people: but the Priests of the new law, have power to purge in very deed, the sullie of the soul. Therefore whosoever despiseth them, is more worthy to be punisht, then the rebel Dathan, and his complices. S. Chrysost. Li. 3. de Sacerd.
Chap. IX.
The Masters of the seven consineeth both with reasons and miracles: defending his remitting of sines, 4. his eating with sinners, 14. and his confeswineg to his weake disciples, until he have made them strongers. 18. shewing also in two miracles, the order of his providence, about the sevenes and Gentes, leaving the one, when he called the other; 27. he curche two blind men, and one possesed. 35. And busyn with so many miracles together, confussed his enemies, and yet they worse and worse, upon pite toward the people, he thinketh of sending true pastours unto them.

AND entering into a boat, he passed over the water, and came into his owne citie. And* behold they brought to him one sick of the palsy lying in bed. And Jesus, 5. seeing their faith, said to the sick of the palsy: Have a good hart. Sonne, thy sines are forgiven thee. 3. And behold certaine of the Scribes said within them selves: He blasphemeth. 4. And Jesus seeing their thoughts, said: Wherefore think you evil in your harts? 5. Whether is easier, to say, thy sines are forgiven thee; or to say, arise and walk. 6. But that you may know that the Sonne of man hath power in earth to forgive sines, 3. then saith he to the sick of palsy: Arise, take vp thy bed, and goe into thy house. 7. And he arose, and went into his house. 8. And the multitudes seeing it, were afraid, and glorified God that gave such power to men. 1. 9. And when Jesus passeth forth from thence, he saw a man sitting in the custome-house, named Matthew; And he saith to him: Follow me. 14. And he arose vp, and followed him. 14. And it came to passe as he was sitting at meal, in the house, beholde many Publicans and sinners came.
came, and sate downe with Jesus and his Disciples. 11. And the Pharisees seeing it, said to his Disciples: why doth your Master eat with Publicans and sinners? 12. But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at cafe. 13. But go your wayes & learne what it is, I will mercie, & "not sacrifice. For I am not come to call the just, but sinners.

14. Then came to him the Disciples of John, saying: Why do we and the Pharisees "fast often, but thy Disciples do not fast? 15. And Jesus said to them: Can the children of the Bridegroom mourn, as long as the Bridegroom is with the? But the days will come when the Bridegroom shall be taken away from them, and then they shall fast. 16. And no body putteth a piece of raw cloth to an old garment. For he taketh away the peecing therof fro the garment, and there is made a greater rent. 17. Neither do they put "new wine into old bottels.Otherwise the bottels breake, and the wine runneth out, and the bottels perished. But new wine they put into new bottels: and both are preferred togethether.

18. As he was speaking this vnto them, behold a certaine Governor approched, and adored him, saying: Lord, my daughter is euery now dead; but come, lay thy hand vpon her, and she shall live. 19. And Jesus rising vp followed him, and his Disciples. 20. And behold a woman which was troubled with an issue of bloud twelue yeres, came behind him, and touched the hemme of his garment. 21. For she said within herself: If I shall touch only his garment, I shall be whole.

22. But Jesus turning and seeing her, said: Haue a good hart daughter, thy faith hath made thee whole. And the woman became whole from that houre. 23. And when Jesus was come into the house of the Governor, & saw ministres and the multitude keeping a funeral, he said: Depart, for the woman is not dead, but slepeth. And they laughed him to skorne. 24. And when the multitude was put forth, he entred in, and held her hand. And the maid arose. 25. And this bruit went forth into all that country.

26. And as Jesus passed forth from thence, there followed him two blind men crying and saying: Haue mercie on vs, O Sonne of Davids. 28. And when he was come to the house, the blind came to him. And Jesus saith to them: "Do you beleue, that I can doe this vnto you? They say to him: Yea Lord. 29. Then he touched their eyes, saying: According to your faith, be it done to you. 30. And their eyes were opened, and Jesus threatened them, saying: See that no man know it. 31. But they went forth, and bruited him in all that country.

32. And when they were gone forth, * behold they brought him a dumb man, possessed with a Diuel. 33. And after the Diuel was cast out, the dumb man spake, and the multitudes marvelled saying: Never was the like scene in Israel. 34. But *the Pharisees said: "In the Prince of Diuels he casteth out Diuels.

35. And Jesus went about all the cities, and towns, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and curing every disease, and every infirmity. 36. And seeing the multitudes, he pitied
he pitied them, because they were vexed, and lay like sheep that have not a shepheard. 37. Then he faith to his Disciples: The harvest surely is great, but the workmen are few. 38. "Pray therefore the Lord of the harvest, that he send forth workmen into his harvest."

ANNOTATIONS.

CHA. IX.

3. He blasphemeth.] When the Iews heard Christ remit sinnes, they charged him with blasphemous, as Heretikes now charge his Priests of the new Testament, for that they remit sinnes; to whom he said: Whose sinnes you that forgive, they are forgiven you. 10, 11.

5. Whether it be so.] The faithfull Iews thought (as Heretikes now say) that to forgive sinnes was so proper to God, that it could not be communicated unto man; but Christ saith, that as to works miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sinnes.

6. The sonne of man in earth.] Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our cheefe Bishop & Priest according to his manhood, in respect whereof all power was given him in Heaven and earth. Matt. 13. 31, 32. 18. 28.

8. Glorified.] The faithfull people did glorifie God, that gave such power to man, for to remit sinnes, & to do miracles, knowing that that which God committeth to men, is not to his derogation, but to his glory; himself only being still the principal worker of that effect, men being only his ministers, and substitutes working under him, and by his commission and authoritie.

To men.] Not only Christ as he was man, had this power to forgive sinnes, but by him and from him the Apostles, and consequently Priests, Mat. 10. 41. All power is given me. Mark 11. 24. Wherefore you that loose in earth, shall be loosed in Heaven. Ioan. 20. whose sinnes you shall forgive, they are forgiven.

11. Not sacrifice.] These are the worde of the Prophet, who spake these even then: External sacrifice, when sacrifices were offered by Gods commandment, so that it maketh not against faith. sacrifice. But he faith that sacrifice only without mericie, and charitie, and generally with mortal sinne, is not acceptable. The Iews offered their sacrifices dually, but in the mean time they had no pitie nor mericie on their brethren; that is it, which God disliked.

14. Fasten.] By the often fasten of St. Johns Disciples, we may gather that he appointed them a pietuous manner of fasting; as it is certain he taught them a forme of Fasting, prayer, Lu. 5; 18.

17. New wine.] By this new wine, he doth plainly here signifie fasting, and the strait kind of life by the old bottles, them that cannot away therewith.

19. Twelve years.] This woman a Gentile, had her disease twelve yeares, and the Governor's daughter a Jewe (which is here rayded to life) was twelve yeares old. Lyc. 8. Marketh then the Allegorie hereof in the Iews & Gentiles. As that woman fell sick when the wench was borne, so the Gentiles went their owne wayes into idolatrie, when the Iews in Abraham beleeued. Again, as Christ here went to raise the wench, and by the way the woman was fifte healed, and then the wench restored; so Christ came to the Iews, but the Gentile beleued first, and were saved; and in the end the Iews belicue also.

Hier. in Mat.

11. Touch only.] Not only Christes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Person to them. Yea this woman returning home & set vp an Image of Christ, for memorie of this benefit, and the emme of the same Image did also miracles. This Image Jullian the Apostate threw downe, and set vp his own Image thereof, which was immediately destroyed by fire from Heaven. But the Image of Christ broken in pieces by the Heathen, the Christians afterward gathering the pieces togethaer placed it in the Church; where it was, as Sozomenus writeth, unto his time.

Doy 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 doe the Heretikes by this and the like places plead for their only justifying faith? See the Annot. Mar. 5. 36.

13. Pray therefore.] Therefore doeth the Church pray and fast in the Inmber days, when holy Orders are given, that is, when workmen are prepared to be sent into the harvest. See Mat. 13.
CHAP. X.

He giveth to the Twelve the power of Miracles, and so sendeth them to the least sheep of the people, 5. with instructions accordingly: 6. And by occasion of the sending, foretelleth of the persecutions after his Ascension, armimg them and al other against the same, 9. and also exhorts the people to bear their servaunts in such times of persecution.

And having called his twelve Disciples together, * he gave them " power over vn cleane Spirits, that they should cast them out, & should cure al manner of disease, & al manner of infirmity.

2. And the names of the twelve Apostles be these: The first, Simon who is called Peter, and Andrew his brother, 3. James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alphaeus, and Thaddæus, 4. Simo Cananaes, & Iudas Iscariote, who also betrayed him.

5. These twelve did Jesus send, commanding them, saying: Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not: 6. but go ye rather to the sheep that are perished of the house of Israel. 7. And going preach, saying: That the Kingdom of Heaven is at hand. 8. Cure the sick, raise the dead, cleanse the lepers, cast out Diuels: gratis you have receaued, gratis giue ye. 9. Do not poissifie gold, nor siluer, nor money in your purses: 10. not a chrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthie of his meate. 11. And into whatsoever citie or towne you shall enter, inquire who in it is worthie: and there tarie til you goe forth, 12. And when ye enter into the house, salute it, saying: "Peace be to this house.

13. And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal returne to you. 14. And who soever shall not receaued you, nor heare your wordes, going forth out of the house or the citie "shake of the dust from your feet. 15. Amen I saie to you, it shal be more tolerable for the land of the Sodomites and Gomorrheans in the day of judgment, then for that citie.

16. Behold I send you as sheepe in the middles of wolves. Be ye therefore wise as Serpents, and simple as Doues. 17. And take heed of men. For they will deliuer you vp in Counseles, and in their Synagogues they will scourge you. 18. And to Presidents and " to Kings shal you be led for my sake, in testimonie to them and the Gentiles. 19. But when they shal deliuer you vp, * take no thought how or what to speake: for it shal be giuen you in that house what to speake. 20. For it is not you that speake, but the Spirit of your Father that speaketh in you. 21. * The brother also shal deliuer vp the brother to death, and the Father the Sonne: and the children shal rise vp against the parents, and shal worke theire death, 22. and ye shal be odious to al men for my name: but he that shal persever unto the end, he shal be saued.
33. And when they shall persecute you in this citie, fle into an other. Amen I say to you, you shall not finish all the cities of Israel, till the Sonne of man come.

24. * The Disciple is not aboue the Maister, nor the Servant aboue his Lord. 25. It suffiseth the Disciple that he be as his maister, and the Servant as his Lord. If they have called the Goodman of the house Beelzebub, **how much more them of his household? **26. Therefore seare, ye not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. 27. That which I speake to you in the dark, speake ye in the light: and that which you heare in the ear, pr ease ye vpon the house tops. 28. And seare ye not them that kill the body, and are notable to kill the soule: but rather seare him that can destroy both soule and body into Hel. ¶

29. Are not two sparowes sold for a farthing: and not one of them shall fall upon the ground without your Father? 30. But your very haires of the head are all numbered. 31. Seare not therefore: better are you then many sparowes. 32. * Every one therefore that shall confess me before men, I also will confess him before my Father which is in Heauen. 33. But he that shall deny me before men, I also will deny him before my Father which is in Heauen. ¶ 34. Do not ye think * that I came to send peace into the earth: I came not to send peace, but the sword. 35. For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36. And a mans enemies, they of his owne household. 37. He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter above me, is not worthy of me. 38. And he that taketh not his cross, and followeth me, is not worthy of me. 39. He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it.

40. * He that receauest you, receauest me: and he that receauest me, receauest him that sent me. 41. He that receauest a Prophet in the name of a Prophet, shall receauest the reward of a Prophet, and he that receauest a just man in the name of a just man, shall receauest the reward of a just man. 42. And * whosoever shall give drinke to one of these little ones a cup of cold water, only in the name of a Disciple, amen I say to you, he shall not lose his reward. ¶

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**Annotations.**

**Chapter X.**

1. *Power.* Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ himselfe 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. 13) Andrew first followed our Saviour before Peter and yet the Prince of Andrew receauest not, but Peter. Which preeminence of S. Peter above the other Apostles is so plainly signified in this word, *First,* by the judgement even of Heretikes, that Beta, not...
notwithstanding he confesseth the content of all copies both Latin & Grecian, yet is not ashamed to say, that he confesseth that this word was thrust into the text by some favourer of Peter's Primate, Wherby we have also, that they cared no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that it is corrupted.

9. Do not profess.) Preachers may not carelessly seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessaries, they deferre their temporal living at their hands for whom they labour spiritually.

11. Peace be unto his house.) As Christ himself used those words, or this blessing often, Peace be unto you, so here he bids them his Apostles say the like to the house where they come. So that it hath been always a most godly use of Bishops to give their blessing where they come; which blessing must needs be of great grace & prece, when none but worthy Persons (as here we read) might take good thereof; and when it is never lost, but returneth to the givers, when the other partie is not worthy of it. Among other spiritual benefits it taketh away venial sins. Am. in 9. Lk.

14. Shal the dust be given.) To condemn the true Preachers, or not to receaue the truth preached, is a very damnable sinne.

15. More tolerable.) Hereby it is evident, that there be degrees & differences of damnation in Hell fire, according to mens deserts. Aug. li. 4. de Bap. c. 19.

18. Kings.) In the beginning Kings and Emperours persecuted the Church, that by the very death and bloud of Martyrs it should growe more miraculously. Afterward when the Emperours and Kings were themselves become Christians, they vied their power for the Church, against Infidels and Heretikes. Aug. ep. 48.

19. Is shal be given.) This is verified even at this present also, when many good Catholikes, that have no great learning, by their answers confound the Adversaries.

25. How much more.) No marvel therefore it Heretikes cal Christ his vicar Antichrist, when their forefathers, the faithlesse lewes, called Christ himselfe Beelzebub.

31. Confess me.) See how Christ esteemed the open confessing of him, that is of his truth.

Confessing the Christ and his truth.

In the Catholike Church. For as when Saul persecuted the Church, he said himself he was persecuted, so to confess him, and his Church, is alone. Contrastis with how he abhorre them that deny him before men, which is not only to deny any one little article of the Catholike faith, commended to vs by the Church, but also to allow or consent to here for by any meanes, as by subscribing, comming to their service and sermons, furthering them any way against Catholikes, and such like.

34. Not peace but sword.) Christ came to breake the peace of wordsling and sinners; as when the fomme belceuth in him, and the father doth not; the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heretic, or any other sinne, is a naughty peace. This being the true meaning of Christs words, make that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Ghospel breedeth. Beza in no. Tust. an. 1565.

37. more then.) No earthly thing, nor dutie to Parents, wife, children, country, or to a mans owne body & life, can be any iute excuse why a man should doe, or seinte himselfe to doe or beleue any thing, against Christ or the unitie and faith of his Church.

41. In his name.) Reward for hospitality, and speciality for receauing an holy Person, as Prophet, Apostle, Bishop, or Priest persecuted for Christs sake. For by receauing of him in that respect as he is such an one, he shall be partaker of his merits, and be rewarded as for such an one. Whereas on the contrarie, he that receaue the Heretike into his house and a false Preacher, doth communicate with his wicked workes, Ep. 2. 10.
According to S. Matthew.

And it came to pass, when Jesus had done commanding his twelve Disciples, he passed from thence, to teach and preach in their cities.

2. * And when John had heard in prison the works of Christ, sending two of his disciples, he said to him: What other? 4. And Jesus making answer said to them: Go and report to John what you have heard and seen. 5. * The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached: and blessed is he that shall not be scandalized in me.

7. And when they went their way, Jesus began to say to the multitudes of John: If what went you out into the desert to see? A reed shaken with the wind? 8. But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. 9. But what went you out to see? A Prophet? Yea I tell you, and more than a Prophet. 10. For this is he of whom it is written: Behold I send my angel before thy face, which shall prepare thy way before thee.

11. Amen I say to you, there hath not risen among the children of women a greater than John the Baptist: yet he that is lesser in the Kingdom of Heaven is greater than he. 12. And from the dayes of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent bear it away.

13. For all the Prophets and the Law prophesied until John: and if you will receive it, he is "Elias that is for to come. 14. He that hath ears to hear, let him hear.

15. And whereunto shall I eesteme this Generation to be like? It is like to children sitting in the market place, which crying to their companions, say: We have piped to you, and you have not danced: we have lamented, and you have not mourned. 16. For John came neither eating nor drinking; and they say: He hath a Duet. 17. The Sonne of man came eating and drinking, and they say: Behold a man that is a glutton and a winederinker, a friend of Publicans and Sinners. And wisdom is justified of her children,

20. Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21. Woe be to thee, Corozain, woe be to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in heirecloth and athes long agoe. 22. But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgement, then for you. 23. And thou, Capharnaum, shall thou be exalted up to Heaven? thou shalt come downe even unto Hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. 24. But notwithstanding I say to you, it shall be more tolerable for the land of Sodom in the day of judgement, then for thee.

25. At that time Jesus answered and said: * I confess to thee, O Father, the Son of man, glorying in thee, the Lord.
Lord of Heaven and earth, because thou hast hid these things from thee, and hast revealed them to little ones. 26. Yea, Father, for so hast it well pleased thee. 27. All things are delivered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it shall please the Sonne to reveal. 28. Come ye to me all that labour, and are burdened, and I will refresh you. 29. Take my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. 30. For my yoke is sweet, and my burden light.
C H A P. XII.

The blindnes of the Pharisees about the Sabbath he reproved by Scriptures, by reason, and by a miracle. 1. and his death being therefore sought by them, he meekly went out of the way, according as Esay had Prophecied of him. 2. His casting out of Devils also he defended against them. 3. and setteth forth the danger they stand in for their horrible blasphemies. 4. And because they ask ye for a signe, he sheweth how worthily they shall be damned. 5. For telling how the Devil shall possess their Nation, 6. and testifying that although he be of their bland, yet not they for this, but such as keep his commandments, are dear unto him.

And that time * Iesus went through the corne on the Sabbath: and his Disciples being hungry, began to pluck the eares, and to eate. 2. And the Pharisees seeing them, said to him: Loe, thy Disciples doe that which is not lawful for them to doe on the Sabbath-days. 3. But he said to them: Have you not read what * Dauid did when he was an hungry, and they that were with him: 4. how he entered into the house of God, and did eate the loaves of proposition, which it was not lawful for him to eate, nor for them that were with him, * but for Priestes only? 5. Or have ye not read in the * Law, that on Sabbath-days the Priestes in the temple do breake the Sabbath, & are without blame? 6. But I tell you that there is here a greater than the temple. 7. And if you did know what it is, I will mercie, and not * Sacrific:e, you would never have condemned the innocentes. 8. For the Sonne of man is Lord of the Sabbath also.

9. And when he had passed from thence, he came into their Synagogue. 10. And * beholding there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabbaths? that they might accuse him. 11. But he said to them: What man that there be of you, that shall have one sheep, and if the same fall into a ditch on the Sabbaths, will he not take hold and lift it vp? 12. How much better is a man more then a sheep? Therefore it is lawful on the Sabbaths to doe a good deed. 13. Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health even as the other.

14. And the Pharisees going forth made a consultation against him, how they might destroy him. 15. But Iesus knowing it, retired from thence: and many followed him, and he cured them all. 16. and he chargd them that they should not disclose him. 17. That it might be fulfilled which was spoken by Esay the Prophet, saying: 18. Behold my Servant whom I have chosen, of whom I have made my way. I will preach my Spirit upon him, and judgement to the Gentiles shall he shew. 19. He shall not content, nor criue out, neither shall any man hear in the streets his voice. 20. The reede bruised he shall not breake, & sminking flaxe he shall not extinguish: till he cast forth judgment unto victorie. 21. And in his name the Gentiles shall hope.

22. Then
22. Then was offered to him one possessed with a devil, blind and dumb: and he cured him, so that he spake and saw. 23. And all the multitudes were amazed, and said: Whether this be the Son of David? 24. But the Pharisees hearing it, said: This fellow calleth not out Devils but in Beelzebub the Prince of the Devils. 25. And Jesus knowing their cogitations, said to them:

"Therefore the Kingdom of Heaven is as a grain of mustard seed, which a man sowed in his field; it is the least of all seeds: but when it is grown, it is the greatest of herbs, and a bird comes and builds her nest in it."

26. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27. And if I in Beelzebub cast out Devils, your children in whom do they cast out? Therefore they shall be your judges. 28. But if I in the Spirit of God do cast out Devils, then is the Kingdom of God come upon you. 29. Or how can a man enter into a strong man's house and pluck out his soul? except he be first bound: and then he will plunder his house. 30. He that is not with Me is against Me: and he that gathereth not with Me, scattereth. 31. Therefore I say to you: Every sin and blasphemy shall be forgiven men: but every blasphemy of the Spirit shall not be forgiven. 32. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come. 33. Either make the tree good, and his fruit shall be good: or make the tree evil, and his fruit evil. For of the fruit the tree is known. 34. Ye vipers broods, how can you speak good things, whereas you are evil? For of the abundance of the heart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. 36. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. 37. For of thy words thou shalt be justified, and of thy words thou shalt be condemned.

38. Then answered him certain of the Scribes and Pharisees, saying: Master, we would see a signe from thee. 39. Who answered them, and said to them:

The wicked and adulterous generation seeketh a signe: and a signe shall not be given it, but the signe of Jonas the Prophet. 40. For as Jonas was in the whale's belly three dayes and three nightes; so shall the Sonne of man be in the hart of the earth three dayes and three nightes. 41. The men of Nineue shall rise in the judgement with this Generation, and shall condemn it: because they did pennisance at the preaching of Jonas. And behold now the Sonne is here. 42. The Queen of the South shall rise in the judgement with this Generation, and shall condemn it: because she came from the ends of the earth to hear the wisedom of Salomon, and beheld more then Salomon here. 43. And when an unclean spirit shall go from a man, he walketh through dry places, seeking rest, and findeth not. 44. Then he saith: I will returne into my house whence I came out, and having found no place to enter
According to S. Matthew.

21:23, 10.

enter in and dwell there: and the last of that man be made worse then the first. So shall it be also to this wicked Generation.

46. As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speake to him. 47. And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. 48. But he answering him that told him, said: Who is my mother, and who are my brethren? 49. And stretching forth his hand upon his Disciples, he said: Behold my mother and my brethren. 50. For whosoever shall do the will of my Father, that is in Heaven: he is my brother, and sister, and mother.

Annotations.

Chap. XII.

24. In Babel.] The like blasphemous against 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 in Re-Neuters, ioyning them selues to neither part, let them marke these words well, and they will see, that Christ accounted all them to be against him & 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 chiefe pastours succeeding Peter in the government of the whole, as S. Hierome writing to Damascus Pope of Rome, applieth these words vnto him, saying of al Heretikes: Hie hie gatherto not with thee, scattereth: thus to say, He is not with Christ, is with Antichrist.

31. The blasphemous 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 blasphemous of the Jews against the evident workes of the Holy Ghost, and likewise Archeheretikes who wilfully refuseth the knowne truth & workes of the Holy Ghost in Gods Church) are hardly forgiven, & seldom have such men grace to repent. Otherwise among all the sinnes against the Holy Ghost (which are commonly reckned fixe) one only that never be forgiven, that is, dying without repentance wilfully, called Finalimpenitence, which sinne he committed, that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches ministration: as S. Augustine plainly declareth in these worthes: Wherefore he saith, not mens sinnes to be remitted in Gods Church, and therefore defers the Remission of bruisers of God in so mighty a work, if he in that obstinate mind continue till his lifetimes, he is guilty sinnes in the sinnes against the Holy Ghost, in which Holy Ghost Christ remitteth sinnes. Enchir. 83. Church.

31. Sonne of man.] The Iewes in their worde sinned against the Sonne of man, when they reprehended those things which he did as man, to wit, callyng him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritaine, and taking offensif because he kept company with sinners, brake the Sabbath, and such like: and this sinne might more safely be forgiven them, because they judged of him, as they would have done, of any other man: but they sinned and blasphemos the Holy Ghost (called here the Sinner of God whereby he wrought miracles) when of malice they attributed the evident worke of the Ghost in calling out Diuels, to the Diuell himselfe: & this sinne shall not be remitted, because if it shall hardly be remitted, as we see the plague of their pestilitie vntil this day.


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

48. Who is my mother? The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate love of them, to the hinderance of our service & duty toward God. Upon this place some old Heretikes denied Christ to have any mother. Ang. ii. de Fid. e. Symb. e. 4. Neither ever, was there any heretis so affur'd, but it would seeme to have Scripture for it;

Chap. XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate leave:) he showedeth by the parable of the Sower, that in the labours of his Church, three parts of soure do perish through the fault of the heares. 4. And yet, by the parable of good seed and cockle (as also of the Net) that his servants must not for all that never while the world listeth, make any Schisme or Separation. 31. And by parables of the little Mustard seed and Leaven, that not withstanding the three parts perishing, and over sowing of cockle, yet that fourth part of the good seed shall spread over at the world. 44. And withal, what a treasure, and pearle it is. 53. After at which, yet his owne countrie wil not honour him.

The same day Jesus going out of the house, sate by the seaside. 2. And great multitudes were gathered togetherto unto him, in samuch that he went up into a boat & sate; and al the multitude stood in the shore: 3. and he spake to them many things in parables, saying:

Behold the Sower went forth to sow. 4. And whereas he sowed, some fell by the way side, and the foules of the aire did come and eat it. 5. Other some also fell upon stony places, where they had not much earth; and they shot up straight away because they had no deepnes of earth, 6. and after the sunne was vp, they parched: and because they had not roote, they withered. 7. And other fell among thornes: and the thornes grew and choked them. 8. And other fell upon good ground: and they yielded fruit, the one an hundredfold, the other threefold, and the other thirtie. 9. He that hath ears to heare, let him heare.

10. And his Disciples came and said to him: Why speakest thou to them in parables? 11. Who answered and said unto them: Because it is given to thee to know the mysteries of the Kingdom of Heaven: but to them it is not given. 12. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. 13. Therefore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do they understand;

When God's word is preached, they properly have cares to heare, that haue Hart to obey: & they hearing not heare, they have heare.

14. and the Prophecies of Elias is fulfilled in them, which faith: With beholding shall ye heare, and ye shall not understand: and seeing shall ye see, and ye shall not see. 15. For the heart of this people is waxed grosse, and with their ears they have hearedly heard, and their eyes they have shut: lest any time they may see with their eyes, and heare with their ears, and understand with their hart and be converted, and I may healle them. 16. But blessed are your eyes because they doe see, and your
According to S. Matthew.

17. For, Amen I say unto you, that many Prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. 18. Hear ye therefore the parable of the Sower.

19. Every one that heareth the Word of the Kingdom and understandeth not, the sameareth but as a seed cast upon stony places, which by the way side doth grow: 20. And when it hath brought forth fruit, it quickly is cast out and withereth: 21. For he which hath ears to hear, let him hear. 22. And they said unto him, The rest have been given unto the children of the kingdom. And there shall be a reaping of one hundred fold, and another of sixty, and another of thirty. 24. An other parable he proposed unto them, saying: The Kingdom of Heaven is compared to a man that sowed good seed in his field. 25. But when the enemy came, he sowed tares among the wheat, and went his way. 26. And when the world was sown, 27. He sent servants to say, Master, art thou not sowed good seed in thy field? From whence then hath it tares? 28. And he said to them, The enemy hath done this. The servants said unto him, Wilt thou that we go and gather them up? 29. And he said, No, lest perhaps gathering up the tares, ye root up also the wheat with it. 30. Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers: Gather together first the tares, and put them in baskets. 31. An other parable he proposed unto them, saying: The Kingdom of Heaven is like to a mustard seed, which a man took and sowed in his field. 32. Which is a very little, yet when it is grown, it is greater than all the herbs. 33. An other parable he spake to them: The Kingdom of Heaven is like to leaven, which a woman did take, and hid in three measures of meal, until the whole was leavened.

Ps. 77.

1. All these things I spake in parables to the multitudes, and without parables he did not spake to them: 35. That it might be fulfilled which was spoken by the Prophet saying: I will open my mouth in parables, I will utter things hiden from the foundation of the world. 36. Then having dismissed the multitudes, he came into the house, and his disciples came unto him, saying: Expound unto us the parable of the cockle of the field. 37. Who made answer and said to them: He that soweth the good seed is the Son of man. 38. And the field is the world, and the good seed are the children of the kingdom. 39. And the enemy that sowed
THE GOSPEL

34. So loved them, is "the Diuel. But the harvest is the end of the world. And the reapers are the Angels. 40. Even as cocke therefore is gathered up, and burnt with fire: so shall it be in the end of the world. 41. The Sonne of man shall rend his Angels, and they shall gather out of his Kingdom all scandles, and them that worke iniquitie: 42. and shall cast them into the furnace of fire: There shall be weeping and gnashing of teeth. 43. Then shall the Iust shine as the sunne, in the Kingdom of their Father. Hear that hath ears to heare, let him heare.

44. The Kingdom of Heauen is like a treasure hidden in a field. Which a man haung found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. 45. Again the Kingdom of Heauen is like to a merchant man, seeking good pearles. 46. And having found one precious pearle, he went his way, and sold all that he had, and bought that pearle.

47. Again the Kingdom of Heauen is like to a net cast into the sea, and gathering together of all kind of fishes. 48. Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. 49. So shall it be in the consummation of the world. The Angels shall goe forth, and shall separate the good from among the Iust, 50. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. 51. Hauy ye understood all these things? They say to him, Yea. 52. He laid vnto them: Therefore euery Scribe instructed in the Kingdom of Heauen, is like to a man that is an housholder, which bringeth forth out of his treasurers new things and old.

53. And it came to passe, when Iesus had ended these parables, he passed from thence. 54. And coming into his owne countrey, he taught them in their Synagogues, so that they marueled, and said: How came this fellow by this wisedom and vertues? 55. Is not this this carpenters Sonne? Is not his mother called MARIE, and his brethren James, and Ioseph, and Simon, and Iude? 46. And his sisters, are they not al with vs? whence therefore hath he all these things? 57. And they were scandalized in him. But Iesus said to them: There is not a Prophet without honour but in his owne countrey, and in his owne house. 58. And he wrought not many miracles there because of their incredulity.

ANNOTATIONS.

CHAP. XIII.

Difference of merits and rewards.

8. One an hundred. This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversities of fates, or other differences. Of fates, as that the hundred-fold agreeeth to virgins professed, three-score-fold to religious widows, thirtiye-fold to the maried, and four-score-fold to the widow. Ang. In de Virginiis, s. 44. seq. which truth the old Heretike Lucianian denied (as ours doe at this day) affirming that there is no difference of merits or rewards. Hier. li. 2. adi. Tom. Ambrosiop. 51. Aug. h. 7. v. 88.

11. To you it is given. To the Apostles and such as have the guiding and teaching of others, deeper knowledge of God's Word and mysteries is given, then to the common People. As also to Christians generally, that which was not given to the obbligate Jews.

15. They
ACCORDING TO S. MATTHEW.

18. They have shew In saying that they shut their owne eies, which S. Paul also repea
teth 2 Cor. 11. 25. he teacheth vs the true under standing of all other places, where it might seeme by the bare words that God is the very author and worker of this induction, & blindness, and of other sinnes: * which was an old condemned blasphemy, & is now the Heresie of Calvin; whereas our Saviour here teacheth us, that they shut owne eies, and are the cause of their owne sinne and damnation; God not doing, but permitting it, and suffering them to fall further because of their former sinnes, as S. Paul declareth of the reproube Gentiles, Rom. 1.

14. Owned. First by Christ and his Apostles was planted the truth, and falsehood came afterward, and was owen to the enemy the Diuell, and not by Christ, who is not the author of evil, Tit. 3.12 apropos.

19. Left perhaps. The good must tolerate the evil, when it is so strong that it cannot be repressed without danger and disturbance of the whole Church; and commit the matter to Gods judgment in the latter day. Others where the evil (be they Heresies or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publice authority either Spiritual or temporal to be chastised or executed.

30. Suffer both to grow. The good and bad (we see here) are mingled together in the Church. Which make against owne certaine Heresies and Schismatics, which feared Good and evil themselves of old from the rest of the whole world, under pretense that themselves only in the Church were pure, and others, both Priests and People sinners: and against some Heresies of this time also, which say that evil men are not of, or in the Church.

31. The left of falsehood) The Church of Christ had a usual beginning, but afterward became the most glorious and known Common-welth in the world; the greatest powers and the most wise of the world putting themselves into the same.

32. Thee of the Sonne. Henceupon Iulian, the Apostata, and his flatterer Libanius took their scoffe against our Saviour, saying (as his going against the Persians) to the Christians, what doth the Carpenters Sonne now? and threatening that after his returne, the Carpenters Sonne should not be able to save them from his furye. Whereunto a godly man answered, by the Spirit of Prophecie, He whom Iulian calleth the Carpenters Sonne, is making a woollen cloth for him against his death. And indeed not long after, there came newes, that in that battle he dyed miserably Soz. 6. c. 1. Theodo. 3. c. 18. The very like scoffe vse to Heresies that call the body of Christ in the Sacrament, baker's bread. It seemeth indeed to the enemies of Christ, as Christ seemed to be of natural Sonne, but faith telleth vs the contrarie, as well in the one, as in the other.

CHAP. XIV.

Hearing the worthy Decollation of John Baptist by Herod, 11. he beakes him to his usual solitarines in the deserts, and thirr feedeth 5000 with five loaves. 23. And then after the night shews in the mountaine in prayer, he walcheth upon the sea (signifying the wide world) 28. ye, and Peter also: whereupon they adore him as the Sonne of God. 35. And with the very touch of his garments healeth innumerable.

AT that time * Herod the Tetrarch heard the fame of Jesus: 2. and said to his servants: This is John the Baptist: he is risen from the dead, & therefore vertues worke in him. 3. For Herod apprehended John and bound him, & put him into prison because of Herodias, his brothers wife. 4. For John said vnto him: It is not lawfull for thee to haue her. 5. And willing to put him to death, he feare the People: because they esteemed him as a Prophet. 6. But on Herods birth day, the daughter of Herodias danced before them: and pleased Herod. 7. Wherevpon he promised with an oath,
The Gospel

an oth, to gue her whatsoever she would ask of him. 8. But she being
instructed before of her mother faith: Give me here in a dish the head
of John the Baptist. 9. And the King was sore afraid; yet because of his
oth, and for them that sat with him at table, he commanded it to be
given. 10. And he sent, and beheaded John in the prison. 11. And his
head was brought in a dish: and it was given to the damsel, and she
brought it to her mother. 12. And his Disciples came and took the body,
and "buried it;" and came and told Jesus.

13. Which when Jesus had heard, * he " retired from thence by boat,
into a desert place, and the multitudes having heard of it, followed
him on foot out of the cities. 14. And he coming forth saw a great mul-
titude, and pitied them, and cursed their perish. 15. And when it was
evening, his Disciples came to him, saying: It is a desert place, and
the hour is now past: dismiss the multitudes, that going into the
townes, they may buy them selves victuals. 16. But Jesus said to
them: They have no need to goe: give ye them to eate. 17. They an-
swered him: We have not here, but five loaves, and two fishe. 18. Who
said to them: Bring them hither to me. 19. And when he had commanded
the multitude to sit downe upon the grave, he took the five loaves and
the two fishe, and looking vp vnto Heauen he blessed, and brake,
and gaue the loaves to his Disciples, and " the Disciples to the multitudes.
20. And they did al eate, and had their ile. And they took the leaings,
twelve full baskets of the fragments. 21. And the number of them that
did eate was, five thousand men, beside women and children.

22. And forthwith Jesus commanded his Disciples to goe vp into
the boat, and to goe before him over the water, till he dismissed the mul-
titudes. 23. And having dismissed the multitude, he ascended into a
mountaine alone to pray. And when it was euening, he was there alone.
24. But the boat in the middes of the see was tossed with waues for: for
the wind was contrary. 25. And in the fourth watch of the night, he came
vnto them walking vpon the see. 26. And seeing him vpon the see
walking, they were troubled saying: That it is a ghost: & for feare they
cruded out. 27. And immediately Jesus spake vnto them, saying: Have con-
fid ence in me, feeare ye not. 28. And Peter making answere said: Lord if it be
thou, bid me come to thee vpon the waters. 29. And he said: Come.
And Peter descending out of the boat, "walked vpon the water to come
to Jesus. 30. But seeing the wind rough, he was afraid: and when he
came to be drowned, he cried out saying: Lord, save me. 31. And incontinent
Jesus stretchting forth his hand took hold of him, and said vnto
him: O thou of little Faith, why didst thou doubt? 32. And when they
were gone vp into the boat, the see was calme. 33. And they that were
in the boat, came and adored him, saying: In deed thou art the Sonne of
God. 34. And having passed the water, they came into the countrie of Gene-
far. 35. And when the men of that place understood of him, they sent
into all that countrie, and brought vnto him all that were ill at eas. 36. And
they besought him that they might touch the hemme of his gar-
ment, and whosoever did touch were made hole

ANNO
According to S. Matthew.

Annotations.

Chap. XIV.

3. Because of Herodias.] It is too ordinari in Princes to put them to death that freely tell them such faults as women, whom they fancy, especially inciting them to such mischief.

13. Buried it.] An example of duty toward the dead bodies of the Faithful, where in the difference of Catholike Christian men, & of all Infidels, both Pagans, Apostataes, or Heretikes. For whereas the Christians had laid the body of Blessed Prophet and Martyr in Samaria with the Reliquies of Elias and Abdiel, by vertue whereof wonderfull miracles were wrought there, in Iulian the Apostataes time, when men might doe his chiefe freely against Christian religion, the Pagans opened the tombe of S. John Baptist, burnt his bones, scattered the ashes about the fields, but certaine religious Monkes coming thither as a pilgrimage at the same time, adventured their life and spent as much of the holy Reliques as they could, and brought them to their Abbot Phillip, a man of God: who esteeming them too great a treasure for him and his to keep for their private devotion, sent them to Athanarius the B. of Alexandria, and he with all reverence laid them in such a place (as it were by the Spirit of Prophecie) where afterward by occasion of them was built a goodly chapell. Thed. i. i. c. 6. Ruff. ii. 2. c. 27. 28. Marke here that the Reliques of our time doe as these Pagans, to the bodies & Reliques of all Blessed Saints that they can destroy: and Catholikes contrariwise have the religious devotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

13. Retired.] Christ much esesteemed John, and withdrew himselfe aside, to give example of moderate mourning for the departed, and to shew the horror of that execrable murder in the Primitive Church many good men seeing the miserable state of the world in time of persecution, and the sinnes that abounded through, took an occasion to forsake those tumults, and to give themselves to contemplation; and for that purpose retired into the deserts of Egypt, and other places, to do penitence for their owne sinnes, and the sinnes of the world. Whereupon partly rose that infinite number of Monkes & Eremites, of whom the Fathers and Ecclesiastical histories make mention. Hier. vi. 10. in v. Pauli Erem. Socr. ii. 1. c. 11. 13.

19. The Disciples to the multitude.] A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of those miraculous loaves, so had they also to beflowe and dispense all the foode of our foules, in ministring of the Word & Sacramentes, neither may I blame challenge the same.

16. Walking.] When not only Christ, but by his power Peter also walketh uppon the waters, it is evident that he can dispose of his owne body with ease, and contrary to the natural condition thereof, as to goe through a doore. 10. 10. to be in the compass of Peter's Primacy.

59. Walked.] Peter (as faith Bernard) walking upon the waters, as Christ did, declared himselfe the only Vicar of Christ, which should be Ruler not over one People, but over all. For many waters, are many peoples. Bernardi, de condit. c. 8. See the place, how he deduce from Peter the like authortie and jurisdiction to his Successour the Bishop of Rome.

Chap. XV.

The Pharisees of Hierusalem coming so farre to carpe him, be chargeth with a tradition contrarie to Gods commandement. 10. And to the People he sheweth the reason of that which they reproved: 15. & against to his Disciples, shewing the ground of the Pharisaical washing (to wit, that except otherwise doth the soule) to be false. 21. then he goeth aside to hide himself among the Gentiles, where in a woman he findeth Cii such
such faith, that he is saine, lest the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. where (al contrary to those Pharises) the common People seekes wonderfully unto him: and he after he had cured their diseased, fedeth 4000 of them with seaven loaves.

Then came to him from Hierusalem Scribes and Pharisees, saying: 2. Why do thy Disciples transgress the tradition of the Ancients? For they wash not their hands when they eat bread. 3. But he answering said to them: Why do you also transgress the commandement of God for your tradition? For God said: 4. Honour father and mother. And: He that shall curse father or mother, dying let him dye. 5. But you say: whosoever shall say to father or mother, the guilt whatsoever proceedeth from me, shal profit thee: 6. And shalt not honour his father or his mother: & you have made frustrate the commandement of God for your Own tradition. 7. Hypocrites, we hath Elay Propheced of you, saying: 8. Thy People honoureth me" with their lips: but their heart is farre from me. 9. And in vaine do they worship me, teaching doctrines and" commandements of men. 10. And having called together the multitudes unto him, he said to them: Heare ye and vnderstand. 11. "Not that which entreteth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12. Then came his Disciples, and said to him: Doest thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answering said: Aplanting which my Heavenly Father hath not planted, shal he rooted vp. 14. Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15. And Peter answering said to him: Expound vs this parable. 16. But he said: Are you also as yet without understanding? 17. Doe you not understand, that all that entreteth into the mouth, goeth into the belly, and is cast forth into the privy? 18. But the things that proceed out of the mouth, come forth from the harte, and those things" defile a man. 19. For from the hart come forth evil cogitations, murders, adjoutrices, fornications, thefts, false testimonies, blasphemies. 20. These are the things that defile a man. But to eate with unwashed hands, doth not defile a man. (21. And Iesus went forth from thence and retired into the quarters of Tyre and Sidon. 22. And behold a woman of Chanaan came forth out of those coasts, & crying out, said to him: Haue mercie vpon me, O Lord the Sonne of David: my daughter is fore vexed of a Dueil. 23. Who answered her not a word. And his Disciples came and besought him saying: Dimisse her, because she crieth out after vs. 24. And he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25. But she came and adored him, saying: Lord, help me. 26. Who answering said: It is not good to take the bread of the Children's mite, and to cast it to the dogs. 27. But she said: Yea Lord; for the whelps also eat of the crummes that fall from the table of their maistres. 28. Then Iesus answering
According to S. Matthew.

29. And when Jesus was passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sat there. 30. And there came to him great multitudes, having with the dummest persons, blind, lame, a feeble, and many others: and they cast them down at his feet, and he cured them: 31. So that the multitudes marveled seeing the dummest speake, the lame walke, the blind see: and they magnified the God of Israel. 32. And * Jesus called together his Disciples, and said: I pitie the multitude because three days ye continue with me, and have not what to eate: and dimisse them fasting I will not, lest they faint in the way. 33. And the Disciples say unto him: Whence then may we get so many loaves in the desert to all so great a multitude? 34. And Jesus said to them: How many loaves have you? 35. And they said: Five, and a few little fishes. 36. And he commanded the multitude to sit down upon the ground. 37. And taking the five loaves and the fishes, and giving thanks, he brake, and gave to his Disciples, and to the People. 38. And they did eat, and had their fill. And that which was left againe that the of the fragments they took vp, they gathered baskets ful. 39. And there were that did eate, four thousand men, beside children and women. 40. And the multitude were foiend, he went vp into a boate, and came into the coastes of Magedan.

Annotations.

Chap. XV.

2. With their lips.) This in to be understood properly of such as haue cuer God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their hart and al their life in deed Godles. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or no, that faith them. For many a poor Christian man that vnderstandeth not the wordes he speakeh, hath his hart neeret Heauen, more seruer & devotion, more edification to himself, more profit in spirit (as the Apostle speakeh) & lesse distractions, then not only all Heretikes which have no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in unknown tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christians intention, speaking of the hypocritical lews.

9. Commandements of men.) Such only are here called traditions, doctrines, or commandements of men, which be either repugnant to Gods lawses, as this of defrauding their parents vnder pretence of religion or which at the least be frivolous, unprofitable, and experimente to pietie or true worship, as that other sort of so often washing hands, and The difference between, without regard to inward purtie of hart and mind. Let no man therefore be abuzzed with the Protestants peruerse application of this place against the holy lawes, Jewish tradications, and precepts of the Church, and our spiritual Gouvernors, concerning fastes, vices here, other rules of discipline, and due order in life, and in the service of God, preferred, and for such are not repugnant but conuenant to God, Word & al pietie, & our Lord is truly the Churches honoured, worshipped, and larded both by the making and also by the obserrving of them. Apostolical * S. Paul gave commandement both by his epistles, and by word of mouth, even in traditions, such matters wherein Christ had preferred nothing at all, & he charge the Faithful to observe the same. * The Apostles & Princes at Jerusalem made lawes, and the Christians were bound to obey them. * The keeping of Sunday instead of the Sabbath is the tradition of the Apostles: and dare the Heretikes deny the due observance of so to be an C lxxij acceptable

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acceptible worship of God? They prescribed the Feastes of Easter, and Whitsoncide, and other Soleniemes of Christ, and his Saints, which the protestants then relutes obtaine. They appointed the Lent & Imber fastes and other, as well to chastifie the concupiscence of man, as to serve and please God therby, as is plain in the saiting of * Anna, Tobie, Judith, Esther, who servced and pleased God therby. Therefore neither thefe, nor other such Apostlelike Orduanaes, nor any precepts of the holy Church, or of our lawfull raitors, are implid in these harishal traditions here expressend, to be counted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christes warrant and authornitic, and by such as he hath plaide to rule his Church, of whose faith: He that saith, I haue sinne, he that saith, I haue sinne: 11. For this which ensueeth, The Catholicke doth not abstaine from certaine meates, for that they esteem any meate uncleane, either by creation, or by judaical observation: they abstaine, for chastisement of their concupiscence. (Gen. d. mor. 8.)

16. (Defile them.) It is saine only, which properly dehleth man, and meates of them felues or of their owne nature do not dehle, but so farre as by accident they make a man to dehle, as the disobedience of God's commandement, or of our Superiors, who forbid some meates for certaine times, and causeth, is a saine. As the apple which our first parents did eate of, though of itself it did not dehle them, yet being eaten against the precept, it did dehle. So neither flesh nor fish of itself doth dehle, but the breach of the Churches precept deth.

**CHAP XVI.**

The obstinate Pharisees and Sadducees, as though his forsaide miracles were not sufficient to prove him to be Christ, require to see some one from Heaven. 1. Wherupon forsaiking them, he warneth his Disciples to beware of the leasnes of their doctrine: 13. and Peter (the time now approaching for him to goe into Iuries to his Passion) for confessing him to be Christ, he maketh the Rock of his Church; giving further to Ecclesiastical power accordingly. 21. And after he so rebuketh him for dissuading his Cross and passion, that he also affirmeth the like suffering in currie one, to be necessary to salvation.

And there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a signe from Heaven. 1. But he answered & said to them: When it is evening, you say: It will be faire-weather, for the element is red. 2. And in the morning: This day there will be a tempest, for the element doth grow and lowre. The face therefore of the element you have skil to discern: & the signes of times can you not? 4. The * naughtrie and adounstorous Generation seeketh for a signe: and there shall not a signe be gienen, but the signe of Jonas the Prophet. And he left them and went away.

5. And * when his Disciples were come quier the water, they forgot to take bread. 6. Who said to them: Looke well and beware of the leasne of the Pharisees & Sadducees. 7. But they thought within them selues saying: Because we tooke not bread. 8. And Iesus knowing it, said: why do you
do you think within your felon, Oye of little faith, for that you have not bread? 9. Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? 10. Neither the five loaves among four thousand men, and how many maundes you took up? 11. Why do you not understand that I said not of bread to you? Beware of the leaven of the Pharisees, & Sadducees. 12. Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13. And Jesus came into the quarters of Caesarea Philippi: and he asked his Disciples, saying: "Whom say men that the Sonne of man is?" 14. But they said: Some John the Baptist; & others some Elias, and others Hieremies, or one of the Prophets. 15. Jesus said to them: But whom do you say that I am? 16. Simon Peter answered and said: Thou art the Christ, the Son of the living God. 17. And Jesus answering said to him: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father which is in Heauen. 18. And I say to thee: That thou art the Christ, the Son of the living God. 19. And I will give to thee the keyes of the Kingdom of Heauen: And whatsoever thou shalt bind upon earth, it shall be bound also in Heauen: and whatsoever thou shalt loose upon earth, it shall be loosed also in Heauen.

20. Then he commanded his Disciples, that they should tell no body that he was Jesus Christ.

21. From that time Jesus began to shew his Disciples, that he must go to Hierusalem, and suffer many things of the Ancients & Scribes and Cheefe-Priests, and be killed, and the third day arise againe. 22. And Peter taking him, began to rebuke him, saying: Lord, be it farre from thee, this shall not be unto thee. 23. Who turning said to Peter: Goe after me. 24. Than, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

25. Then Jesus said to his Disciples: Whosoever shall come after me, let him deny himself, and take up his cross, and follow me. 26. For he that will save his life, shall lose it, and he that shall lose his life for me, shall find it. 27. For what doth it profit a man, if he gain the whole world, and sustain the damage of his soule? Or what permutation shal a man give for his soule? 28. Amen I say unto you, there be some of them that stand here, that shall not taste death, till they see the Sonne of man coming in his Kingdom.

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ANNOTATIONS

CHAP. XVI.

11. Whom say men, Christ intending here to take order for the founding, regiment, & OF PETRYS stabilitie of his Church after his decease, & to name the Person to whom he meant to PRIMACIE, give the general charge thereof, would before by interrogatories draw out (as namely out of this one whom he thought to make the cheefe) the profession of that high and principal Article: that he was the Sonne of the living God, which being the ground of the Churches faith, was a necessearie quality and condition in him that was to be made Head
THE GOSPEL

Head of the same Church, and the perpetual keeper of the said faith, and all other points thereon depending.

14. That they said.) When Christ asked the People's opinion of him, the Apostles all indiscriminately made answer: but when he demanded what themselves thought of him, then loe Peter the mouth and head of the whole fellowship answered for all, chrysostom. homil. 55 in Mat.

15. And they said.) Though some other (as Nathanael 10, 49.) seemed to have before believed and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, & so S. Hilarius and others shew, that none before this did further waver of him, then that he was the Sonne of God by adoption as other Saints be, though much more excellent than other be. For it was of conciuitie and Christ's special appointment, that he upon whom he intended to found his new Church, & whose faith he would make infallible, should have the preeminence of this first profession of Christ's natural divinity, or, that he was by nature the very Sonne of God; a thing so rare about the capacite of nature, reason, fidel, and blood, and so repugnant to Peters sense and fight of Christ's divinity, flesh, and infirmities, that for the beleefe and publick profession thereof he is counted blessed, as Abrahah was for his faith, and hath gone as great promises for himself and his posterity, as the said Patriarch had for him and his seed. According as S. Basil faith: Because he excelled in faith, he received the building of the Church committed to him.

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

18. Thou art Peter.) Christ (in the first of Ioann. 41.) foretold and appointed that this man named Simon should afterward be called Cephas, or Peter, that is to say, a Rock; not then uttering the caufe, but now expressing the same, ut quirce (as S. Cyril writeth.) For that upon him as upon a firm rock his Church should be built. Whereunto S. Hilarius agreeing faith: So happy foundation of the Church in the imposing of the new name &c. And yet Christ here doth not so much call him by the name Peter or Rock, as doth assume him to be a Rock, signifying by that Metaphore, both that he was designed for the foundation and groundwork of his house, which is the Church, & also that he should be of unincapable force, firmity, durability, and impenetrable, to sustain all the windes, waues, and storms that might fall or becast against the same. And the Adversaries objecting against this, that Christ only is the Rock of foundation, wrangle against the very expresse Scriptures, & Christ's owne words, giving both the name and the thing to this Apostle, And the simple may learne by S. Basil's wordes, how the case fladeth. Though (faith he) Peter be a rock, yes he is not a rock as Christ is. For Christ is the only unmoveable rock of himself, Peter is unmoveable by his own power. For if he doth communicate and impart his dignities, not vowing himself of them, but giving them to himself, before them also upon others, he is the right, and yet:2. Thou art a light; he is the Priest, and yet he is, the Bishop; he is the Rock, and he is made a rock.

18. And upon this rock.) Upon that which he said Peter was, will he build his Church; and therefore by most evident sequel he foundeth his Church upo Peter. And the Adversaries wrangling against this, doe against their owne confidence & knowledge specially seeing they know and confess that in Christ's wordes speaking in the Syriacke tongue, there was no difference at all between Petrus and Petra, and that the Greek wordes also though differing in termination, yet signify one thing, to wit, rock, or stone, as themselves also transalate it. So that they which professe to follow the Hebrew, or Syriacke, & the Greeke, so to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's wordes: Thou art a rock, & upon this rock, I have made thee Peter, and upon this Peter will I build my Church. For to Christ I gave by their owne confession without any difference, which doth expressly stop them of all their vaine falsitie, that Petrus, the former word is retauned to the Apostles, and Petra the latter word, either to Christ only, or to Peter's faith only; neither the said original tongues bearing it nor the sequel of the wordes, upon this, suffeting any relation in the world but to that which was spoken of in the same sentence next before, neither the wordes following which are directly addrested to Peters Person, nor Christ's intention by any means admetting it, which was not to make himself or to profess himself to be the head or foundation of the Church. For his Father gave him that dignity, & he took not that honour to himself,
According to S. Matthew.

He had his commission the very hour of his incarnation. And though S. Aug. sometimes refers the word (Petra) to Christ in his sentence (which no doubt he did because the terminations in Latin are divers, and because he examined not the nature of the original words which Christ spake, nor of the Greek, and therefore the Adversaries which otherwise flee to the gulf, should not in this case alleage him) yet he never denieth but Peter also is the Rock & head of the Church, saying that himself expounded it of Peter * in many places, and all heathens also. S. Amb. for the same in his Hymne which the Church singeth. And so we alleage the holy Council of Chalcedon, \textit{Ath} \ p. 118. Tert. \textit{De præcip.Origyn, Hs.} \ textit{Exo. S. Cyprian, De viris, S. Hilarius, Can. in Mut. S. Ambrose, Ser. 49. B. 6. inc. 9. Luc. S. Hieron. L. 1. in tourn. \&c. inc. 1. Esa. \&c. inc. 10. Hier. S. Epiphanius, In Anchor. S. Chryssotom, Hs. 55 in Mut. S. Cyril, L. 1. c. 1. com. in Es. S. Leo. Ep. 89. S. Gregorio, Li 4. ep. 11. ind. 13. * and others; every one of them saying expressly, that the Church was founded and builded upon Peter. For though sometimes they say the Church to be builded upon Peter's faith, yet they mean not (as our Adversaries do unlearnedly take them) that it should be builded upon faith either separated from the man, or in any other man, but upon faith as in him whereof he confessed that faith.

18. \textit{Rock.} The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the Person of all the Apostles or of the whole Church, deny absurdly that himself in Person had these prerogatives. As though Peter had been the Presbyter only of the Church or of the Apostles, confessing the faith and receaving these things in other mens names. Where the holy Doctors meane only, that these prerogatives were not given to him for his own sake, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings; and that these great privileges giong unto Peter should not decay or die with his Person, but be perpetual in the Church in his successours. Therefore S. Hieron. to Damosus taketh this Rock not to be veters person only, but his successours and his Chaire. \textit{I (faith he,) following no chese or principis but Christ, is my selfe in the communion of Peters chaire, ye that rock I knew, the Church was builded.} And of that same Apostolicke Chaire S. Augustin. faith: That same is the Rock which the proud gates of Helis do not overcome. And S. Leo, Our Lord would the Sacrament or mystery of this gift so to pertaine vnto the office of all the Apostles, that he placed it principallis in Blessed S. Peter the chiefest of all the Apostles, that from him ascendant out of one, the whole body, the whole church, should be built, that he might understand himselfe to be an alien from the divin mysteries that should prehence so results from the solitudes observed festivities of Peter.

19. \textit{Build my Church.} The Church or house of Christ was only promised here to be builded upon him (which was fulfilled. \textit{Isa. 11.15.}) the foundation, stone, \\&c. other pillars or matters being yet to be preparing, and Christ himself being not only the supereminent foundation but also the founder of the same; which is an other more excellent quality then was in veters, for which he calleth it my Church, meaning specially the Church of the New Testament, Whisunday, though Christ gave veters and the rest their commissions actually before his Ascension.

18. \textit{Gate of Hel.} Because the Church is resemblance to a house or a cite, the aduersaries powers also be likened to a contrarie house or towne, the gates, whereof that is to say, the fortitude, or invigilation shall never prevail against the cite of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can prevail against the Church builded vpon veters, which the Fathers cal veters See and the Romane Church. Count (faith S. Augustin. the Priest) from the very Sea of Peter, and in that order of Fathers consider to whom hath succeeded; that same is the rock which the proud gates of Hel do not overcome, and in another place, that is which hath obtained the top of amithidie. Heresies in vain doth round about.

19. \textit{To thee.} In saying, to thee will I give, it is plain that as he gave the keys to him, so he builded the Church vpon him. So faith S. Cyprian: To Peter first of all, vpon whom our Lord buildeth the Church, and from whom he inflamed and showed the beginning of vuntie, aid he gave this power, that should be losted in the heavens, which he had losted in earth. Whereby appeareth the vaine caulis of our Adversaries, which say the Church was builded vpon Peters Confession only, commone to him and the rest, and not vpon his Person, more then vpon the rest.
The Gostel.

The discipies of the kiest.

That is, the authoritie or Chaire, of doctrine, knowledge, judgement and discretion between true, and false doctrine; the height of government, the power of making lawes, of calling Coundels, of the principal voice in them, of confirming the, of making Canons, & hoolines decores, of abrogating the contraries, of ordaining Bishops and Palfours, or depoasing and suspending them; finally the power to dispence the goods of the Church both spirituall and temporall. Which signification of preeminent power and authoritie by the word, kiest, the Scripture expresseth in many places: namely speaking of Chrest: I have the keyes of death and life, &c. 

Moreover it signifieth that men cannot come into Heauen but by him, the keies signifying also authoritie to open and shut, as it is said: Apoc. 3. of Chrest: Who hath the keye of David, he sheweth and he sheweth. By which words we gather that Pateris authoritie is marvelous, to whom the keies, that is, the power to open and shut Heauen, is gien. And therefore by the name of keies is gien that supreme power which is called, in comparison of the power granted to other Apostles, Bishops, and Palfours, pleniustoeapattheis, fulness of power. Bernard, lib. 3. de conside- 

19. Whasoeuer shal bind.) All kind of discipline and punishment of offenders, either spirituall (which doth not in the least concern the execution of the spiritual charge, is comprised under the word, bind. Of which part be Excommunications, Anathematizms, Suppensions, degradations, and other censures, & penalties, or penances enjoyned either in the Sacrament of Confession, or in the extemour Courts of the Church, for punishment both of other crimenes, and specially of herefie & rebellion against the Church, and the cheefe palfours thereof.

19. Leave.) To loose, is as the cause and the offenders case required to loose them of any the former bandes, and to reforme them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon also either all, or part of the penance enjoyned, or what debts soever man oweth to God, or the Church, for the satisfaction of his finnes forgiven. Which kind of relenting or loosing is called Indulgence: finally this, whasoeuer excepteth nothing that is punisheable or pardonable by Chrest in earth, for he hath committed his power to Peter. And to the validitie of pateris sentence in binding or loosinge whatsoever, shal by Chrests promise be ratified in Heauen. Leo Ser. de Transfig. & Ser. 1. in annun. affump. ad Pontif. Hilar. can. 15. in Maii. Epiphs. in Anchoreto prope Jerusalem. If now any temporal power can shew their warrant out of Scripture for such soueraigne power, as is here gien to retter, & coëfidently to his successeours, by these words, whasoeuer shal bind, and by the very keies, whereby greatest soueraignitie is signified in Gods Church as in his familie and houshold, and therefore principally attributed and gien to Chrest who in the Scripture is said to have the keye of David, but here communicated also unto retter as the name of Rock: if I say any temporal rotefrate can shew authoritie for the like soueraignitie, let the chalenge hardly to be heade, not only of one particular, but of the whole vituall Church.

Good workes.

Frewil.

CHAP. XVII.

As he promised, he gieneth them a sight of the glorie, unto which Suffering doth bring; and then againe doth imitate his Passion. 1.4. A Dinie also be casteth out which his Disciples could not of their incomplite, and lack of praying and fasting. 21. Being yet in Galiliee, he teacheth more about his Passion. 4. and the tribute that the Collestrs exacted for at, he payeth for himself, and Peter, declaring yet withal his freedome both by word, and miracle.

The transfiguration of our Lord, celebrated

And after sixe dayes the savyes taketh vnto him Peter, and James, & John his brother, and bringeth the into a high mountaine apart: and he was there transfigured before the. And his face did shine,
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Chap. XVII.

Christ can exhibit his body under what form he lift. Saints after their death deal with, and for the living.

Holy places.

Mount. This mount (commonly esteemed and named of the ancient Fathers Thabor) 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 Apparitions, most holy ground. Whereby it is evident that by such Apparitions, places are sanctified, and thence groweth a religious and devotion in the Faithful toward such places, and especially to this Mount Thabor (called in S. Hieroni 1 Thess. lib. 17.) there was great Pilgrimage in the Primitive Church, as unto all those places which our Saviour had sanctified with his presence and miracles; and therefore to the whole land of promise, for that cause called the holy land. See S. Hiero. in Epist. Pauli, &c. 17. & 18. ad Marcellum.

The holy land.

Elias. 11. Elias shall come. He distinguishing him plainly between Elias in Person, who is yet to come before the judgment; and Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and yet Elias. So that it is not Iohn Baptist only, nor principally of whom Malachie prophesie (as our Adversaries say) but Elias also himself in Person.

True miracles only in the Cath. Church.

Gregorius Thaumaturgus.

Prayer & Fasting.

12. Prayer and fasting. The force of fasting and praying, whereby also we may see that the holy Church in exorcisms doth according to the Scriptures, when the faith before the name of IESVS, many prayers, and much fasting, to drive out Diuels, because these also are here required before faith.

16. The Children's own. Though Christ to avoid scandal, paid tribute, yet indeed he thoweth that both himself ought to be free from such payments (as being the Kings Sonne, aswell by his eternal birth of God the Father, as temporal of David) and also his Apostles, as being of his family, and in them their successors, the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and privilege being grounded upon the very law of nature itself, and therefore practiced even among the Heathen (Gen. 43. 14.) good Christian Princes have confirmed and ratified by their laws, in the honour of Christ, whose ministers they are, and as it were the Kings Sons, as S. Hierem declareth plainly in these words: We for his honor pay not tribute, and
ACCORDING TO S. MATTHEW.

and as the Kings Sonnes, are free from such payments. Hiero. upon this place.

17. Me and thee.) A great mystic in that he paid not only for himself, but for Peter bearing the Person of the Church, and in whom as the chiefe, the rest were contained. Peters preemi-

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schifne. 7. for telling both the author whosever he be, and also his followers, of their woe to come. 10. and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15. charging us therefore to forgive our brethren, when also we have unjust cause against them, be it never so often, and to labour their salvation by all means possible.


Who thinkest thou, is the greater in the Kingdom of Heaven? 2. And Iesus calling unto him a little child, set him in the midst of them, 3. and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. 4. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven. 5. And he that shall receive one such little child in my name, receauch thee. 6. And he that shall scandalize one of these little ones that beleeue in me, it is expedient for him that a millstone he hanged about his neck, and that he be drowned in the depth of the sea.

7. Woe be to the world for these scandals. For it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal commeth. 8. And if thy hand, or thy foot shall scandalize thee, cut it off, and cast it from thee. It is good for thee to go into life maimed or lame, rather than having two hands or two feet, to be cast into everlasting fire. 9. And if thine eye shall scandalize thee, pluck him out, and cast him from thee. It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the lake of fire. 10. See that you despise not one of these little ones: for I say to you, that their Angels in Heaven alwaies do see the face of my Father which is in Heaven.

11. For the Sonne of man is come to save that which was perished. 12. How think ye? If a man have an hundred sheep, and one of them shall go astray, doth he not leave ninety nine in the mountains, and goeth to seek that which is straied? 13. And if it chance that he find it: Amen I say to you, that he rejoiceth more for that, then for the ninety nine that went not astray. 14. Even so it is not the will of your Father, which is in Heaven, that one perish of these little ones.

15. But if thy brother shall offend against thee, goe, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gaine thy brother. 16. And if he will not hear thee, loyne with thee besides one.

The Gospel upon Tuesday the 1. week in Lent.
That is (as S) one or two: that in the mouth of two or three witness es every word Chrysofohere may stand. 1. And if he wil not heare them, let the Church. And if he exposeth it) will not heare the Church, let him be to thee as the Heathen and Publican. 5. Amen.

Tell the Prelates & sheepe Pastours of the Church, for they have jurisdiction to bind & loose such offenders, by the wordes following v. 18. Allyingne togethers the unity of Christes Church in Councils, and Synods, or publique prayers, is of more force then of any particular man.

The Gospel upon the 11. Sunday after Pentecost.

A M N O T A T I O N S

Chap. XVIII.

1. Who is legistiver. The occasion of this question, & of their contention for Superio ritie, among the rest of their inimiti ties, which they had before the comming of the Holy Ghoft, was (as certaine holy Doctours write) upon emulation toward Peter, whom only they saw preferred before the rest, in the payment of the tribute, by these words of our Saviour: Givt it them for me and thee. Chrysost. 59. Hier. in Matt. Vpon this giveth.

2. Scandal. The simple be most annoyed by taking scandal of their Preachers, Priests,
According to S. Matthew, 49

Priests, and elders ill life: and great damnation is to the guides of the People, whether they be temporal or spiritual, but specially to the spiritual, if by their ill example and scandalous life, the People be scandalized.

8. Man, and eye. By these parts of the body so necessary and profitable for a man, it signified, that whatsoever is secret and decent to vs, wife, children, friends, riches, all are to be concealed, and forsaken for to save our soule.

10. Their Angels. A great dignity, and a marvelous benefit, that every one hath from his Nativity: an Angel for his eusephie and patronage, against the wicked, before the face of God, Hierupon this place. And the thing is so plain, that Calvin dare not deny it, and yet he will needs doubt of it. Lib. 1. Ins. 14, sect. 7.

17. Not the Church. Not only Heretikes, but any other obstinate offender, that will not be judged or ruled by the Church may be excommunicated, & so made as an Heathen or Publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholikes. Which Excommunication is a greater punishment, then if he were executed by sword, fire, & wild beasts. Ang. comm. Add. leg. li. c. 17. And againe, he faith: Man is more sharply & pitifully bound by the Churches Keies, then with any iron or adamantine manacles or fetters, in the world. Ang. ibidem.

17. Heathen. Heretikes therefore because they will not hear the Church, be no better then any other, wife to be effeemed of Catholikes, then Heathen men and Publicans were esteemed among the Jews.

18. Ye shall bind. As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon whom he builded his Church, so here not only to Peter, and in him to his successors, but also to the other Apostles, & in them to their successors, yet one in their charge. Hier. lib. 11. c. 14. aduers. Iouin. et Epist. ad Heliod. Cyprian. de unit. Ecd. mon. 3.

18. Shall loose. O Lord givest not less right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Notianists, who contended that the Priests had power to bind, but not to loose.

19. In the middle of them. Not all assemblies may challenge the presence of Christ, but only such as are gathered together in the unity of the Church, and therefore no assemblies of Heretikes, directly gathering against the Church, are warranted by this place. Cyp. de un. Ecd. mon. 8.

21. Seuenumierium seuerum. There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.

CHAP. XIX.

He answered the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) utterly indissoluble, though for one cause he may be divorced. And therupone his Disciples he highly commended single life for heaven.

1. He will have children, etc. 16. He shewed what is to be done to enter ing into life everlasting; 10. What also for a rich man to be perfect? 27. As also what passing reward they shall have which follow that his counsel of perfection: 25. Yea though it be but in some one piece.

And it came to passe, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Mount Lebanon, and great multitudes followed him; and he cured them there.

3. And there came to him the Pharisees: and saying: Is it lawful for a man to dimiss his wife for for Mariage, every cause? 4. Who answering, said to them: Have ye not read, that he which did make from the beginning, made them male & woma? And he said: 5. For this cause, man shall leave father & mother, and shall cleave to his wife.
and they two shall be in one flesh. 6. Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate. 7. They say to him: Why then did Moses command to give a bill of divorcement, and to dismiss her? 8. He saith to them: Because Moses for the hardness of your hearts permitted you to dismiss your wives: but from the beginning it was not so. 9. And I say to you, that whosoever shall dismiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dismissed, commiteth adultery. 10. His Disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. 11. Who said to them: Not at all, take this word, but they to whom it is given. 12. For there are Eunuchs which were born so from their mothers wombe: and there are Eunuchs which were made by men: and there are Eunuchs, which have gelded themselves for the Kingdom of Heaven. He that can take, let him take. 13. Then were little children presented to him, that he should impose hands upon them & pray. And the Disciples rebuked them. 14. But Jesus said to them: Suffer the little children, and let them come to me: for the Kingdom of Heaven is for such. 15. And when he had imposed hands upon them, he departed from thence. 16. And he beheld one came and said to him: Good Master, what good shall I do that I may have life everlasting? 17. Who said to him: What do yon virtuous? One is good, God. But if thou wilt enter into life keep the commandments. 18. He saith to him, which? And Jesus saith: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and thy mother. Thou shalt love thy neighbour as thyself. 20. The young man saith to him: All these have I kept from my youth: what is yet wanting? 21. Jesus saith to him: If thou wilt be perfect, go, sell the things that thou hast, & give to the poor, and thou shalt have treasure in Heaven: and come, follow me. 22. And when the young man had heard this word, he went away sad: for he had many possessions. 23. And Jesus saith to his Disciples: Amen I say to you, that a rich man shall hardly enter into the Kingdom of Heaven. 24. And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven. 25. And when they had heard this, the Disciples marveled very much, saying: who then can be saved? 26. And Jesus beholding them, saith to them: With men this is impossible: but with God all things are possible. 27. Then Peter answered, saying to him: Behold we have left all things, & have followed thee: what therefore shall we have? 28. And Jesus saith to them: Amen I say to you, that you which have followed me, in the regeneration, when the Sonne of man shall sit in the seat of his Majesty, ye also shall sit upon twelve seats, judging the twelve Tribes of Israel. 29. And every one that hath left house, or brethren, or sisters, of Father, or mother, or wife, or children, or lands for my name sake: shall receive an hundred-fold, & shall possess life everlasting. 30. And many shall be first, that are last; and last, that are first.
Annotations.

Chap. XIX.

6. No man separate.) This inseparability between man and wife is such that not only is it a Sacrament, but it is a condition of mankind, as the Apostle Paul says. Gen. ii. 24. For the marriage of a man and a woman is a holy covenant, and is a symbol of the relationship between Christ and the Church. 

9. But fornication.) For adultery being a sin, and fornication being another, Mat. 5, but neither party can marry again for any cause during life. 

Aug. li. 11. de adult. coniug. 

For the unlawful act of marrying again, Fabiola that noble matron of Rome, after she was the Innocent part, did publicly penance, as St. Hierom wrote in his high commendation thereof. And in St. Paul Ro. 7. it is plain that she which is with another man, her husband yet living, shall be called an adulteress: contrary to the doctrine of our Adversaries.

11. Not so take.) Whosoever hath not this guilt given them it either for that they will not have it, or for that they shall not have it, or for that they shall not have this guilt or attain to this word, have it of God and their own free will. 

Ang. de grat. et liber. 

So that it is evident no man is excluded from this guilt, but (as Origen here faith) it is given to all that are for it, contrary to our Adversaries that say it is impossible, and that for excuse of breaking their vows, wickedly they have not the guilt.

12. The guilt of perjury.) They sold them fables for the Kingdom of Heaven which vow chastity, Ang. de virginitate et s. 

4. Which proves those kind of vows to be both lawful, and also more meritorious, and more sure to obtain life everlasting, than the state of wedlock, contrary to our Adversaries. 

14. He that can.) It is not said of the Precepts, keep them who can, nor of the Counsel of Counselors only (as of virginity, abstaining from flesh and wine, and of giving alms) that the goods away to the poor) it is said.

Counsels not attainable either of love or of attention: but it is confessed that a man of counsel, only, is a counselor. 

Contrary to our Adversaries, that say there are no Counsellors, but only precepts. 

13. Impst.) They knew the value of Christ's blessing, and therefore brought their children to Him as good Christian people have at all times brought their children to the Bishop to have their blessing. See Annotation before Chap. 10. 13. And of Religious men blessing see Ruthii. s. 


21. If a man will be perfect.) Luke, he maketh a plain difference between keeping the commandments, which is necessary for every man, and being perfect, which he counselleth only to them that will. And this is the state of greater perfection which Religious men do profess, according to Christ's council here, excluding all things and following him.

21. Follow me.) Thus to follow Christ is to be without wife and care of children, to lack all things, and to live in common, and this hath great reward in Heaven above other states of life: which S. Augustine faith, the Apostles followed, and themselves, and that he exhorted others to it as much as lay in him, Ang. ep. 89. in fine, & in ps. 10. 35. Conv. 3. post med.

26. All things possible.) This of the camel through a needle's eye, being possible to God, although he neither hath done it, nor by like will do it: maketh against the blasphemous impiety of our Adversaries that say, God can do no more than he hath done, or will do. We see also that God can bring a camel through a needle's eye, and therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally about nature doth with his body as he list.

27. This perfection of leaving all things the Apostles vowed, Ang. li. 17. de Vow of power.

Chap.

Citt. Dict. s. e. 4.

27. What shall we have.) They leave all things in respect of reward, and Christ doeth not reward, we allow it in them by his answer.

18. Shall not.) Note that only Christ, who is the principal and proper Judge of the living and the dead, but with him the Apostles and all perfect Saints shall judge, and yet that doeth nothing derogate to his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.

Dij Chap.


To shew how through God's grace the Iews shall be overborne of the Gentils, although they begin after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end even as the first. 17. He thenotheth more to his Discipls touching his passion: 18. Bidding the ambitious two spirits to think rather of sufferings with him: 14. And teaching us (in the rest of his Discipls) not to be greene at our Ecclesiastical Superiors, considering they are (as he was himself) to tode for our salvation. 29. Then going out of Iericho, he gie乃是 fight into two blind.

THE Kindom of Heauen is like to a man that is an Houssholder which went forth early in the morning to hire workmen into his vineyard.
2. And having made covenant with the workmen for a penie a day, he sent them into his vineyard.
3. And going forth about the third hour, he saw other standing in the market place idle, and he said to them: Go ye also into the vineyard, and that which shall be just, I will give you.
5. And they went their way. And again he went forth about the sixth and the ninth hour: and did likewise. 6. But about the eleventh hour he went forth and found other standing, and he said to them: What stand you here at the day idle? 7. They say to him: Because no man hath hired us.
8. And when evening was come, the Lord of the vineyard saith to his Bailiff: Call the workmen, and pay them their hire, beginning from the last euen to the first. 9. Therefore when they were come that came about the eleventh hour, they receaue erie one a penie. 10. But when the first also came, they thought that they should receive more: and they also receaue erie one a penie. 11. And receaueing it they murmured against the Good-man of the house. 12. Saying: These last have continued one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. 13. But he answerіng said to one of the Freinds, I do thee no wrong; didst thou not covenant with me for a penie? 14. Take that is thine, and go: I will also give to his last euen as to thee also. 15. Or, is it not lawful for me to doe that I will? Is thine eye naught, because I am good? 16. So shall the last be first, and the first, last. For many be called, but few elect. 17. And Iesvs going vp to Hierusalem, tooke the twelve Discipls secretly, and said to them: Behold we goe vp to Hierusalem, and the Sonne of man shall be delivered to the chiefes of Priests and to the Scribes, and they shall condemn him to death, and shall deliver him to the Gentils to be mocked, and scourged, and crucified, and the third day he shall rise again. 18. Then came to him the mother of the sonnes of Zebedee with her sonnes.
According to S. Matthew.

21. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, one at thy right hand, & one at thy left hand in thy Kingdū. 22. And Jesus answering, said: You know not what you desire. Can you drink of the cup that I shall drink of? They say to him: We can. 23. He saith to them: My cup indeed you shall drink of: but to sit at my right hand, and at my left, is not mine to give to you, but to whom it is prepared of my Father.

24. And the ten hearing it, were displeased at the two brethren. 25. And Jesus calleth them unto him, and said: * You know that the Princes of the Gentils overrule them: and they that are the greater, exercise power against them. 26. It shall not be so among you, but whosoever will be the greater among you, let him be your minister. 27. And he that will be first among you, shall be your servant. 28. Even as the Sonne of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

29. And when they went out from Jericho, a great multitude followed him. 30. And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: Lord, have mercie vpon vs, Sonne of Daud. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, have mercie vpon vs, Sonne of Daud. 32. And Jesus stood, and called them, and said: What wil ye that I doe to you? 33. They say to him: Lord, that our eyes may be opened. 34. And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

Annotations.

Chap. XX.

1. In the morning.) God calleth some in the morning, that is; in the beginning of the world, as Abel, Enoch, Noe, and to the first and faithful of the first Ages; at the third hour, Abraham, Isaac, and Jacob, and the rest of their Age; at the fourth hour of the day, Moses, Aaron, and the rest; at the fifth hour, the Prophets; at the eleventh hour, that is, at the latter end of the world, the Christian Nations, Aug. de verb. Dominis, 59. Briefly this calling at diverse hours signifies the calling of the Jews from time to time in the first Ages of the world, and of the Gentils in the latter Age thereof. It signifies also that God calleth countries to the faith some sooner, some later; and particular men to be his servants, some younger, some elder, of divers ages.

9. Penite.) The penite promised to all, was life everlasting, which is common to all that shall be saved. But in the same life there be degrees of glorie, as * betwixt flame and flame in the eleament, Aug. i. de virg. 1. 6.

16. Eas elest.) Those are elect which despised not their caller, but followed and beleued him; for men beleue not but of their own free will, Aug. ii. ad Simplic. 9. 1.

25. To whom is it prepared.) The Kingdom of Heauen is prepared for them that are of mercy of it and deserve it by their well doing; as in holy Scripture it is very often: That God will not pay every man according to his works. And, Come ye blessed, possess the Kingdom prepared for you. Why? because he was hungry, and you gave me meat; thirsty, and you gave me drink; and, Therefore doth Christ say here: It is not mine to give, because he is just, and will not give it to every man without respect of their deserts; you not like to give to such a one, but diversly according to greater or lesser merits; as here S. Chrysost. make their plaine, when our D. iij. Sainour

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Saviour telleth them, that although they suffer martyrdom for his sake, yet he hath not to give them the two chief places. See S. Hier. upon this place, and P. aduers. Thom. c. 15. This also is a lesson for them that have to bestow ecclesiastical benefices, that they have no carnal respect to kindred &c., but to the worthines of the persons.

19. As the Sonne of man, Christ himselfe as he was the Sonne of man, was their Superiour, and Lord & Master, notwithstanding his humility, and therefore it is pride and self-will which is forbidden, and not Superiority or Lordship, as some Heretikes would have it.

CHAP. XXI.

Being now come to the place of his passion, he entreateth with humility and triumph together: 12. Shereth his zeal for the house of God inquired with great murrays. 15. And to the rulers he boldly deserveth the acclaimations of the children. 18. He intreteth also to fruities leastie tree: 27. Monarcheth his power by the witnesses of John: 28. and foreteloth in two parables their reproubation (with the Gentils vocation) for their wicked deserts, 41. and consequently their irreparable damnation that shall ensue thereof.

AND when they drew nigh to Hierusalem, and were come to Beth-phagee unto Mount-olivet, then Iesus sent two Disciples, saying to them: Go ye into the town that is against you, and immediately, "you shall find an ass tied and a colt with her: loose them & bring them to me: 3. And if any man shall say, why have ye done this vnto you, say ye, that our Lord hath need of them: and forthwith he will let them goe. 4. And this was done that it might be fulfilled which was spoken by the Prophet, saying: 5. Say ye to the daughter of Sion: Behold thy King cometh to thee, meek, & sitting upon an ass and a colt the foal of her that is used to the yoke. 6. And the Disciples going, did as Iesus commanded them. 7. And they brought the ass and the colt: and laid their garments upon them: and made him to sit thereon. 8. And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way: 9. and the multitudes that went before and that followed, cried, saying: Hosanna to the Sonne of David: Blessed is he that commeth in the name of our Lord. 10. Hosanna in the highest.

11. And when he was entred Hierusalem, the whole cite was moued, saying: who is this? 11. And the People said: This is Iesus the Prophet, of Nazareth in Galilee. 12. And Iesus, entred in the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, & the chaires of them that sold pigeons he overthrew: 16. and he faith to them : It is written, "My house shall be called the house of prayer: but ye have made it a denme of thieves. 14. And there came to him the blind, and the lame in the temple, and he healed them. 15. And the cheefe Priests & 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, 16. and said to him: Hearest thou what these say? And Iesus said to them: Very well, haue you never read: That out of the mouth of infants and sucklings thou hast perfected praise? 17. And laving the, he went forth out of the
the cite into Bethania, and remained there.

18. And in the morning returning into the cite, he was an hungered.

19. And seeing a certaine fig tree by the way side, he came to it, and found nothing on it but leaues only, and he faith to it: Neuer grow there fruit of thee for cver. And incontinent the figtree was withered.

20. And the Disciples seeing it marteauled saying: How is it withered incontinent?

21. And Iesvs 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 do, but and if you shal say to this mountaine, Take vp and throw thyself into the sea, it shal be done. 22. And al things whatsoever you shal aske in prayer" beleuine, you shal receaue.

23. And when he was come into the temple, there came to him as he was teaching, the cheefe Priests and Ancients of the People, saying: "In what power doest thou these things? and who hath given thee this power? 24. Iesvs answering said to them: I also wil aske you one word, which if you shal tell me, I also will tell you in what power I do these things. 25. The Baptisme of John whence was it? from Heauen, or from men? But they thought within them selves, saying: 26. If we shal say from Heauen, he wil say to vs, why then did you not beleuine him? But if we shal say from men, we feare the multitude, for al hold John as a Prophet. 27. And answering to I es vs they said: We know not. He also said to them: Neither do I tel you in what power I do these things.

28. But what is your opinion? A certaine man had two sons, and committing to" the first, he said: Sonne, goe to work to day in my vineyard.

29. And he answering, said: I will not. But afterward moved with repentance he went. 30. And committing to the other, he said likewise. And he answering, said: I goe Lord, and he went not. 31. which of the two did the fathers wil? They say to him: The first. I es vs faith to them: Amen I say to you, that the Publicans and whoorses goe before you into the Kingdom of God. 32. For John came to you in the way of justitce, and you did not beleuine him. But the Publicans and whoorses did beleuine him: but you seeing it, neither haue ye had repentance afterward, to beleuine him.

33. An other parable heare ye: A man there was an householder who planted a vineyard, and made a hede round about it, and digged in it a preste, and builded a towre, and let it out to husbandmen: and went forth into a strange counctrie. 34. And when the time of fruits drew nigh, he sent his leuants to the husbandmen, to receaue the fruits thereof. 35. And the husbandmen apprehending his leuants, one they beat, an other they killed, and an other they stoned. 36. Againe he sent other leuants more then the former: and they did to them likewise.

37. And last of all he sent to them his sonne, saying: They wil reverence my sonne. 38. But the husbandmen seeing the sonne, said within them selves: This is the Heire, come, let vs kill him, and we shal haue his inheritance. 39. And apprehending him they cast him forth out of the vineyard, & killed him. 40. When therefor the Lord of the vineyard shal come, what wil he do to these husbandmen? 41. They say to him: The D iij naughtie.
naughtie men he will bring to naught: and his vineyard he will let out to other hirehandmen, that shall render him the fruit in their season.

42. 

Jesus faith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is made the head of the corner? By our Lord was this done, and it is marvelous in our eyes. 43. Therefore I say to you, that the Kingdom of God shall be taken away from you, and shall be given to a Nation yeaing the fruits thereof. 44. And he that falleth upon this stone, shall be broken: and on whom it falleth, it shall al so bruise him. 45. And when the chief Priests and Pharisees had heard his parables, they knew that he spoke of them. 46. And seeking 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 mans, and suddenly made the colt fit to be ridden on, never broken before.

7. The ass and the colt:) This ass under yoke signifieth the Jews under the Law, and as the old and ancient people: the yong colt now was ridden on by Christ, signifieth the Gentiles, wild hitherto and not broken, new to be called to the faith and to receive our Saviour's yoke. And therefore the three last Evangelists writing particularly to the Gentiles, make mention of the colt only.

8. Garments in beaus:) These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memorie thereof the holy Church maketh a solemn Procession every year upon this day. Especially in our Country when it was Catholic, with the Sacrament reverently carried, as if were Christ upon the ass, and shewing of rushes and stoles, bearing of Palmes, setting up boughs, spreading and hanging up the richest clothes, the quire and quirefilers singing, as here the children and the People all done; in very goodly ceremonial to the honour of Christ, and the memorial of his triumph upon this day. The like service and the like duties done to him in all other solemn Processions of the Sacrament, and other wise, shall undoubtedly no lesse grateful.

9. Hosanna:) These very words of joyfull cry and triumphant voice of gratulation to our Saviour, holy Church &c. in the Preface of the Mass, as it were the voice of the Priest and al the People (who then specially are attent and devoutly,) immediately before the Consecration & Election, as it were expecting, & rejoicing at his coming.

13. Hour of prayer:) Note here that he calleth external Sacrifice (out of the Prophet Elay) prayer. For he speaketh of the Temple, which was builded properly and principally for Sacrifice.

16. Month of infants,) Yong childrens prayers proceeding from the instinct of God's Spirit, be acceptable: so the voices of the like, or of other simple folk now in the Church, though them felices understand not particularly what they say, be maruellous grateful to Christ.

22. Believing:) In respect of our own unworthinesse, and of the thing not always expedient for us, 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 dillence or mistrust either of his power or of his will, if we be warthie, and the thing expedient. And therefore S. Mark hath thus: Humbles faith of God.

28. The first,) The first sentence here is the People of the Gentiles, because Gentiles were before there was a particular and chosen People of the Jews, and therefore the Jews here as the later, are signified by the other sentence.
CHAP XXII.

Yet by one other parable he foresheweth the most deferned reprobation of the earthly & persecuting Jews, and the grace of vocation of the Gentiles in their place. 15. Then he defecteth the state of the Pharisees and Herodians about paying tribute to Caesar.

23. He answereth also the intention of the Sadducees against the Resurrection: 34, and a question that the Pharisees asked to pose him: turning and posing them again, because they imagined that Christ should be no more then a man: 46, and so he put teeth at the busy sects to silence.

And Jesus answering, spake again in parables to them, saying: 2. The Kingdom of Heaven is likened to a man being a King, which made a" marriage to his sonne.

3. And he sent his" servants to call them that were invited to the marriage: and they would not come. 4. Again he sent other servants, saying: Tel them that were invited. Behold I have prepared my dinner, my becces & fatlings are killed, and all things are ready: come ye to the marriage. 5. But they neglected, and went their waies, one to his farme, and another to his merchadise: 6. and the rest laid hands upon his servants, and spitefully intreating them, murdered them. 7. But when the King had heard of it, he was wroth, and sending his holts, destroyed those murderers, and burnt their citie. 8. Then he faith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. 9. Go ye therefore into the high waies, and whosoever you shall find, call to the marriage. 10. And his servants going forth into the waies gathered together al that they found, "bad and good: and the marriage was filled with ghests. 11. And the King went in to see the ghests: and he saw there a man not attired in a wedding garment. 12. And he faith to him: Freind, how camest thou in hither not having a wedding garment? But he was dumme. 13. Then the King said to the waiters: Bind his hands and feet, and cast him into the vterdarkerenes: there shall be weeping & gnashing of teeth. 14. For many be called, but few elect. 15. *

* Then the Pharisees departing, consulted among them selues for to entrap him in his talke. 16. And they send to him their Disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thondoost not respect the person of men: 17. Tel vs therefore what is thy opinion, is it lawful to give tribute to Caesar, or not? 18. But Jesus knowing their naughtines, said: What do you tempt me Hypocrites? 19. Shew me the tribute coin: And they offered him a pe-nie. 20. And Jesus faith to them: Whose is this image and superscription? 21. They say to him, Caesars. Then he faith to them: Render therefore the things that are Caesars, " to Caesar: and the things that are Gods, to God. 22. And hearing it they marueled, and leaving him went their waies.

23. *That
That day there came to him the Sadducees, that say there is no Resurrection, and asked him, saying: Master, Moses said, If a man die not having a child, that his brother maries his wife, and raise vp seed to his brother. And there were with vs seaven 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 seauenth. And last of all the woman died also. In the Resurrection therefore whose wife of the seaven shall he be? for they all had her. And Jesus answering, said to them: You doe erre, not knowing the Scriptures, nor the power of God. For in the Resurrection neither shall they marry nor be married: but are as the Angels of God in Heaven. And concerning the Resurrection of the dead, have you not read that which was spoken of God 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 multitude 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 great commandement in the law? Jesus said to him: Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest & the first commandement. And the second is like to this: Thou shalt love thy neighbour as thy self. On these two commandements dependeth the whole Law and the Prophets.

And the Pharisees being assembled, Jesus asked them, saying: What is your opinion of Christ? who is he? They say to him, Dauids. He faith to them: How then doth Dauid in spirit call him Lord, saying: The Lord said to my Lord, sit on my right hand, until I put thine enemies under thy feet? If Dauid therefore call him Lord, how is he his son? And no man could answer him a word: neither durst any man from that day ask him any more.

ANNOTATIONS.

CHAP. XXII.

2. Mariage.) Then did God the Father make this marriage, when by the mysterie of the Incarnation he joined to his Sonne our Lord, the holy Church for his Spouces. Greg. hom. 18.

3. Servants.) The 6 servants here sent to invite were the Prophets, the second, were the Apostles, and all that afterward converted Countries, or that have and doe reconcile men to the Church.

4. On to his servants.) Such as refuse to be reconciled to Christes Church, allege often vain impediments, and worldly excuses, which at the day of judgement will not serve them.

11. As may not answer.) It professeth not much to be within the Church and to be a Catholic, except a man be of good life, for such an one shall be damned, because with faith he hath not good works, as is evident by the example of this man, who was within, & at the feast as the rest, but lacked the garment of charitie & good works. And by this man are represented at the bad that are called. And therefore they also are in the Church as if this man was at the feast, but because he was called, and yet none of the elect, it is customary and good and bad, that the Church doth not consist of the elect only, contrary to our Adversaries.
11. To Caesar. Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more suzerain due. And therefore Princes have to take heed how they exact, and others how they give to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Whereupon S. Athanasius write these goodly words in one of his epistles of the ancient & sacred Confessor Hely Pudens to Constantius the Arian Emperor: Caesar be their Subiects, feed, and remembrance that thou art mortal, whereas the day of judgement, intermedele give unto them, not with Ecclesiastical matters, neither do thou command us in this kind but rather Ecclesiastical learn them of us. To thee God hath committed the Empire, to us he hath committed jurisdiction, the things that belong to the Church, and as he that with malicious eyes carpteth thine Empire, gains the obedience of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written: Give ye the things that are Cæsars, to Cæsar, and the things that are Gods, to God. Therefore neither is it lawful for us in earth to hold the Empire, neither hath thou (O Emperor) power over incense and sacred things, Athan. Ep. ad Selit., victive agentes. And S. Ambrose to Valentinian the Emperor (who by the counsel of his mother Infenia an Arian, required of S. Ambrose to have one Church in Millan deputed to the Arian Heretikes) faith, We pay thy which is Cæsar, to Cæsar, and that which is Gods, to God. Tributes is Cæsars, it is not denied; the Church is Gods, it may not verily be yealded to Cæsar: because the Temple of God cannot be Cæsars right. Which no man can deny, but it is spoken with the honour of the Emperor, for what is more honorable than that the Emperor be said to be the fone of the Church? For a good Emperor is within the Church, not about the Church. Amb. l. c. Ep. 657, Orat. de Basile, trad. 1.

30. As Angels.) As Christ proueth here, that in Heaven they neither marie nor are married, because there they shall beat Angels; by the same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre of; because the Angels do so, and in euery moment are present where they ly, and need not to be neer vs, when they heare, or help vs.

30. As Angels.) Not to marie nor be maried, is to be like to Angels: therefore is the holylife, Angelicall life, of Religious men, and women, and Priests, for not marrying a worthy called of the Ecclesiastical Fathers an Angelical life. Cup. lib. 1. de discip. & hab. Vng. sub finem.

32. Of the dead.) S. Hieronym in this place disprouched the Heretike Vigilantius, and in him those of their time, which to diminish the honour of Saints, cast them of purpose, dead men.

40. Of the feast.) Hereby it is evident that all dependeth not vpon faith only, but much more vpon charisme (though faith be the first) which is the loue of God, and of our neighbour, which is the fumme of all the law and the Prophets, because he hath this double charisme expressed here by these two principal commandments, fulfillleth and accompliseth all that is commandeth in the Law and the Prophets.

CHAP. XXIII.

The Scribes and Pharisees, after this, continuing still incorrigible, although he will have the doctrine of their Chaire obied, yet against their works (and many of their ambition) he openly inveigheth, crying to them eight woes for their eightfold hypocrisse and blindnesse: 34. and so concluding with the most worthy reparation of that persecuting Generation and their mother citie Jerusalem, with her Temple.

HEN Iesus spake to the multitudes and to his Disciples, The Gospels uppon Tuesday the 1. Cewe in Lut. 1. 13, 46. A.D. 15. 10.
but with a finger of their owne they will not move them. But they doe all their workes for to be seen of men. For they make brode their phylacteries, and enlarges their fringes. And they love the first places at supers, and the first chairs in the Synagogues, and salutations in the market-place, and to be called of men, Rabbi. But be not you called Rabbi. For one is your Master, and all you are brethren. And call none Father to yourself up on earth: for one is your Father, he that is in Heaven. Neither be ye called Master: for one is your Master, Christ. He that is the greater of you shall be your servitor. And he that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

13. But woe to you, Scribes & Pharisees, Hypocrites: because you shut the Kingdom of Heaven before men. For your fingers do not enter in: & those that are going in, you suffer not to enter.

14. Woe to you Scribes and Pharisees, Hypocrites: because you decree for yourselves the weightier matters, and omitt the weightier matters of the law, and judge righteously.

15. Woe to you Scribes and Pharisees, Hypocrites: because you go round about the sea and the land to make one prostrate: and when he is made, you make him the child of Hel, double more than youselues.

16. Woe to you blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. Ye foolish and blind, for whether is greater, the gold of the temple, or he that swereth by it? And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. Ye blind, for whether is greater, the gift, or the altar that swereth by it? He therefore that swereth by the altar, swereth by it, and by all things that are upon it: And whosoever shall swear by the temple, swereth by it and by him that dwelleth therein: And he that swereth by the throne of God, and by him that sitteth thereon.

23. Woe to you Scribes and Pharisees, Hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgament, and mercy, and faith. These things you ought to have done, & not to have omitted those.

24. Blind guides, that straine a gnat, and swallow a camel.

25. Woe to you Scribes and Pharisees, Hypocrites: because you make clean that on the outside of the cup and dish, but within, you are ful of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and the dish that the outside may be made clean.

27. Woe to you Scribes and Pharisees, Hypocrites: because you are like to whitened sepulchres, which outwardly appeare unto men beautiful, but within are full of dead mens bones, and all filthiness. So you also outwardly indeed appeare to men just; but inwardly you are ful of hypocrisy and iniquitie.

29. Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets sepulchres, and garnish the monuments of just men, & say: If we had been in our Fathers dayes, we had not been their felowes in the
According to S. Matthew.

The Gospel

From S. Luke,

The first day of the week, Decem. 16. And his Invention, Aug. 3.

in the blood of the Prophets. 31. Therefore you are a testimony to your
owne sinners, that you are the sons of them that killed the Prophets.
32. And I will see the measure of your Fathers. 33. Ye serpents, vipers
breeds, how will you flee from the judgment of Hell? 34. Therefore behold
I send you Prophets, and wise men, and Scribes, and of them you
shall kill & crucifie, and of them you shall scourge in your Synagogues,
and persecute from city to city: 35. That upon you may come all the
infinite blood that was shed upon the earth, from the blood of Abel the
just, even unto the blood of Zacharias the sonne of Barachias, whom
you murdered between the temple & the Altar. 36. Amen I say to you,
at these things shall come upon this Generation. 37. * Hierusalem, Hier-
rusalem, which Killest the Prophets, and Stonest them that were sent to
thee, how often would I gather together thy children as the hen
doth gather together her chickens under her wings, and thou wilt
not? 38. Behold, your house shall be left desolate to you. 39. For I say
to you, you shall not see me from hence forth til you say: Blessed is he that
commeth in the name of our Lord.

Annotations.

Chap. XXIII.

1. Chaire of Moses.) God preferrueth the truth of Christian Religion in the Aposto-
like See of Rome, which is in the new Law answerable to the chaire of Moses, notwith-
tanding the Bishops of the same were never so wicked of life: yet though some traitour
used in truth, as if as Judas, were Bishop thereof, it should not be prejudicial to the Church and
innocent Christians, for whom our Lord providing said: Doth that which they say, but do
not as they do. (August. Epb. 165.

1. Whatsoever they shall say.) Why? (faith S. Augustin) dost thou call the Apostolike Chaire
the Chaire of residence? If for the men, Why? To our Lord Jesus Christ for the Pharisees,
yet wrong to the Chaire wherein they are. Did he not commend the Chaire of Moses, and preferru-
ing the honour of the Chaire, reproving it for his faith? They say upon the Chaire of Moses that which they
say do not. These things if you did consider, you would not say, brother, let blemihe the See
Apostolike wherein you do not communicate. And again he faith: Wherethrough the Phar-
sites, (to whom you compare your not of wisdom but of malice) did our Lord command the Chaire of
Moses to be forsaken, in which Chaire verily he figured his owne, for he warned the people to do that
which they say, and not to do that which they do; and that the blemish of the Chaire be in no case
forsaken, nor the unity of the flock divide, for the naughty Pastours.

2. None the first place.) He condemnit the due places of Superiority given or taken
of men according to their degrees, but ambitious seeking for the same, and their proud
harte and wicked intention, which he law without them, and therefore might boldly repre-
denthem.

3. Once your Master.) In the Catholike Church there is one Master, Christ our Lord,
and under him one Vicar, with whomal Catholike Doctors and teachers are one, be
cause they teach all one thing. But in Archетeretics it is not so; where every one of
them is a diuerse Master, and teacheth contrary to the other, and will be called Rabbi &
Master, every one, of their owne Disciples: Aris a Rabbi among the Arians, Luther
among the Lutherans, and among the Calumities Calum.

10. Masters.) Wicke, and the like Hereticks of this time, doe hereupon commend
degrees of Schoole, & titles of Doctors and Masters, where they might as wel reproue
Many Masters are many Arch
hereticks.

Doctours, Masters, and
spiritual fathers.

S. Paul for calling himself Doctor and Master of the Gentiles: and for sying, that they
should
THE GOSPEL

HOLY week.

Should be always Doctours in the Church. And whereas they bring the other words following, against Religious men who are called Fathers; as well might they by this place take away the name of carnal fathers, and blame S. Paul for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious division and partiality of such as make themselves Ring leaders of Schisms & Sects, as Donatus, Arius, Luther, Calvin.

The honour of Priesthood.

13. [Scribes and Pharisees] In all these representations it is much to be noted, that our Saviour for the honour of Priesthood neuer reprehended Priests by that name. Cfr. x. 65, whereas our Heretikes vie this name of purpose in reproach and despite.

14. Praying long prayers. They are not reprehended here for these things themselves, which for the most part are good, as, long prayer, making Profestyles, garnishing the Prophets Sepulchres, &c, but for their wicked purpose and intention, as before is said of fasting, praying, almes, Mat. 6.

15. [Doubletome.] They that teach that it is enough to have only faith, doe make such Christians, as the Jewes did Profetyles children of Hel faire more than before. Ang. lib. de fide oper. cap. 16.

19. [Sanctification] Note that donaries and gifts bestowed upon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacraments of Christ body and blood, by touching the same, and the Altar itself whereupon it is consecrated. Whereof Theophrastus writeth thus upon this place: In the old law Christ permitted not the gifts to be greater then the Altar, but with us, the Altar is sanctified by the gifts; for the holocausts by the divine grace are burned into our Lord's body, and therefore is the Altar also sanctified by them.

21. By him that dwelleth in the Altar. By this we see that securing by creatures, as by the Gospel, by Saints, is al referred to the honour of God, whose Gospel it is, whose Saints they are.

28. [Appear to men] Christ might boldly reprehend them so often and so vehemently for hypocrites, because he knew their hearts and intentions: but we that can not see within men, may not presume to call mens external good doing, hypocrites; but judge of men as we see and know.

29. [Garnished] Christ blameth not the Jewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in sheeding his blood, as their Fathers did the blood of the Prophets. Hilar.

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CHAP. XXIV.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 4. what things shall be before the consummation of the world, as specially 14. the Churches shall preaching unto all Nations: 15. then, what shall be in the very consummation, to wit, Antichrist with his passing great persecutions and seductions, but for a short time: 19. then incontinence, the Day of Judgement, to our great comfort, in those miseries under Antichrist. 35. As for the moment, to us it pertaineth not to know it. 37. but rather every man to watch, that we be not surprised when he commeth to each one particularly by death.

AND JESUS being gone out of the temple, went. And his Disciples came to him the buildings of the temple. 2. And he answering said to them: Doe you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

3. And when he was sitting upon Mount-Olivet, the Disciples came to him secretly, saying: Tell vs when shall these things be? and what shall
According to S. Matthew.

shal be the signe of thy coming, and of the consummation of the world. 4. And Jesus answering, said to the: Beware that no man seduce you: 5. for many shall come in my name saying, I am Christ; and they shall seduce many. 6. For you shall hear of wars, and rumors of wars. See that ye be not troubled. For these things must be done, but the end is not yet. 7. For Nations shall rise against Nation, and Kingdom against Kingdom; and there shall be pestilences, and famines, and earthquakes in places; and all these things are the beginnings of sorrows. 8. Then shall they deliver you into tribulation, and shall kill you: and you shall be odious to all Nations for my names sake. 9. And then many shall be scandalized: and they shall deliver you up one an other: and they shall hate one an other. 10. And many false Prophets shall rise, and shall seduce many. 11. And because iniquities shall abound, the charity of many shall waxe cold. 12. But he that shall persevere to the end, he shall be saved. 13. And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all Nations, and then shall come the consummation.

15. Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand) 16. then they that are in Judea, let them flee to the mountains: 17. and he that is on the house top let him not come down to take any thing out of his house: 18. and he that is in the field, let him not goe back to take his coat. 19. And woe to them that are with child, and that are suck in those days. 20. But pray that your flight be not in the winter, or on the Sabbath. 21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, nor shall be. 22. And unless those days had been shortened, no flesh should be saved: but for the Elect the days shall be shortened.

23. Then if any man shall say unto you: Lo! here is Christ, or there; do not beleue him. 24. For there shall rise false Christs and false Prophets, and shall shew great signes and wonders, so that the Elect also (if it be possible) may be induced into error. 25. Lo! I have foretold you. 26. If therefore they shall say unto you: Behold he is in the desert; go ye not out: Behold in the closets, beleue it not. 27. For as lightning commeth out of the east, and appeareth even into the west; so shall also the aduent of the Sonne of man bee. 28. Wheresoeuer the body is, thither shall the Eagles also be gathered together.

29. And immediately after the tribulation of those days the sunne shall be darkned, and the moonne shall not give her light, and the stars shall fall from Heaven, and the powers of Heaven shall be mowed: 30. and then shall appear the signe of the Sonne of man in Heaven: and then shall all Tribes of the earth bewail: and they shall see the Sonne of man comming in the clouds of Heaven with much power and majestie. 31. And he shall send his Angels with a trumpet, and a great voice: and they shall gather togetheer his Elect from the four windes, from the furthest parts of Heaven, even to the ends thereof. 32. And of the figtree learne a parable: When now the bough thereof is tender, and the leaves come forth, you know that sommer is nigh. 33. So you also
also, when you shall see these things, know ye that it is nigh even at the doores. 34. Amen I say to you, that this Generation shall not passe, til al these things be done. 35. Heauen and earth shall passe, but my words shall not passe.

36. But of that day and houre he that knoweth, neither the Angels of Heauen, but the Father alone. 37. And as* in the dayes of Noe, so shall also the comming of the Sonne of man be. 38. For as they were in the dayes before the flood, eating and drinking, marrying and giuing to mariag, even vnto that day in which Noe entred into the arke, 29, and knew not til the flood came, & tookethe al:so also shall the comming of the Sonne of man be. 40. Then two shall be in the field: one shall be taken, & one shall be left. 41. Two woman grinding in the mill: one shall be taken, & one shall be left. 42. Watch therefore because you know not what houre your Lord will come. 43. But this know ye, that* if the Good-man of the house did know what houre the thief would come, he would surely watch, and would not suffer his house to be broken vp. 44. Therefore be you also ready, because at what houre you know not, the Sonne of man will come.

45. Who, thinkest thou, is a faithful and wise servant, whom his Lord hath appointed overseer of his familie, to give them meat in season? 45. Blessed is that servant, whom when his Lord cometh, he shall find so doing. 47. Amen I say to you, that over all his goods shall he appoint him. 48. But if that unfaithful servant shall say in his hart: My Lord is long a coming: 49. and shall begin to strike his fellow-servants, and eate, and drinketh with drunkards: 50. the Lord of that servant shall come in a day that he hopeth not, & an houre that he knoweth not, 51. and shall divide him, & appoint his portion with the Hypocrites: there shall be weeping, and gnashing of teeth.

ANNOTATIONS.

CHAP. XXIV.

1. (Not left.) This was fulfilled 40. years after Christes Ascension by Vespasian the Emperor and his sonne Titus. Enseb. 3. 6. & seq. In Eph. Upon which words, There shall not be left &c., which threaten the destruction of the Jewses Temple: and those words, upon this Rock I will build my Church, which promise the building of the Catholike Church of all Nations; S. Chrysostome making a long comparision of these two Prophecies of Christ, faith thus: Thou seest in both, his great and unspeakable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the root. Dost thou see how whatsoever he hath built, no man shall destroy: and whatsoever he hath destroyed, no man shall build: He builded the Church, and no man can be able to destroy it; he destroyed the Temple, and no man is able to build it, and that in so long time: For they have endeavoured both to destroy that, and could not: and they have attempted to build vp this, and they could not doe that neither, &c.

1. The sune.) Our Master knowing that it was not profitable nor seemly for them to know these secrets, gave them by way of Prophecies warning of divers miseries, signes, and tokenes, that should fall, some further off, and some nearer the latter day: by which the Faithful might always prepare themselves, but never be certaine of the houre, day, month,
According to S. Matthew.

4. Seduce.) The first and principal warning needful for the faithful from Christ's Ascension to the very end of the world, is, that they be not deceived by Heretikes, which under the titles of true teachers, and the name of Christ and his Gospel, will seduce many.

I am Christ.) Not only such as have named them Christ, as Simon, Menander, and such like; but all Arch-heretikes be Christ's followers, Luther to the Lutherans, Caluin to the Calvinists, because they believe them, rather than Christ speaking in his Church.

5. Iniquity abound.) When Heretikes and false teachers raigne in the world, namely toward the latter day, wicked life aboundeth, and charitie decayeth.

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

15. Abomination of desolation.) This abomination of desolation foretold, was first partly fulfilled in divers prophanations of the Temple of Hierusalem, when the Sacrifice and Service of God was taken away, but specially it shall be fulfilled by Antichrist and his Precursors, whê they shall abolish the holy Masse, which is the Sacrifice of Christ's body and blood, and the only fouraine worship due to God in his Church: as S. Hyppolitus writeth in these words: The Churches shall lament with great lamentations, because these shall neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shall be like to cottages, and the precious body and blood of Christ shall not be extant (openly in Churches) in these days, the Liturgie (or Masse) shall be extinguished, the Psalmodie shall cease, the reciting of the Scriptures shall not be heard. 

3. Thyf.) The abomination of Antichrist shall be short, that is, three yeares and a half, Dan. 7, Apoc. 11. Therefore the Heretikes are blasphemous and ridiculous, that say, Christ's Vicer is Antichrist, who hath sitten these 2500. yeares.

5. Great signs.) These signes and miracles shall be to the outward appearance only for S. Paul calleth them lying signes, to seduce them only that shall perish. Wherby we see that these Heretikes could work feyned and forged miracles, yet we ought not to believe them, much lesse when they can not so much as seeme to doc any.

6. Inclis.) Christ having made the Churches authority bright and cleare to the whole world, warneth the Faithful to take heed of Heretikes and Schismatikes, which have their schenulties aside in certaine odd places and obscure corners, alluring curious Persons unto them, Aug. li. e. g. Euang. q. 38. For as for the coming togather of Catholikes to steepe God in secret places, that is a necessarie thing, in time of persecution, and was sved of Christians for three hundred yeares together after Christ: & the Apostles also and Disciples came so together in Hierusalem for fear of the Iewes, And Catholikes doe the same this day in our country, not drawing religion into corners from the society of the Catholike Church, but practysing secretly the same faith, that in all Christendom shineth and appeareth most gloriously.

19. Immediatly.) If the latter day shall immediately follow the persecution of Antichrist, which is to endure but three yeares and a halfe, as is aforesaid, then is it mere blasphenie to say, Gods Vicer is Antichrist, & that (by their owne limitation) these thousand yeares almoost.

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Chap. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to show how it be in Domeday with the Faithfull that prepare, and that prepare not them felices. Then also without parables he sheweth that such Faithfull as doe workes of mercy, shall have for their life everlasting, and such as do not, everlasting damnation.
HEN shall the Kindom of Heaven be like to ten Virgins, which taking their lamps went forth to meet the Bridegome and the Bride. 2. And five of them were foolish, and five wise. 3. But the five foolish, having taken their lamps, did not take oil with them: but the wise did take oil in their vessels with the lamps. 4. And the Bridegome tarrying long they slumbered and slept. 5. And at midnight there was a clamour made: Behold the Bridegome commeth, go ye forth to meet him. 6. Then arose all those Virgins, and they trimmed their lamps. 7. And the foolish said to the wise: Give us of your oil, because our lamps are going out. 8. The wise answered, saying: Lest peradventure there be not for you and me, and for your sisters, and the gate be shut. 9. But last of all came also the other Virgins saying: Lord, Lord, open to us. 10. But he answering said: Amen I say to you, I know you not. 11. Watch ye therefore, because you know not the day nor the hour.

Lk. 10, 12.

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from him, and give it him that hath ten talents. 29. For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he received, shall be taken away from him.

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

31. And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty: 32. and all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separateth the sheep from the goats: 33. and shall set the sheep at his right hand, but the goats at his left. 34. Then shall the King say to them that shall be at his right hand: "Come ye blessed of my Father, possess ye the Kingdom prepared for you from the foundation of the world. 35. For I was an hungred, and ye gave me to eat; I was thirsty, and ye gave me to drink; 36. I was a stranger, and ye took me in, naked, and ye clothed me; 37. and ye visited me in prison, and ye came to me. Then shall the just answer him, saying: Lord, when did we see thee an hungred, and feed thee; or thirsty, and gave thee to drink? 38. and when did we see thee a stranger, and took thee in, and clothed thee? 39. or when did we see thee naked, and ye clothed thee? 40. and when did we see thee sick, or in prison, and ye visited me? Then the King shall answer them, saying: Amen I say to you, as long as ye did it to one of these my least brethren, ye did it to me. 41. Then shall they also that shall be at his left hand say to them: Go away from me, cursed into the everlasting fire, which was prepared for the Devil and his Angels. 42. For I was an hungred, and ye gave me no to eat; I was thirsty, and ye gave me no to drink. 43. I was a stranger, and ye took me in, naked, and ye clothed me not; sick, and ye visited me not. 44. Then they also shall answer him, saying: Lord, when did we see thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and ye did not minister to one of these? 45. Then shall they answer him, saying: Amen I say to you, as long as you did it not to one of these, neither did you it to me. 46. And these shall go into punishment everlasting: but the just into life everlasting.

ANNOTATIONS.

CHAP. XXV.

1. Virgins. These Virgins, as wife, and as foolish, signify that in the Church they be good and bad; whereas good shall be shewed at the last day, although they be of less merit than the other, because their lamps are out; that is, their faith is dead without charity and good works to lighten them. Greg. Hom.

2. Lamps. These lamps lighted, good works, namely of mercy, and the laudable conversation which thineeth before men. Aug. p. 120. c. 33.

3. V. 6. This is the right; inward intention directing our works to God's glory. R. Int. 15, and not to the praise of our selves in the sight of men. Aug. p. 120. c. 33.
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And it came to pass, when Jesus had ended all these words, he said to his Disciples: 2. You know that after two days shall be Pasche, and the Son of man shall be delivered to be crucified. 3. Then were gathered together the chief Priests and Ancients of the People into the court of the high Priest, who was called Caiaphas: 4. and they consulted how they might by some wise apprehend Jesus, and kill him. 5. But they said: Not on the sabbath day, lest perhaps there might be a tumult among the People.

6. And when Jesus was in Bethania in the house of Simon the Leper 7. * there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. 8. And the Disciples seeing it, had indignation saying: Wherefore is this waste? 9. For this might have been sold for much, and given to the poor. 10. And Jesus knowing it, said to them: Why do you molest this woman? for she hath wrought a good work upon me. 11. For the poor you have always with you: but me you have not always. 12. For she in pouring this ointment upon my body hath done it to bury me. 13. Amen I say to you, wheresoeuer this Gospel shall be preached in the whole world, that also which she hath done, shall...
According to S. Matthew.

63 Holy Week.

Then met one of the Twelve, which was called Judas Iscarioth, to the chief priests, and said to them: What will ye give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

17. And the first day of the Azymes the Disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith, my time is at hand, with thee doe I make the Pasch with my Disciples. And the Disciples did as Jesus appointed them, and they prepared the Pasch. But when it was Euen, he sate downe with his twelve Disciples.

21. And while they were eating, he said: Amen I say to you, that one of you shall betray me. And they being very sad, began every one to say: Is it I Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me.

24. The Sonne of man indeed goeth as it is written of him: but woe be to that man, by whom the Sonne of man shall be betrayed. It was good for him, if that man had not been borne. And Judas that betrayed him, answering said: Is it I Rabbi? He saith to him: Thou hast said.

26. And whiles they were at supper, Jesus took bread, and blessed, and brake: and he gave to his Disciples, and said: Take ye, and eate: This is my body. And taking the chalice, he gave thankes, and gave to them, saying: Drink ye all of this.

28. For this is my blood of the New Testament which shall be shed for many unto Remission of Sines.

32. But after I shall be risen againe, I will goe before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou shalt deny me thrice. Peter saith to him: Yea though I should die with thee, I will not deny thee. Likewise also said all the Disciples.

36. Then Jesus commeth with them into a village called Bethemana: and he said to his Disciples: Sit ye here till, I goe yonder, and pray. And taking to him Peter and the two sons of Zebecede, he began to waxe sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay here, and watch with me.

38. And being gone forward a little, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice passe from me. Nevertheless not as I will, but as thou.

40. And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter: Euen so? Could ye not watch one hour with me? Watch ye, and pray that ye enter not into
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into temptation. The Spirit in deed is prompt, but the flesh weak.

42. Againe the second time he went, and prayed, saying: My Father, if
this chalice may not passe, but I must drinke it, thine will be done. 43. And
he commeth againe, and findeth them sleeping, for their eyes were be-
come heavy. 44. And leaving them, he went againe: and he prayed the
third time, saying the selfe same word. 45. Then he commeth to his Disci-
iples, and faith to them: Sleepe ye now and take rest. Behold the houre
approcheth, and the Sonne of man shall be betrayed into the hands of sin-
ners. 46. Rive, let vs goe: behold he approcheth that shall betray me.

47. * As he yet spake, behold Iudas one of the Twelue came, and with
him a great multitude with swordes and clubs, sent from the cheefe
Priests and the Ancients of the People. 48. And he that betrayed him,
gave them a signe, saying: Whomsoever I shal kisse, that is he, hold him.
49. And forthwith comming to Iesus, he said: Haile Rabbi. And he
kissed him. 50. And Iesus, said to him: Freind, whereto art thou come?
Then they drew nere, and laid hands on Iesus, and held him. 51. And
behold one of them that were with Iesus, stretching forth his hand,
drew out his sword; and striking the servant of the high Priest, cut of
his ear. 52. Then Iesus faith to him: Returne thy sword into his place:
for all that take the sword shall perish with the sword. 53. Thinkest thou
that I can not ask my Father, and he will give me presently more then
twelue legions of Angels? 54. How then shall the scriptures be fulfilled,
that so it must be done? 55. In that houre Iesus said to the multitudes:
You are come out as it were to a cheefe with swords and clubs to appre-
hend me. I came daily with you teaching in the temple, and you laid no
hands on me. 56. And all this was done, that the scriptures of the Prophets
might be fulfilled. Then the Disciples al leaving him fled.

57. But they taking hold of Iesus, led him to Caiphas the high
Priest, where the Scribes and Ancients were assembled. 58. And Peter
followed him a farre off, even to the court of the high Priest. And going
in he sat with the servants, that he might see the end. 59. And the cheefe
Priests and the whole Counsell sought false witnesses against Iesus, that
they might put him to death: 60. and they found not, whereas many
false witnesses had come in. And last of all there came two false witnes-
s; 61. and they said:* This man said, I am able to destroy the temple
of God, and after three days to reedifie it. 62. And the high Priest rising
up, said to him: Answerest thou nothing to the things which these doe
testifie against thee? 63. But Iesus held his peace. And the high Priest said
to him: I adjure thee by the living God, that thou tell vs if thou be
Christ the Sonne of God. 64. Iesus faith to him: Thou hast said. Neuer-
theless I say to you, hereafter ye shall see the Sonne of man sitting on
the right hand of the power of God, and comming in the clouds of
Heauen. 65. Then the high Priest rent his garments, saying: He hath
blasphemed, what need we witnesses any further? Behold, now you have
heard the blasphemous: 66. how thinke you? But they answerung said: He
is guilty of death. 67. Then did they spit on his face, and buffeted him,
& other smote his face with the palms of their hands, 68. saying: Prophe-
escie vnto vs 0 Christ; who is he that stook thee?
According to S. Matthew.

69. But Peter went without the court; and there came to him one woman, saying: Thou art also a Galilean. 70. But he denied before them all, saying: I know not what thou sayest. 71. And as he went out of the gate, an other woman saw him, and she said to them that were there: And this fellow also was with Jesus the Nazarite. 72. And again he denied with an oath: That I know not the man. 73. And after a little they came that stood by, and said to Peter: Surely thou art one of them: for even thy speach doth bewray thee. 74. Then he began to curse and to swear, that he knew not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus which he had said: Before the cock crew, thou shalt deny me thrice. And going forth, he wept bitterly.

Annotations.

Chap. XXVI.

8. This was not) Cost bles[s]ed upon Christ's body when alive, being to the sacrament not necessary, seemed to the disciples lost and frus. as the like bles[s]ed upon the same body in the sacrament, upon altars, or churches, seemeth to the simple lost, or less meritorious, then if the same were bles[s]ed upon the poore.

10. Good works) Cost bles[s]ed for religion, devotion, & signification, is a meritorious work, and often more meritorious then to give to the poore, as both be very good, and sometimes the poore are to be preferred: yea, in certain cases of necessity, the Church will distribute the very consecrated vessels & jewels of silver, and gold, and bestow them in works of mercy. But we may remember very well, and our Fathers knew it much better, that the poore were then best relieved, when most was bles[s]ed upon the Church.

11. Hate not) We have him not in visible manner as he conversed on the earth with his disciples, needing reliefe like other poore men; but we have him after another sort in the B. Sacrament, and yet have him truly and really the same body. Therefore he saith, they should not hate him, because they should not so hate him, but after another manner, as when he said, Mat. 24. When I was with you, as though he were not then with them.

12. Twelve) It must needs be a great mysterie that he was to worke in the institution of the new Sacrament by the miraculous transmutation of bread and wine into his body mysticall in the and blood: whereas he admitted none (although many present in the city) but the institution of the twelve Apostles, which were to in the administration and consecration thereof by the B. Sacrament, the Order of Priesthood, which also was there given to that purpose. Whereas at the meal, eating of the Paschal lamb in the family was wont to be present.

26. He teach bread) Here at once is instituted, for the continuance of the external office of Christ's eternal Priesthood, according to the order of Melchisedech, both a Sacrament, and a church, though the Scriptures give neither of these nor to this action, and our Adversaries without al reason or religion accept in a for the one, and venire deny the other. A Sacrament, in that it is ordained to continuance the memory of the holy Eucharist; Christ's death and Calvary, and the application of the general virtue of charity is both there and in our particular necessities, by consecrating the several elements, not into a Sacrament and Christs whole person as it was born of the Virgin, or now is in Heaven, but the bread a Sacrament, into his body apart, as betrayed, broken, and given for vs, the wine into his blood apart, as shed out of his body, for remission of sins, and dedication of the new Testament, which be conditions of his person as he was in Sacrifice and Oblation. In which mystical and unspeakable manner, he would have the Church to offer and Sacrifice him daily, and he in mystical and Sacrament dyeth, though now not only in Heaven, but also in the Sacrament, he be indeed per Consecrationism (as the Church calleth it,) that is, by sequence of all his parts to each other, whole, all
and immortal. Which point because our adversaries 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 recdot into our bodies, and to feed the same to resurrection and immortality, & to give grace and salvation to our souls, if we worthily receive it.

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

Consecration.

The cup is consecrated by the blessing.

Transubstantiation.

No figurative but a real presence.

The elements after consecration called bread & wine, cause it was before, as Eue is called Adams bone, and, Aaron's rod denour their rods. Whereas they were not now rods, but serpents. And he said, this is the bread turned into body and blood of Christ by the same omnipotent power by which the world was made, and the Word was incarnate in the womb of the Virgin. Also, in the body of Christ, the cup is the blood of Calix omnium benedictionum, the cup of blessing, visting the same Greece word that is spoken of the bread. But why is it then said here, he gave thanks? Because we translate the word faithfully as in the Greek and the Latin, and in the Berlin Luth the word of the cup or the cup of blessing, the blessing thereof. But, in the cup of the New Testament, as the old Testament was dedicated with blood in these words: This is the blood of the Testament &c. Heb. 9, so here is the institution of the new Testament in Christ's blood, by these words: This is the blood of the new Testament &c. Which is here mystically shed, and not only afterward upon the Cross: for the Greek is the present tense in all the Evangelists, and S. Paul and likewise speaking of the body of Christ, in the present tense in all the Evangelists, and in the Latin. And the Heretics therein put in their translations.

The fruit of the wine. S. Luke putteth these words before he come to the consecration, whereby he meaneth that he speaketh of the wine of the Paschal lamb, and therefore nameth it not withstanding wine, as S. Paul nameth the other bread, for three causes. First because it was before, as Eue is called Adam's bone, and, Aaron's rod denour their rods. Whereas they were not now rods, but serpents. And he said, this is the bread turned into wine. Whereas it was now wine and not water, and it is called a yong man. Secondly, because it keepeth the forms of bread & wine, and things are called as they appear, as when Raphael is called a yong man. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & soul to everlastin life. But under the condition of his holy pleasure and appointment.

Vigils and Nocturnes.

The venire of the holy Ghost.
According to S. Matthew.

74. To speak, a goodly example and warning to man's inconstancy, to take heed of presumption, and to hang only upon God in repentance.

75. Wherein, S. Ambrose in his Hymns in the Church vseth at Laudes, speaking of this faith: Hos hic petra ecclesia commen, qusepsam diluis. When the Cock crew, the Rock of the Church him self washed away his fault. S. August. 1. Retract. c. 11.

CHAP. XXVII.

The cheefe of the Iewes accuseth him to Pilat the Gentil (his betrayer, and the Judge, and the Judges wife, testifying in the meane time manifestly his innocencie:)

20. And persuadeth the common People also, not only to preferre the murderous Barabas, but also to crye, CRUCIFIGE: (At, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures) 27. After many illusions, 31. He is crucified by the Gentils. 38. Which the Iewes seeing, doe triumph as if they had now the victorie. 45. But even then by many wonderful works, he declareth his might, to their confusion. 57. Finally being buried, they to make at sure, set soldiers to keep his sepulcher.

And when morning was come; at the cheefe Priests and Ancients of the People consulted together against Iesus, that they might put him to death. 2. And they brought him bound and delivered him to Ponc Pilate the President.

4. Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirtie silver pieces to the cheefe Priests and Ancients, 4. Saying: I haue sinned, betraying just blood. But they said: What is that to vs? looke thou to it. 5. And casting downe the silver pieces in the temple, he departed: and went and hanged himself with an halter. 6. And the cheefe Priests having taken the silver pieces, said: It is not lawful to cast them into the Corbana, because it is the price of blood. 7. And after they had consulted together, they bought with them the potters field, to be a burying place for strangers. 8. For this cause that field was called Haceldama, that is, the field of blood, even to this present day. 9. Then was fulfilled that which was spoken by Jeremie the Prophet, saying: And they took the thirtie pieces of silver, the price of the price, whom they did price of the children of Israel. 10. And they gave them into the potters field, as our Lord did appoint to me.

11. And Iesus stood before the President, and the President asked him, saying: Art thou the King of the Iewes? Iesus saith to him: Thou sayest. 12. And when he was accused of the cheefe Priests and Ancients, he answered nothing. 13. Then Pilate saith to him: Doest thou not hear how great testimonies they alleage against thee? 14. And he answered him not to any word: so that the President did marvel exceedingly.

15. And upon the solemn day the President had accustomed to release vnto the People one prisoner, whom they would. 16. And he had then a notorious prisoner, that was called Barabbas: 17. They ther-
therefore being gathered together, Pilate said: whom will you that I release to you, Barabbas, or Jesus that is called Christ? 18. For he knew that for enmity they had delivered him. 19. And as he was sitting in place of judgement, 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 sleep for him. 20. But the chief Priests and Ancients persuaded the People, that they should ask Barabbas, and make Jesus away. 21. And the President answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. 22. Pilate faith to them: What shall I do then with Jesus that is called Christ? They say: Let him be crucified. 23. The President said to them: Why what evil hath he done? But they cried the more, saying: Let him be crucified. 24. And Pilate seeing that he nothing prevailed, but rather tumult was toward, taking water he washed his hands before the People, saying: I am innocent of the blood of this just man: looke you to it. 25. And the whole People answering, said: His blood be upon us, and upon our children. 26. Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

27. Then the Presidents souldiers taking Jesus into the Palace, gathered together unto him the whole band: 28. and stripping him, put a scarlet cloke about him, 29. and plating a crown of thorns, put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Haile King of the Jews. 30. And spitting upon him, they took the reed, and smote his head. 31. And after they had mocked him, they took of the cloke from him, and put on his owne garments, and led him away to crucifie him. 32. And in going they found a man of Cyrene, named Simon: him they forced to take vp his Crosse. 33. And they came into the place that is called Golgotha, which is the place of Calvarie. 34. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drinke.

35. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: They divided my garments among them; and upon my vesture they did cast lots. 36. And they sat and watched him. 37. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWES. 38. Then were crucified with him two theuces, one on the right hand, and one on the left. 39. And they that passed by, blasphemed him wagging their heads. 40. And saying: Vah, thou hast destroyed the Temple of God and in three daies dost reedifie it; save thine owne self: if thou be the Sonne of God, come downe from the Crosse. 41. In like manner also the chief Priests with the Scribes and Ancients mocking, said: 42. He saved others, himself he can not save: if he be the King of Israel, let him now come downe from the Crosse, and we will beleue him. 43. He trusted in God; let him now deluer him if he will: for he said that I am the Sonne of God. 44. And the self same thing the theuces also that were crucified with him, reproched him withal.

45. And from the sixth houre there was darkness made vpon the whole earth, until the ninth houre. 46. And about the ninth houre
According to S. Matthew.

Jesus cried with a mighty voice, saying: Eli, Eli, lamma-sabathani? that is, My God, my God, why hast thou forsaken me? 47. And certaine that stood there and heard, said: He calleth Elias. 48. And incontinent one of them running, tooke a sponge, & filled it with vinegar, & put it on a reed, and gave him to drinke. 49. And other said: Let be, let vs see whether Elias come to deliver him. 50. And Jesus againe crying with a mighty voice, ycaldel vp the ghost. 51. And beholding the veil of the Temple was rent in two pieces, from the top even to the botome, and the earth did quake, and the rocks were rent, 52. and the graves were opened: and many bodies of the Saints that had slept, rose. 53. And they going forth out of the graves after his Resurrection, came into the holy citie, and appeared to many. 54. And the Centurion and they that were with him watching Jesus, having seen the earth quake and the things that were done, were for afraid, saying: In deed this was the Sonne of God.

55. And there were there many women at a farre of which had followed Jesus from Galilee, ministering unto him: 56. among whom was Mary Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the Sonnes of Zebedee. 57. And when it was even, there came a certaine rich man of Arimathaea, named Ioseph, who also himself was a Disciple to Jesus. 58. He went to Pilate, and asked the body of Jesus. Then Pilate commaunded that the body should be deliuered. 59. And Ioseph taking the body, "wred it in cleanse, & laid it in his owne newe monumet, which he had hewed out in a rock. And he roled a great stone to the doore of the monument, & went his way. 61. And there was there Marie Magdalene, & the other Marie sitting over against the sepulchre.

62. And the next day, which is after the Passover, the cheefe Priests and the Pharisees came together to Pilate, 63. saying: Sir, we have remembred, that that seducer said ye living, After three dayes I will rise againe. 64. Command therefore the sepulchre to be kept vntil the third day, lest perhaps his Disciples come, and steal him, & say to the People, he is risen from the dead: and the last errour shall be worse then the first.

65. Pilat said to them: You have a gard: goe, gard it as you know. 66. And they departing, made the sepulchre sure; sealing vp the stone, with watchmen.

Annotations.

Chap. XXVII.

1. Repenting him.) Note how speedily the plague of God felleth after sinne, and the Horrour of specially men muste noe what torment of conscience, and desperation often followeth the shedding of innocent blood.

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

14. It is not the blood.) Though Pilate was much more innocent then the Jews, and would have been free from the murder of our Saviour, seeking at the means that he could without offending the People & the Emperours laws, to dissuade them; yet he is daimnified by or being the minister of the Peoples wicked will against his owne conscience. Even as at Officers.

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 Officers be, and specially the Judges and Iuries which execute lawes of temporal Princes against Catholike men: for all such be guilty of innocent bloud, and be nothing excused by that they execute other mens wil according to the lawes, which be vnjust. For they should rather suffer death then selues, than put an innocent man to death.

40. If thou be the Sonne.) MARUEL note, when thou hearest our Saviour in the B. Sacrament derided men mocked at, or feest him abused of wicked men that he straight reuenged not such in the B Sacta blaþphemies: or he thigh not him selfe visibly and to the senses, when faithles men, even as Heretikes wil say: Let me see him, &c. for he suffered here the like on the Cross, vpö the Cross, when he might at his wil have com downe with as much ease as he rose when he was dead.

Detestable 46. Why hast thou forsaken me.) BEWARE here of the detestable blasphemy of Caluin blasphemy of and the Caluinites, who thinking not the bodily death of Christ sufficient, say, that the Caluin. And was also here forsaken and abandoned of his Father, that he sustained in soule and other Ministers conscience, the very seares and torments of the damned. Which strange doctrine wasfand of his schoole, also anochted in an English Catechisme set forth by R. H. Annou, 1583. in these worde: Quest, by what meanes hath Christ appeased his Father wrath, and ransomed us? Answer. By sufferinge death of the Cross, and the torment of hell in soule, and conscience. Quite contrary to the holic Scriptures, which always attribute our Redemption to Christ's death, and shedding of his most precious blood, as to a most sufficient, & only ransom for all mankind. Ro. 5, 10, Heb. 9, 14, 1 Pet. 1, 19, 1, 10, 1, 7. and in innumerable other places. But Caluin and his Disciples hold this wicked paradox, to take away the Article of Christ's descending into Hel after his death, saying that his descending was nothing els, but that his soule (remaining as yet in his bodie) suffered the very paines of Hell upon the Cross, Whereas indeed his descending was in soule (parting forth of the bodie) into that places, where the Fathers of the old Testament were detained, expecting his coming to deliver them (and that with triumph, and not in paine) as is proved by the Scriptures, and manie ancient Fathers, in the Annotations upon S. Luke, c. 16, 21, A. T. 3, 27, 1, Pet. 1, 29, and in other places. And concerning the true senfe of these worde: Why hast thou forsaken me? as well by conferringing them with other holic Scriptures, as by the visioute consent of the ancient Fathers. Our Saviour would signifie hereby, that his paines (being now so long on the Cross, and readie to die) were very great; and therefore according to the inrinitie of his humane nature, for very angriith (as before in the garden he sweate bloud, when he was but toward his Passion) he faileth, he was forsaken, for two causes. First because it was the wil of God not to deliver him, but that he shoulde die. Secondly, because his divine nature did so represse itself for the time, that he felt no comfort thereof at all, but was left to die in extreme paines, as a mere man. Yet dessert of such conflation, as his holic Martyrs commonly have in their laet agechoe. See Origin, Tria. 15, in Mat. S. Hilarie li. 10, de Trinit. S. Leo. c. 17, de Paschone S. Bede and others upon this place.

Reuerentising of our Lords Body.

19. Wrapped.) This honour and duty done to Christ's body being dead, was maruellous grateful and meritorious. And this wrapping of it in cleane gold, may signifye by S. Hieron, that the body of our Lordis to be wrapped not in gold, precious stones, and filke, but in pure linnen. And so in the whole Church it is observed by * S. Siluesters confirmation, that the Corporal whereupon our Lords body lieth on the Altar, must be pure and plaine linnen.

Corporals.
CHAP. XXVIII.

He riseth again the third day, and (the blind most obstinate Jews by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Matt. 26, and now after his Resurrection first the Angel, then also himself appointed by the women) 18, and sendeth them to all Nations, to build his Church among the Gentiles.

And in the evening of the Sabbath which dawneth on the first of the Sabbath, came Marie Magdalene, and the other Marie to see the sepulchre. 2. And behold there was made a great earth quake. For an Angel of our Lord descended from Heauen: and coming, rolled back the stone, and sat upon it: 3. and his countenance was as lightning, and his garment as snow. 4. And for fear of him, the watchmen were frighted, and became as dead. 5. And the Angel answering said to the women: Fear not you. For I know that you seeke Iesus that was crucified. 6. He is not here: for he is risen, as he said. Come, and see the place where our Lord was laid. 7. And going quickly they his Disciples that he is risen: and behold he goeth before you into Galilee: there you shall see him. Lo I have foretold you.

8. And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples. 9. And behold Iesus met them, saying: Halie. But they came nearer and took hold of his feet, and adored him. 10. Then Iesus said to them: Fear not, Go, tell my brethren that they goe into Galilee, there they shall see me.

11. Who when they were departed, behold certaine of the watchmen came into the citie, and told the chief Priestes all things that had been done. 12. And being assembled together with the Ancients, taking counsel, they gave a great summe of money to the fouldiers, 13. saying: Say you, that his Disciples came by night, and stole him away when we were asleep. 14. And if the President shall heare of this, we wil persuade him, and make you secure. 15. But they taking the money, did as they were taught. And this word was bruited abroad among the Jews, even vnto this day.

16. And the eleven Disciples went into Galilee, vnto the mount where Iesus had appointed them. 17. And seeing him they adored him, but some doubted. 18. And Iesus comming neere spake vnto them, saying: All power is giuen to me in Heauen and in earth. 19. Going therefore teach ye all Nations: Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, 20. teaching them to observe all things whatsoever I have comanded you: and behold I am with you al daies, even to the consummation of the world.
The holy Sepulcher, and Pilgrimage thereunto.

1. To see the Sepulcher.) The devout women came to visit our Saviour's 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 thereunto in the Primitive Church, S. Hierom declareth in these words: The Jews sometime honoured Sanfa Sanctorum, because there were the Cherubs & the Prophetias, & the Ark of the Testament, Manna, Aaron's rod, & the golden Altar. Doth not the Sepulcher of our Lord seem unto thee more honorable? Which as often as we enter into so often doe we see our Saviour lie in the Jordan & staying there a while, we see the Angel again sit at his feet, & 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 honourable, so wise, because the place of our Lord's burial should be honoured of all men. And at this present, notwithstanding the Turk's dominion, yet doe the Religious Christian Catholike men by God's mighty providence keepe the holy Sepulcher, which is within a goodly like Church to Church, and Christians come out of al the world in Pilgrimage to it.

19. Going therefore, a Commission to baptize and preach to all Nations given to the Nations, Apostles, and grounded upon Christ's sueraigne authority, to whom was giuenal power in Heaven and in earth.

10. With you al dier. b Here Christ doth promise his concurrence with his Apostles & his protection of the Church, never to cease till the world's end, contrary to our Austerities, saying: Sanck Church, that the Church hath failed many hundred years till Luther and Calvin,
THE ARGUMENT OF S. MARKES GHOospel.

Markes Gospel may be wel divided into foure parts.

The first part, of the preparation that was made to the manifestation of Christ: Chap. 1. in the beginning.

The second, of his manifesting himself by Preaching & Miracles, & that in Galilee: the residue of the 1. chap. unto the 10. chap.

The third, of his coming into Iurie, towards his Passion: chap. 10.

The fourth, of the holy weekes of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Markes and his conversation with the two Apostles S. Paul and S. Barthabec, we have at large Act. 12. and 15. Some what also Col. 4. and 2. Tim. 4. and to Philemon. The more of his familiaritie with the Prince of the Apostles S. Peter we have 1. Pet. 5.

For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit., S. Matthew and S. John. The other two, S. Mark and S. Luke, he gane into vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels in Catal.

of S. Peter and S. Paul themselves. Marke the Disciple, and interpreter of S. Peter (faith S. Hieron) 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 Lords Asencion) which when Peter had heard, he approved it, and with his autenticitie did publish it to the Church to be read, as Celenus Alexandrinus writeth li. 6. Hypotypois.

In the same place S. Hieron addeth, how he went into Egypt to preach, and was Philo de Supra the first Bishop of the churid Cite there, named Alexandria: and how Philo Judaeus at Philibiis.

the same time seeing & admiring the life & conversation of the Christians there under S. Mark, who were Monkes, wrote a booke thereof, which is extant to this day. And in Catalogo, not only S. Hieron (in Marco, & in Philon) but also Eusebii Hist. li. 2. Ch. 144. 16: 17.


Sozomenus li. 1. c. 12. Nicephorus lib. 2. c. 15. and diverse others doe make mention of the said Monkes out of the same Authors. Finally, He died (faith S. Hieron) the 8. yeare of Nero, and was buried at Alexandria, Anianus succeeding in his place. * Nauclerus.

But from Alexandria he was * translated to Venice, Anno Dom. 830.

It is also to be noted, that in respect of S. Peter, who sent S. Mark his Scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the chiefest Metropolitan or Patriarch of the East, and that by the first Councel of Nicer. Whereof see S. Leo ep. 53.

S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.
THE HOLY GOSPEL OF IESVS CHRIST
ACCORDING TO MARKE.

CHAP. I.

John (the Eremite, of whom the Prophets) preaching penance, and luring himself accordingly, baptizeth the People to prepare them to Christ. 7. telling them that it is not his, but Christ's Baptisme, in which they shall receive the Holy Ghost. 9. Iesvs there is manifested from Heauen: 12. and by and by he also goeth into the wildernes 14. Beginning in Galilee, 16. after that he hath called seuer Disciples, 21. he preacheth first in Capernaum, confirming his doctrine with beneficial Miracle, to the great admiration of all: 35. then also (but first retiring into the wildernes) in all the rest of Galilee, with like miracles.

The beginning of the Gospel of Iesu Christ the Sonne of God. 1. As it is written in Esay the Prophet: (Behold I send mine Angel before thy face, who shall prepare thy way before thee.) 3. A voice of one crying in the desart. Prepare ye the way of our Lord, make straight his paths. 4. John was in the desert baptizing, and preaching the Baptisme of penance unto remission of sinnes. 5. And there went forth to him all the countrie of Iewre, and al they of Hierufalem, and were baptized of him in the riuere of Iordan, confessing their sinnes. 6. And John was clothed with camels haire, and a girdle of a skinne about his loines: and he did eat locustes and wild honie. 7. And he preached, saying: There comes a stronger then I after me, whose lachet of his shoes I am not worthy flowing down to loose. 8. I have baptized you" with water, but he shall baptize you with the Holy Ghost.

9. And it came to passe, in those daies came Iesvs from Nazareth of Galilee; and was" baptized of John in Iordan. 10. And forthwith coming vp out of the water, he saw the Heauens opened, and "the Spirit as a dove descending, and remaining on him. 11. And a voice was made from
from Heaven: Thou art my beloved Sonne, in thee I am well pleased.

12. And forthwith * the Spirit drove him out into" the desert.

13. And he was in the desert forty days, and forty nights: and was tempted of Satan, and he was with beasts, and the Angels ministered to him.

14. And * after that John was delivered vp, Iesus came into Galilee, preaching the Gospel of the Kingdom of God, 15. and saying: That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and believe the Gospel.

16. * And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers) 17. and Jesus said to them: Come after me, and I will make you to become fishers of men, 18. And immediately leaving their nets, they followed him. 19. And being gone hence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: 20. and forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

21. And * they enter into Capharnaum, and he forthwith upon the Sabbaths going into the Synagogue, taught them. 22. And they were astonished at his doctrine. For he was teaching them as having power, and not as the Scribes. 33. And * there was in their Synagogue a man in an unclean Spirit; and he cried out, saying: What to vs and to thee Iesus of Nazareth? art thou come to destroy vs? I know who thou art, the Saviour of God. 25. And Iesus threatened him, saying: Hold thy peace, and go out of the man. 26. And the unclean Spirit tearing him, and crying out with a great voice, went out of him. 27. And they marveled, in so much that they questioned among them selves, saying: What thing is this? what is this new doctrine? for with power he commandeth the unclean Spirits also, and they obey him. 28. And the bruise of him went forth incontinent into all the countrie of Galilee.

29. And immediately * going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John. 30. And Simon's wives mother lay in a fit of a feuer: and forthwith they told him of her. 31. And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and the ministered unto them. 32. And when it was evening after sunne set, they brought to him all that were ill at ease and that had Diuels. 33. And all the citee was gathered togethuer at the doore. 34. And he cured many that were vexed with divers diseases; and he cast out many Diuels, and he suffred not them to speake that they knew him.

35. And rising very early, and going forth he went into " a desert place: and there he prayed. 36. And Simon sought after him, and they that were with him. 37. And when they had found him, they said to him, That all seeke for thee. 38. And he said to them: Let vs goe into the next towns and cities, that I may preach there also; for to this purpose am I come.

39. And he was preaching in their Synagogues, and in all Galilee, and casting out Diuels. 40. And a leper commeth to him beseeching him;
According to S. Marke.

and kneeling downe faith to him: If thou willest, thou canst make me clean. 41. And Jesus having compassion of him, stretched forth his hand; and touching him, he faith unto him: I will. Be thou made clean. 42. And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43. And he charged him, and forthwith called him forth. 44. And he faith to him: See thou tell no body, but goe, shew thyself to the high Priest, and offer for thy cleansing the things that Moses commanded, for a testimonie to them. 45. But he being gone forth, began to publish, and to blase abroad the word: so that now he could not openly goe into the citie, but was abrode in desert places, and they came togethers unto him from all sides.

Annotations.

Chap. I.

5. Confessing their finnes.] A certaine confession of finnes there was even in that penance which John preached, and which was made before men were baptized. Wherby it is evident 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 Baptisme.

6. Cloathed.] The Holy Ghost thought it worthy of special reporting how straitly this Prophet lived, and how he abstained from delicate viates and apparel. See Mat. 6, 3.

8. With water.] John with water only, Christ with the Holy Ghost, not only , as the Heretikes hold, that saie water is not necessary, but with water and the Holy Ghost, as it is plaine lo. 3. vntes a mane be born againe of water and the Holy Ghost, he shall not enter into the Kingdom of Heaven.

9. Baptized of Isho.] The humility of Christ not disdaining his servants Baptisme: Which is an example for all faithful not to disdain Christs Sacraments of any Priest, be he neuer so simple, being by the Catholike Church lawfully called. Aug. ii. 3 de bapt. c. 9.

10. The Spirit.] Expressely mention of the B. Trinitie; the Father speaking from Heaven, the Holy Ghost appearing in the likenessee of a dove, the Sonne also is recommended unto vs. Ambros. ii. de Sacramen. c.

11. Devote.] Christ during penance by long fasting, solitariness, and conversing with wilde beasts, gave example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the wilderness and prayer.

35. Devote place.] Christ spake very often to retire into solitary places, no doubt for our example to teach vs, that such places are best for prayer and contemplation, and that we should often retire our selves from worldly matters to solitary meditation of heavenly things.

Chap. II.

Against the Scribes and Pharisees he defendeth first his power to remit finnes in earth, 15. and his eating with sinners (as being the Physion of soulis signified in those his miraculous cures upon bodies): 18. then also he defendeth his Disciples, not blaming as yet, so fastes by him prescribed unto them, and plucking ears of corne upon the Sab-both: signifying withal that he will change their ceremonies.
And againe he entred into Capharnaum after some daies, and it was heard that he was in the house, and many came togeather, so that there was no place; no not at the doore, & he spake to them the Word. And they came to him bringing one sick of the palsey, who was caried of fours. And when they could not offer him vnto him for the multitude, they vncouered the rooef where he was; and opening it they did let downe the couch wherein the sick of the palsey lay. And when Iesus had seene their faith, he faith to the sick of the palsey: Sonne, thy sinnes are forgiven thee. And there were certaine of the Scribes sitting there and thinking in their harts: Why doth he speake so? he blasphemeth. Who can forgive sinnes but only God? Which by and by Iesus knowing in his Spirit, that they so thought within them selues, faith to them: Why thinke you these things in your harts? Whether is easier, to saie to the sick of the palsey: Thy sinnes are forgiven thee; or to saie: Arise, take vp thy couch, and walke? But that you may know that the Sonne of man hath power in earth to forgive sinnes(his faith to the sick of the palsey) I saie to thee, arise, take vp thy couch, and goe into thy house. And forthwith he arwed; and taking vp his couch, went his way in the sight of al, so that al marueled, and glorified God, saying: That we never saw the like.

And he went forth againe to the sea; and al the multitude came to him, and he taught them. And when he passe by, he saw Leui of Alphæus sitting at the custome place; and he faith to him: Follow me. And rising vp he followed him. And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit togeather with Iesus and his Disciples. For they were many, who also followed him. And the Scribes & the Pharisees seeing that he did eate with Publicans and Sinners, said to his Disciples: Why doth your Maister eate & drinke with Publicans and Sinners? Iesus hearing this, faith to them: The whole haue not neede of a Physicke, but they that are ill at ease. For I came not to call the just, but sinners.

And the Disciples of Iohn and the Pharisees did vse to fast; and they come, and saie to him: Why do the Disciples of Iohn and of the Pharisees fast, but thy Disciples doth not fast? And Iesus said to them: Why, can the children of the marriage fast, as long as the bridegome is with them? So long time as they haue the bridegome with them, they can not fast. But the daies wil come when the bridegome shall be taken away from them; and then they shall fast in those daies. No body soweth a peecce of raw cloth to an old garment: otherwise he taketh away the new peecce from the old, and there is made a greater rent. And no body putteth new wine into old bottels: otherwise the wine bursteth the bottels, and the wine will be frayed, and the bottels will be lost. But new wine must be put into new bottels.

And it came to passe againe when he walked through the corn on the Sabboths, and his Disciples began to goe forward and to pulck the cornes. And the Pharisees said to him: Behold, why do they on the Sab-
According to S. Marke; Sabboths that which is not lawful? 25. And he said to them: Did you ever read what David did, when he was in necessity, and himself was an hungry and they that were with him? 26. how he entred into the house of God under Abiathar the high Priest, and did eat the loaves of Proposition, which it was not lawful to eat but for the Priests, and did give unto them which were with him? 27. And he said to them: The Sabboth was made for man, and not man for the Sabboth. 28. Therefore the Sonne of man is Lord of the Sabboth also.

ANNOTATIONS.

CHAP. II.

4. Such diligence ought to be used to bring sinners to Christ in his Sacraments, as he vased to procure this man and others, by Christ, the health of their bodies.

5. Such as this man was in body by dissolution of his limnes, such also was he in soule, by the noisome desires of the world occupying his hart, and withdrawing him from al good works. Aquin. de Fustas. c. 6, sqq. 9.

6. Hereby it appeareth that Christ healed this sick man first in his soule, before he took away his bodily infirmity, which may be an instruction for al men in bodily disease, first to call for the Sacraments, which are medicines of the soule. As The Sacraments hereby also may be gathered that many diseases come for sinne, and therefore can not be to be called for healed til the sinnes be remitted.

10. As Christ poureth vnto them, that himself, and not as his hath power God only, hath power to remit sinnes, by that in all his sight he was able to doe miracles, and make the sick man sonlyly arise; so the Apostles having power granted them nes, to doe miracles, though they be not God, may in like manner have authority from God to remit sinnes, not as God, but as Gods ministers.

10. In earth. This power that the Sonne of man hath to remit sinnes in earth, was Christes remission taken from him, but deueth full in his Sacraments, and ministers, by whom he teth sinnes by remittance in the Church, and not in Heaven only. For concerning sinne, there is the Priests ministrions, one court of confidence in earth, and an other in Heaven, and the judgement in Heaven likewise, foloweth and approveth this on earth, as is plained by the wordes of our Saviour to Peter first, and then to all the Apostles: whatsoever thou shalt bind upon earth, shall be bound in Heaven; whatsoever thou shalt loose upon earth, shall be loosed in Heaven. Whereupon S Hierom saith: Thus Profess having the keys of the Kingdom of Heaven judget after a sort before the day of judgement. And S. Chrysost. b. 2, de Sacrd. paulo post princip. more as large.

15. In necessity. In necessity many things be done without sinne, which els might not be done, and so the very chalices and consecrated vessels of the Church, in cases of necessity, are by lawfull authority tuned to profane, which otherwise to alienate to a mans private commodity is sacrilege.

CHAP. III.

The blind Pharisees seeking his death for doing good upon the Sabboths, he weekly goeth out of the way: where the People that flock vnto him, and his Miracles, are innumerable. 13. To his Twelve also (having need of such workmen) he giveth power to work Miracles. 20. He so occupieth himself for foolish, that his kinne thinkes him mad. 22. The Scribes of Jerusalem come so farre, and yet have nothing but desierly to bespeme his casting out Devils, to their owne damnation. 21. That
the Jews should not (after their manner) think it enough, that he is of their bloods; he saith that such rather are dear to him, as kepe God's commandements.

And he entered again into the Synagogue, and there was a man there that had a withered hand. 2. And they watched him whether he would cure on the Sabboths, that they might accuse him. 3. And he faith to the man that had the withered hand: Rise vp into the midst. 4. And he faith to them: Is it lawful on the Sabboths to doe well or ill? to save a soule, or to destroy? but they held their peace. 5. And looking round about upon them, with anger, being sorrowful for the blindnes of their hart, he faith to the man: Stretch forth thy hand: and he stretched it forth: and his hand was restored vnto him.

6. And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him. 7. But Jesus with his Disciples retired to the sea: and a great multitude from Galilce & Jewrie followed him, 8. and from Hierufale, & from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9. And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him. 10. For he healed many, so that there pressed in upon him for to touch him, as many as had hurts. 11. And the vne克莱ne Spirits, when they saw him, fell downe vnto him: and they cried saying: 12. Thou art the Sonne of God. And he vehemently charged them that they should not disclose him.

13. And ascending into a mountain, he called vnto him whom he would him self, and they came to him. 14. And he made that twelve should be with him, and that he might send them to preach. 15. And he gave them power to cure infirmities, and to cast out Diuels. 16. And he gave to Simon the name Peter. 17. And James of Zebedee, and John the brother of James; and he called their names, Benovers, which is, the Sonne of thunder. 18. And Andrew and Philippe, and Bartlemew and Matthew, and Thomas and James of Alphæus, and Thaddeus and Simon Cananaus, 19. and Iudas Iscariote, who also betrayed him.

20. And they come to a house; and the multitude refoorth togethher againe, so that they could not so much as eate bread. 21. And when his had heard of it, they went forth to lay hands on him. For they said that he was become mad. 22. And the Scribes which were come downe from Hierufale, said: That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. 23. And after he had called them togethher, he said to them in parables: How can Satan cast out Satan? 24. And if a Kingdom be deuided against it self, that Kingdom can not stand. 25. And if a house be deuided against it self, that house can not stand. 26. And if Satan be risen against himself, he is deuided, and can not stand, but hath an end. 27. No body can rife the vessell of the strong, being entred into his house, vntles he first bind the strong, & then shall he rife his house. 28. Amen I say to you, that all sinnes shall be forgiven the sones of men, & the blasphemies wherewith they shall blaspheme: 29. But he
he that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shall be guilty of an eternal sinne. Because they said: He hath an unclean Spirit.

30. And there came his mother and brethren: and standing without they sent unto him calling him, 31. and the multitude sat about him; and they said to him: 32. Behold thy mother and thy brethren without seek thee. 33. And answering them, he said: Who is my mother and my brethren? 34. And looking upon them which sat round about him, he said: Behold my mother and my brethren, 35. For whosoever shall do the will of God, he is my brother and my sister and my mother.

ANNOTATIONS.

CHAP. III.

13. Thou art the Sonne.) The confession of the truth is not grateful to God, proceeding from every person. The Diuel acknowledging our Saviour to be the Sonne of God, was bidden hold his peace: Peter's confession of the same was highly allowed and rewarded, "Ang. sait, incep. Ioan. Ser. 30. 31. de verb. Apost. Therefore neither Hereticks sermon must be heard, nor, though they preach the truth, so is it of their prayer and fervour, which being nearer to God in their mouths, yea it is no better then the howling of wolves Hier. in. Offic.

14. This number of twelve Apostles is mystical and of great importance (as the number of Twelve, mysticall and of great importance, as the number of appeareth by the choosing of Mathias into Iudas place to make up against this number prefigured in the 12. Patriarches, Gen. 49. the 12. Princes of the children of Israel, cal. Num. 11. 12. fountains found in Elim, Exod. 15. the 12. precious stones in the Racock of Aaron, Exod. 19. the 12. Spies sent by Moses, Num. 11. the 12. stones taken out of Jordan whereof the Altar was made, Isra. 4. the 12. houses of Proposition, Lev. 12. 14. &c. Anf. in. Mic. 10. And these are the 12. foundations of heavenly Hierusalem, Apost. 11.

16. Peter.) Peter in numbering the Twelve is alwaies the first, and his name is so given him for signification of his calling to be the Rock or Foundation of the Church under Christ: as here also the name BOANERGES is given to other two Apostles for signification, and other names elsewhere in the old Testament and in the new.

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

33. Who is my mother.) Neither is it here said, that he had no mother, as some upon these words hastily gather; nor ingratitude to our parents is taught us by this answer: but we be hereby admonished to prefer the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, above our carnal parents or kinne. For so our Master being occupied here about heavenly things, accounted all them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for she did his Father's will. Ang. ep. 38. The B. Virgin, Yea and about all others, because she had so much grace given her that she never sinned, not so much as venially in all her life. Ang. denas. &c. 36.
ND againe he began to teach at the sea side; and a great multitude was gathered together unto him so that he went vp into a boat, and sat in the sea, and all the multitude about the sea was upon the land. 2. And he taught them in parables many things, and said to them in his doctrine: 3. Heare ye; Behold, the sower went forth to sow. 4. And whiles he soweth, some fell by the way side, and the soules of the aire came, and did eate it. 5. And othersome fell upon rocky places, where it had not much earth; and it shott vp immediately, because it had not deepe of earth: 6. And when the sunne was risen, it parched; and because it had not roote, it withered. 7. And some fell among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. 8. And some fell upon good ground; and it yealded fruit that grew vp, and increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

9. And he said: He that hath carres to heare, let him heare. 10. And when he was alone, the Twelve that were with him, asked him the parable. 11. And he said to them: To you it is given to know the mysterie of the Kingdom of God; but to them that are without, all things are done in parables: 12. That seeing they may see, and not see; and hearing they may heare, and not understand: 13. Left at any time they should be conuercted, and their sinnes be forgiven them. 14. And he faith to them: Do you not know this parable? And how shall you know all parables? 15. He that soweth, soweth the Word. 16. And they by the way side, are these: where the Word is sown, and when they shal haue heard, immediately commeth Satan, and taketh away the Word that was sown in their harts. 17. And they haue not root in them solues, but are temporal: afterward when tribulation is risen and persecution for the Word, forthwith they are scandalized. 18. And other there be that are sown among thornes: these are they that heare the Word, and the cares of the World and the deceitfulnes of riches, and concupiscences about other things enticing in choke the Word, and it is made fruitles. 19. And these are they that were sown upon the good ground, which heare the Word, and reeceaueth it, and yealds fruit, one thirtie, one sixtie, and one hundred.
one an hundred.

21. And he said to them: *Cómeth a candle to be put *vnder a bushele, or vnder a bed? and not to be put vpon the candlestick? 22. For there is nothing hid, which shal not be made manifeft: neither was anything made secret, but that it shal come to light. 23. If any man haue cares to heare, let him heare.

24. And he said to them: See what you heare, *In what measure you mone, it shall be measure to you againe, and more shal be giuen to you. 25. For he that hath, to him shal be giuen: and he that hath not, that also which he hath, shall be taken away from him.

26. And he said: So is the Kingdom of God, as if a man cast seed into the earth, 27. *and sleep, and rise vp night and day, and the seed spring, and grow vp while he knoweth not, 28. For the earth of it self bringeth forth fruite, first the blade, then the ear, afterward the ful corn in the ear. 29. And when the fruit hath brought out itself, immediately he putteth in the sickle, because harvest is come.

30. *And he said: To what shal we liken the Kingdom of God? or to what parable shal we compare it? 31. As a "mustard seed, which when it is sown in the earth, is lesse than all the seeds that are in the earth: 22. And when it is sown, it riseth vp, and becometh greater than all herbs, and maketh great boughes, so that the "birds of the aire may dwell under the shadow thereof.

33. And with many such parables he spake to them the Word, according as they were able to heare: 34. and without parable he did not speake unto them, but apart, he explicated all things to his Disciples.

35. And he faileth to them in that day, when evening was come: *Let vs passe over to the other side. 36. And dismissiing the multitude, they take him so as he was in the boat: and there were other boats with him. 37. And there arose a great storme of wind, and the waves beatte into the boat, so that the boat was filled. 38. And he was in the hinder part of the boat sleeping upon a pillow; and they raise him, and say to him: Maister, doth it not pertaine to thee that we perish? 39. And rising vp he threateneth the wind, and said to the sea: Peace be still. And the wind ceased, and there was made a great calm. 40. And he said to them: Why are you fearfull? neither yet haue you faith? And they feared with great fear: and they said one to an other, who is this (thinkest thou) that both wind and sea obey him?

ANNOTATIONS.

CHAP. IV.

13. Left they should be converted.] These speakes here and els where, we must not so vn- 

tounderstand as thought he spake in parables of purpose & to this end, that the heares might not understand, lest they should be converted; which were so much to say as that he will, would not have them understand, nor be converted: but we must learn the true sense of this

God is not su...
of this very place in S. Matthew and in the Acts, where our Saviour and S. Paul speak thus: *They have heard him, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heal them.* When by it is evident, that the speaking in parables was not the cause (for many beside the Apostles heard and understood:) but them selves would not hear, and understand, and be converted; and so were the cause of their own wilful and obstinate infidelity. And therefore also he spake in parables because they were not worthy to understand, as the other to whom he expounded them.

17. *And (sleep) the Church, and Christ's doctrine, (sleep we, wake we) increaseth;* by the great providence of God, only the Preachers must sow, and plant, and water, and God will give the increase, nourishing the seed in men's hearts. And therefore we may not give over, or be impatient and solicitous, if we have not always good success: but doing our duty, commit the rest to God.

The Church must arised.] If the Church and Truth had more and more decayed and been ob		
visibly increas'd after the Apostles' time unto ours, as the Heretikes hold: the had it been great in the beginning, & final afterward: where this Parable faileth contrary, for that it was a mustard seed: first, and afterward a great tree, vide Christ. 10. 19. contra Gentiles in via S. Babylon Mart.

Christian religion wonder'd, fully spread'd.

Chap. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Devil of his malice would use them, if he would permit: 17. and yet they like not their Saviours presence. 21. A woman Gentile, that began her sickness when the Iews daughter began her life (signifying Abrahams time) he cureth by the way as he was coming to heal the Iews: and even then the Iews doe die; but yet them also be wil returne, as here the Iews daughter.

And they came beyond the strait of the sea into the country of the Gerasens. 2. And as he went out of the boat, immediately there met him out of the sepulchres a man in an vncclean Spirit, 3. that had his dwelling in the sepulchres, and neither with chains could any man now bind him: 4. For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and no body could tame him. 5. And he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. 6. And seeing Iesus a farre off, he ranne and adored him: 7. And crying with a great voice, said: What to me and thee Iesus, the Sonne of God most high? I aduire thee by God that thou torment me not. 8. For he said vnto him: Goe out of the man thou vncclean Spirit. 9. And he asked him, what is thy name? And he faileth to him: My name is Legion: because we are many. 10. And he befoighth him much, that he would not expell him out of country. 11. And there was there about the mountaine a great herd of swine, feeding. 12. And the Spirits befought him, saying: Send vs into the swine, that we may enter into them. 13. And Iesus immediately granted vnto them. And the vncclean Spirits going out, entred into the swine; and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. 14. And they that
According to S. Marke.

According to S. Mark.

And they went forth to see what was done: 15. And they came to Jesus, and they saw him that was vexed of the devil, sitting, clothed, and well in his wits; and they were afraid. 16. And they that had seen it, told them how that he had been dealt withal, that had the devil, and of the swine. 17. And they began to defile him, that he would depart from their coasts. 18. And when he went up into the boat, he that had been vexed of the devil, began to beseech him, that he might be with him: 19. And he admitted him not, but said to him: Go to thy house, and shew it. Then they said to him how great things Jesus had done to him; and all marvelled. 20. And he went. 21. And when Jesus had passed to another sea, he there assembled the multitude together into him, and he was about the sea. 22. And there commeth one of the Arch-synagogues, named Iairus: and when he saw him, he fell down at his feet. 23. And besought him much, saying: Lord, my daughter is at the point of death. Come, and heal her. 24. And he went with him, and the multitude followed him, and they thronged him. 25. And a woman which was in an issue of blood twelve years, 26. And had suffered many things of many physicians, and had spent all that she had; and it was nothing at all saved. But when she had heard of Jesus, she came and fell down at his feet, and did him service. 27. And said to him: Lord, if I had but touched thy feet, I should have been whole. 28. And he went forth with the fountain of her blood was dried; and she felt in her body that she was healed of the disease. 29. And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 30. And his disciples said to him: The multitude throng thee, and sayest thou who hath touched me? 31. And he looked about to see her that had done this. 32. But the woman fearing and trembling, not knowing what was done in her, came and fell down before him, and told him all the truth. 33. And he said to her: Daughters, thy faith hath made thee whole: go in peace, and be whole of thy malady.

34. And he was yet speaking, they came to the Arch-synagogue, saying: That thy daughter is dead: why dost thou trouble the Master any more? 35. But Jesus, having heard the word that was spoken, said to the Arch-synagogue: Fear not; only believe. 36. And he admitted not any man to follow him, but Peter and James and John the brother of James. 37. And they came to the Arch-synagogue, and he saw a tumult, and folks weeping and wailing much. 38. And going into the house, he said: Why make you this ado? the wench is not dead, but is asleep. 39. And they derided him. But he having said, they that are dead, now arise. 40. And they that were with him, and they that were with her, were speaking. But he said: rise, daughter. 41. And he taking her by the hand, he healed her. And she arose. 42. And forthwith with the wench rose up, and walked, and she was twelve years old: and they were amazed. 43. And they brought her father and mother, and all they that had seen it, and all the people marvelled. 44. And this was the second miracle which he did after he was come from Galilee to Judea.
were astonished with great astonishment. 43. And he commanded them earnestly that no body should know it: and he bad that some thing should be given her to care.

ANNOTATIONS.

CHAP. V.

3. Could bind him. We see here that mad men which hate extraordinary strength are many times possessed of the Diuel: as there is also a deafe and a dumme Diuel, and unclean spirits, which work these effects in men possessing their bodies. All which things infidels & carnal men, following only nature and reason, attribute to natural causes: and the lefle faith a man hath, the lefle he beleueth that the Diuel worketh such things.

23. If I shall touch. So the good Catholike faith: If I might but touch one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. 

30. Verbum.) Verbum to heal this womans madarke, proceeded from Christ, though she touched but his coat: so when the Saints by their Relikes or garments doe miracles, the grace and force thereof commeth from our Saviour, they being but the means or instruments of the same.

16. Only beleue.) It is our common speach, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Phyton to his patient, Only have a good heart when he must also keep a diet and take potions, things more requisit. So Christ in this great infidelity of the fewes, required only that they would beleue he was able to doe such a cure, such a miracle, & the he did it otherwise it foloweth in the next Chapter: He could not doe miracles there because of their incredulity. Againe, for this faith he gave the here & in all like places health of body, which they desired. And therefore he faith not: Thy faith hath justified thee; but, hast made thee fathe or whole. Againe this was the fathers faith, which could not justify the daughter. Wherby it is most evident, that this Scripture, and the like, are foolishly abused of the Heretikes to prove that only faith justifieth.

By three dead, are signified three kinds of sinners.

CHAP. VI.

In his owne countrey (signifying the reporters letters) he is continued and therefore worketh little in respect. 7. His Apostles preach everywhere where he goeth and worketh miracles, so that King Herod (who shamefully killed John Baptist) and others are strikken with great admiration: 30. After Iohns death he goeth into the Desert, where great concourse being into him, he feedeth 5000 with five loaves. 46 And after he hath prayed long in the mountain he walketh upon the sea. 53. And with the very truth of his garments himself he bealeth immortable.
AND going out from thence, he went into his country; and his Disciples followed him. 2. And when the Sabbath was come, he began to teach in the Synagogue; and many hearing him were in admiration at his doctrine, saying: How came this fellow by such wise things? & what wisdom is this that is given to him, and such virtues as are wrought by his hands? 3. Is not this the Carpenter, the Sonne of Marie, the brother of James, and Joseph, and Luce, and Simon? why, are not also his sisters here with vs? And they were scandalized in him. 4. And Jesus said to them: That there is not a Prophet without honour, but in his owne country, and in his owne house, and in his owne kinred. 5. And he could not do any miracle there, but only cured a few that were sick, imposyng his hands. 6. And he maruellèd because of their incredulity, and he went about the towne in circuit teaching. 7. And he called the Twelue; and began to send them two and two, and gave them power over unclean Spirits. 8. And he commanded them, that they should take nothing for the way, but a rod only: not skrip, not bread, nor money in their purse, 9. But shod with sandles, and that they should not put on two coats. 10. And he said to them: Whithersoever ye shall enter into an house, there sit ye till ye depart thence. 11. And whatsoever house ye shall enter into, and any that biddeth you, eat ye; and take the bread which is therein and do ye. 12. And wheresoever ye shall be, there shall be many that shall cast out devils, and shall anoint them with oil many sick, and heal them. 13. And * King Herod heard (for his name was made manifest) and said: That John the Baptist is risen againe from the dead, and therefore vertues worke in him. 14. And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets. 15. Which Herod hearing, said: John whom I beheaded, he is risen againe from the dead. 16. For the said Herod sent and apprehended John, and bound him in the prison for Herodias the wife of Philip his brother, because he had maried her. 17. For John said to Herod: * It is not lawful for thee to haue thy brothers wife, 18. And Herodias lay in wait for him: and was desirous to kill him, and could not. 19. For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 20. And when a convenient day was fallen, Herod made the supper of his birth day to the Princes, and the Tribunes, and the cheefe of Galilee. 21. And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table, the King said to the damsel: Ask of me what thou wilt, and I will give it thee. 22. And he sware to her: That whatsoever thou shalt ask I will give thee, though the halfe of my Kingdom. 23. Who when she was gone forth, said to her mother, what that I ask? But she said: The head of John the Baptist. 24. And when she was gone in by and by with haft to the King, she asketh saying: He will that forthwith thou give me in a platter the head of John the Baptist.
26. And the King was broken sad. Because of his oath and for them that 
sate together at table he would not displeafe her: 27. but sending the 
hangman, commanded that his head should be brought in a platter. 
28. And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. 
29. Which his Disciples hearing came, and tooke his body; and they 
put it in a monument. 

30. And* the Apostles gathering together vnto Iesus, made rela-
tion to him of all things that they had done and taught. 31. And he said 
to them: Come apart into the desert place, and rest a little. For there 
were that came and went, many: and they had not so much as space to 
eate. 32. And* going vp into the boat, they went into a desert place 
apart. 33. And they saw them going away, and many knew: and they 
ranne flocking thither on foot from all cities, and prevented 

34. And going forth, Iesus saw a great multitude; and he had compa-
nion on them, because they were as sheep not having a shepheard, and 
he began to teach them many things. 35. And* when the day was now 
farre spent, his Disciples came to him, saying: This is a desert place, 
and the houre is now past: 36. disimile them, that going out into 
the next villages and townes, they may buy them felues meats to 
eate. 37. And he answering said: Giue ye them to eate. And they said 
to him: Let vs goe and buy bread for two hundred pence, and we wil 
giue them to eate. 38. And he faith to them: How many loaues have 
you? goe and see. And when they knew, they say: Five, and two filhes. 
39. And he commanded them that they should make all sit downe, by 
companies vpon the greene graffe. 40. And they said downe in 
rankes by hundreds and fifties. 41. And when he had taken the five 
loaues, and the two filhes: looking vp vnto Heauen, he blessed, and 
brake the loaues, and gave to his Disciples to set before them: and the 
two filhes he deuided to al. 42. And al did eate, and had their fill. 43. And 
they tooke vp the leaunings, twelve full baskets of fragments, and of the 
filhes. 44. And they that did eate, were five thousand men. 45. And im-
mediately he compelled his Disciples to goe vp into the boat, that they 
might goe before him beyond the strait to Bethsaida, whilst himself 
did dimiss the People. 

46. And* when he had dimissed them, he went into the mountaine 
to pray. 47. And when it was late, the boat was in the middles of the 
sea, and himself alone on the land. 48. And seeing them labouring in 
rowing (for the wind was against them) and about the fourth watch of 
the night he commeth to them walking vpon the sea, and he would 
have passed by them. 49. But they seeing him walking vpon the sea, 
thought it was a ghoft, and cried out. 50. For al saw him, and were trou-
bled. And immediately he talked with them, and said to them: Have con-
fidence, it is I, feare ye not. 51. And he went vp to them into the ship, 
and the wind ceased: and they were farre more astonished within them 
seleues: 52. for they understood not concerning the loaues; for their hart 
was blinded.

53. And
53. And when they had passed over, they came into the land of Genzareth, and set to the shore. 54. And when they were gone out of the boat, incontinent they knew him: 55. and running through that whole country they began to carry about in couches those that were ill at ease, where they heard he was. 56. And whithersoever he entered into townes or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

**Annotations.**

**Chap. VI.**

3. *The Carpenter.*] As his country folkes seeing him not only to be a poore man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and Divine Generation, did take offence or scandal of him: so doth the Heretiques take offence at his Person in the S. Sacrament, saying, Why, this is not God; for it is bread made of come by such a baker, of the same mould that such a lofe is; not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christ's words.

1. They were scandalized. ] This scandal rose partly of envy of his equals by birth, who repute the felues as good as he, took to skorne to be taught of him. Whereupon Christ saith: A Prophet is not without honour but in his owne country; signifying (as it is plaine in Luke) the malice and envy of the Jews his country men in refusinge him (10. 1.) and that the Gentiles would more easily accept of him.

5. He could not. ] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receaue them. And therefore he would not of conuenience worketh there, where their incredulity was so great that it would not have professed them. And for this cause he saith *else where to them,* that will see and enioy his miracles, Only believe.

8. *Not two coats.* ] He forbiddeth superfluities, and too careful provision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that is emeth here and in S. Matthw, understand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permission a walking rod or staffe to leane and lay upon: there he forbiddeth shoes to couer the feete, such as we wear: here he permission *sandals,* that is such as had foles only, which the poore commonly wore in Jewry, & now some religious men. See S. Augustinus opinion ii. e. 10 de cons. ficta Evangel. 10. 4.

13. *With oile.* ] In the words of the communion oile is not mentioned; and yet it is cesse by this are sign of oile, that either Christ did then appoint them to vse it; or they might take it vp of them selues by vertue of the general commiion.

13. *With oile.* ] By this it is cleeare that not only the Apostles or other may have power to worke miracles, by their only word and innocation of Christes name, but also by application of creatures: which creatures also have a miraculous medicinal vertue to heale diseases.

**Chap. VII.**

The Masters of Hierusalem comming so farre to carpe him 6, he chargeth with traductions partly scomilion, partly also contrary to Gods commandements. 14. And so the People he yealdeth the reason of that which they carped, 17, and agayne to his Disciples, shewing the ground of the Jewish washing (to wit, that means otherwise despite
The Gospel

And there assembled together unto him the Pharisees and certain of the Scribes, coming from Jerusalem.

2. And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. 3. For the Pharisees, and all the Jews, wash their hands, eat not, holding the tradition of the Ancients:

And from the market, vntil they be washed, they eat: and many other things there be that were delivered vnto them to observe, the washings of cups and cruces, and of brazen vessels & beds. 5. And the Pharisees and Scribes asked him: Why doest not thy Disciples walk according to the tradition of the Ancients, but they eat bread with common hands? 6. But he answering, said to them: Wel did Esay Prophecies of your Hypocrites, as it is written: This People honoureth me with their lips, but their heart is farre from me. 7. And in vain do they worship me, teaching doctrines of men. For leaving the comandement of God, you hold the traditions of men, the washings of cups and cruces: and many other things you do like to these. 9. And he said to them, wel do ye frustrate the precept of God, that you may observe your owne tradition.

10. For Moses said: Honour thy father and thy mother, and that there be the commandments of God for your owne tradition which you have giuen forth. And many other things of this sort you doe.

11. And calling againe the multitude vnto him, he said to them: Heare me al you, and understand. 15. Nothing is without a man entering into him, that can defile him. But the things that proceed of a man these are they that make a man common. 16. If any man have ears to heare, let him heare. 17. And when he was entred into the house from the multitude, his Disciples asked him the parable. 18. And he said to them: So are you also vnskilful? Vnderstand you not that every thing from without, entering into a man, can not make him common? 19. Because it entereth not into his hart, but goeth into the belly, and is cast out into the privye, purging all the meates? 20. But he said that the things which come forth from a man, they make a man common. 21. For from within out of the hart of men proceed evil cegotiations, aduouteries, fornications, murders, thefts, fornications, wickednesse, guile, impudicities, an euil eye, blasphemies, pride, foolishnes. 23. All these euils proceed from within, and make a man common.

24. And rising from thence he went into the coasts of Tyre and Sidon: and entring into a house, he would that no man should know, and he could not be hid. 25. For a woman immediately as she heard of him, whose
whose daughter had an unclean spirit, entered in, and fell down at his feet. 26. For the woman was a Gentile, a Syrophænician born. And she besought him that he would cast forth the devil out of her daughter. 27. Who said to her: Suffer first the children to be filled; for it is not good to take the children's bread, and cast it to the dogs. 28. But she answered, and said to him: Yea Lord, for the whelps also eat under the table of the children. 29. And he said to her: For this saying goeth not out of thy daughter. 30. And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out.

31. And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the middles of the coasts of Decapolis. 32. And they bring to him one deafe and dumb, and they besought him that he would impose his hand upon him. 33. And taking him from the multitude apart, he put his fingers into his ears, and spitting touched his tongue; 34. And looking up into heaven, he groaned, and said to him: Ephphatha, which is, be thou opened. 35. And immediately his ears were opened, and the string of his tongue was loosed, and he spake right. 36. And he commanded them not to tell any body. But how much he commanded them, so much the more a great deal did they publish it. 37. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

ANNOTATIONS.

CHAP. VII.

8 Common.) Common and unclean is all one. For the Jews were commanded by the Law to eat certain kinds of meats only, and not all indifferently; and because these were separated from other meats, and as it were sanctified to their use, they called the other common and profane; and because the Law calleth those clean and these unclean, thereof is it, that unclean and common is all one, as in this Chapter often, and Acts. 10.

7. Precepts of men.) Mens ordinances which be repugnant to Gods commandments, be here condemned as all obseruations not edifying nor profitable to the fulfilling of Gods commandments, be vain and superfluous; as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now, for howsoever they bragge of Scriptures, all their manner of administration and ministrie is their own tradition and invention without al Scripture and warrant of Gods word. But the traditions of the Apostles & Ancients, and all the precepts of holy Church we are commanded to keep, as things not prescribed by man but by the Holy Ghost Acts. 11, 13, 41, 1. Thesal. 2, 11.

11. Usurp.) To give to the Church or Altar is not forbidden, but the forsaking of a Due to parents in their necessities, pretending or excusing the matter upon his giving, that which should relieve them, to God or the Altar, that is insipious and unnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

11. Nothing entering into a man.) As these words of our Saviour do not import, that the Jews then might have eaten of those meats which God forbade them; no more Abstinence do they now, that we Christians may eat of meats which the Church forbiddeth, from certaine And yet both then and now al meats are clean, and nothing entering into a man, defile the eater, but they for signification, we for obedience and chastisement of our bodies.


THE GOSPEL

35. Spitting) Not only by Christ's word and will, but also by ceremonies and by application of external creatures which be holy, miracles are wrought as by Christ's spittle, which was not part of his Person, being a superfluity of his body, but yet most holy.

Theophylac 7. Mark.

Exorcismes & 34. Epiphania. The Church doth most godly imitate and vouchsafeth every words and ceremonies of our Saviour in the Exorcismes before Baptisme, to the healing of their souls, that are to be baptized, as Christ here healed the bodily infirmity, and the disease of the soul together, Ambrosius de Sarramen.

CHAP. VIII.

Of compassion he feedeth the People, 4000 with seauen loaves. 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. 13. Whereupon forsaking them, he warns his Disciples to beware of the leauen of their doctrine, neither to fear want of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him, (though men at this while had not learned so farre,) to be Christ. 31. And by and by he recealeth to them his Passion, 32. rebuking also Peter for dissuading it, 34. and shewing that it is a thing wherein all that wil be saved (namely in time of persecution) must follow him.


Great fervent and devotion in the good People, exceeding force in our Masters preaching, that made them abide fasting so long to heare his divine sermons.

In those daies againe when there was a great multitude, and had not what to eate: calling his Disciples togeather, he faith to them: 2. I haue compassion upon the multitude, because loe these daies they now endure with me, neither haue what to eate. 3. And if I dimisse 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 wildernes? 5. And he asked them: How many loaues haue ye? Who said: Seauen. 6. And he commanded the multitude to sit downe upon the ground. And taking the seauen loaues, giving thankes he brake, and gau to his Disciples for to set before them, and they did set them before the multitude. 7. And they had a few little fishes; and he blessed them, and commanded them to set before them. 8. And they did eate and were filled, and they tooke vp that which was left of the fragments, seauen maundes. 9. And they that had eaten were about foure thousand: and he dimissed them.

10. And immediately going vp into the boat with his Disciples, he came into the quarters of Dalmanutha. 11. And the Pharisees went forth, and began to question with him, asking of him a signe from Heaven, tempting him. 12. And groaning in Spirit, he faith: Why doth this Generation ask a signe? 13. Amen I say to you, If a signe shall be giuen to this Generation. 13. And leauing them, he went vp againe into the boat, and passed beyond the strait.

14. And they forgot to take bread: and they had but one loaf with them in the boat. 15. And he commanded them, saying: Looke well and beware of the leaue of the Pharisees, and the leaue of Herod. 16. And
And they reasoned among them selves saying: Because we have not bread. 17. Which Jesus knowing, faith to them: Why do you reason, because you have not bread? do you not yet know nor understand? yet have ye your hard blinded? 18. Having eyes see you not? and having ears hear you not? Neither do you remember? 19. When I brake five loaves among five thousand; and how many baskets full of fragments took you vp? They say to him, Twelve. 20. *When also I brake seven loaves among four thousand, how many maundes of fragments took you vp? And they say to him, Seauen. 21. And he said to them: How do you not yet understand?

22. And they came to Bethsaida; and they bring to him one blind, and desired him that he would touch him. 23. And taking the hand of the blind, he led him forth out of the towne; and spitting into his eyes, imposing his hands, he asked him if he saw anything. 24. And looking vp, he said: I see men as it were trees, walking. 25. After that again, he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clereely. 26. And he sent him into his house, saying: Goe into thy house; and if thou enter into the towne, tell no body.

27. *Jesus went forth and his Disciples into the towne of Caesarica-Philippi; and in the way he asked his Disciples, saying to them: Whom doe men say that I am? 28. Who answered him, saying: John the Baptist, some Elias, & other some as it were one of the Prophets. 29. Then he saith to them: But whom doe you say that I am? Peter answering said to him: Thou art Christ. 30. And he threatened them that they should not tell any man of him.

31. And he began to teach them, that the Sonne of man must suffer many things, and be rejected of the Ancients and of the high Priests & the Scribes, and be killed: and after three daies rise againe. 32. And he spake the Word openly. And Peter taking him, began to rebuke him. 33. Who turning, and seeing his Disciples, threatened Peter, saying: Goe behind me Satan, because thou savourest not the things that are of God, but that are of me. 34. And calling the multitude togethener with his Disciples, he said to them: If any man wil follow me, let him deny himself, and take vp his cross, and follow me. 35. For he that wil faue his life, shall lose it; and he that shall lose his life for me and the Gospel, shall save it. 36. For what shall it profit a man, if he gaine the whole world, & suffer damage of his soule? 37. Or what permutation shall a man give for his soule? 38. For he that shall be ashamed of me, and of my words in this aduouerous and sinful Generation, the Sonne of man also will be ashamed of him, when he shal come in the glorie of his Father with the holy Angels.

ANNOTATIONS.

CHAP. VIII.

6. Gave to his Disciples.) He serneth the People not immediately him self, but by the Apostles ministeri to tearch vs what we must receive Christs Sacraments and doctrine,
not at our owne hand, but of his Priests and our Pastours.

7. Blessid hem. So is it in some ancient Greek copies, agreeable to our Latin, and in S. Luke expressly in the common Greek texte, that he blessed the four loaves, and the two fishes: which must be always marked, against the Heretics, which deny this blessing to pertaine to the creatures, but faine it always to be referred to God for thanks giving. For if it were so, he would have said grace but once for that whole reflecction; but he did feeverly bless both the bread first, & afterward the fishes also, multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing them) & so working effectually some change or alteration in the very creatures them selves.

15. For me and the Gospel. By the Gospel is signified, not only the foure Evangelists, but all Scriptures, and whatsoever Christ said that is not in Scripture; for he faith in this very place: He that shall be ashamed of me and of his words, the same man will be ashamed of him, &c. Neither his owne wordes only, but whatsoever the Apostles taught in word or writing; for our Saviour faith: he that despiseth you, despiseth me. For defence of any of his sheepe, and of every Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Gospel.

16. Gaine the whole world. Let such note this, that for fear or flattery of the world, we should not obey the voice of men touching religion, against our owne consciences, and be content for the rest of a few daisies of this life, and for sauing their temporal goods, to lose their soule and the joyes of heauen.

CHAP. IX.

The more to confirme them, he giseth them in his Transfiguration a sight of his glorie, whereunto suffering doth bring, & then againe doth inuocate his Passion. D. Daniel also he callith out, which his Disciples (upon whom therefore the perusse Scribes triumphed in his absence) could not, for lack of fasting and praying. Being yet in Galilee, he revealeth more about his Passion. And (because in the way to Capharnum, they contended for the Primacie,) he teacheth them that humility is the way to Primacie before God: bidding them also, not to provoke such as be not against them: nor to give scandal to any one of the faithful: and on the other side, the faithful to avoid them by whom they may be scandalized and cast, be they never so weare unto them.

AND he said to them: Amen I say to you, that there be some of them that stand here, which shall not taste of death, until they see the Kingdom of God coming in power. And after six daisies Jesus taketh Peter and James and John, and bringeth them alone into a high mountain apart, and was transfigured before them.

3. And his garments were made glistering and white exceedingly as snow. The like whereof a fuller can not make white vpon the earth. 4. And there appeared to them Elias with Moses; and they were talking with Jesus. And Peter answering, said to Jesus: Rabbi, it is good for vs to be here, and let vs 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 feare. And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is my Sonne most deare: heare ye him. 8. And immediately looking about, they saw no man any more but Jesus only with them. 9. And as they descended from the mountain, he commanded them that they should not tell any man what things
things they had seen, but when the Sonne of man shall be risen againe from the dead. 12. And they kept in the word with them selues; questionning together what that should be, when he shall be risen from the dead.

11. And they asked him, saying: What say the Pharisees then and the Scribes, that Elias must come first? 12. Who answering said to them: Elias when he commeth first, shall restore all things: and how it is written of the Sonne of man, that he shall suffer many things and be contemned. 13. But I say to you that Elias also is come (and they have done to him whatsoever they would ) as it is written of him.

14. And coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. 15. And forthwith at the people seeing Jesus was astonished, and much afraid: and running to him, saluted him. 16. And he asked them, what do you question of among you? 17. And one of the multitude answering, said: Master, I have brought my son to thee, having a dumme Spirit. 18. Who, whereas he took him, and he cast him out: and he came not, and he smote him, and he spake to thy Disciples to cast him out, and they could not. 19. Who answering them, said: O incredulous Generation, how long shall I be with you? how long shall I suffer you? bring him vnto me. 20. And they brought him. And when he had seen him, immediately the Spirit troubled him; and being thrown down upon the ground, he raged and foaming. 21. And he asked his father: How long time is it since this hath chanced vnto him? But he said: From his infancy. 22. And oftentimes he cast him into fire and into waters, to destroy him. But if thou canst any thing, help vs, having compassion on vs. 23. And Jesus said to him: If thou canst believe, all things are possible to him that believeth. 24. And incontinent the father of the boy crying out, with tears said: I doe believe Lord; help my incredulity. 25. And when Jesus saw the People running together, he threatened the unclean Spirit, saying to him: Deafe and dumme Spirit, I command thee, goe out of him, and enter not any more into him. 26. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, that he is dead. 27. But Jesus holding his hand, lifted him vp; and he rose. 28. And when he was entred into the house, his Disciples secretly asked him, why could not we cast him out? 29. And he said to them: This kind can goe out by nothing but by prayer and fasting.

30. And departing thence they passed by Galilee, neither would he that any man should know. 31. And he taught his Disciples, and said to them: That the Sonne of man shall be betrayed into the hands of men, and they shall kill him, and being killed the third day he shall rise againe. 32. But they knew not the word: and they were afraid to ask him.

33. And they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way? 34. But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 35. And sitting downe, he called the Twelve, and faith to them: If any man will be first, he shall be last of all, and the minister of all. 36. And taking a child, he set him in the midst of them. Whom when he had embraced, he said to them: Whosoever
The Gospel

... focuer shall receaue one of such children in my name, receaue me, and whosoever shall receaue me, receaue me with him that sent me...

38. * John answered him, saying: Master we saw one casting out Diuels in thy name, who followeth not vs, and we prohibited him.

39. But Jesus said: Do not prohibit him. For there is no man that doth a miracle in my name, and can soone speake ill of me. 40. For he that is not against you, is for you. 41. For whosoever shall give you to drink a cup of water in my name, because you are Christ's; amen I say to you, he shall not lose his reward. 42. And whosoever shall scandalize one of these little ones believing in me, it is good for him rather if a millstone were put about his necke, and he were cast into the sea. 43. And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, maimed, then hauing two hands to goe into Hel, into the fire vnquenchable. 44. where their worme dieth not, and the fire quencheth not. 45. And if thy foot scandalize thee, chop it off. It is good for thee to enter into life everlasting, lame, rather then hauing two feet, to be cast into the Hel of vnquenchable fire, 46. where their worme dieth not, and the fire quencheth not. 47. And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be cast into the Hel of fire, 48. where their worme dieth not, and the fire quencheth not.

49. For every one shall be falted with fire: and every victime shall be falted with salt. 50. Salt is good. But if the salt shall be vnseasoned, wherewith wil you season it? Haue salt in you, and have peace among you.

Annotations.

Chap. IX.

Elias. Moses.

4. Elias with Moses. Moses representeth the Person's of all Saints that shall be departed this life when Christ commeth in his Maiestie to judgement: And Elias (who was then living) figureth the holy men that shall then be found alive when he commeth in glory. Who both shall then reign where Christ reigneth. Beda in 9. Mart.

13. Elias also is compt. Elias was Zelous for God's Law, a great reprehender of sinne, and an Eremit, and was the Precourser of Christs second Advent. So was John before his first Advent, a Zealout, a Corrector, an Eremit, and his Precourser. Theod. in Catn. Thoma super hunc locum. See S. Hierom in the life of Paul the Eremit, that both Elias and John Baptiste were counted principal profeffours of that life.

38. In thy name. Miracles are wrought sometime by the name of IESVS, whatsoever the men be, when it is for the proofe of a truth or for the glory of God. In so much that Julian the Apostata himselfe did drive away Diuels with the signe of the Cross: as S. Gregorius Nazianzenus writhe Orat. 1. in Julian, Theodoret. 1. 3. 3. hist. And so also Heretikes may doe miracles among the Heathen, to prove any article of the Christian faith; but they never did nor euer did any miracle to prove any of their erroneous opinions; as to prove that Christ is not really in the B. Sacrament.
CHAP. X.

According to S. Mark

He answereth the tempting Pharisees, and against his Disciples afterward, that the case of a man with his wife shall be (as in the first institution) utterly indissoluble. The third part of Christ's coming into the world, for rich men to be perfect, 38. as also what passing reward they shall have that do so in time of perfection. 37. He revealed more to his Disciples, touching his Passion, bidding the two ambitious friends to think rather of suffering with him, and teaching them in the rest of his Disciples, not to be esteemed at our Ecclesiastical Superiors, considering they are (as he was himself) to rule for our salvation. 46. Then going out of Jericho, he gave sight to a blind man.

And rising vp thence, he commeth into the coasts of Iewrie beyond Jordan: and the multitude assemble againe vnto him. And as he was accustomed, againe he taught them. 2. And the Pharisees comming neere, asked him: Is it lawful for a man to dimifie his wife? replying him. 3. But he answering, said to them: What did Moses command you? 4. Who said: * Moses permitted to write a bill of divorcement, and to dimifie her. 5. To whom Jesus answering, said: For the hardnes of your hart he wrote you this precept. 6. But from the beginning of the creation man and woman: man and wife is so great, that during life it cannot be broken.

10. And in the house againe his Disciples asked him of the same thing. 11. And he faith to them: Whosoever dimiseth his wife and marrieth another, committeth adultery vnpon her. 12. And if the wife dimiseth her husband, and marry another, she committeth adultery.

13. And * they offered to him yong children, that he might touch them. And the Disciples threatened those that offered them. 14. Whom when Jesus saw, he took it ill, and said to them: Suffer the little children to come vnto me, and prohibit them not. For the Kingdom of God is for such. 15. Amen I say to you, whosoever receaueth not the Kingdom of God as a little child, shall not enter into it. 16. And embracing them, and imposing hands upon them, he blessed them. 17. And when he was gone forth in the way, a certaine man running forth & kneeling before Jesus: Gau all the children his blessing, imposing his hands upon them. 18. And Jesus answered, said to him: Master, what shall I do that I may reuauence life everlasting? 19. And Jesus said to him, why callest thou me good? None is good but one, God. 19. Thou knowest the ten commandements, which maketh life everlasting, and prophesieth procureth life everlasting. 20. But the answerer answering, said to him: Master, all these things I have obeyed from my youth. 21. And Jesus beholding him, loved him, and said to him: One thing is wanting vnto thee: goe, sel whatsoever thou hast, and give to the poore, and thou shalt have treasure in Heaven, and come, follow me. 22. Who being broken at the word, went away sorrowful for he had many possessions. 23. And Jesus looking about, faith to his Disciples: How hardly shall they that have money,
money, enter into the Kingdom of God! 24. And the Disciples were astonished at his words. But Jesus again answering, faith to the: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! 25. It is easier for a camel to pass through a needle's eye, than for a rich man to enter into the Kingdom of God. 26. Who marveled more, saying to themselves: And who can be saved? 27. And Jesus beholding them faith: With men it is impossible; but not with God. For all things are possible with God, 28. And Peter began to say unto him: Behold, we have left all things, and have followed thee. 29. Jesus answering, said: Amen! I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel, that shall receive an hundred times so much now in this time; houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come life everlasting. 31. But many that are first, shall be last; and the last, first.

32. And they were in the way going up to Jerusalem: and Jesus went before them; and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befal him. 33. That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. 34. And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.

35. And there came to him James and John, the sons of Zebedee, saying: Master, we will that what things soever we shall ask, thou shouldest give it to us. 36. But he said to them: What will you that I do to you? 37. And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38. And Jesus said to them: You know not what you ask. Can you drink the cup that I drink; or be baptized with the Baptism wherein I am baptized? 39. But they said to him: We can. And Jesus said to them: The cup indeed which I drink, you shall drink; and with the Baptism wherein I am baptized, shall you be baptized: 40. But to sit on my right hand or on my left, is not mine to give unto you, but to whom it is prepared. 41. And the ten hearing, began to be displeased at James and John. 42. And Jesus calling them, said to them: You know that they which seem to rule over the Gentiles, overrule them: and their Princes have power over them. 43. But it is not so in you. But whosoever will be greater among you, shall be the servant of all. 44. For the Son of man also is come to be ministered unto, but to minister, and to give his life a redemption for many.

46. And they came to Jericho: and when he departed from Jericho, and his Disciples, and a very great multitude, the son of Timæus, Barthæmus the blind man, fell by the way side begging. 47. Who when he had heard, that it is Jesus of Nazareth, he began to cry, and to say: Jesus, son of David, have mercy upon me. 48. And many threatened him, to hold his peace. But he cried much more, saying: Son of David, have mercy upon me. 49. And Jesus standing still commanded him to be called. And they
they call the blind man, saying to him: Be of better comfort, arise, he calleth thee. 50. Who casting of his garment leapt up, and came to him. 51. And Jesus answering, said to him: What wilt thou that I do unto thee? And the blind man said to him: Rabbi, that I may see. 52. And Jesus said to him: Go thy ways, thy faith hath made thee whole. And forthwith he saw, and followed him in the way.

ANNOTATIONS.

CHAP. X.

1. Permitted.) Some things are permitted, though not approved or allowed, to avoid Toleration & greater inconveniences. No man may do evil for any cause, but he may permit other permission of men's evils for divers causes: as God himself doth, who can do no evil. So doth the evil, prince and commonwealth permit lesser evils to effect a greater, and so may the Holy Church much more (as St. Augustine doth the church) being placed among much haste and much cockle, tolerate many things; and yet whatsoever is against faith & good life, then either approach nor dissemble with it, nor commit either.

2. And marry another.) That which St. Matthew mentioned more obscurely, and is mere marriage after the image of some, as though he meant that for fornication a man might put away his wife. In the same way, many another, is here by this Evangelist (as also by St. Luke) put out of doubt, and lawful; nay, annulling, that who would put away his wife marry another, and commit adultery, giving the 11th, 12th, 13th, and 14th, and so on.

18. None is good.) None is entirely, substantially, and of himself good, but God: though by participation of God: goodness, men are truly also called good.

19. A rich man.) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather for sake his faith and duty to God, than lose them, as all they which live in Sisime or Heresif to save their goods.

10. An hundred times as much.) Sometimes God doth so bless men also in worldly benefits that he for safken them for all, as St. Greg., St. August, and St. Paulinus doth note; but in this life that the principal meaning is, *that which he will give to such men in this life abundance of grace and spiritual comfort and contentation and joy of conscience (as they feel which have for God's sake, experience) the which spiritual gifts exceed the temporal commodities more than an hundred fold. In so much that he that hath fully for sake religion, would not for sake religion to have all the world.

CHAP. XI.

Being now come to the place of his Passion, he entereth with triumph as their Christ. 12. The fourth he seeth that fruitless leave tree. 15. He sheweth his zeal for the house of God: part of this for which the Rulers seek his destruction. 24. He exhorteth his Disciples to be stedfast in faith, and to forgive their enemies. 27. He anointeth his body by the women of John who was a man sent of God.

AND when they came nigh unto Hierusalem and Bethanie, to Mount-olivet, he sendeth two of his Disciples, 2. and Sunday. Faith to them: Go into the townethat is against you, and immediately entering in this place, thou shalt find a colt tied, upon which no man yet hath sat: loose him, and bring him. 3. And if any man shall say to you, what do you say that he is needful for our Lord: and incontinent he will send.
THE GOSPEL

Sunday.

4. And going their waies, they found the colt tied before the gate in the meeting of two waies: and they loose him.
5. And certaine of them that stood there, said to them: What do you loosing the colt? 6. Who said to them as Iesus had commanded them; and they did let him goe with them. 7. And they brought the colt to Iesus; and they lay their garments upon him, and he sat upon him.
8. And many spred their garments in the way: and others did cut boughes from the trees, and strowed them in the way.
9. And they that went before and they that followed, cried saying: Hosanna, blessed is he that commeth in the name of our Lord. 10. Blessed is the Kingdom of our father David that commeth, Hosanna in the highest.
11. And he entred Hierusalem into the temple; and hauing vewed all things round about, when now the euening houre was come, he went forth into Bethania with the Twelue.
12. And the next day when they departed from Bethania, he was an hungered.
13. And when he had seen a farr off a figtree hauing leaues, he came if haply he could find any thing on it. And when he was come to it, he found nothing but leaues. For it was not the time for figges.
14. And answering he said to it: Now no man eate of thee any more for euery, And his Disciples heard it. 15. 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 the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew. 16. And he suffered not that any man should carie a vessell through the temple; 17. And he taught, saying to them: Is it not written, That my house shall be called the house of prayer to al Nations? But you have made it, a denne of theeues. 18. Which when the cheefe 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 vpon his doctrine. 19. And when euening was come, he went forth out of the citie.

20. And when they passed by in the morning, they saw the figtree withered from the rootes.
21. And Peter remembering, said to him: Rabbi, behold the figtree that thou didst curse, is withered.
22. And Iesus answering faith to them: Haue faith of God. 23. Amen I say to you, that whosoever shall say to this mountain, Be taken vp and be cast into the sea, and shall not stagger in his hart, but beleue that whatsoever he faith shall be done, it shall be done vnto him. 24. Therefore I say to you, al things, whatsoever you aske, praying, beleue that you shall receue, and they shall come vnto you.
25. And when you shall stand to pray, forgive if you have ought against any man; that also your Father which is in Heauen, may forgive you your finnes.
26. If so be that you will not forgive, neither wil your Father that is in Heauen, forgive you your finnes.
27. And they came againe to Hierusalem.

And when he walked in the temple, there come to him the cheefe Priests & 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 doe these things? 29. And Iesus answering said to them: I alfo wil aske you one word, and answer you me, and I
According to S. Marke.

wil tel you in what power I doe these things. 10. The Baptisme of John was it from Heauen, or from men? answer me. 31. But they thought with themselves, saying: If we say, from Heauen; he will say, why then did you not believe him? 32. If we say, from men, we feare the people. FOr al accounted John that he was indeed a Prophet. 33. And they answer our faith to Iesus: We know not. And Iesus answer our faith to them: Neither doe I tel you in what power I doe these things.

Annotations.

CHAP. XI.

16. Profaneth through the temple.) He could not abide to see the Temple of God profaned, nor suffer those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much less can he abide the profanation of Churches now with Heretical Service and preaching of heresie and blasphemies.

17. Deny of the means.) If the Temple was then a denie of the means, because of profane & secular merchandise, how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Body of Christ, is made a denie of the Ministers of Caluins bread?

CHAP. XII.

He setteth to the Serves in a parable their reprobation most worthy, and the vocation of the Church of the Gentiles in their place: 10. himselfe being the headstone thereof.

13. He deisteth the share of the Pharisees and Herodians, about paying tribute to Cesar. 18. answereth also the invention of the Sadduces against the Resurrection: 28. also the opposition of a Scribe. 35. And so having put all the busie Scribes to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 38. Bidding the people to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poor widow for her two mites, above all.

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 tower, and lett it out to husbandmen; and went forth into a strange coutrie, 2. And sent to the husbandmen in seacon a sernant, to receave of the husbandmen, of the fruit of the vineyard, 3. Who apprehending him, beat him; and sent him away emptie. 4. And again he sent them another sernant; and him they wounded in the head, and vfed him reprochfully. 5. And again he sent another, & him they killed: and many other, beating certaine, and killing others. 6. Therefore having yet one sone most deare; him also he sent vnto them last saying: That they will reverence my sone. 7. But the husbandmen said one to another. This is the heire, come, let vs kill him: and the inheritance shall be ours. 8. And apprehending him, they killed him, and cast him
him forth out of the vineyard. 9. What therefore will the Lord of the vineyard do? 10. He will come and destroy the husbandmen, and will give the vineyard to others. 11. Neither have you read this scripture, 'The stone which the builders rejected; the same is made the head of the corner? 12. By our Lord was this done, and it is marvelous in our eyes? 13. And they sought to lay hands on him, and they feared the multitude. For they knew that he spake this parable to them, and leaving him they went their way.

14. And they sent to him certain of the Pharisees and of the Herodians; that they should entrap him in his word. 15. Who knowing their subtlety, said to them: Why tempt you me? Bring me a penie that I may see it. 16. But they brought it him. And he saith to them: Whose is this image, and inscription? They say to him, Cæsar's. 17. And Jesus answering, said to them: Render therefore the things that are Cæsar's, to Cæsar; and that are God's, to God. And they marvelled at him.

18. And there came to him the Saducees that said there is no resurrection; and they asked him saying: Master, 19. Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife, and raise up seed to his brother. 20. There were therefore seven brethren, and the first took a wife, and died leaving no issue. 21. And the second took her, and died: and neither this issue. And the third in like manner. 22. And the seven took her in like sort; and did not leave issue. Last of all the woman also died. 23. In the resurrection therefore when they shall rise again, whose wife shall she be of these? For the seven had her to wife. 24. And Jesus answering, said to them: Do ye not therefore err, not knowing the scriptures, nor the power of God? 25. For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels of heaven. 26. And concerning the dead, that they do rise again, have you not read in the book of Moses, how in the bush God spake to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but of the living. You therefore are much deceived.

28. And there came one of the Scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all. 29. And Jesus answering him: That the first commandment of all is, Hear, Israel: the Lord our God is one Lord. 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. 31. And the second is like unto it: Thou shalt love thy neighbour as thyself. And the other commandments are altogether beside it. 32. And the Scribe said to him: Wel Master, thou hast said truly, that there is one God, and there is none other beside him. 33. And he that be loosed from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love his neighbour.
**Annotations. Chap. XII.**

17. To God. These men were very circumspect and wary to doe al duties to Caesar, but of their duty to God they had no regard. So Heretikales, to flatter temporal Princes, and by them to uphold their Hierarches, doe not only incultate mens dutie to the Prince, but to God, but also give to the Prince more then due, 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 incultate: Obey God, doe as he commandeth, so shall he guided.

19. His brother that taketh. Mark we here, that the Law which faith, Thou shalt not marie thy brothers wife, it is not such as admitteth not dispensation, but though this marriage was against nature. For here the same Law faith, that in some case, the brother not only might, but was bound to marry his brothers wife.

34. (Not knowing the Scriptures.) Who should have thought that by this place of Scripture allaged by Christ, the Resurrection were proved; yet we see that Christ doth hereby deduce it, and charge the great Doctors and Masters (which arrogated to themselves the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctors and Catholike Church make the like deduction sometiming and proofs, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, the sense of the holy Ghost in them. For example, when of that place, It shall not be forgiven in this world nor in the world to come, anciet Fathers deduce, that there are sines remitted after this life in Purgatory. See Matt. 16. 13.

34. The power of God.) Even doth heretikes err in two ways; because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the anciet Fathers, and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places, but being altogether faithfull and not becominge his power, they dispute of all such matters, only by reason and their owne imagination.
To his Disciples (by occasion of Hierusalem and the Tempels destruction) he foreteloth, 5. what things shal be before the consummation of the world, as specially the Churches ful preaching vnto al Nations. 14. Then, what shal be in the very consummation, to vis, Antichrist with his pasing great persecution and seduction, but for a short time. 24. then incontinent the day of Judgement, 24. to our great comfort in those miseries under Antichrist. 32. As for the moment, to vis is perceineth not to knowe it. 33. but rather every man to watch, thus we be not unprovided when he cometh to each one particularly by death.

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. 2. And Jesus answerings, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroyed.

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. 2. And Jesus answerings, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed.

3. And when he sat in Mount-oliet against the Temple, Peter and James and John and Andrew asked him apart: 4. Tell vs, what shal these things be? and what shal be the signe when all these things shal be commen to be consummated? 5. And Jesus answerings began to say to them, See, that no man seduce you. 6. For many shall come in my name saying that I am he; and they shall seduce many. 7. And when you shall heare of warres and bruits of warres, feare not. For these things must be, but the end is not yet. 8. For Nation shal rise against Nation and Kingdom against Kingdom, and there shal be earth-quakes in places, & famines. These things are the beginning of sorowes. 9. But looke to your selues. For they shal deliuer you vp in Counsels, and in Synagogues shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. 10. And into al Nations first the Gospell must be preached. 11. And when they shall lead you and deliuer you, be not carefull beforehand what you shal speake; but that which shall be given you in that house, that speakes ye. For it is not you that speake, but the Holy Ghost. 12. And brother shal deliuer brother vnto death, and the farther his Sonne; and the children shal arise against the parents, and shal worke their death. 13. And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be sauced.
According to S. Marke.  

created until now, neither shall be. 22. And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath elected, he hath shortened the days. 21. And then if any man shall say unto you, Lo, here is Christ, Lo, there: do not believe. 22. For there shall rise up false Christs and false Prophets, and shall shew signs and wonders, to seduce, if it be possible, the elect also. 23. Ye therefore take heed; behold I have foretold you all things.

24. But in those days after that tribulation shall the sun be darkened, and the moon shall not give her light, and the starry heavens shall be falling down, and the powers that are in heavens, shall be moved. 26. And then shall shine the Son of man in his glory, and in his father's Glory, and shall gather together his elect from the four winds, from the utmost part of the earth to the utmost part of heaven. 28. And of the figtree learn ye a parable. When now the bough thereof is tender, and the leaves are made, ye know that summer is very nigh. 29. So also when ye shall see these things come to pass, know ye that it is very nigh, at the doors. 30. Amen I say to you, that this generation shall not pass, until all these things be done. 31. Heaven and earth shall pass, but my words shall not pass.

32. But of that day or hour no man knoweth, neither the Angels of heaven, nor the Son, but the Father. 33. Take heed, watch, and pray. For ye know not when the time is. 34. Even as a man who is going into a strange country, left his house, and gave his servants authority over each work, and commanded the porter to watch. 35. Watch ye therefore; for ye know not when the Lord of the house commeth: at night or at midnight, or at the cock crowing, or in the morning. 36. And when he cometh upon a linden, he find ye sleeping. 37. And that which I say to you, I say to all, Watch.

Annotations.

Chap. XIII.

4. When shall these things be? The miseries which did fall before the destruction of the Temple and city of Jerusalem, were a resemblance of the extreme calamity that shall befall before the latter day at the time of Antichrist; whereupon Christ speaketh indifferently of both.

6. Am he As before the destruction of Jerusalem, divers Seducers arose, and called themselfes Christs, promising the People deliverance from the fears and dangers, they were in of faine foule diars; so shall there come many towards the end of the world and make themselfes Christs & Authours of Sects, and shall gaine many Disciples, as in plain words followeth in this chapter v. 4. There shall rise up false Christs and false Prophets. 14. The abomination of desolation. No heresie doth so properly and purposely tend to this abomination of desolation, which by Antichrist shall be architected, as this Calvinisme, which taketh away with other Sacraments and external worship of God, the very sacrifice of Christs Body and blood, which being taken away (as S. Cyprians faith) no religion can remain.

11. Signs and wonders. False Christs and false Prophets be seducers, who in the latter day by the power of the Diuell shall see ne to work wonders, and yet men must not believe them; much lesse these, which for their false faith can not shew so much as one false miracle.
THE PASSION of our Lord Jesus Christ according to S. Marke in the first two chapters, is the Gospel at Masse upon Tuesday in the Holy weeke.

AND the Pasche was, and the Azymes after two daiies: and the cheefe Priests and the Scribes sought how they might by some wile lay hands on him, and kill him. 2. But they said: Not on the festival day, lest there might be a tumult of the People.

3. And when he was at Bethania in the house of Simon the Leper, and sat at meat, there came a woman having an alabaster boxe of ointment of precious spike-narde; and breaking the alabaster-boxe, she powred it out upon his head. 4. But there were certaine that had indignation within them selues, and said: Whereto is this waste of the ointment made? 5. For this ointment might have been sold for more then three hundred pence, and giuen to the poore. And they murmured against her. 6. But Jesus said: Let her alone, why do you molest her? She hath wrought a good worke vpon me. 7. For the poore you have alwaies with you; and when you will, you may do them good; but me you have not alwaies. 8. That which she had, she hath done; she had prevented to anoint my body to the burial. 9. Amen I say to you, wherefoener this Gospell shall be preached in the whole world, that also which she hath done, shal be told for a memorie of her.

10. And Judas Iscariote one of the Twelue went his way to the cheefe Priests, for to betray him to them. 11. Who hearing were glad; and they promised him: that they would giue him money. And he sought how he might betray him conveniently.

12. And the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him: Whither wilt thou that we goe, and prepare for thee to eate the Pasche? 13. And he sendeth two of his Disciples, and faith to them: Go ye into the citie; and there shall meet you a man carying a pitcher of water, follow him; 14. and whithersoever he entreteth, say to the Master of the house, that the Master saith, where is my refectorie, where I may eate the Pasche with my Disciples? 15. And he will show you a great chamber, adorned; and there prepare for vs.

16. And his Disciples went their waies, and came into the citie; and they found as he had told them, and they prepared the Pasche. 17. And when even was come, he commeth with the Twelue. 18. And when they were sitting at the table and eating, Jesus said: Amen I say to you, that one of you shall betray me, he that eateth with me. 19. But they
they began to be sad, and to say to him severally, Is it I? 20. Who said to them: One of the Twelue, he that dippeth with me his hand in the dish. 21. And the Sonne of man in deed goeth, as it is written of him, but woe to that man by whom the Sonne of man shall be betrayed. It were good for him, if that man had not been borne. 22. And whiles they were eating, Jesus took bread: and neither brake, and gave to them, and said: Take, this is my Body. 23. And taking the chalice, giving thanks he gave to them, and they all drank of it. 24. And he said to them: this is my Blood of the New Testament, that shall be shed for many. 25. Amen I say to you, that now I will not drinke of the fruit of the vine, until that day when I shall drinke it in the Kingdom of God. 26. And an hymne being said, they went forth into Mount-Oluint.

28. And Jesus saith to them: You shall al be scandalized in me in this night: for it is written, I will strike the Pastor, and the sheepe shall be dispersed. 29. But after that I shall be risen againe, I will goe before you into Galilee. 30. And Peter said to him: Although I shall be scandalized, yet not this. 31. And Jesus saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twice, shalt thrife deny me. 32. 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.

33. And they come into a house place called Gethsemani. And he saith to his Disciples: Sit you here, untill I pray. 34. And he taketh Peter and James and John with him; and he began to fear and to be heavy. 35. And he saith to them: My soul is sorrowful even unto death: stay here, and watch. 36. And when he was gone forward a litte, he felt flat upon the ground: and he prayed that if it might be, the houre might passe from him; 37. And he said: Abba, Father, all things are possible to thee, transferre this chalice from me, but not that which I will, but that which thou. 38. And he commeth, and findeth them sleeping. 39. And his faith to Peter: Simon, sleepest thou? couldst thou not watch one houre? 40. Watch ye, and pray that you enter not into temptation. The spirit in deed is prompt, but the flesh is infirm. 41. And going away againe, he prayed, saying the same word. 42. And returning, againe he found them asleep (for their eyes were heavy) and they wile not what they should answer him. 43. And he commeth the third time, and faith to them: Sleep ye now, and take rest. It sufficeth: the houre is come: behold the Sonne of man shall be betrayed into the hands of sinners. 44. Arise, let us goe. Behold, he that shall betray me is at hand.
said to them: As to a theese are you come out with swords and clubs to apprehend me? 49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50. Then his Disciples leaving him, fled. 51. And a certain young man followed him clothed with spondon upon the bare; and they took him. 52. But he castling off the spondon, fled from them naked.

53. And they brought Jesus to the cheefe Priest; and all the Priests and the Scribes and the Ancients assembled together. 54. And Peter folowed him a farre off even in vnto the court of the high Priest; and he sate with the seruants at the fire, and warmed himself. 55. And the cheefe Priests and the Council sought testimonie against Jesus, that they might put him to death, neither found they. 56. For many spake false witnesses against him; and the testimonies were not conuenient. 57. And certaine rising vp, bare false witnesses against him, saying: 58. That we heard him say, * I will dissolve this temple made with hand, and in three daies will I build an other made with hand. 59. And their testimonie was not conuenient. 60. And the high Priest rising vp into the midst, asked Jesus, saying: Answerest thou nothing to these things that are objected to thee of these? 61. But he held his peace and answered nothing. Againe the high Priest asked him, and said to him: Art thou Christ the Sonne of the Blessed God? 62. And Jesus faith to him: I am. And you shall see the Sonne of man sitting on the right hand of power, and comming with the clouds of heaven. 63. And the high Priest renting his garments, faith: What need we witnessies any further? 64. You have heard blaspheme. How thinke you? Who also condemned him to be guilty of death. 65. And certaine began to spit vpon him, and to cover his face, and to beat him with buffetts, and to lay vnto him, Prophecie; and the seruants gaue him blowes.

66. And when Peter was in the court beneath, there commeth one of the woman-seruants of the high Priest. 67. And when she had seen Peter warming himself, beholding him the faith: And thou waft with Jesus of Nazareth. 68. But he denied, saying: Neither know I, neither wot I what thou sayest. And he went forth before the court; and the cock crew. 69. And againe a wench seeing him, began to say to the standers about, That this fellow is of them. 70. But he denied againe. And after a while againe they that stood by, saide to Peter: Verily thou art of them; for thou art also a Galilean. 71. But he began to curse and to sweare, That I know not this man whom you speake of. And immediately the cock crew againe. And Peter remembered the word that Jesus had said vnto him: Before the cock crow twise, thou shalt thrife deny me. And he began to weep.
Annotations.

CHAP. XIV.

4. This was (a) Religious offices done to Christ for signification, devotion, or honour, both in his life, and now in the Holy Sacrament, he of some (under presence of better bestowing such things upon the poor) condemned vniuely.

6. Letter alone) Christ answered for the devout woman, and for defence of her faith, as we must answer against the ignorant and ill men, when they blame good men forgiving their goods to the Church.

11. Bread. This is bread before the Sacramental words, but the Consecration once done, of bread is made the flesh of Christ. Ambros. 14. c. 4. de Sacramentis.

12. Chalice.) Wine and water is put into the Chalice, but is made blood by Consecration of the heavenly Word; so that it be a loathsome flesh which would be in the sight of blood, thou receivest that which has the likeness and resemblance thereof.

Ambr. ibidem.

14. My body, My blood.) Whosoever believeth is not to be true that is said, he fellath from grace and salvation. Epiph. in Ancor. Let vs every give credit to God, and never forget him, though the thing that he saith seems to be absurd in our imagination, by passing all our sense and understanding. For his words can not be beguiled vs, but our sense may easily be deceived. Seeing therefore as he said, This is my body, let vs never doubt of the matter. Chrysost. in. St. Matt. sub neem.

71. He begat therefore in this one Apostle Peter, the first and in the order of the Apostle, in whom the Church was figured, both strong and weak, because without both the Church is not. Aug. in. St. Matt. in. Beast. Do. Again, Our Saviour would have by the example of the shephe Apostle, that no man ought to presume of him self, when neither S. Peter could avoid the danger of mutability. Aug. in. St. Matt. 16. in. Beast. Leo. in. St. Matt. de Pasc. Do.

CHAP. XV.

The cheese of the Iews accuse him to Pilate the Gentil. 6. And (he seeking to deliver him) they privied the common People (who hitherto were always ready to defend him) not only to preserve the murderer Barabbas, but also to die Crucified (to the repudiation of the whole Nation.) 16. After many illusions, 20. he is crucified by the Gentils. 29. which the Jews seeing, doe triumph, as if they had now the victorie. 31. But even then by many wonderful worke he declared his might, 42. and finally is buried honourably.

And forthwith in the morning the cheese Priests with the Ancients and the Scribes & the whole Counsell, consulting together, binding Iesus led & delivered him to Friday.

Pilate. 2. And Pilate asked him; Art thou the King of the Iews? but be answering, said to him; Thou saiest.

3. And the cheese Priests accused him in many things.

4. And Pilate againe asked him, saying; Answerest thou nothing? see in how great things they accuse thee. 5. But Iesus answered nothing more; for that Pilate marueled.

6. And uppon the festial day he was wont to release vnto them one of the prisoners whomsoever they had demanded. 7. And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. 8. And when the multitude was conve, they began to require, according as always he did.
unto them. 9. And Pilate answered them, and said: Wil you that I release to you the King of the Jewes? 10. For he knew that the chief Priests for envy had delivered him. 11. But the chief Priests moved the People, that should release Barabbas rather to them. 12. And Pilate againe answering, said to them: What will you then that I do unto the King of the Jewes? 13. But they againe cried: Crucifie him. 14. And Pilate saith to the: Why, what evil hath he done? But they cried the more: Crucifie him. 15. And Pilate willing, to satisfy the People, released to them Barabbas, and delivred Iesus, having whipped him, for to be crucified.

16. And the fouldiers led him into the court of the Palace, and they cal togethers the whole band: 17. And they clothed him in purple, and platting a crown of thornes, they put it upon him. 18. And they began to salute him: Haile King of the Jewes. 19. And they smote his head with a reed; and they did spit upon him. And bowing the knees, they adored him. 20. And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they lead him forth to crucifie him. 21. And they forced a certain man that passed by, Simon a Cyrenian comming from the countrey, the father of Alexander and Rufus, to take vp his crosse. 22. And they bring him into the place Golgotha, which is interpreted is, The place of Calunc. 23. And they gave him to drink wine mingled with myrrhe, and he took it not.

24. And crucifying him, they desnaded his garments, casting lots upon them, who should take which. 25. And it was the third houre, and they crucified him. 26. And the title of his caus was superscribed, King of the Jewes. 27. And with him they crucifie two theone, one on the right hand, and an other on his left. 28. And the Scripture was fulfilled, that faith: And with the wicked was he reputed. 29. And they that pass by, blasphemed him, wagging their heads, and saying: Vah, he that destroyeth the Temple, and in three days buildeth it: 30. Sae thou my self, coming downe from the crosse. 31. In like manner also the chief Priests mocking said with the Scribes one to another, He saved others, himself he could not saue. 32. Let Christ the King of Israel come downe now from the crose that we may see and beleue. And they that were crucified with him, ralleth at him.

33. And when it was the sixt houre, there was made darkness upon the whole earth vntil the ninth houre. 34. And at the ninth houre Iesus cried out with a mightie voice, saying: Eloi, Eloi, lammasabathani: Which is being interpreted, My God, my God, why hast thou forsaken me? 35. And certaine of the flanders about hearing, said: Behold, he calleth Elias. 36. And one running and filling a spunge with vinegar, and putting it about a reed, gave him drinke, saying: Let be, let us see if Elias come to take him downe. 37. And Iesus putting forth a mightie voice, gave vp the ghost. 38. And the vcel of the temple was rent in two, from the top to the bottome. 39. And the Centurion that stood ouer against him, seeing that so crying he had given up the ghost, said: In deed this man was the Sonne of God.

40. And there were also women looking on afarre off among whom was Marie Magdalene, and Marie the mother of Iames the lefte, and...
of Joseph, and Salome; 41. and when he was in Galilee, they followed him, and ministered to him, and many other women that came together with him to Jerusalem. 42. And when evening was now come (because it was the Sabbath, which is the Sabbath-tide) 43. came Joseph of Arimathea, a noble Senator, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of Jesus. 44. But Pilate marcelled if he were now dead. And sending for the Centurion, asked him if he were now dead. 45. And when he understood by the Centurion, he gave the body to Joseph. 46. And Joseph, buying fine linen, and taking him down, wrapped him in the fin- don, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47. And Mary Magdalen and Marie of Joseph beheld where he was laid.

ANNOTATIONS.

CHAP. XV.

31. Cheefe Priests.) Heretikes abuse the ignorant People with these naughtie Priests of the old Testament, to make that name odious, & to discredit the Priests of Christ in the new Testament. But for these Priests, thou maist not marvel, that they are so busy against Christ, partly because they were such as were intrusted by the secular power of the Roman Emperor, and from year to year by bribery and friendship, nor by succession according to the Law of Moses, partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedech; and for these causes God suffered their former privileges of wisdom and judgment and discretion to decay in these latter usurpers, and that according to the prophet saying: The Law shall perish from the Priests, 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 forever promised to teach it wholly; and for Peter the cheefe Priest thereof under Christ, our Saviour praised: That his faith should not fail: and to the rest also he said: He that heareth you heareth me.

15. To satisfy the People.) Pilate should have suffered death, rather than by other means, by his commandment have executed an innocent; as a Christian judge should rather suffer al extremities, then give sentence of death against a Catholic man for his faith.

46. Buying fiodon.) This duty done to Christes body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to vse all honour and devotion towards the bodies of Saints and holy Persons.

Hiij CHAP.
CHAP. XVI.

The third day, to three women at his sepulcher, an Angel telleth that he is risen, and will (as he promised Mar. 14, 28.) show himself in Galilee. 9. The same day he appeareth to Marie Magdalene, afterward to two Disciples: yet the Eleuen will not believe it, until to them also he appeareth. 15. To whom having given commission into all Nations, with power also of Miracles, he ascendeth, and they plant his Church every where.

EASTER DAY.

AND when the Sabboth was past, Marie Magdalene and Marie of James, and Salome bought spices, that comming they might anoint Jesus. 2. And very early the first of the Sabboths, they come to the monument, the sunne being now risen. 3. And they said one to another: Who shall roll the stone from the doore of the monument? 4. And looking, they saw the stone rolled back. For it was very great. 5. And entering into the monument, they saw a young man sitting on the right hand couered with a white robe: and they were astonnished. 6. Who saith to them: Be not dissaied, ye seeke Jesus of Nazareth, that was crucified: He is risen, he is not here, behold the place where they laid him. 7. But goe, tell his Disciples, and Peter that he goeth before you into Galilee; there ye shall see him, as he told you. 8. But they going forth, fled from the monument. For trembling and fear had inuaed them: and they said nothing to any body: For they were afraid.

9. And he rising early the first of the Sabboths, appeared first to Marie Magdalene, out of whom he had cast seven Diuels. 10. She went and told them that had been with him, that were mourning & weeping. 11. And they hearing that he was aliove and had been seen of her, did not beleue.

12. And after this he appeared in another shape to two of them walking, as they were going into the countrie. 13. And they going told the rest: neither did they beleue.

14. Last he appeared to those Eleuen as they sat at the table; and he exproubated their incredulity and hardnes of hart, because they did not beleue them that had seen him risen againe. 15. And he said to them: Going into the whole world preach the Gospell to all creatures. 16. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. 17. And them that beleue these signes shall follow: In my name shall they cast out Diuels: They shall speake with new tongues; 18. Serpents shall they take away: And if they drinke any deadly things, it shall not hurt them: They shall impose hands upon the sick and they shall be whole.

19. And so our Lord Jesus after he spake vnto them, was asumpted into Heaven: and sate on the right hand of God. 20. But they going forthe, preached every where: our Lord working withal, and confirming the Word with signes that folowed.
Annotations.

Chap. XVI.

1. (Boughtspice.) As he did bestow and consume a costly ointment upon his body being yet alive (c. 14. 3.) Christ himself defending and highly commending the said devotion towards Judas and other who accounted it to be superfluous and better to be bestowed upon the more and other wise So not without great devotion and merit, she and these other women seek to anoint 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 the other, * and they next, saw him after his Resurrection.

13. In an other shape.) Christ though he have but one corporal shape, natural to his Person, yet by his omnipotence he may be in whatsoever form, and appear in the likeness of any other man or creature, as he list. Therefore let no man think it strange, that he may be under the form of bread in the B. Sacrament.

16. He that believeth.) (Note well, that whereas this Evangelist mentioneth only faith & Baptisme, as though to believe & to be baptized were enough, S. Matthew addeth these words also of our Saviour, teaching them to observe all things whatsoever I have commanded you. Not only which containeth all good works and the whole justice of a Christian man.

3. These signs shall follow.) It is not meant, that all Christians or true believers should doe miracles; but that some for the proof of the faith of all, should have that gift. The The gift of which is the grace or gift of the whole Church, executed by certaine for the edifica miracles. tion and profit of the whole.
THE ARGUMENT OF S. LUKES GOSPEL.

S. 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 manifestation 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. unto the middle of the 17. The fourth of his coming into Judea towards his Passion: the other piece of the 17. chap. unto the middle of the 19. The fifth is the Holy week of his Passion in Hierusalem: the other part of the 19. chap. unto the end of the book.

S. Luke was a Deacon (faith S. Hierome) that is, a Disciple of the Apostle Paul, and a companion of all his peregrination. And the same we see in the Acts of the Apostles: Where, from the 16. chap. S. Luke putteth himself in the traine of S. Paul, writing this in the story. Forthwith we ought to goe into Macedonia, and in like manner, in the first person, commonly through the rest of the book.

Of him and his Gospel, S. Hierome understandeth this saying of S. Paul: We have sent with him the brother, whose prais is in the Gospel through all Churches. Where also he addeth: Some suppose, so often as Paul in his Epistles faith, According to my Gospel, that he meaneth of Lukes book. And againe: Luke learned the Gospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles, which himself also in the beginning of his book declareth, saying: As they delivered to us who them selues from the beginning saw, & were Ministers of the Word. It followeth in S. Hierome: Therfore he wrote the Gospel, as he had heard; but the Acts of the Apostles he compiled as he had seen.

S. Paul writeth of him by name to the Colossians: Luke the Phylicior saluteth you. And to Timothio: Luke alone is with me. Finally of his end thus saith S. Hierome: He liued foure score and foure yeares, having no wife. He is buried at Constantinople, to which cite his bones with the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yeare of

Constatinis: And of the same Translation also in another place against Vigilantium the Heretike: It grieueth him that the Relikes of the Martyrs are covered with precious couerings, 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 Constatinis the Emperor sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothio, at which the Diuens rcor, and the inhabitors of Vigilantium confess that they feele their presence?

His sacred body is now at Padua in Italy; Whether it was again translated from Constantinople.
Effigies Vituli, LVCA, tibi convenit: esstat—Zachariae in scriptis mentio prima tuis.
THE HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO LUKE.

CHAP. I.

The Annunciation and Conception first of the Precursor: 26. and six months after, of Christ also himself. 39. The Visitation of our Lady, where both the mothers are prophetic. 57. The Nativity and Circumcision of the Precursor, where his father doth prophetic. So the Precursor is from a child an Eremite.

Because many have gone about to compile a Narration of the things that have been accomplished among us; 2. According as they have delivered unto us, who from the beginning them selves saw and were Ministers of the Word; 3, it seemed good also unto me” having, diligently attained to all things from the beginning, to write to thee in order, Good Theophilus, 4. that thou maist know the veritie of those wordes wherof thou haft been instructed.

5. There was in the daies of Herod the King of Iewrie, a certaine Priest named Zacharie, of the * course of Abia; & his wife of the daughters of Aaron, and her name Elizabeth. 6. And they were both “just before God, walking” ” in all the commandements” and justifications of our Lord without blame, 7. and they had no fonne: for that Elizabeth was barren, and both were well striken in their daies. 8. And it came to passe, when he executed the priestly function in the order of his course before God, 9. according to the custome of the Priestlie function, he went forth by lot * to offer Incense, entring into the Temple of our Lord; 10. and * at the multitude of the People was” praying without the house of the Incense. 11. And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of Incense. 12. And Zacharie was troubled, seeing him; and fear fell upon him. 13. But the Angel said to him: Fear not Zacharie, for thy praiser is heard; and thy wife Eliza-
Elizabeth shall beare thee a sonne and thou shalt call his name John: 14. and thou shalt have "joy and exultation," and many shall rejoic in his nativity. 15. For he shall be great before our Lord;" and wine and sicer he shall not drinke; and he shall be replenished with the Holy Ghost even from his mothers womb. 16. And he shall convert many of the children of Israel to the Lord their God. 17. And he shall goe before him * in the spirit and vertue of Elias, that he may convert the harts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare vnto the Lord a perfect people. 18. And Zacharie said to the Angel: Whereby shall I know this? for I am old; and my wife is well striken in her daies. 19. And the Angel answering said to him: I am Gabriel that assift before God; and am sent to speake to thee, and to Evangelise these things to thee. 20. And behold, "thou shalt be dumme, and shalt not be able to speake vntil the day wherein these things shal be done; for because thou hast not beleued my wordes, which shal be fulfilled in their time. 21. And the People was expecting Zacharie; and they marueled that he made tariance in the Temple. 22. And comming 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.

b The Gospel 23. And it came to passe, after the daies of his office were expired, "he departed into his house. 24. And after these daies Elizabeth his wife conceaved; and hid herself five months, saying: 25. For thus hath our Lord done to me in the daies wherein he had respect to take away my reproach among men.

26. b And in the sixt moneth, the Angel Gabriel was sent of God into a citie of Galilee, called Nazareth, 27. * to a Virgin espoused to a man whose name was Ioseph, of the house of David; and the Virgin's name was Marie. 28. And the Angel being entréd in, said vnto her:" Haile "jul of grace, our Lord is with thee: Blessed art thou among women. 29. Who having heard, was troubled at his saying, and thought what manner of salutation this should be. 30. And the Angel said to her: Fear not Marie, for thou hast found grace with God. 31. * Behold thou shalt conceave in thy wombe, and shalt beare a Sonne, and thou shalt call his name Iesvs. 32. He shall be great, and shall be called the Sonne of the most High, and our Lord God shall give him the feate of David his Father: 33. * and he shall reign in the house of Iacob for ever, and of his Kingdom there shall be no end. 34. And Marie said to the Angel:" How shal this be done," because I know not man? 35. And the Angel answering, said to her: The Holy Ghost shall come vpon thee, and the power of the most High shall overshadow thee. And therefore also that which of thee shall be borne Holy, shall be called the Sonne of God. 36. And behold, "Elizabeth thy cousin, she also hath conceaved a Sonne in her old age; and this month, is the sixt to her that is called barren, 37. because there shal not be impossible with God any word. 38. And Marie said, " Behold the handmaid of our Lord, be it done to me according to thy word. 39. And the Angel departed from her.

b The Gospel 39. c And Marie rising vp in those daies, went vnto the hill countrie with speed into a citie of Iuda. 40. And she entred into the house of Zacharie,
According to S. Luke.

Zacharie, and saluted Elizabeth. 41. And it came to pass, as Elizabeth heard the salutation of Marie, the " infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: 42. and she cried out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. 43. And whence is this to me, that the "mother of my Lord doth come to me? 44. For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy. 45. And blessed is she that believed, because those things shall be accomplished that were spoken to her by our Lord. 46. And Marie said:

Magnificat

And my spirit hath rejoiced in God my Saviour. 47. And his mercie was upon me from henceforth. 49. Because he hath regarded the humilitie of his handmaid; for behold from henceforth all Generations shall call me Blessed. 50. Because he hath shewed might in his arm, he hath dispersed the proud in the conceit of their hart. 52. He hath deposed the mightie from their seat, & hath exalted the humble. 53. The hungrie he hath filled with good things: and the rich he hath sent empty. 54. He hath received Israel his child, being mindful of his mercie, 55. As he spake to our Fathers, to Abraham, and his seed for ever. 56. And Marie taried with her about three months: and she returned into her house. 57. And Elizabeth's full time was come to be delivered, and she bare a Sonne. 58. And her neighbours and kinsfolk heard that our Lord did magnifie his mercie with her, and they did congratulate her. 59. And it came to pass, on the eight day they came to circumcise the child, and they called him by his fathers name Zacharie. 60. And his mother answering, said: Not so, but he shall be called John. 61. And they said to her, That there is none in thy kinred that is called by this name. 62. And they made signes to his father, what he would have him called. 63. And demanding a writing table, he wrote, saying: "*John is his name. And they al marueled. 64. And forthwith his mouth was opened, and his tongue, and he spake blessing God. 65. And fear came upon all their neighbours: and all these things were bruited ouer at the hil-countrie of Lewrie: 66. and all that had heard, laid them vp in their hart, saying: What an one, trow ye, shall this child be? For the hand of our Lord was with him. 67. And Zacharie his father was replenished with the Holy Ghost, and he prophesied, saying:

**68. Blessed be our Lord God of Israel: because he hath visited and wrought the redemption of his People:** 69. And hath ered the house of salvation to v, 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 v. 72. To work mercie with our Fathers, and to remember his holy Testament, 73. * The oath which he sware to Abraham our father, 74. that he would give to
That without fear being delivered from the hand of our enemies, we may serve him,

75. In holines and justice before him, at our darts.
76. And thou child, shalt be called the Prophet of the Highest: for thou shalt go before the face of our Lord to prepare his ways.
77. To give knowledge of salvation to his People, unto remission of their sins,
78. Through the bowels of the mercie of our God, in which the * Orient, from on high, hath visited us.
79. To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.
80. And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel,

ANNOTATIONS.

CHAP. I.

Sacred Writers & holy Councils.

3. Having diligently attend.) Hereby wee see, that though the Holy Ghost ruled the penne of holy Writers, that they might not err, yet did they vfe humane meanes to search out and find the truth of the things they wrote of. Even so did Councils, and the President of them, Gods Vicar, discourse and examine all causes by humane meanes, the assurance of the Holy Ghost concuring and directing them into all truth, according to Christes promise to. 26. 13: as in the very first Council of the Apostles, then seates at Hierusalem is manifest, Act. 15. 7. and 8. Again thee have a familiar preface of the Author to his friend or to every godly Reader (signified by Theophilus) concerning the cause and purpose & manner of his writing, and yet the very same is confessed Scripture, with the whole booke following, Manuel not then if the Author of the second booke of the Machabees vfe the like humane preaches both at the beginning and in the latter end; neither doeth therefore reject the booke for no Scripture, as our Heretikes doe; nor thinke him a sand Writer.

6. Just before God. ) Against the Heretikes: of this time, here it is evident, that holy men be just, not only by the estimation of men, but in deed and before God.

In the commandements.

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

6. Justifications. This word is so vital in the Scriptures (namely in the Pfal. 118) to signify the commandements of God, because the keeping of them is justification, and the Grecian is always so fully correspondent to the same, that the Heretikes in this place (other wise pretending to enforce much of the Grecian) blush not to say, that they avoid this word of purpose against the imputation of the Papists, And therefore one first Tullius word fortooch, in Latin confiniens: and his scholars in their English Bibles say, Ordinuaries.

14. Joy and exultation. ] This was fulfilled, not only when he was borne, but now also through the whole Church for ever, in joyful celebrating of his Nativity.

15. His dispose.] In the old Law (faith S. Hierom) they that offered Hobbes for the People, were not only not in their houses, but were purified for the time, being separated from their wives, and they drank neither wine nor any strong drink, which are wont to promote concuscence. Much more the Priests of the new Law that must always offer Sacrifices, must always be free from matrimonie. Ex. 29. 44, 45. and Ex. 30. 4. Se S. Ambrose in. Tim. 3. And therefore, if there were any religion in Caunum Communion, they would at the least give as much reverence in this point, as they
they in the old Law did to their Sacrifices, and to the loaves of proposition. 1. Reg. 11.

14. Hail full of grace.) Holy Church and all true Christian men doe much and often see often saying these words brought fro Heauen by the Archangel, as well to the honour of Christ and of the Aue our B. Ladie, as also for that they were the words of the first glad ridings of Christ in Mari, our Salvation by the same, and be the very abridgement and name of the whole Gospell. In so much that the Greeke Church used it daily in the Maie.

18. Full of grace.) Note the excellent prerogatives of our B. Ladie, and abhore those Corrupt trans-Heretics which make no better then other vulgar women, and therefore to take from Iation of Here, her fulnes of grace, they say here Hail freely beloved, contrary to all signification of the tikes.

Greecke word, which is at the least, ended with grace, as S. Paul vext eth Ephes. 1. by S. Chrysoforis interpretation or rather full of grace, as both Greeke and Latin Fathers don't understand it, and the Latines also read it, namely S. Ambrose thus, being called the full of grace, who only obtained the grace, which no other woman deserved, to be repentend in the author of grace. And if they did as we do, to understand the nature of such grace.

This word as they would find very stilly, they might easily observe that they signify fulnes, as when they selues translate the like word (Ioh. 16, 10) full of fores grace, v. e. v. e. v. e.

34. I know not man.] These words declare ( faith S. Augustin) that she had noe

vowed virginitie to God. For otherwise neither would she say, How shall he be born not our B. Ladie have added, because I know not man. Yes if she had said only the first words, how shall this be voved virginitie, it is evident that she would not have asked such a question, how a woman should beget a sonne promised her, if she had married meaning to have carnal copulation e. de de Pier. As if she should say, If she might have known a man and so have had a child, she would never have asked, How shall this be done; but because that ordinary way was excluded by her vow of virginitie, therefore she asketh, How? And in asking, How? She plainly declareth, that she might not have a child by knowing man, because of her vow.

See S. Grego. Ny scena desafia Christi Inviciss. etc.

16. Elizabeth thy cofin.) By this thys Elizabeth and our Ladie were cofins, the one of the Tribe of Leui, the other of Iuda, is gathered that Christ came of both Tribes, Iuda and Leui, of the Kings and the Priestes himself both a King & a Priest, and the Anointed (to wit:) by grace spirittually, as they were with oil materially and corporally.

Augist. li. x. de Consens. Euf. etc. 1.

42. Blessed art thou. At the very hearing of our Ladies voice, the infant and she were replenished with the Holy Ghost, and the song praisess not only to Christ, but for his sake to our B. Ladie, calling her Blessed and her fruit Blessed, as the Church doth also by her words and example in the AVE MARIE.

43. Mother of my Lord.) Elizabeth being an exceeding just and Blessed woman, yet the worthines of Gods mother doth so far excel her and all other women, as the great light the little starres. Hier. Praef. in Saphe.

48. Shall call me Blessed.) This Prophecie is fulfilled, when the Church keepeth her Fe-

sional dates, and when the three Infallible Generations say the Aue Mariæ, and other holy Anthems of our Lady. And therefore the Calumnies are not among those Generations which call our Lady Blessed.

61. John is his name.) We see that names are of signification and importance, God him self changing or giving names in both Testament, as, Abraham, Israel, Peter, and the principal of all others, Iefus; and here John, which signifieth, Gods grace or mercie, or, God will have mercie. For he was the Precursour and Prophet of the mercie and grace that ensueth by Christ Iefus. Note also as then in Circumcision, so now in Baptisme (which answereth the renouned) names are giue, And as wee see here & in all the old Testament, of Baptisme, names are giue in baptism, great respect was had of names: so we must beware of strange, profane, & secular Baptisme, names (now a dates too common) & rather according to the Catechisme of the holy Council of Trent, taketh names of Saints and holy men, that may Put vs in mind of their virtues.

7. Jesus before him.) Here also we see that we may have true justice, not only in the True justice, sign of men, or by the imputation of God, but indeed before him and in his sight and not imputation that the coming of Christ was to give men such justice.

78. The Orient.) Manuel not if Heretikes controlo the old authenical translatio, as The Heretikes, though it differed from the Greeke, whereas here they make much a doe to controlo both not only all the Greek Interpreters of the old Testament, but also S. Luke himself, for Greek and the word mercie, as differing from the Hebrew. Latin text.
AND it came to pass, in those days there came forth an Edict from Caesar Augustus, that he whole world should be enrolled. 2. This first enrolling was made by the President of Syria Cyrenius. 3. And all went to be enrolled, every one into his own city. 4. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David that is called Bethlechem: for because he was of the house and family of David, 5. to be enrolled with Mary his espoused wife that was with child. 6. And it came to pass, when they were there, her days were fully come that she should be delivered, 7. And she brought forth her first-born Sonne, and swaddled him in clothes, and laid him downe in a manger; because there was not place for them in the inn.

8. And there were in the same country shepherds watching, and keeping the night watches over their flock. 9. And behold, an Angel of our Lord stood beside them, and the brightness of God shone round about them, and they feared with a great fear. 10. And the Angel said unto them: Fear not; for behold, I evangelize to you great joy, that shall be to all the People: 11. because this day is born to you a Saviour which is Christ our Lord, in the city of David. 12. And this shall be a sign to you: You shall find the infant swaddled in clothes, and laid in a manger. 13. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying, 14. Glorify to God in the highest, and on earth peace to men of good will. 15. And it came to pass, after the Angels departed from them into heaven, the shepherds spake one to another: Let us go over to Bethlehem, and let us see this Word that is done, which our Lord hath shewed to vs. 16. And they came with speed; and they found Mary and Joseph, and the infant laid in the manger. 17. And seeing it, they understood of the Word that had been spoken to them concerning this child. 18. And all that heard, did marvel; and concerning those things that were reported to them by the shepherds. 19. But Mary kept all these words, and they wondered at those things that were spoken to them by the shepherds. 20. And the shepherds returned, glorifying and praising God in all things that they had heard, and they returned, telling these things to all that were to them. 21. c And after eight days were expired, that the child should be circumcised; his name was called Jesus, which was called by the Angel, before that he was conceived in the womb.
According to S. Luke:

22. And after the days were fully ended of her purification according to the law of Moses, they carried him into Jerusalem, to present him to his Lord (as it is written in the law of our Lord, That every male child opening the mane, shall be called holy to the Lord). 24. And to give a sacrifice according as it is written in the law of our Lord, a pair of turtledoves, or two young pigeons. 25. And behold there was a man in Jerusalem named Simeon, and this man was right in the sight of God, and was devout, and waited for the consolation of Israel: and the Holy Ghost was upon him. 26. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. 27. And he came into the temple, and when his parents brought him into the presence of the Lord, and he beheld him, he blessed God, and said:

29. Now thou dost dismiss thy servant Joseph, according to thy word in peace.

30. Because mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

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

33. And his father and mother were marveling at those things which were spoken concerning him. 34. And Simeon blessed them, and said to his mother: Behold this child is set for the signification and the knowledge of the people, and for the rejection and the fall of many in Israel; and for a sword to pierce the heart of a mother, in the time of her sorrow. And there was one of the prophetesses, the daughter of Simeon, and that she prophesied that Simeon would live to see the redemption of Israel. And after that day, they returned to Galilee, into their city Nazareth.

40. And the child grew, and waxed strong: full of wisdom, and the grace of God was in him. 41. And his parents went every year into Jerusalem at the feast of the Passover.

And when he was twelve years old, they going up into Jerusalem according to the custom of the feast of the passover, 43. And having ended the days, when they returned, the child Jesus remained in Jerusalem: and his parents knew it not. And finding him, they returned into Jerusalem, seeking him. 46. And it came to pass, after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them. 47. And all were astonished at that which was heard by him, his years and answers. 48. And seeing him, they wondered. And his mother said to him: Son of God, why hast thou done this to us? Behold thy father and I sorrowing did seek thee. 49. And he said to them: What is that which ye sought me? Did you not know, that I must be about those things which are my Father's?
THE GOSPEL

Fathers? 50. And they understood not the word that he spake unto them,
51. And he went downe with them, and came to Nazareth; and was
subject to them. And his mother kept all these words in her heart. 52. And
Jesus proceeded in wisdom and age, and grace with God and men.

ANNOTATIONS.

CHAP. II.

Freewill.

14. Men of good will. The birth of Christ signifieth not peace of mind or salvation but to-
such as be of good will, because he worketh not our good against one wills, but our
willes concurreth. Aug. quaest. ad Simplic. ii. q. 1. 10. 4.

Our B. Lady
ful of deep
contempla-
tions.

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

Mens ruine
and damnation
is of them

34. To fit the ruine. Therefore to the ruine of some, because they would not believe
in him, and so were the caufe of their owne ruine, as he is elsewhere called a
stumbling stone, because many would stumble at him and so fall by their owne fault. Other
time he raised by grace from sinner to sainct, and so he was the resurrection of many.
The Apostle speaketh the like speach, saying: We are som[e] from life, to another life; so others,
the odour of death unto death. Not that their preaching was to be caueth, but because they that
would not believe their preaching, wilfully incurred deadly sinne and damnation.

Holy widowhood.

37. A widow. Mark that widowhood is here mentioned to the commandement ther-
of even in the old Testament also, and the fruit, and as it were the profession therof,
is here commended, to wit, fasting, praying, being continually in the Temple even as
S. Paul more at large for the state of the new Testament speaketh of widowhood & virgin-
nity, as being profession evermore apt and commodious for the service of God.

Fasting an act
of Religion.

37. By fasting and prayers sermRING: Serving in the Greek is λεγεύων, that is, doing dis-
uine worship vnto God, as by prayers, so also by fasting; so that fasting is λεγεύον, that is,
an act of Religion whereby we doe worship God, as we doe by prayer, and not vfed only
to subdue our flesh, much lesse (as Heretikes would have it) as a matter of policie.

Dutiful obedience to pa-

61. Subiection al. At children may learne hereby, that great ought to be their subiection
and obedience to their Parents, when Christ himself, being God, would be subject
to his parents being but his creatures.

CHAP. III.

The second part: The preparation that was made to the manifestation of Christ.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance,
7. insinuating their reprobation, and the Gentils vocation. 10. teaching also & ex-
horting each sould to doe their duty. 15. That himself is not Christ, he sheweth by the
difference of their two Baptizings: 17. and saith that Christ will also judge his baptiz-
ized. 19. John's imprisonement. 21. Christ being himself also baptiz'd of John, hath tes-
timone from Heaven, 23. as he whose Generation reduceth vs against to God.

The Gospel
upon Thursday
Saturday in
in Adoe.

And on the 4.

In the fiftie yeare of the empire of Tiberius Cæsar,
ND Pontius Pilate being Governor of Iewrie, and Herod being
Tetrach of Galilee, and Philip his brother Tetrach of Iturea
and the country Trachonitis, and Lyfianias Tetrach of Abilina,
2. Vnder
accord to S. Luke

1. Under the high priests Anias and Caiphas, the word of our Lord was made upon John the sonne of Zacharie, in the desert. 2. And he came into the country of Iordan, preaching the Baptisme of penance unto remission of sinnes: as it is written in the booke of the Prophete the Sayings of Esai the Prophet: 3. A voice of one crying in the desert: prepare the way of our Lord, make straight his paths. 4. Every valley shall be filled, and every mountain and hild shall be made low, and crooked things shall become straight, and rough valleys plain: 5. And all flesh shall see the Salvation of God.

6. He laid therefore to the multitudes that went forth to be baptized of him: * Ye vipers broods, who hath showed you to fly from the wrath to come? 8. Yeal the fruit of penance: ye not begin to say, we have Abraham, to our father. For I tel you, that God is able of these stones to raise vp children to Abraham. 9. For now the axe is put to the root of the trees: 10. Every tree therefore that yeal not good fruit, shall be cut down, and cast into fire. 11. And the out good multitudes asked him, sayling: What shall we do then? 12. And he answering, said vnto them: * He that hath two coats, let him give to him that hath not; and he that hath meat, let him doe likewise. 13. And the Publicans also came to be baptized, and said vnto him: Master, what shall we doe? 14. But he said to them: Do nothing more then that which is appointed you. 15. And the soldiers also asked him, saying: What shall we doe? And he said vnto them: Vexe not, neither calumniate any man, and be content with your spindens.

16. And the people imagining, and al men thinking in their harts of John, left perhaps he were Christ: 16. John answered, saying vnto all: * I indeed baptize you with water: but there shall come a mightier then I, whose latchet of his shoes I am not worthy to loose: he shall baptize you in the Holy Ghost and fire: 17. Whose fanne is in his hand, and he will purge his floore, and will gather the wheat into his barne, but the chaffe he will burne with vnquenchable fire.

18. Many other things also exhorting did he evangelize to the People.

19. And Herod the Tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the cruel, which Herod did: Then Herod added this also aboue all, and shut vp John into prison. 21. And it came to passe, when all the People was baptized, Iesus also being baptized, and praying, Heauen was opened: 22. And the Holy Ghost descended in corporal shape as a dove vpon him: and a voice from Heauen was made: Thou art my beloved Sonne, in thee I am wel pleased. 23. And Iesus himself was beginning to be about thirtie yeares old: as it was thought, the sonne of Ioseph, who was of Heli, 24. who was of Mathat, who was of Leui, who was of Melchi, who was of Iamne, who was of Ioseph, 25. who was of Mathathias, who was of Amos, who was of Naum, who was of Heli, who was of Nagge, 26. who was of Mahath, who was of Mathathias, who was of Semei, who was of Ioseph, who was of Iuda, 27. who was of Johanna, who was of Refa, who was of Zorababel, who was of Salthiel, who was of Neri, 28. who was of Melchi, who was of Addi, who was of Cofam, 29. who was of Zorobabel
who was of Elmadan, who was of Her, 29, who was of Jesus, who was of Eliæzer, who was of Torim, who was of Matthat, who was of Levi, 30, who was of Simeon, who was of Judas, who was of Joseph, who was of Iona, who was of Eliacim, 31, who was of Melchior, who was of Meena, who was of Matthathias, who was of Nathan, who was of David, 32. who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, 33, who was of Aminadab, who was of Aram, who was of Esrom, who was of Phares, who was of Judas, 34, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35, who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36. who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noé, who was of Lamech, 37, who was of Mathusala, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, 38, who was of Henos, who was of Seth, who was of Adam, who was of God.

ANNOTATIONS.

CHAP. III.

40. He added this above all.) The faults of Princes and other great men, that can not only abide to hear their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warn them, as Prophets & Priests do from God) is exceeding great.

The reconciliation of Mat was thus, Mattia named in S. Matthew) of his wife called Elica began Jacob: and after they were Luke his death, Melchi named in S. Luke, of the same woman began Heli: so that Jacob in our Saviours and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Jacob his brother, according to the Law maried his wife, and began Joseph, and so raised up seed to his brother Heli. Whereby it came to piste, that Jacob was the natural father of Joseph which as (S. Matthew faith) began him; and Heli was his legal father: according to the Law, as S. Luke signifieth. Euseb. 1. Ec. Hist. c. 7. Hier. in c. 1. Mat. Aug. II. 1. 2. 3. & 5. de conf. Euseb.

CHAP. III.

Christ going into the desert to prepare himself before his manifestation, overcometh the tentations of the Devil. 24, then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 29, inflaming by occasion the Jews his countriemen reprobation. 31. in Carthage his doctrine is admired, 33. specially for his miracle in the Synagogue. 38. from which going to Peters house, he sheweth there much more power. 42. Then retiring into the wilderness, he preaches afterwards to the other cities of Galilee.

ND Jesus full of the Holy Ghost, returned from Jordan, & was driven in the spirit into the desert. 2ière, and was tempted of the Devil. And he did eat nothing in those days; and when they were ended, he was an hungred. 7. And the Devil said unto him: If thou be the Sonne of God, say to this stone that it be made bread. 4. And Jesus answered him: It is written, That not in bread...
According to S. Luke.

According to S. Luke.

1. bread alone shall man live, but in every word of God. 5. And the Diuel brought him into a high mountaine, and shewed him al the Kingsdoms of the whole world in a moment of time; 6. and he said to him: To the wil I give this whole power, and the glory of them; for to me they are delivered, and to whom I wil, I doe giue them. 7. Thou therefore if thou wilt adore before me, they shall al be thine. 8. And Jesus answering said to him: It is written, Thou shalt adore the Lord thy God himself, alle-
&-him only shalt thou serve. 9. And he brought him into Hierusalem, & ge Scripture set him upon the pinnacle of the Temple, and he said to him: If thou be the Sonne of God, cast thy self from hence downward. For it is written, that He hath given his Angels charge of thee, that they pressure thee; 11. and that in their hands they shall bear thee vp, lest perchance thou knock thy self against a stone. 12. And Jesus answering said to him: It is said, Thou shalt not tempt the Lord thy God; 13. And al the tentation being ended, the Diuel departed from him vntil a time.

14. And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole countrie of him. 15. And he taught in their Synagogues, and was magnified of al.

16. And he came to Nazareth where he was brought vp: and he entered according to his custom on the Sabboth day into the Synagouge; and he rose vp to read. 17. And the booke of Esay the Prophet was delivered vnto him. And as he unfolded the booke, he found in the place where it was written: 18. The Spirit of the Lord vpon me, for which he anointed me, to evangellize vnto the poore he sent me, to heale the countrie of harts,

19. to preach to the captives remission, and sight to the blind, to dismisse the bruised vnto remission, to preach the acceptable year of the Lord, and the day of vnto retribution.

20. And when he had folded the booke, he rendred it to the minisiter, and sat downe. And the eyes of al in the Synagogue were bent vpon him. 21. And he began to say vnto them: That this day is fulfilled this scripture in your ears. 22. And al gave testimonie to him; and they marueled in the words of grace that proceeded from his mouth, and they said: Is not this Jospehs sonne? 23. And he said to them: Cer-
tes you will say to me this similitude, Physician, cure thy self: as great things as we have heard done in Capharnaum, doe also here in thy countri. 24. And he said: Amen I say to you, that no Prophet is accepted in his owne countrie.

25. In truth I say to you, there were many widowes in the daies of Elias in Israel, when the Heauen was shut three yeares and six moneths, when there was a great famine made in the whole earth: 26. And to none of them was Elias sent, but into Sarepta of Sid-
don, to a widow woman. 27. And there were many lepers in Israel vnder Elishaus the Prophet; and none of them was made cleane but Naaman the Syrian. 28. And al in the Synagogue were filled with anger, hearing these things.

29. And they rofe, and cast him out of the citie: and they brought him to the edge of the hil, where upon their citie was built, that they might throw him downe headlong. But he passing through the middes of them, went his way.
31. * And he went down into Capernaum a citie of Galilee; and 
detho he taught the on the Sabbathes. 32. And they were a astonihed at his 
doctrine; because his talke was in power. 33. And in the Synagogue 
there was a man having an unclean Diuel, and he cried out out with a loud 
voice. 34. Saying, Let be, what to vs and thee Iesvs of Nazareth? art thou 
cometo destroy vs? I know thee who thou art, the Sainct of God. 35. And 
Iesvs, rebuked him, saying: Hold thy peace, & goe out of him. And 
when the Diuel had thrown him into the middles, he went out of him, 
and hurt him nothing. 36. And there came fear upon all, and they talked 
togather one with another, saying: What word is this, that in power 
and vertue he commandeth the unclean spirits, and they goe out? 
37. And the name of him was published into every place of the coun-
trie.

38. And Iesvs rising vp out of the Synagogue, entred into Simons 
houle. * And Simons wife's mother was holden with a great feuer; 
and they besought him for her. 39. And standing ouer her, he commanded 
the feuer, and it left her. And incontinent rising, she ministrd to them. 
40. And when the sunne was downe, al that had diseased of sundrie ma-
dies, brought them to him. But he imposing hands vpon euery one, 
cured them. 41. And Diuels went out from many, crying and saying: 
That thou art the Sonne of God. And rebuking them he suffred them not 
so to speake, that they knew he was Christ.

42. And when it was day, going forth he went into a desert place, & the 
multitudes sought him, and came even into him; and they held him 
that he should not depart from them. 43. To whom he said: That to 
other cities also must I euangelize the Kingdom of God; because ther-
fore I was sent. 44. And he was preaching in the Synagogues of Gal-
lee.

ANNOTATIONS.

CHAP. IIII.

11. Departed xvil a time. ) No manuel if the Diuel be often or alwaies busie with 
Christian men, seeing after he was plainly overcome by Christ, yet did he not giue 
him out altogether, but for a time.

12. Done in Capernaum. ) God maketh choice of persons and places where he worketh 
miracles or dooth benefites, though he might doe the same elswhere, if it liked his wife-
dom. So doth he in doing miracles by Saints, not in al places, nor vntowards all persons, 
but as it please him. Aug. ep. 117.

30. Passinge through the middles of them. ) Either by making him self invisible, or also more 
wonderfully, penetrating the multitude and passinge through them, as he did through 
the doore, his body either being without space of place, or with other bodies in one 
place. By al which & the like doings mentioned in the Ghostel, it is euident that he 
can alter and order his body as he liste, above the natural conditions of a body.

38. Simons wifes mother. ) It is euident that Peter had a wife, but after his calling to be 
an Apostle, he left her, as S. Hierom witnessteth in many places ep. 4. p. 2. ad Inianum. Li. 18.

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And it came to pass, when the multitude pressed upon him to hear the word of God, and him selw stood beside the lake of Genesareth. 2. And he saw two ships standing by the lake: and the fishers were gone downe, and had washed their nets. 3. And he going vp into one ship that was Siom's, desired him to bring it back a little from the land, And sitting, he taught the multitude out of the ship.

4. And as he ceased to speake, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. 5. And Simon answering, said to him: Master, labouring at the night, we have taken nothing; but in thy word I will let loose the net. 6. And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. 7. And they beckned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. 8. Which when Simon Peter did see, he fell downe at Jsevs knees, saying: Go forth from me, because I am a sinful man, O Lord. 9. For he was wholly astonished and at that were with him, at the draught of fishes which they had taken. 10. In like manner also James and John the sons of Zebedee, who were Siom's fellows. And Jsevs said to Simon: Feare not: from this time now, thou shalt be taking men. 11. And having brought their ships to land, leaving all things they followed him.

12. And it came to passe, when he was in one of the cities, & behold a man full of leprosie, and seeing Jsevs, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane. 13. And stretching forth his hand he touched him, saying: I will, Be thou made cleane. And immediately the leprosie departed from him. 14. And he commanded him that he should tell no body, but, Go, shew thy self to Moses, and offer for thy cleansing as Moses commanded, for a testimonie to them.

15. But the brut of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. 16. And he retired into the desert, and prayed.

17. And it came to passe one day, and he was teaching. And there were Pharisees sitting and Doctours of Law that were come out of certain towne of Galilee and Jewrie and Hierusalem; and the vertue of our Lord
Lord was to heale them. 18. And behold men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. 19. And not finding on which side they might bring him into the multitude, they "went vp vpon the roofe, and through the tiles let him downe with the bed into the middles, before I s v s v s. 20." Whose faith when he saw, he said: Man, thy sinnes are forgiuen thee. 21. And the Scribes and Pharisees began to thinke, saying: Who is this that speaketh blasphemies? Who can forgiue sinnes, but only God? 22. And when I s v s knew their cogitations, answering he said to them: What doest thou thinke in thy hartes? 23. Which is easier to say, Thy sinnes are forgiuen thee; or to say, Arise, and walke? 24. But that you may know that the Sonne of man hath power in earth to forgiue sinnes (he said to the sick of the palsy,) I say to thee, Arise, take vp thy bed, and goe into thy house. 25. And forthwith rising vp before them, he tooke that wherein he lay, and he went into his house, magnifying God. 26. And al were aftenished: and they magnified God. And they were replenished with feare, saying: That we have seen marvelous things to day.

27. And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he said to him: Follow me. 28. And leauing all things, he rose and followed him. 29. And Leui made him a great feast in his house, and there was a great multitude of Publicans, and of others that were sitting at the table with them. 30. And their Pharisees and Scribes murmured, saying to his disciples: Why do ye eat and drinke with Publicans and Sinners? 31. And I s v s answering said to them: They that are whole, need not the Physiccion: but they that are ill at case. 32. I came not to call the just, but sinners to penance.

33. But they said to him: * Why doe the Disciples of John fast often, and make obsercations, and of the Pharisees in like manner; but thinke ye, why do ye eat and drinke? 34. To whom he said: Why, can you make the children of the bridegome fast whiles the bridegome is with them? 35. But the daies wil come; and when the bridegome shall be taken away from them, then they shall fast in those daies. 36. And he said a similitude also vnto them: That no man putteth a peece from a new garment into an old garment; otherwise hebreake the new, and the peece from the new agreeth not with the old. 37. And no bodie putteth new wine into old bottels; otherwise the new wine wil breake the bottels, and it self wil be shed, and the bottels wil be looff. 38. But new wine is to be put into new bottels: and both are preferred togetheer. 39. And no man drinking old, wil new by and by. for he faith, The old, is better.

ANNOTATIONS.

CHAP. V.

[Letter ship, 3. On ship Simon.] It is purposely expressed that there were two ships, and that one...
of them was Peter, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

Peter’s fishing.

1. A great multitude of fishes) Likewise by this significative miracle wrought about Peters fishing, is evidently fortheved what wonderful success Peter should have in converting men to Christ, both Jews and Gentiles, as when at one draught, that is to say, at one sermon he drew unto his ship, which is Christ’s Church, a great number of men, as he did now fishes, and so continually by himself and his successors unto the world’s end.

7. Because of his followers) Peter had so much worke that he called for help & ionned Peters coadit unto him the other ship representing to vs his Cooperators in the preaching of the tour.

Peter’s preaching.

Gospel, and the communion of the Synagogue and the People of Gentile shipto Peter’s ship, that is, to the Church of Christ. Amb. li. 4. in Luc. ch. xi.

10. Then shall be taking men) That all this aforesaid did properly mean Peters travailing to come, in the conversion of the world to Christ, and his prerogatiue before all men therin, it is evident by Christ’s special promise made to him severally and apart in this place, that he should be made the taker of men, though to other he gieued also, as to Peters cooperators and companions the like office. Mat. x. 19.

19. Went upon the roof.) A strange diligence in procuring corporal health of, & by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our faithes or our friends, and to seek to his Church & Sacraments with what extraordinary patience.

Zeal of soules.

10. Whose faith.) Great is God (Faith. S. Ambrose) and pardoned one through, the intercession of others. Therefore if thou doubt to obtaine forgiveness of thy great off’n of others, join unto thyself intercessors, vse the Churches help, which may pray for thee and obtaine for thee that which our Lord may deny to thyself. Amb. li. 5.

Priests do remit.

24. The Sonne of man in earth.) By which act (Faith. S. Cyril) it is cleare that the Sonne of man hath power in earth to remit sinnes, which he said both for himself and vs. For he, as God being made man & Lord of the Law, forgiveth sinnes. And we also haue obtained by him that wondrous grace, For it is said to his Disciples; Whose sinnes thou that remits, they are remitted to them.

And how should not he be able to remit sinnes, who gave others power to doe the same?

Hieron in.

Mr. 9.

18. Leaving al followed him) The profane Iulian charged Matthew of too much lightnesse, Forsaking al, to leave al and follow a stranger, at one word. But indeed hereby is seen the maruellous and following efficacy of Christ’s Word and inward working, that in a moment can alter the hart of Christ, a man, and cause him nothing to eschew the things most dear unto him. Which he did not only then in presence, but also daily doth in the Church, For so S. Antonie, S. Francis, and others, by hearing only the Word of our Saviour read in the Church forsooke al, and followed him.

S Hierom

(cpa. a. ad Nepotian,) writeth of himself, that being at Cofaniple, he alked his maister Gregorio Nazianzenze the famous Doccour, then Bishop there, what Sabbath this was. Who by his answer declared that it was very hard to tell neither is it yet knowne to the best learned. Yet the Protetants are wont to say, Al.

AND it came to passe on the Sabbath second first, when he passed through the corne, his Disciples did pluck the eares, & did eate rubbing them with their hands. & certaine of the Pharisees said to them: Why doe you that which is not lawful on the Sabbath? 3. And Jesus answering, said: ‘Neither this have you read which Daud did, when himself

11. 12. 23.
The Gospel was an hungry & they that were with him: 4. how he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gave to them that were with him, which it is not lawful to eate * but only for Priests? 5. And he said to them: That the Sonne of man is Lord of the Sabbath also.

6. And it came to passe on another Sabbath also, that he entered into the Synagogue, and taught. * And there was a man, and his right hand was withered. 7. And the Scribes and Pharisees watched if he would cure on the Sabbath; that they might find how to accuse him. 8. But he knew their cagitations; and he said to the man that had the withered hand: Arise, and stand forth into the middles. And rising he stood. 9. And Jesus said to them: I ask ye, if it be lawful on the Sabbath to doe well or ill; to save a soule or to destroy? 10. And looking about upon them, he said to the multitude: Stretch forth thy hand. And he stretched it forth; and his hand was restored. 11. And they were replenished with madness; and they commended one with another what they might doe to Jesus.

12. And it came to passe in those daies, he went forth into the mountains to pray, and he passed the whole night in the prayer of God. 13. * And when day was come, he called his Disciples; and he chose twelve of them ("whom also he named Apostles") 14. Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James of Alphaeus and Symon that is called Zelotes, 16. and Jude of James; and Judas Iscariot which was the traitour. 17. And descending with them he stood in a plaine place, and the multitude of his Disciples, and a very great company of people from every tawt and Hierusalem, and the sea coast both of Tyres & Sidon, 18. which were come to hear him, and to be healed of their ma-ladies. And they that were vexed of unclean Spirits, were cured. 19. And al the multitude sought to touch him, because verie went forth from him, and healed al. 20. And he lifting vp his eyes vpon his Disciples, said:

Blessed are ye poore: for yours is the Kingdom of God. 21. Blessed are you that are an hungry: because: you shall be filled. Blessed are you that now doe weep: because you shall laugh. 22. Blessed shall you be when men shall hate you, and when they shall separate you, and vbraid you, and abandon your name as eniil, for the Sonne of mans sake. 23. "Be glad in that day and riouye; for behold, your reward is much in Heauen. For according to these things did their Fathers to the Prophets. 24. But woe to you that are rich: because you have your conflation. 25. Woe to you that are filled: because you shall be hungrie. Woe to you that now doe laugh: because you shall mourn and weep. 26. Woe, when almen shall bless you: For according to these things did their Fathers to the false-Prophets.

27. But to you I say that doe heare: Lov ye your enemies, doe good to them that hate you. 28. Bless them that curse you, and pray for them that calumniate you. 29. And he that smiketh thee on the cheek, offer also the other. And from him that taketh away from thee thy robe, prohibbit not thy coat also. 30. And to every one that asketh thee, giue, and
and of him that takest away the things that are thine, aske not again.
31. And according as you wil that men doe to you, doe you also to the in like manner. 32. And if you love them that love you, what thank is to you? For sinners also love those that love them. 33. And if ye do good to them that doe you good, what thank is to you? For sinners also doe this. 34. And if ye lend to them of whom ye hope to receave; what thank is to you? For sinners also lend unto sinners, for to receave as much. 35. But loue ye your enemies; doe good and” lend, hoping for nothing thereby; and your reward shall be much, and ye shall be the Sons of the High- est, because himself is beneficial upon the vnkind and the euil. 36. Be ye therefore merciful as also your Father is merciful. 37. Judge not, & you shall not be judged. Condemne not, & you shall not be condemned. Forgive, and you shall be forgiven. 38. Give, and there shall be given to you. Good measure & pressed downe and shaken together and running over shall they giue into your bosome. For with the same measure that you do mete, it shall be measured to you againe.
39. And he said to them a similitude also: Can he blind lead the blind? doe not both fall into the ditch? 40. The Disciple is not aboue his Maister: but every one shall be perfect, if he be as his Maister.
41. And why seekest thou the mote in thy brothers eye, but the beam that is in thine owne eye thou considerest not? 42. Or how canst thou say to thy brother: Brother, let me cast out the mote out of thine eye; and seekest thou not to see the beame in thine owne eye? Hypocrite, cast first the beame out of thine owne eye; and then shalt thou see cleerely to take forth the mote out of thy brothers eye.
43. For there is no good tree that yealdeth euil fruits; nor euil tree, that yealdeth good fruit. 44. For euery tree is known by his fruit. For neither doe they gather figges of thornes; neither of a bush doe they gather the grape. 45. The good man of the good treasure of his hart, bringeth forth good; and the euil man of the euil treasure bringeth forth euil. For of the abundance of the hart the mouth speaketh.
46. And why cal you me, Lord, Lord: and do not the things which I say? 47. Every one that commeth to me, and heareth my words, and doeth them, I will shew you to whom he is like. 48. He is like to a man building a house, that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beat against that house, and it could not move it; for it was founded upon a rock. 49. But he that heareth, and doeth not; is like to a man building his house upon the earth without a foundation: against the which the river did beat, and it fell, and the ruine of that house was great.

ANNOTATIONS.

CHAP. VI.

Neither this house you read.) The Scribes and Phisickees boasted most of their knowledge.

Judge.
THE GOSPEL

Heretics underrid not the Scriptures.

The Churches prayers at the times of giving holy orders.

The name and dignity of Apostles.

Heretics understand not the Scriptures.

The Churches prayer at the times of giving holy orders.

The name and dignity of Apostles.

 beware not the Gospel. for our Saviour often kneweth their great ignorance. Even to the Heretics that now adores vaunt most of the Scriptures and of their understanding of them, may foon be proued to understand little or nothing.

9. Sane a soule. Hereby it seemeth that Christas at other times lightly alwayes did not only heal this man in body, but of some correspondent disease in his soule.

11. The whole night. Our Saviour instantly prayed, alone in the mount without doore, all night long, as a preparation to the designment of his Apostles the day after, to give example to the Church of praying instantly when Priests are to be ordered, and a lesson to vs at what we should doe for our owne necessities, when Christ did so for other mens.

13. Whom he named Apostles. Here it is to be noted against our Adversaries that deceitfully measure to the simple, the whole nature and quality of certaine secret functions, by the primitive signification & compass of the names or words whereby they be called, with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) cannot make Laws nor prescribe or teach any thing which is not expressed in his mandatum. Know therefore against such deceivers, that such things are not to be stiled by the vulgar signification of the word or calling, but by wise and application of the holy writers, and in this point by Christ's owne express imposition. And so this word Apostle, is a calling of Office, government, authority, and most high dignity given by our Master, specially to the College of the Twelve, whom he endowed above that which the vallency of their name requireth, with power to bind and loose, to punif and pardon, to teach and rule his Church. Out of which office and dignity (which is called in the Psalme and in the Acts a Bishoprike) when Indus fell, Mathias was chosen to supply it, & was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreed by special imposition & prerogative, though afterward it was by wise of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles Successors: as also (by the like wise of Scriptures) to the first converters of countries to the faith, or their coadjutors in that function. In which sense S. Paul chalengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as we call S. Gregory & his Disciple S. Augustine, our Apostles of England. In all which taking, it is properly Dignity, Regimen, Patronitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1 Cor. 11. He hath placed in his Church, first indeed Apostles, &c. Whereby we may see that S. Peters dignity was a wonderful eminent prerogative and sonoritie, when he was the Head not only of other Christian men, but the Head of all Apostles, yea even of the College of the Twelve. And if our Adversaries liue to have learn'd any profitable lesson by the word Apostle, more proftably and truly they might have gather'd, that Christ called these his principal officers, Apostles, or Sons, himself also specially and abobe all other being Missus, that is, Sent, and called also Apostle in the Scriptures; to warn vs by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, & that all Heretics therefore be rather Apostates then Apostles, for that they be not sent, nor

Peters precedence.

Al perfection before Andrew his elder brother and senior by calling. See Apostol. Mt. 10.2.


The vanitie of Heretical preachers.

Against superstition.

Let it be nothing. In that we may here seeme to be mov'd to lend to those whom we thinke not able nor like unto repay again, it must be holden for a counsel rather then a command, except the case of necessity. But it may be taken rather for a precept, wherein in this, that is to say, the expectation not of the money lent, but of a better life, is forbidden, as by other places of Scripture it is condemed, &c. is a thing against the Law of nature & Nations. And great shame & pitie it is, that it should be so much viol'd and suffered among Christis, or so covered & cloke under the habite of other contraries, as it is.
According to S. Luke.

CHAP. VII.

He testifieth, the faith of the Centurion who was a Gentile, to be greater then he found among all the Jews, and curseth his servant abseth, of the widows some he remembereth and restoreth to her, & is renowned thereupon. 8. To John's messengers he as vereth with miracles, leading to John to preach thereby vnto them that he is Christ. 9. And afterward he declareth how worthy credit was John's testimonie. 10. Inneighting against the Pharisees, 31. who with neither of them masters of railing could be wonne, 32. shewing also vnto them by occasion of Marie Magdalene, how he is a friend to sinners, not to maintain them in sinne, but to forgive them their sinnes vpon their faith and penance.

AND when he had fully said al his words into the cares of the People, he entered into Capharnaum. 2. And the servant of a certaine Centurion being sick, was ready to die: who was deare vnto him. 3. And when he had heard of Iesus, he sent vnto him the Ancients of the Jews, desiring him to come and heal euery servant. 4. But they being come to Iesus, besought him earnestly, saying to him, That he is worthie that thou shouldest do this for him. 5. For he loueth our Nation; and he hath build a Synagogue for vs. 6. And Iesus went with them. And when he was now not farre from the house, the Centurion sent his freinds vnto him, saying: Lord, trouble not thy selfe. For I am not worthie that thou shouldest enter vnder my rooffe. 7. For the which cause neither did I thinkne my selfe worthie to come to thee; but say the word, and my servant shall be made whole. 8. For I also am a man subject to authoritie, having vnder me fouldiers; and I say to this, goe, and he goeth; and to another, come, and he commeth; and to my servant, doe this, and he doeth it. 9. Which Iesus hearing, maruell'd; and turning to the multitude that followed him he said: Amen. I say to you, neither in Israel have I found so great faith. 10. And they that were sent, being returned home, found the servant that had been sick, whole.

11. And it came to passe afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. 12. And when he came nigh to the gate of the citie, behold a dead man was carried forth, the only sonne of his mother; and she was a widow: and a great multitude of the citie with her. 13. Whom when our Lord had seen, being moved with mercie vpon her, he said to her: Weep not. 14. And he came nere and touched the coffin. And they that carried it stood still; and he said: Yong man, I say to thee, arise. 15. And he that was dead, saue vp, and began to speake. And he gave him to his mother. 16. And feare tooke them al; and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visitid his People. 17. And this saying went forth into all Jewrie of him; & into all the countrie about.

18. And John's Disciples shewed him of al these things. 19. And John called.
called two of his Disciples, and sent them to Jesus, saying: Art thou he that art to come, or expect we another? 20. And when the men were come unto him, they said: John the Baptist hath sent vs to thee, saying: Art thou he that art to come, or expect we another? 21. (And the self same hour, he cured many of maladies, and hurts, and evil Spirits: and to many blind he gaue sight.) 22. And Answereing, he said to them: Goe & report to John what you haue heard and seen: "That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, 23. the poore are euanglized: and blessed is he whosoeuer shall not be scandallized in me.

24. And when Johns messengers were deparfed, he began to say of John to the multitude: What went you out into the desert to see? a reed moned with the wind? 25. But what went you forth to see? a man clothed in soft garments? Behold they that are in costly apparel and deliveries, are in the houses of Kings. 26. But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. 27. This is he of whom it is written: Behold I send my Angel before thy face, which shall prepare thy way before thee. 28. For I say to you: A greater Prophet among the children of women then John the Baptist, there is no man. But he that is the lesser in the Kingdom of God, is greater then he. 29. And at the People hearing and the Publicans, justified God, being baptized with Johns Baptisme. 30. But the Pharisees and the lawyers despièd the counsel of God against them selues, being not baptized of him. 31. And our Lord said: Whereunto then shal I liken the men of this Generation, and whereunto are they like? 32. They are like to children sitting in the market-place, and speaking one to another, and saying: We haue piped to you, and you haue not danced; we haue lamented, and you haue not wept. 33. For John Baptiste came neither eating bread nor drinking wine; and you say: He hath a Dinel. 34. The Sonne of man came eating and drinking; and you say: Behold a man that is a gluttonous and a drinker of wine, a friend of Publicans and sinners. 35. And wisdom is justified of all her children.

36. And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate downe to meate. 37. And behold a woman that was in the citie, a sinner, as she knew that he was set downe in the Pharisees house, she brought an alabaster boxe of ointment; 38. and standing behinde beside his feet, she began to water his feet with tears, & wiped them with the haires of her head, and kissed his feet, & anointed them with the ointment. 39. And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40. And Jesus answering said to him: Simon, I haue somewhat to say vnto thee. But he said: Master, say. 41. A certaine creditor had two debtors; one did owe five hundred pence, & the other five. 42. They hauing not wherewith to pay, he forgave both. Whither therefore dost thou desire of him more? 43. Simon answering said: I suppose that he to whom he forgave more. But he said to him: Thou haft judged rightly. 44. And turning to the woman, he said
According to S. Luke.

into Simon: Doest thou see this woman? I entered into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hair she washed them. 45. Kisse thou gavest me not; but she since I came in, hath not ceased to kisse my feet. 46. With oile thou didst not anoint my head; but she with ointment hath anointed my feet. 47. For the which I say to thee: Many sinnes are forgiuen her, because she hath loved much. But to whom leffe is forgiuen, he loueth leffe. 48. And he said to her: Thy sinnes are forgiuen thee. 49. And they that sat together at the table began to say within them selues. Who is this that also forgiueth sinnes? 50. And he said to the woman: Thy faith hath made thee safe, goe in peace.

 ANNOTATIONS.

CHAPEL VII.

5. Built a Synagogue.) As at that time to found a Synagogue, was acceptable to God, and procured the prayer of the faithful People for whose sake it was made, so now much more in the new Testament, to build a Church, Monastery, College, or any like work for the honour and service of God, is grateful to him and procureth the prayer of the good People for whose sake such things be founded.

44. Into thy house.) An exceeding approbation of the extraordinary works and signs of external devotion, which seeme to carnal men (though otherwise faithful) to be often of no less a signe of more superfluous or not acceptable. This Simon was perhaps of a good will, and therfore (as it is common, divers other did elsewhere) invited Christ to his house, not of curiosity or captiousnes, as devotion. Some other did but of affection, as it may seeme by Christ's familiar talk with him, notwithstanding his duties towards him were but ordinary. But the anointing, washing, kissing, wiping of his feet in such a case as the woman did, were further signs of more than vulgar love; such as is in devout men or women that goe on pilgrimage and kisse devoutly the holy memorials of Christ's and his Saints. Which is no more but an exterior expressing of their affection, and that they love much, as every vulgar Christian man doth not.

50. Thy faith.) The remission of her sinnes being attributed before to charitie, is now Iustification also said to come of her faith. Whereby you may know that it commonly proceedeth of attributed not both, and of hope also though but one named. Because when there be divers causes concurring to one effect, the Scriptures commonly name but one, and that specially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce al men to beleue in him; and therefore specially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they asked at his hands: without which it had been rather a mockerie and tentation of him, then a true desire of benefit at his hands.

CHAP.
CHAP. VIII.

Going over al Galilee with his traine, he preacheth to the Jewes in parables because of their reprobation, but to his Disciples manifestly, because he wold not for the Jewes incredulitie haue his coming frustrate: signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Jewes. To whom also (signified by the Gerafins) after the tempest in his sleep (that is, in his death) & calme in his resurrection, he commeth: but they, preferring their temporals before his presence, he leaueth them againe. Likewise comming to cure the Jewes (who were borne when the Gentils sicken about Abram's time) he is presented with the faith of the Gentils, and then the Jewes die, but them also in the end he wil restore.

And it came to passe afterward, and he made his journey by cities and townes preaching and evangelizing the Kingdom of God; and the Twelue with him, 2. and some women that had been cured of wicked Spirits and infirmities; * Marie which is called Magdalene, out of whom seven Diuels were gone forth, 3. and Ioane the wife of Chuaf Herods Procuratour, and Susan, and many others that did minister vnto him of his substance.

4. And * when a very great multitude assembled and hastned out of the cities vnto him, he said by a similitude. 5. The sower went forth to sow his seed. And whiles he soweth, some fell by the way side, and was troden vpon, and the foules of the aire did eat it. 6. And other some fell vpon the rock; and being sown vp, it withered, because it had not moisture. 7. And other some fell among thornes, and thornes growing vp withal, choked it. 8. And other some fell vpon good ground; and being sown vp, yealded fruit an hundred fold. Saying these things he cried: He that hath ears to heare, let him heare.

9. And his Disciples asked him what this parable was. 10. To whom he said: To you it is giuen to know the mysterie of the Kingdom of God; but to the rest in parables, * that seeing they may not see, and hearing may not understand. 11. And the parable is this: The seed, is the Word of God. 12. And they besides the way, are those that heare, then the Diuell commeth, and taketh the Word out of their heart, lest believing they be saued. 13. For they vpon the rock, such as when they heare, with joy receaue the Word, and these have no roots, because for a time they believe, and in time of tentation they renoule. 14. And that which fell into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleasures of this life, and render not fruit.

15. And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience. 16. And no man lighting a candel doth couer it with a vessell, or put it under a bed: but setteth it vpon a candelsticke, that they that enter in, may see the light. 17. For there is not any thing secret, that shall not be made manifest, nor hid, that shall not be known, & come abroad. 18. See
According to S. Luke.

therefore how you heare. For he that hath, to him shall be given; and
whosoever hath not, that also which he thinketh he hath, shall be taken
away from him.

19. And * his mother and brethren came into him; and
they could not come at him for the multitude. 20. And it was told him:
Thy mother and thy brethren stand without, desirous to see thee.
21. Who answering said to them: My mother and my brethren, are
they that hear the word of God and doe it.

22. * And it came to pass one day, and he went up into a boat, and
his Disciples, and he said to them: Let vs strike over the lake. And they
launched forth. 23. And, when they were falling, he slept; and there fell
a stormje of wind into the lake, and they were filled, and were in dan-
ger. 24. And they came and raised him, saying: Master, we perish. But
he rising, rebuked the wind and the tempest of water; and it ceased, and
there was made a calm. 25. And he said to them: Where is your faith?
Who fearing, marveled one to another, saying: Who is this? (trow ye)
that he commandeth both the winds and the sea, and they obey him? 26.
* And they failed to the country of the Gerasens, which is over against
Galilee.

27. And when he was come forth to the land, there met him a certaine
man that had a Diuel now a very long time, and he did weare no clo-
thes, neither did he tarie in house, but in the monuments. 28. And as he
saw Jesus, he fell downe before him; and crying out with a great voice,
he said: What istome & thee Jesus some of God most high? I beseech thee
doest not torment me. 29. For he commanded the unclean Spirit
to goe forth out of the man. For many times he caught him, and he was
bound with chains, and kept with fetters; and breaking the bonds was
driven out of the Diuel into the deserts. 30. And said Jesus, saying:
What is thy name? But he said: Legion; because many Diuels were entred
into him. 31. And they besought him that he would not command them
to goe into the depth. 32. And there was there a heard of many swine
feeding on the mountaine; 33. They desired him that he would permit the
to enter into them. And he permitted them. 33. The Diuels therefore went
forth out of the man, and entred into the swine; and the heard with vio-
lence went headlong into the lake, and was stifled. 34. Which when the
swineheards saw done, they fled, and told into the citie and into the towne.
35. And they went forth to see that which was done; and they came to
Jesus, and found the man, out of whom the Diuels were gone forth,
sitting at his feet, clothed, and well in his wits, and they were afraid.
36. And they also that had seen, told them how he had been made whole
from the legion. 37. And all the multitude of the country of the Gera-
sens besought him to depart from them; for they were taken with great
fear. And he going vp into the boat, returned. 38. And the man out of
whom the Diuels were departed, desired him that he might be with
him. But Jesus dismissed him, saying: 39. 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 Jesus had done to
him.

K 40. And
And it came to pass, when Jesus was returned, the multitude received him. And all were expecting him. Behold there came a man whose name was Iairus, and he was Prince of the Synagogue: and he fell at the feet of Jesus, desiring him that he would enter into his house, because he had an only daughter almost twelve years old, and she was a dying. And it chanced, whilst he went, he was thronged of the multitudes.

And there was a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon Physicians, neither could she be cured of any. She came behind him, and touched the hem of his garment; and forthwith the flux of her blood stilled.

And Jesus said: Who is it that touched me? And when they answered, Peter said, and they that were with him: Master, the multitudes throng and press thee, and dost thou say, Who touched me? And Jesus said: Some body hath touched me; for I know that there is virtue proceeded from me. And the woman seeing, that she was not hid, came trembling, and fell down before his feet, and for what cause she had touched him, she showed before all the People, and how forthwith she was made whole. But he said to her: Daughter, thy faith hath made thee whole. Go thy way in peace.

As he was yet speaking, there came one to the Prince of the Synagogue, saying to him: That thy daughter is dead: trouble him not.

And Jesus hearing this word, answered the father of the maid: Fear not; beleeve only, and she shall be safe. And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father, and mother of the maid. And all wept, and mourned for her. But he said: Weep not, the maid is not dead, but sleepest. And they despised him, knowing that she was dead. But he holding her hand cried saying: Maid arise. And her spirit returned, and she rose incontinent. And he bade them give her to eat. And her parents were astonished, whom he commanded to tell no man that which was done.

### ANNOTATIONS.

#### CHAP. VIII.

5. That did minister. It was the custom of the Jews that women of their substance did minister meate, drink, and cloth to their teachers, going about with them. Which because it might have been scandalous among the Gentiles, S. Paul maketh mention that he said it not. And they ministered to our Lord of their substance for this cause, that he whose spiritual benefits they reaped, might reape their carnal things.

10. Thy brethren. These brethren of our Lord, were not the sonnes of the B. Virgin Mary: the mother of God, as Helvidius wickedly taught: neither are they to be thought (as some others say) the sonnes of Joseph by another wife: for (as S. Hierom writeth) 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 usual speech of the Scriptures) because they were his cousins, either the...
the sonnes of Iosephs brother, or (as the more receiv'd opinion is) the sonnes of our
Ladies sister called Marie of James, which James therefore is also called the brother of
our Lord.
15. Herod returneth.) This returning of the soules againe into the bodies of them, A third place
whence CHRIST and his Apostles raised from death (specially Lazarus who had been after this life,
dead four daies doth) evidently prove a third place against our adversaries, that saie,
every one goeth straight to heaven or to hell. For it can not be thought that they were
called from the one of the other, and therefore from some third place.

CHAP. IX.

His Twelve also now preaching everywhere and working miracles. 6. Herod and all doe
wonder much. 10. After which, he taketh them and goeth into the wilderness:
where he carrieth and teacheth, feeding 5000. With five loaves. 18. Peter confessing
him to be Christ, 11. he on the other side soretelleth his Passion, and that almost in
time of persecution follow him therein. 27. Whereunto to encourage the more, 27.
he giveth in his Transfiguration a sight of the glory, which is the reward of suffering.
17. The next day he califieth out a Disciple which his Disciples could not. 49. Whom
annddes these wonders he forewarneth againe of his Scandalous Passion. 49. And to
cure their ambition, he telleth them, that the most humble he effecteth most: 49.
bidding them also not to prohibit any that is not against them. 51. Sex and toward
such as be against them, Subtistically, to shew mildnesse for at that. 57. Of following
him, three examples.

ND calling together the twelve Apostles, he gave them The Ghost
vnto his power over all Diuels, and to cure maladies.
2. And he sent them to preach the Kingdom of God; and
to heal the sick; 3. And he said to them: Take nothing
for the way, neither rod, nor skrip, nor bread, nor mony,
nor neither have two coates. 4. And into whatsoever house you enter,
tarie there, and thence doe not depart. 5. And whosoever shall not receive
you, going forth out of that citie, shake off the dust also of your feet
for a testimonie vpon them. 6. And going forth they went a circuit
from towne to towne evangelizing and curing every where.

7. And Herod the Tetrarch heard at things that were done by him;
and he staggered because it was said of some, That Iohn was risen from
the dead. 8. But of other some, That Elias hath appeared; and of others,
that a Prophet one of the old ones was risen. 9. And Herod said: Iohn I
have beheaved; but who is this of whom I heare such things? And he
sought for to see him.

10. And the Apostles being returned, reported to him whatsoever
eyes said: and taking them he retir'd apart into a desert place, which
belongeth to Beth Saiada. 11. Which the multitudes understanding, followed
him & he received them, and spake to them of the Kingdom of God, and
them that had need of cure he healed. 12. And the day began to draw
towards an end. And the Twelve coming neere, said to him:
Dimisthe the multitudes, that going into townes and villages here about,
they may haue lodging, and find meates; because here we are in a desert
place. 13. And he said to them: Give you them to eate. But they said: We
have
have no more but five loaves and two fishes; unless perhaps we should goe & buie meates for all this multitude. 14. And there were men almost five thousand. And he said to his Disciples: Make them sit downe by companies of fifty and fifty. 15. And so they did. And they made all sit downe. 16. And taking the five loaves and the two fishes, he looked vp vnto Heauen, and g" blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. 17. And they did eat, and had their fil. And there was taken vp that which remained to them, twelve baskets of fragments.

18. And it came to passe, when he was alone praying, his Disciples also were with him; and he asked them saying: Whom doe the multitudes say that I am? But they answered, and said, John the Baptift; and some, Elias; but some, that one of the Prophets before time is risen. 19. And he said to them: But whom say ye that I am? Simon Peter answered, saying: The Christ of God. 20. But he rebuking them, commanded that they should tell this to no man, saying: That the Sonne of man must suffer many things, and be rejected of the Ancients and Cheefe Priests and Scribes, and be killed, and the third day rise again.

23. And he said to al: If any man will come after me, let him deny himself, and take vp his crosette daily, and follow me. 24. For he that will saue his life, shal lose it; and he that shall lose his life for my sake, shall saue it. 25. For what profiteth a man if he gaine the whole world, and loose himself, and cast away himself? 26. For he that shall be ashamed of me and of my wordes, him the Sonne of man shall be ashamed of, when he shall come in his majestie, and his Fathers, and of the holy Angels.

27. And I say to you assuredly: There be some standing here that shall not taste death, 'til they see the Kingdom of God.

28. And it came to passe after these wordes almost eight daies, and he tooke Peter and James and John, and went into a mountaine to pray. 29. And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistening. 30. And beholding two men talked with him, and they were Moses and Elias. 31. Appearing in majestie. And they told his decease that he should accomplish in Hierusalem. 32. But Peter and they that were with him, were behauie with sleepe. And awaking, they saw his majestie, and the two men that stood with him.

33. And it came to passe, when they departed from him, Peter said to Iesus: Master, 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: not knowing what he said. 34. And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud.

35. And a voice was made out of the cloud, saying: This is my beloved Sonne, heare him. 36. And whiles the voice was made, Iesus was found alone. And they held their peace, and told no man in those daies any of these things which they had seen.

37. And it came to passe the day following, when they came downe from the mountaine, there met him a great multitude. 38. And beholding a man of the multitude cried out, saying: Master, I beseech thee, looke vpon my Sonne because he is mine only one. 39. And loe, the spirit
According to S. Luke.

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taketh him, and he sittenly crieth, and he dasheth him, and teareth him
that he fometh, and with much ado departeth renting him. 40. And I
defired thy Disciples to cast him out, and they could not. 41. And Jesus
answering said: "O faithful and persevere Generation, how long shall I
be with you and suffer you? bring hither thy sonne. 42. And when he
came to him, the Devil dashed, and tore him, and Jesus rebuked the
vniclean Spirit, and healed the boy, and rendred him to his father.
43. And all were astonished at the might of God; and all merueling at
all things that he did, he said to his Disciples: 44. Lay you in your hartes
these wordes, for it shal come to passe that the Sonne of man shall be
delivered into the hands of men. 45. But they did not know this word,
and it was covered before them, that they perceived it not. And they
were afraid to aske him of this word.

46. * And there entred a cogitation into them, which of them
should be greater. 47. But Jesus seeing the cogitations of their hart,
tooke a child and set him by him, 8, and said to them: "Who soever rec
ceieth this child in my name, receieth me, and who soever receieth me,
receieth him that sent me. For he that is the lesser among you, he
is the greater.

49. * And John answering said: Master, we saw a certaine man
calling our Diuels in thy name, and we prohibited him, because he fol
loweth not with us. 50. And Jesus said to him: "Prohibit not. For he
that is not against you, is for you.

51. And it came to passe, while the dayes of his assumption were
accomplishing, and he fixed his face to goe into Hierusalem. 52. And
he sent messengers before his face; and going they entred into a citie
of the Samaritans to prepare for him. 53. And they received him not,
because his face was to goe to Hierusalem. 54. And when his Disci
ples James and John had seen it, they said: Lord wilt thou we say that
fire come downe from Heauen and consume them? 55. And turning,
he rebuked them, saying: You know not of what spirit you are.
56. The Sonne of man came not to destroy soules, but to save. And they
went into another towne.

57. And it came to passe as they walked in the way, a certaine man
said to him: "I will follow thee whithersoever thou goest. 58. Jesus
said to him: "The foxes have holes, and the soules of the aire nestes;
but the Sonne of man hath not where to reposes his head. 59. But he said
to another: Follow me. And he said: Lord, permit me first to goe, and
to burye my father. 60. And Jesus said to him: Let the dead burye their
dead; but goe thou, set forth the Kingdom of God. 61. And another said:
I will follow thee Lord, but permit me first to take my leave of them
that are at home. 62. Jesus said to him: "No man putting his hand to
the plough, and looking backe, is apt for the Kingdom of God.

K iij
ANNO.
Chap. IX.

The Transfiguration.

27. They... To the Apostles, that had to preach the Kingdom of God and to suffer for much miserie for the same in this world, he would shew his glory, and give them a taste of the own joyfull state and of his Saints in heauen, calling thicher Moyses and Elias, that the Law & Prophets might be witnesses of the same. See the annotation upon S. Matthew c. 17, 2.

Schismatices.

33. They... to Hierusalem.) The Samaritans were Schismatices from the Iewes, and had a Schismatical Temple in mount Garizim, of purpose to draw men thither from the Gods Temple in Hierusalem, where only was the true and as it were the Catholike service and Sacrifice vnto God. Therfore they did not gladly receive our Saviour, because they perceived he was going to Hierusalem.

Defire of revenge.

33. He rebuked them.) Not justice nor al rigours punishment of sinners is here forbidden, nor Elias did reprehende, nor the Church of Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular revenge, or without discretion, & regard of their amendement, and example to others. Therfore S. Peter vsed his power upon Ananias and Saphira, when he stroke them both downe to death for defrauding the Church.

Looking backe.

62. Roman looking backe.) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the plenties & sakes of this world, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards Heauen, and never backward to the world.

Chap. X.

He sendeth yet 72. men to preach to the Iewes, with power also of miracles. 13. crying woe to the cities impenitent. 17. At their returne he agnisth the great power he gane 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 Scribres he sheweth, that the love of God and of his neighbour wil 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.

And after this our Lord designed also other seventeen two: and he sent them two and two before his face into every citie and place whither himself would come. And he said to them: The harvest truly is much; but the workers are few. Wherefore the Lord of the harvest, that he send workers into his harvest. 3. Goe: Behold I send you as lambs among wolves. 4. Carie not purse nor scrip, nor shoes; and salute nobody by the way. 5. Into whatsoever house you enter, first say: Peace to this house. 6. And if the sonne of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. 7. And in the same house tary you, eating and drinking such things as they haue. * For the workman is worthie of his hire. Remoue not from house to house. 8. And into
According to S. Luke.

11. And into what soever city you enter, and they receive you, eat such things as are set before you; 9. and cure the sick that are in it, and say to them: The kingdom of God is come nigh upon you. 10. And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: 11. The dust also of your city that cleanseth to us, we do wipe off against you. Yet this know ye that the kingdom of God is at hand. 12. I say to you, it shall be more tolerable for Sodom in that day, than for that city. 13. Woe to thee, Corazaim, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting in sackcloth and ashes long agoe. 14. But it shall be more tolerable for Tyre and Sidon in the judgment, then for you. 15. And thou Capharnaum that art exalted unto Heauen: thou shalt be brought downe even unto Hel. 16. He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. 17. And the Seventie-two returned with joy, saying: Lord, the Diuels also are subiect to us in thy name. 18. And he said to them: I saw Satan as a lighting fall from Heauen. 19. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you. 20. But yet rejoice not in this, that the spirits are subject to you; but rejoice in this, that your names are written in Heauen. 21. In that very hour he rejoiced in spirit, and said: I confess to thee, O Father, Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto little ones. Yea Father, for so hast it pleased thee. 22. All things are delivered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne will reuelse. 23. And turning to his Disciples, he said: Blessed are the eyes that see the things that you see. 24. For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not; and to hear the things that you hear, and heard them not. 25. And behold a certain lawyer stood vp, tempting him and saying: Master, by doing of what thing shall I possesse life everlasting? 26. But he said to him: In the law what is written? how readest thou? 27. He answering said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soule, and with all thy strength, and with all thy mind: and thy neighbour as thy selfe. 28. And he said to him: Thou hast answered right. This do and thou shalt live. 29. But he desirous to justify himself, said to Jesus: And who is my neighbour? 30. And Jesus taking it, said: A certain man went downe from Hierusalem into Jericho, and fell among theeuc, who also spoileth him, and giving him wounds went away leaving him halfe-dead. 31. And it chanced that a certaine Priest went downe the same way, and seeing him, passed by. 32. In like manner also a Levite, when he was neere the place, and saw him, passed by. 33. But a certaine Samaritane going his journey, came near him, and seeing him, was mowed with mercie. 34. And going vnto him, bound his woundes, powring
powring in oil and wine: and setting him upon his owne beast, brought him into an inne, and tooke care of him. And the next day, he tooke forth two pence, and gave to the host, and said: Haue care of him; and whatsoever thou shalt supper, at my returne I will repay thee. Which of these three in thy opinion was neighbour to him that fell among theeues? But he said: He that did mercie upon him, And Jesus said to him: Go, and doe thou in like manner.

38. And it came to passe as they went, and he entred into a certaine towne; and a certaine woman named Martha, received him into her house, and she had a sister called Marie. Who sitting also at our Lords table, heard his word. But Martha was busie about much seruice, who stood and said: Lord, haue thou no care that my sister hath left me alone to serue: speake to her therefore, that she help me. And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessarie, Marie, hath chosen the best part which shall not be taken away from her.

The humble vulnereart Catholike known that Christ before the proud learned Heretike.

The humble from the learned. By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuseth to be taught of the learned: for Christ did not afterward indow fishes and vulgar men not any other with the gifts of wisdom and tongues, without their industry, study, and reaching: though at the beginning, of great prudence he did it, that it might be cleere to the world; that all nations were converted to him, not by persiflage of cunning Oratores or subtile Disputers, but by the plaine force of his grace and truth, which 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 Christes Divinity, and his presence in the B. Sacrament, and such like, rather then Arius, Caluin, and other like proud Scribres and pharisies.

11. The little ones. By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuseth to be taught of the learned: for Christ did not afterward indow fishes and vulgar men not any other with the gifts of wisdom and tongues, without their industry, study, and reaching: though at the beginning, of great prudence he did it, that it might be cleere to the world; that all nations were converted to him, not by persiflage of cunning Oratores or subtile Disputers, but by the plaine force of his grace and truth, which 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 Christes Divinity, and his presence in the B. Sacrament, and such like, rather then Arius, Caluin, and other like proud Scribres and pharisies.

12. This doe not. By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuseth to be taught of the learned: for Christ did not afterward indow fishes and vulgar men not any other with the gifts of wisdom and tongues, without their industry, study, and reaching: though at the beginning, of great prudence he did it, that it might be cleere to the world; that all nations were converted to him, not by persiflage of cunning Oratores or subtile Disputers, but by the plaine force of his grace and truth, which 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 Christes Divinity, and his presence in the B. Sacrament, and such like, rather then Arius, Caluin, and other like proud Scribres and pharisies.

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cmon-wealth, which the true Church never wanted. But to say truly, they have neither
Marta nor Marie Our Lord give them grace to see their misery. If ours are not answer-
table to their profession, or were degenerate, why have they no new ones? If our Churches
Votaries vowed unlawful things, Christtie, Pseudo, Obedience, Pilgrimage, what other
Votaries or lawful vows have they? For, to offer voluntarily by vow (besides the keep-
ing of God's commandments, whereunto we are bound by precept and promise in our Vows and
Baptisme) our souls, bodies, goods, or any other acceptable thing to God, is an acte votaries.
of foreign worship belonging to God only: & there was never true religion without
such vows and Votaries. If there be none in their whole Church that profess contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in
their goods; God and the world know they have no Church nor religion at all.

CHAP. XI.

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. assuring that so
God will give vs good things. 14. The leaves blaspheming his casting out of Diuels,
and asking for a miracle from Heaven, 17, he defendeth his doing: 22. foretelling
also the Diuels expulsion by him out of the world (that is, the vocation of the
Gentils), 24. and his reenterie into their Nation, 27. with their reprobation though
be of their flesh, 29. and also their finalmost worthy damnation, 37. Againste, to
the Pharisees, and Scribes he crieth woe, as an authors of the said reprobation now at
hand.

ND it came to passe, when he was in a certaine place praying, as he ceased, one of his Disciples said to him:
Lord teach vs to pray, as John also taught his Disciples,
2. And he said to them: * When you pray, say, Father,
sanctified be thy name, Thy Kingdom come, 3. Our daily bread give
vs this day, 4. and forgive vs our sinnes, for because our selves also
doe forgive every one that is in debt to vs, and lead vs not into temptation. 5. And he
said to them: Which of you shall haue a freind, and shall goe to him at
midnight, and shalt say to him, Freind, lend me three loaves, 6. because a
freind of mine is come out of his way to me, and I haue not what to set
before him: 7. and he from within answering faith: Trouble me not,
now the doore is shut, and my children are with me in bed; I can not
rise and give thee. 8. And if he shall perseuer 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. 9. * And
I say to you, Aske, and it shall be given you: Seek, and you shall find:
knock, and it shall be opened to you. 10. For every one that asketh,
Masse for remiss,
receiueth: and he that seeketh, findeth: and to him that knocketh, it shall
be opened. 11. And which of you if he asketh his father bread, will he
give him a stone? or if he asketh a fish, will he give him a serpent? 12. Or if he
asketh an egge, will he teach him a scorpion? 13. If you then being naught,
know how to give good giufes to your children, how much more will
your father from Heaven giue the good Spirit to them that ask him? 15.
* And he was casting out a Diuels, and that was dumme. And when
he had cast out the Diuels, the dumme spake: and the multitudes mar-
cued. 15. * And certaine of them said: In Beel-zebub the prince of
Diuels Lenke.

The Gospell
in Maioribus Ha-
rangy on S.
Markes day, &
in the Rogati-
dies. And in
a vottice Masse
againste the Pas-
gans.

The Gospell
in a vottice
Masse for remis-
receiueth: and he that
seeketh, findeth: and
to him that knocketh, it shall
be opened. 11. And which of you if he asketh his father bread, will he
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cued. 15. * And certaine of them said: In Beel-zebub the prince of
Diuels Lenke.

The Gospell
upon the 3d
Sunday in
Diuels Lent.
Diuels he casteth out Diuels. 16. And other tempting, asked of him a signe from Heauen. 17. But he seeing their cogitations, said to them: Every Kingdom deuided against itself, shall be made desolate, and house upon house, that fall. 18. And if Satan also be deuided against himself, how shall his Kingdom stand? because you say that in Beel-zebub I doe cast out Diuels. 19. And if I in Beel-zebub cast out Diuels: your children, in whom do they cast out? therefore they shall be your judges. 20. But if I in the sign of God doe cast out Diuels; surely the Kingdom of God is come upon you. 21. When the strong armed keepe his court, those things are in peace that he professor. 22. But if a stronger then he come upon him, and overcometh him; he will take away his whole armour wherein he trusted, and will divide his spoiles. 23. That he that is not with me, is against me: and he that gathereth not with me, scattereth. 24. When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest. And not finding, he faith, I will returne into my house whence I departed. 25. And when he is come, he findeth it swepte, and trimmed. 26. Then he goeth and taketh seven other spirits worse then himself, and entering in they dwell there. And the end of that man be made worse then the first.

27. And it came to passe, when he said these things, a certaine woman lifting vp her voice out of the multitude said to him: "Blessed is the wombe that bare thee, and the paps that thou didst sucke. 28. But he said: "Yea rather, blessed are they that hear the word of God, and keepe it."

29. 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 given it but* the signe of Jonas the Prophet. 30. *For as Jonas was a signe to the Ninuiites, so shall the Sonne of man also be to this Generation.* 31. *The Queene of the South shall rise in the judgement with the men of this Generation, and shall condemn them: because she came from the endes of the earth to heare the wisdome of Salomon.* And behold, more then Salomon here. 32. The men of Ninuiue shall rise in the judgement with this Generation, and shall condemn it, *because they did pennisance at the preaching of Jonas. And behold, more then Jonas here."

33. *No man lighteth a candle, and putteth it in secret, neither under a bushel: but upon a candlesticke, that they that goe in may see the light. 34. *The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome; but if it be naught, thy body also shall be darksome. 35. See therefore that the light which is in thee, be not darknesse. 36. If thence thy whole body be lightsome, having no part of darknesse: it shall be lightsome wholly, and as a bright candle thou lighten thee."* 37. And when he was speaking, a certaine Pharisee desired him that he would dine with him. And he going in sate downe to eate. 38. And the Pharisees began to thinke within himself, and to say: Why was he not washed before dinner. 39. And our Lord said to him: *Now you Pha-
Pharisees do make clean that on the out side of the cup and of the platter, but that of yours which is within, is ful of rapine and iniquity.

40. Fools, did not he that made that on the out side, make that also that is on the inside? 41. But yet that that remaineth, give almes, & behold all things are clean unto you. 42. But woe to you Pharisees, because you rithe mint and pew and every herbe: and paule our judgement and the charitie of God. But these things you ought to have done, and not to omit those. 43. Woe to you Pharisees, because you love the first chaires in the Synagogues, and salutations in the market place. 44. Woe to you, because you are as monuments that appeare not, and men walking overt, are not ware.

45. And one of the Lawyers answering faith to him: Master, in saying these things, thou speakest to our reproch also. 46. But he said: Woe to you Lawyers also: because you load men with burdens which they cannot bear, and your felnese touch not the packes with one of your fingers. 47. Woe to you that build the monuments of the Prophets: and you fathers did kill them. 48. Surely you doe testifye that you confess to the works of your fathers: because they indeed did kill them, and you build their sepulchres. 49. For this cause the wisdome alfo of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute. 50. That the blood of al the Prophets that was shed from the making of the world, may be required of this Generation.

51. *from the blood of Abel unto the blood of Zacharie that was slaine between the Altar and the Temple. Yeal say to you, it shall be required of this Generation. 52. Woe to you Lawyers, because you have taken away the key of knowledge: your felnese have not entred, & those that did enter you have prohibited. 53. And whè he said these things to them, the Pharisees & the Lawyers began vehemently to urge him, & to stop his mouth about many things, lying in wai for him, and seeking to catch something of his mouth, that they might accuse him.

ANNOTATIONS.

CHAP. XI.

17. Blessed is the wombe. Let vs also (faith Venerable Bede) lift vp our voice with the Our B. Ladej. Catholicke Church, of which this woman was a figure, let vs lift vp our harts among the People, and say to our Saviour. Blessed be the wombe that bare thee, and the paps which thou didst sucke. For Blessed indeed is the mother which bare the King that ruleth Heauen & earth for ever.

19. The signe of Isaac. Of al miracles, his Resurrection, after he had been according to his body, in the grave, according to his soule, in Hel three daies, was the greatest, and most conuinceth the incredulous Jews: and therefore a greater or more evidente then that, he faith he will not give them, a 41. Giv almes. The great force of almes is here and in dituers places of holy write The force of signified. In one place, they extinguish sinne: in another, they redeeme sinnes: in another, the almes they deliver from death in another, to the giuen or omitted, our judgement to Heauen or Hel is attributed: & here they make cleane and satisfie for the Jewes former offentes. For (as S. Augustine faith c. 70. Enchiridij) almes deedes profit not a man that hath a wil to continue in his sinnes, but they are to be done for a propitiation to God of former offentes.
The Gospel

He prepareth his Disciples against persecutions to come upon them at their publishing of his Doctrine, 13. with decreeing the brethrens inheritance he will not meddle, but exhorte with them against avarice, 11. and his Disciples (by this occasion) against solicitude so much as of necessaries, 32. yea counseling them to give al in almes. 35. and to be ready at a moments. 41. namely admonishing Peter and other Prelates to see to their charge: 49 and al, not to looke but for perfection, 54. The Jews be reprehended for that they will not see this time of grace, 53. whereas it is so horrible to die without reconciliation.

And when great multitudes stood about him, so that they trode one another, he began to say to his Disciples: Take good heed of the leauen of the Pharisees, which is hypocristie, 2. For nothing is hid, that shall not be revealed: nor secret, that shall not be known. 3. For the things that you have said in darkness, shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached in the house-tops. 4. And I say to you my freindes, Be not afraid of them that kill the body, and after this have no more to doe. 5. But I will shew you whom ye shall feare: thou shalt feare him who after he hath killed, hath power to cast into Hel. Yea I say to you, feare him. 6. Are not five sparowes sold for two farthings, and one of them is not forgotten before God? 7. Yea the hairies also of your head are all numbered. Feare not therefore: you are more worth than many sparowes.

8. * And I say to you, Every one that confessaeth me before men, the Sonne of man also will confesse him before the Angels of God. 9. But he that denieth me before men, shall be denied before the Angels of God. 10. * And every one that speaketh a word against the Sonne of man it shal be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven. 11. * And when they shall bring you into the Synagogues and to Magistrates and Poteetates, be not careful in what manner, or what you shall answer, or what you shall say. 12. For the Holy Ghost shall teach you in the very hour what you must say.

13. And one of the multitude said to him: Master, speake to my brother that he denide the inheritance with me. 14. But he said to him: Man, who hath appointed me judge or disputator over you? 15. And he said to them: See and beware of avarice: for not in any mans abounding doth his life consist, of those things which he possesth. 16. And
According to S. Luke.

he spake a similitude to them, saying: A certain rich man field yealded plentiful of fruits. 17. And he thought within himself, saying, "What shall I do, because I have not whither to gather my fruits? 18. And he said: This will I do, I will destroy my barns, and will make greater, and this do, faith S. Basil. otherwise will gather all things that are grown to me, and my goods. 19. And I will say to my soul; Soul, thou hast much goods laid vp for many yeares, take thy rest, eat, drink, make good cheer. 20. But God said to him, "Thou fool, this night they require thy soul of thee; and the things that thou hast provided, whose shall they be? 21. So is he that laieth vp treasure to himself, and is not rich to Godward.

22. And he said to his Disciples: * Therefore I say to you, "Be not careless for your life, what you shall eat, nor for your body, what you shall do on. 23. The life is more than the meat, and the body is more than the raiment. 24. Consider the raven, for they sow not, neither do they reap, which neither have storehouse nor barne, and God feedeth them. 25. How much more are you of greater price then they? And which of you by caring can add to his stature one cubite? 26. If then you be not able to do so much as the least thing, for the rest why are you careful? 27. Consider the lilies how they grow: they labour not, neither do they spinne. But I say to you, Neither Salomon in all his glorie was arrayed as one of these. 28. And if the grass that to day is in the field, and to morn is cast into the oven, God so clotheth; how much more you? O ye of little faith? And you, do not seke what you shall eat, or what you shall drink; and be not lifted vp on high. 30. For all these things the Nations of the world do seke. But your Father knoweth that you have need of these things. 31. But seke first the Kingdom of God, and al these things shall be given you besides. 32. * Fear not little flocke, for it hath pleased your Father to give you a Kingdom. 33. Sell the things that you possess, and give almes. * Make to you purses that wear not, treasure that waxeth not, in Haecven; whither the theefe approache not, neither doth the mothe corrupt. 34. For where your treasure is, there will your hart be also. 35. Let your loynes be girded, and candles burning in your handes, and you like to men expecting their Lord, when he shall returne from the marriage, that when he doth come and knocke, forthwith they may open vnto him. 37. Blessed are those servants, whom when the Lord commeth, he shall find watching. Amen I say to you, that he will gird himself, and make them sit downe, and passing will minister vnto them. 38. And if he come in the second watch, and in the third watch he come, and so find, blessed are those servants. 39. * And this know ye, that if the householder did know what houre the theefe would come, he would watch verily, and would not suffer his house to be broken vp: 40. Be you also ready: for at what houre you thinke not, the Sonne of man will come.

41. And Peter said to him: Lord, doest thou spake this parable to vs, or likewise to al? 42. And our Lord said: Who (thinkest thou) is a faithful Reward and wise, whom the Lord appointeth over his familie, Gregor. 46.13.
familie, to giue them in season the measure of wheate? 43. Blessed is that servant, whom when the Lord cometh, he shall find so doing. 44. Verily I say unto you, that out of thine own things which he possesseth, he shall appoint him. 45. But if that servant say in his heart, My Lord is long comming; and that begin to strike the servants and handmaids, and eate and drinke, and be drunke: 46. the Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall deuide him, and shall appoint his portion with the infidels. 47. And that servant which knew the will of his Lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. 48. But he that knew not, and did things worthy of stripes, shall be beat with few. And every one to whom much was giuen, much shall be required of him: and to whom they committed much, more will they demand of him. 49. I came to cast fire on the earth; & what will I but that it be kindled? 50. But I have to be baptized with a baptism: and how am I straitened until it be dispatched. 51. * Thynke you that I came to giue peace on the earth? No, I tell you, but separation. 52. For there shall be in this time five in one house divided: three against two, and two against three. 53. There shall be divided, the father against the Sonne, and the Sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law. 54. * And he laid also to the multitudes, when you see a cloud rising from the west, by and by you say, A shoure commeth, and so it commeth to passe: 55. and when the south wind bloweth, you say, That there will be heate: & it commeth to passe. 56. Hypocrites, the face of the Heauen and of the earth you haue skill to discern: but this time how doe you not discern? 57. And why of your selves also judge you not that which is just? 58. * And when thou goest with thy auserarie to the Prince, in the way endeavör to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliuer thee to the exaictour, and the exactour caust thee into prison. 59. I say to thee, thou shalt not goe out thence, vntill thou pay the very last mite.

ANNOTATIONS.

CHAP. XII.

Open confession of our faith. 8. Every one that confesseth A Catholike man is bound to confess his faith, being called to account or examined by Iesu, Heathen, or Heretike, concerning the same. Neither is it enough to kepe Christ in his hart, but he must also acknowledge him in his words & deeds. And to deny Christ, or any Article of the Catholike faith, for shame or feare of any worldly creature, hath no lese punishment, than to be denied, refused, and forsaken by Christ at the hour of his death before all his Angels: which is another manner of presence and Conscion, than any Court or Sedion that men can be called to for their faith, in this world. The Holy Ghost testifieth with every one that confesseth. 11. Be not carefull. That the poore vunlearned Catholikes should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a season of his beleefe, and therefore must suffer or say anything rather then come before
before them; our Master giueth them comfort promising that the Holy Ghost shall unlearned Cæceter put into their hands at the time of their appearance, that which shall be sufficient that he like to give for the purpose: not that every one which is convinced before the Adversaries of faith, sufficient reason should always be endowed with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will ever giue to the simple that trutheth in him, sufficient courage and words to confesse his beliefe. For such as one called before the Commissioners, faith enough and defendeth himself sufficiently, when he answereth that he is a Catholike man, & that he will live and die in that faith which the Catholike Church through-out all Christian countries hath and doth teach, and that this Church can giue them a reason of all the things which they demand of him, &c.

14. Who hath appointed?) Christ refused to meddle in this temporal matter, partly because the demand proceeded of councelmen & his intention partly to giue an example to Clergie men, that they should not be withrawn by secular affairs and controversyes from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties doe require. In which cates S. Augustyn (as Paschonius writeth) was occupied often whole days in ending worldly controversyes: and so he writeth of himself also, not doubting but he have reward therefore in Heauen.

11. Rich to Godward.) He is rich towards God, that by his goods bestowed upon the poor, hath shewed mercy, and many almesmens prayers procuring mercy for him at the day of his death and judgement, which is here therefore called treasuries laid vp in Heauen, where the barnes be large enough. The necessiti of which almes is by Christ himself here shewed to be so great, and so acceptable to God, that rather then they should lack the fruit thereof, they should sell all they have and giue to the poore.

13. Where your treasuries.) If the rich man withdrawn by his worldly treasure, can not set his hart on Heauen, let him send his money thither before him, by giving it in almes upon such as will pray for him, and his hart will follow his pursethither.

CHAP. XIII.

He Threateneth the Tempes to be some forsaken viles they doe penance, 10. and confoundeth them for maligning him for his miraculous good doing on the Sabathes. 18. but his Kingdom (the Church) as contemptible as it seemseth to them now in the beginning, shall spread over all the world, 20. and convert all, 23. and what an harts fore it shall be to them at the last day, to see them selves excluded from the glory of this Kingdom, and the Gentiles admitted in their place, 31. He foretelleth that it is not Galilee that he feareth, but that obstinate & reprobate Hierusalem will needes murder him, as also his messengers afore and after him.

"Or as it is written in other places, do penance, which in the new Testament signifies perfect repentance. See Annot. S. Mar. 3. 11, 21.

The Gospeller on the Imber Saturday in Sept.

The figtree with only leaves & no fruit is the Iowes Synagogue, & every other people or Person which hath faith and faire words, & no good works.

And there were certaine present at that very time telling him of the Galilæans, whose bloud Pilate mingled with their Sacrifices. 2. And he answereing said to them: Thynke you that these Galilæans were sinners more then the Galilæans, that they sufferd such things? No, I say to you: but vnaees you haue penance, you shall al likewise perish. 4. As those eighteene upon whom the toure fel in Siloe, and flew them: think you that they also were debtors above at the men that dwell in Hierusalem? 5. No, I say to you but if you haue not penance you shall al likewise perish.

6. And he said this similitude: A certaine man had a figtree planted in his vineyard, and he came seeking for fruit on it, and found not.
7. And he said to the dresser of the vineyard, Loe it is three years since I come seeking for fruit upon this figtree, and I find not. Cut it downe therefore, where to doth it also occupie the ground? 8. But he answering said to him: Lord, let it alone this yeare also, vntil I digge about it, and dung it. 9. And if happily it yeald fruit: but if not, hereafter thou shalt cut it downe.

10. And he was teaching in their Synagogue on the Sabboths. 11. And behold a woman that had a spirit of infirmitie eighteen yeares: and she was crooked, neither could she looke vpward at al. 12. Whom when Jesus saw, he called her vnto him, and said to her: Woman, thou art delivered from thy infirmitie. 13. And he imposed hands vpon her, and forthwith she was made straight and glorified God. 14. And the Archynagogue answering (because he had indignation that Jesus had cured on the Sabboth) said to the multitude: Six daies there are wherein you ought to worke. In them therefore come, and be cured; and not in the Sabboth day. 15. And our Lord answering to him, said: Hypocrite, doth not every one of you upon the Sabboth loose his oxe or ass from the manger, and leade th them to water? 16. But this daughter of Abraham whom Satan hath bound, loe, these eighteen yeares, ought not she to be loosed from this bond on the Sabboth day? 17. And when he said these things, all his adversaries were ashamed: and all the People rejoiced in all things that were gloriously done of him.

18. He said therefore: *Whereunto is the Kingdom of God like, and whereunto shall I esteme it like?* 19. It is like to a mustard seed, which a man tooke and cast into his garden and it grew; and became a great tree, & the foules of the aire rest in the boughes thereof. 20. And againe he said: *Like to what shall I esteme the Kingdom of God?* 21. It is like to leaven, which a woman tooke and hid in three measures of meal, till the whole was leauened. 22. And he went by cities and townes teaching, and making his journey vnto Hierusalem.

23. And a certaine man said to him: Lord, be they few that are saued? 24. But he said to them: Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able. 25. But when the good-man of the house shall enter in, and shut the doore, and you shall begin to stand without, and knocke at the doore, saying, Lord open to us: and he answering shall say to you, I know you not whence you are: 26. Then you shall begin to say: We did eat before thee and drinke, and in our streetes didst thou teach. 27. And he shall say to you, I know you not whence you are, depart from me: ye workers of iniquitie. 28. There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you to be thrust out. 29. And there shall come from the East and West & the North and the South, and shall sit downe in the Kingdom of God. 30. And behold, they are last that shall be first, and they be first that shall be last.

31. The same day there came certaine of the Pharisees, saying to him: Depart and get thee hence, because Herod will kill thee. 32. And he said to them: Goe, and tell that foxe, Behold I cast out Diuels, and perfit cures
this day and to morrow, and the third day I am consummate. 33. But yet I must walke this day and to morrow and the day following, because it cannot be that a Prophet perish out of Hierusalem. 34. * Hierusalem, Hierusalem which killest the Prophets, and stoneth them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and thou wouldst not? 35. Behold your house shall be left desuet to you. And I say to you, that you shall not see me till it come when you shall say: Blessed is he that commeth in the name of our Lord.

ANNOTATIONS.

CHAP. XIII.

1. * These Galileans. * It is Gods mercie that he straights punished not all offenders, but some punished for example, as that for Schismes he striketh not all such as have forsaken the Church and the lawful Priests, as he did Core and his complices : that for spoile Churches he revengeth not all, as he did Heliodorus : and al that vow and reuoke their guiltis to God, as Ananias and Sapphira. Some few therefore for their first defers, be so handled for example, to prouoke all others guilty of the same sins to do penance. Which if they doe not in this life, they shall all assuredly perish in the next world. Spissus contra Parmen. sub finem.

16. * This daughter. * We may see that many diseases which seeme natural, doe proceed Diseases not of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes natural, Christ specially cured, for that no natural mediaces could cure them, and specially because he came to dissoule the works of Satan both in body and soul.

24. * By the narrow. * Our Lord is not contrarie to himselfe in that he answereth, the gate to be strait, and few to be sauced, whereas where he said, that many should come from the East & West &c. & joy with Abraham in the Kingdom of Heauen. Mar. 8, 11. For though they be few in respect of the wicked of all ages, yet they be many in them felues and in the focietie of Angels. The wheate cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the Iare remoued, the whole barn of Heauen shall be filled. So saith S. Aug. Ser. 32 de verbis Do.

26. * Shall take. * Many would be sauced, and look to be sauced, but can not, because they will not take paines to enter in at so strait an entrance, that is to say, to passe much prayer often, doe great penance for their sinnes, and dwell in holy Churches discipline, abstaine from the pleasures of this world, and suffer perfecution and losse of their goods and lives for Christes sake.

27. * Late before the. * It is not enough to feed with Christ in his Sacraments, or to Schisme hear his word in the Church, to chalenge Heauen thereby, unless we live in unity of the Catholike Church. So S. Augustine applieth this against the Damariles, that had the very same secte and Sacraments which the Catholike Church had, but yet seuered themselves from other Christian countries by Schisme.

L. CHAP.
And it came to passe when Jesus entered into the house of a certaine Prince of the Pharisees upon the Sabbath to eate bread, and they watched him. 2. And behold there was a certaine man before him that had the drof- 13. And Jesus answering, spake to the Lawyers and Pharisees, saying: Is it Lawfull to cure on the Sabbath? 14. But they held their peace. But he taking him, healed him, and sent him away. 15. And answering them he said: Which of you shall have an ass, or an ox, fallen into a pit, and will not incontinent draw him out on the Sabbath day? 16. And they could not answer him to these things.

7. And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them: 8. When thou art invited to a marriage, sit not downe in the first place, lest perhaps a more honourable man be appointed before thee; 9. And he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place. 10. But when thou art bidden, goe, sit downe in the lowest place: that when he that bade thee cometh, he may say to thee, Friend sitst thou higher? then shalt thou have glory before them that sit at table with thee. 11. Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. 12. 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 kindred, nor thy neighbours that are rich: lest perhaps they also invite thee againe, and recompence be made to thee. 13. But when thou makest a feast, call the poor, the feeble, the lame, and blind. 14. And thou shalt be blest, because they can not to recompence thee: for recompence shall be made thee in the resurrection of the just. 15. When one of them that sate at the table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the Kingdom of God.

16. But he said to him: A certaine man made a great supper, and called many. 17. And he sent his servant at the house of supper to say to the invited, that they should come, because now all things are ready. 18. And they began at once to make excuse. The first said to him: I have bought...
bought a farme, and I must needs goe forth and see it; I pray thee hold me excused. 19. And an other said, I have bought a fine yoke of oxen, and I goe to prune them; I pray thee, hold me excused. 20. And an other said, I have married a wife, and therefore I cannot come. 21. And the servant returning told these things to his Lord. Then the Master of the house being angry, said to his servant: Goe forth quickly into the streets and lanes of the city, and the poore and seeble and blind and lame bring in hither. 22. And the servant said: Lord, it is done as thou didst command, and yet there is place. 23. And the Lord said to the servant: Go forth into the waiyes and hedges, and "compel them to enter, that my house may be filled. 24. But I say to you, that none of thofemen that were called, shall taas my supper.

25. And great multitudes went with him; and turning, he said to them: 26. "If any man come to me and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his owne life besides; he cannot be my Disciple. 27. And he that doth not bear his croffe and come after me, can not be my Disciple. 28. For, which of you minding to build a tower, doth not first {fit downe and reckon the charges that are necessarie, whether he have to finisch it: 29. left, after that he hath laid the foundation, and is not able to finisch it, at that see, it begin to provoke him, 30. saying, That this man began to build, and he could not finisch it? 31. Or what King about to goe to make warre against another King, doth not first sit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands commeth against him? 32. Otherwise he is yet farre off, sending a legacie he asketh those things that belong to peace. 33. So therefore every one of you that doth not renounce all that he possesseth, can not by my disciple.

34. Salt is good. But if the salt leese his vertue, wherewith shall it be seasoned? 35. It is profitable neither for the ground, nor for the dunghill, but it shal be cast forth. He that hath ears to heare, let him heare.

ANNOTATIONS.

CHAP. XIII.

11. Compels them.) The vehement persuasion that God vseth both externally by force of his word and miracles, and internally by his grace, to bring vs unto him, is called compelling: not that he forceth any to come to him against their owne willles, but that he can alter & mollifie an hard hart, and make him willing that before would not. S. Augu{f}ine also refeth this compelling to the penal lawes which Catholike Princes doe stoutly vsagin Heretikes and Schismatikes, proving that they who are by their former professo in Baptisme subiect to the Catholike Church, are departed fro the same after Sceles, may and ought to be compelled into the unitie and societie of the universal Church againe. And therefore in this sense, by the two former partes of the Parable, the lewes first, and secondly the Gentils, that never beleued before in Christ, were invited by faire suct means only; but by the third, such are invited as the Church of God hath power ouer, because they promised in Baptisme, and therefore are to be touched not only by gentle means, but by just punishment also.
Chap. XV.

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he shewed what joy shall be in Heaven for the conversion of one sinner,1 and for the younger son, which is the Gentiles: 2, the elder (so wit the Jews) in the mean time disdaining thereof, and refusing to come into his Church.

And there approached Publicans and sinners vnto him for to heare him. 2. And the Pharisees and the Scribes murmured saying: That this man receieth sinners, and eateth with them. 3. And he spake to them this parable, saying: 4. * What man of you having an hundred sheep, and if he hath lost one of them, doth he not leave the ninety nine in the desert, and goeth after that which was lost vntil he find it? 5. And when he hath found it, lade it vpon his shoulders reioycing: 6. and comming home calleth together his freinodes and neighbours, saying to them: Reioyce with me, because I haue found my sheepe that was lost. 7. I say to you, that even so there shall be joy in Heaven vpon one sinner that doth penance, 8. Then vpon ninety nine iust that neede not penance. 9. Or what woman hauing ten grotes: if she leese one grote, doth she not light a candle, and sweepe the house, and seeke diligently, vntil she finde? 10. And when she hath found, calleth together her friends and neighbours, saying: Reioyce with me, because I haue found the grote which I had lost. 11. So I say to you, there shall be joy before the Angels of God vpon one sinner that doth penance.

And he said: A certayne man had two sones: 12. and the yonger of them said to his father: Father, give me the portion of substance that belongeth to me. 13. And he delived vnto them the substance. And not many daies after the yonger sone gathering all his things together went from home into a farre countrie: and there he wasted his substance living riotously. 14. After and he had spent all, there came a sore famine in that countrie, and he began to be in need. 15. And he went, and cleaneed to one of the citizens of that countrie. And he sent him into his farme to feed swine. 16. And he would faine haue filled his belly with the huskes that the swine did eate; and no bodie gaue vnto him. 17. And returning to him self he said: How many of my fathers hirelings have abundance of bread, and I here perish for famine? I will arise, and will goe to my father, and say to him: Father, I haue sinned against Heaven and before thee: 19. I am not now worthy to be called thy sonne: make me as one of thy hirelings. And rising vp he came to his father. And when he was yet farre off, his father saw him, and was movd with mercie, and running to him fell vpon his necke, and kissed him. 21. And his sonne said to him: Father, I haue sinned against Heaven & before thee, I am not now worthy to be called thy sonne. 22. And the father said...
said to his servants: Quickly bring forth the first born, and do it him, and put a ring upon his hand, and shoes upon his feet: 23. and bring the fatted calf, and kill it, and let vs eat, and make merrie: 24. because this my son was dead, and is reuied: was lost, and found. And they began to make merrie. 25. But his elder son was in the field, and when he came and drew nigh to the house, he heard musicke and dancing: 26. and he called one of the servants, and asked what these things should be. 27. And he said to him: Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. 28. But he had indignation, and would not goe in. His father therefore going forth began to desire him. 29. But he answring said to his father: Behold, so many yeares doe I serve thee, and I neuer transgressed thy commandement, and thou didst never give me a kidge to make merrie with my freinds: 30. but after that this thy sonne, that hath desoured his substance with whores, is come, thou hast killed for him the fatted calfe. 31. But he said to him: Sonne, thou art alwaies with me, and al my things are thine. 32. But it behoved vs to make merrie and be glad because this thy brother was dead, and is reuied, was lost, and is found.

ANNOTATIONS.

CHAP. XV.

7. Then upon ninety nine iust cloth God, nor the Saints in Heauen, nor men in earth doe for all that oftene more of penitent sinners, then they doe of them that continue iust and godly: though by the sode motion and present affection of ioy that man takereth and expreid in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of ioy and thanksgivning to God in another kind then for the continuance of the iust.

10. Before the Angels.) The Angels and other celestial Spirits in Heauen doe reioyce at every sinners conversation: they know then and haue care of vs, yea our harrses and inward repentance be open to them: how then can they not hear our prayers? And between the Angels and the blessed foules of Saints there is no difference in this case, the one being as highly exalted as the other, and as neere God, in whom and by whom only they see and know our affaires, as the other.

13. The fatted calfe.) This feast and festivity (saith S. Augustine lib. 1. qua. Enzy. c. 31. n. 4.) are now celebrated throughout the whole world, the Church being dilated and spced for, that calfe, in the body and blood 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 blood of Christ, so the first mule may signifie our innocencie restored in Baptisme: and the rest, other graces and gylts given vs in the other Sacraments.
ND he said also to his Disciples: There was a certaine rich man that had a bailife: & he was reported of vnto him, as he that had wafted his goods. 2. And he called him, and said to him: What heare I this of thee? render account of thy bailife: for now thou canst no more be bailife. 3. And the bailife said within him self: What shal I doe, because my Lord taketh away from me the bailifh? dig I am not able, to beg I am ashamed. 4. I know what I wil doe, that when I shal be removed from the bailifh, they may receive me into their houses. 5. Therfore calling together every one of his Lords debtors, he said to the first: How much doest thou owe my Lord? 6. But he saith: An hundred pipes of oile. And he said to him: Take thy bil and sit downe, quickly write fiftie. 7. After that he said to an other: But thou, how much doest thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bil, and write eightie. 8. And the Lord praised the bailife of iniquitie, because he had done wisely: for the children of this world, are wiser then the children of light in their generation. 9. And I say to you: Make vnto you freinds of the mammon of iniquitie that when you faile, they may receive you into the eternal tabernacles. 10. He that is faithful in the least, is faithful in the greater also: and he that is vniust in little, is vniust in the greater also. 11. If then you have not been faithful in the vniust mammon, with that which is the true who may credit you? 12. And if you have not been faithful in other mens, that which is yours, who will give you? 13. * No servant can serve two masters; for either he shall hate the one, and love the other: or cleave to one, and condemne the other. You can not serve God and mammon.

14. And the Pharisees which were couetous, heard at all these things: and they derided him. 15. And he said to them: You are they that justifie your felues before men, but God knoweth your hartes, because that which is high to men, is abomination before God. 16. * a The Law and the Prophets, vnto John. From that time the Kingdom of God is evangelized, and every one doth force toward it. 17. b And it is easier for Heauen and earth to passe, then one tittle of the Law to fall. 18. * c Every one that dismiseth his wife, and marrieth another, committeth aduoutrie: and he that marrieth her that is dismisshed from her husband, committeth aduoutrie.
19. There was a certain rich man, & he was clothed with purple and silke: and he fared every day magnificently. 20. And there was a certain beggar called Lazarus, that lay at his gate, full of sores: 21. desiring to be filled of the crummes, that fell from the rich mans table, * but the dogges also came, and licked his sores. 22. And it came to passe that the beggar died, and was caried " of the Angels into " Abrahams bosome. 23. And the rich man also died: and he was buried in Hel. 24. And lifting vp his eyes, when he was in torments, he saw Abraham a farre off, and Lazarus in his bosome: 25. and the crying said: Father Abraham, have mercie on me, and send Lazarus that the may dip the tip of his finger into water for to coole my tongue, because I am tormented in this flame. 26. And Abraham said to him: Some, remember that thou didst receive good things in thy life time, and Lazarus likewise evil: but now he is comforted, and thou art tormented. 27. And besides these things, between vs and you there is fixed a great and chaotic: that they which will passe from hence to you, may not, neither goe from hence hither. 28. And he said: Then, father, I beseech thee that thou wouldst send him into my fathers house, for I haue suie brethren, 29. for to take theire place of torments. 30. And Abraham said to him: They have Moses and the Prophets: let them heare them. 31. But he said: No, father Abraham, but if some man shall goe from the dead to them, they will doe penance. 32. And he said to him: If they heare not Moses and the Prophets, neither if one shall rise againe from the dead, wil they beleue. H

ANNOTATIONS.

CHAP. XVI.

3. The Lord praised.) This mans deceiving his masters is not praised, nor we warranted by his fault & to gaine unitilly for to haue where with to giue almes: but his prudence, in that he providd so substantially for himself whilst his masters goods were in his hands, is commended, not for a vertue, but for a worldly politicke: and proposed as an example of the careful provision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailiuship and be called to account, which is the day of their death: and for a condemnation of faithfull mens folly and negligence, that being afflued they shal out of their offices, and well knowing they might gaine saluation by their money, have so little regard thereof.

9. They may receive.) A great comfort to al great almes men, & a wonderful force and vertue in almes, which beftide the merit of the works of mercie, which (as in other places serious, of Scripture is said) purgeth sinne and gaineth Heauen, pucrurth also not only the Saints praier of their headmen in earth, but their patronage in Heauen also. Whereby also doe pray for the prayers of Saints for the living, and namely for them to whom they were holding vs. in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receive their friends which were once their benefactors, into their mansions in Heauen, no lessthen the farmers whom the is steward pleased: which might receive their friend into their earthly house. Which also infinitie vs, that almes bestowed especially upon holy men, by their merities and praiers are great in God's grace, may much more helpe vs then our charitable deeds done upon vingar men in necessitie, though that be of exceeding great merit also. See al this in these Doctours follow. V.
following. 

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Marriage after (8. And marieth.) The good of Marriage throughout all Nations and men, is in issue and good of marital, but among the people of God it consisteth also in holiness of the Sacrament; whereby it commeth to pass that it is a heinous crime to marry again, though there be a divorce made, so long as the parties live. Aug. de bono coniug. c. 12. 10. 6. See the Annotations upon Marko 10. 11.

V numercifull rich men. 

21. (Of the Anges.) Angels carry good mens souls to Heauen now, as they did then his to Abrahams bofome. See the reward of poverty, affliction, and patience; and on the contrary, the end and reward of wealth and comfort. Note also here that, at the day of every mans death there is a particular judgement, and therefore the soule sleepest not, nor hangeth in suspense till the general judgement.

Abraams bofome. 

21. (Abrahams Bofome.) The Bosome of Abraham is the resting place of all them that died in perfect state of grace before Christes time, Heathen before being shut from men, It is called in Zacharie, a lake without water, and sometimes a prison, but most commonly Limbus patru, of the Diuines Limbus patrum, for that it is thought to have been the higher part of brimstone of Hell, the places of punishment being far lower then the place, which therefore be called Infernum inferius, the lower hell. Where this mansion of the Fathers, or whether it be any part of Hell, S. Augustin doubteth but that there was such a place, he nor no Catholike man ever doubted: as all the Fathers make it most certaine, that our ded into Hell, & Saintoia descending to Hell, went thither specially, and delivered the said Fathers out of that mansion. Iren. ii. 4. c. 19. Euseb. De mort. Eclog. li. 10. c. 8. sub finem. Nazian. orat. 2. de

Christ descen- ned into Hell, & Saintoia descending to Hell, went thither specially, and delivered the said Fathers out of that mansion. Iren. ii. 4. c. 19. Euseb. De mort. Eclog. li. 10. c. 8. sub finem. Nazian. orat. 2. de

Fathers. 


Purgatorio; 

16. (A great chance.) A great distance betwixt Abrahams bofome and the infernious Hell, Some judge Purgatorio to be placed there, from whence (no doubt) Christ also delivered some of his descending to Hell. For, the he in Abrahams bofome were not in paines; and S. Augustin faile the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the Hel of the damned. What other place then can that be but Purgatorio?

18. (Left they also.) If the damned had care of their freindez alive, how & for what cause sooner, much more haue the Saints and faued perfome. And if those in Hell have means to express their cogitations and desires, and to be underlood of Abraham so far distant both by place and condition, much rather may the living pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and Heauen, being Saints doe care our prayres & have continual passage of soulues, and * Angels ascending and descending by Iacob ladder, of vs. 

Caluins bla- phemic.

Men must not for all that be curious to search how the soules of the deceased express their minds, and be heard one of another, and so fall to blasphemy, as Caluin doth, asking whether their cares be so long to heare so far off, & wickedly measuring all things by mortal mens corporal groome manner of Vesting, one to another, Which was not here done by this damned ne by Abraham, with corporal instruments of tongue, teeth, & care: though for the better expressing of the damned des case, Christ vouchsafed to utter it in terms agreeing to our capacitate.
CHAP. XVII.

So damnable it is to be an author of a Schism, 3. that we must rather forgive be it never so often. 5. We must be serious in faith, and humble in spirit, knowing that we are bound to God, and not to vs. 11. The nine Jews are ungrateful after that he hath cured their leprosy: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20. The Pharisees asking, when cometh this Kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reign within us. 12. and warneth vs after his Passion never to goe out of his Catholike Church, for any new secret comming of Christ that Heretike shall pretend, but only to expel his second comming in glorie, 16. preparing our selves into it, because it shall come upon many unprovided, 31. specially through the persecution of Antichrist a little before it.

And he said to his Disciples: It is impossible that scandal should not come; but woe to him by whom they come. 2. 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. 3. Looke well to your selues. 4. If thy brother sinne against thee, rebuke him; and if he doe penance, forgive him. 4. And if he sinne against thee seuen times in a day, and seuen times in a day be converted to thee, saying, Repenteth me, forgive him. 5. And the Apostles said to our Lord: Increase faith in vs. 6. And our Lord said: If you had faith like to a mustarde-seed, you might say to this mulberie tree, Be thou rooted vp, and be transplanted into the sea: and it would obey you. 7. And which of you having a seruant plowing or keeping cattle, that will say to him returning out of the field: Pasce quickly, sit downe: and faith not to him: Make ready supper, and gird thy self, and serue me whiles I eate and drinke, and afterward thou shalt eate and drinke? 9. Doth he give that seruant thankes, for doing the things which he commanded him? 10. I trow not: So you also, when you shall have done all things that are commanded you, say: We are unprofitable seruants; we have done that which we ought to doe.

11. And it came to passe, as he went vsnto Hierusalem, he passed through the middes of Samaria and Galilee. 12. And when he entred into a certaine towne, there met him ten men that were lepers, who stood a farre off, 13. and they lifted vp their voice, saying: Iesus Maister, haue mercie on vs. 14. Whom as he saw, he said: Go, * shew your selues to the Priests. And it came to passe, * as they went, they were made cleane. 15. And one of them as he saw that he was made cleane, went backe with a loud voice magnifying God, 16. and he fell on his face before his feet, giving thankes: and this was a Samaritane. 17. And Iesus answering said: Were not ten made cleane? and where are the nine? 18. There was not found that returned, and gave glorie to God, but this...
And yet we see, here it was faith hath made thee safe. For,
20. And being asked of the Pharisees, when commeth the Kingdom of
God, he answered them and said: The kingdom of God commeth not
with observation: 21. Neither shall they say: Loe here, or loe there. For
loc: the Kingdom of God is within you.
22. And he said to his Disciples: The daies will come when you shall
desire to see one day of the Sonne of man; and you shall not see. 23. And
they will say to you: Loe here, and loe there. 24. Go not, neither do ye
follow after. For even as the lightning that lightneth from vnder
Heaven, vnto those partes that are vnder Heauen, shineth: so shal the
Sonne of man be in his daies. 25. But first he must suffer many things and
be rejected of this Generation. 26. And as it came to passe in the daies of
Noe, so shal it be also in the daies of the Sonne of man. 27. They did
eat and drinke, they did marie wifes and were giuen to mariege even
untill the day that Noe entred into the arke: and the flood came, and
destroyed them all. 28. Likewise as it came to passe in the daies of
Lot: They did eat and drinke, bought and sould, planted, and builded:
29. And in the daie that Lot went out from Sodome, it rained fire & brim-
ston: from Heaven, and destroyed them all: 30. According to these things it
shall be in the daie that the Sonne of man shal be revealed. 31. In that houre
he that shall be in the house-top, and his vessell in the house, let him not
go downe to take them vp: and he that is in the field, in like manner let
him not returne backe. 32. Be mindful of Lots wife. 33. Whosoever seek
thee to save his life, shall lose it: and whosoever doth lose the same, shall
quicken it. 34. I say to you, in that night there shal be two in one bed: the
one shall be taken, and the other shall be left: 35. Two women shal be
grinding together: the one shall be taken, and the other shall be left: two
in the field: the one shall be taken, and the other shall be left. 36. They
answering say to him: Where Lord? 37. Who said to them: Where soever
the body shal be, thither will the eagles also be gathered together.

ANNOTATIONS.

CHAP. XVII.

If our Saviour had said that the keeping of Gods commis-
dements had bene unprofitable & not available to our selves, then might the Pre
tant have truly argued thereby that our workes doe not please to God, but he said not, but that our service is to God unprofitable, who calleth for it as
duty, and not as a thing needfull or profitable to himself. And though here our Master
teach vs so humbly to conceive of our owne doings toward him, yet him self elsewhe
calleth not his servants unprofitable when they have done their labour, but speaketh
thus: God & faithful servants, because thou wast faithful in a little, I will place thee over much center
into the joy of thy Lord. Yea of such as serve him in the grace of the new Testament, he
affirmeth that he will now name them servants but friends, yea & take them for his owne
children, & as his friends and sonses he counteth of vs and our workes towards heaven,
though we in humilitie and truth must confesse always that we be to him unprofitable
servants. Yea and S. Paul faith plainly, that by cleansing our selves from sinful workes
we shall be profitable vesseles to our Lord.
According to S. Luke.

14. To the Priest.) This lprofe signifies sinne, which though God may & can heal Confession to without any mans marne, yet he doth it not ordinarily but by the Priest's ministrie: the Priest therefore let no man despise God's ordinance, nor say that it is enough to confesse to God though he never come at the Priest. Li de vit. infir. apud. August.

14. As they went.) A man may sometimes be a contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as the Apostles did: specially whereas we are never sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

Chap. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so think) will at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be in fault, but we know with the Publican that we be sinners. 10. He will have children to be brought to him, and all to be as children. 11. What is to be done to get life everlasting. 12. What else, to get perfection; 13. And what reward they shall have that leave all, year or any part, for his sake. 14. He forseels the Passion most particularly, 15. And entering into Jericho, calleth one blind man.

ND he spake also a parable to them that behould such alwayes to pray, & not to be weary. 2. saying: There was a certaine judge in a certaine citie, which feared not God, and of man made no account. 3. And there was a certaine widow in that citie, and the came to him, saying: Reuenge me of mine aduersarie. 4. And he would not of a long time. But afterward he said within himself: Although I feare not God, nor make account of man, 5. yet because this widow is importune upon me, I will reuenge her, lest at last she come and defame me. 6. And our Lord said: Hear what the judge of iniquitie sayeth. 7. And will not God reuenge his elect that crieth to him day and night: and will he have patience in them? 8. I say to you that he will quickly reuenge them. But yet the Sonne of man comming, shall he find faith in you, faith in the earth?

9. And he said also to certaine that trusted in them seules as inf, and despised others, this parable: 10. Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican. 11. The Pharisee standing, praised thus with himself: God, I give thee thanks that I am not as the rest of men, extortioners, vniust, adulterers, as also this Publican, 12. I faste twisce a weekke: I give tithes of all that I possess. 13. And the Publican standing a farre off would not so much as lift vp his eyes toward Heauen; but he knocked his breast, saying: God be mercifull to me a sinner. 14. I say to you, this man went downe into his house justified more then he: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

15. * And they brought unto him infants also, that he might touch them. Which thing when then Disciples saw, they rebuked them. 16. But Jesus calling them together, said: Suffer children to come unto me, and forbid them not, for the Kingdom of Heauen is for such. 17. Amen.
17. Amen I say to you: Whosoever receiveth not the Kingdom of God as a child, shall not enter into it.

18. * And a certain Prince asked him, saying: Good Master, by doing what, shall a man possess everlasting life? 19. And Jesus said to him: Why dost thou call me good? No one is good but one God. 20. Thou knowest: the commandments: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother. 21. Who said: All these things have I kept from my youth. 22. Which Jesus hearing, said to him: Yet one thing thou lackest: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 23. He hearing these things, was smitten with that he was very rich. 24. And Jesus seeing him smitten, said: How hard it shall be for them that have money to enter into the Kingdom of God.

25. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. 26. And they that heard, said: And who can be saved? 27. He said to them: The things that are impossible with men, are possible with God.

28. And Peter said: Loe, we have left all things, and have followed thee. 29. Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God,

30. and shall not receive much more in this time, and in the world to come, of life everlasting.

31. * And Jesus took the Twelve, and said to them: Behold we go up to Hierusalem, and all things shall be consummated which were written by the Prophets of the Sonne of man. 32. For he shall be delivered to the Gentils, and shall be mocked, and scourged, and spit upon: 33. and after they have scourged him, they shall kill him; and the third day he shall rise again. 34. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35. * And it came to pass, when he drew nigh to Jericho, a certain blind man sat by the way, begging. 36. And when he heard the multitude passing by, he asked what this should be. 37. And they told him that Jesus of Nazareth passed by. 38. And he cried saying: Jesus Sonne of David, have mercy upon me. 39. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David, have mercy upon me. 40. And Jesus standing commanded him to be brought vnto him. And when he was come neere, he asked him, saying: What wilt thou that I doe to thee? but he said: Lord, that I may see. 41. And Jesus said to him: Doest thou see? thy faith hath made thee whole. 42. And forthwith he saw, and followed him, magnifying God. And all the people as they saw it, gave praise to God.
ANNOTATIONS.

CHAP. XVIII.


8. That he find faith.) The Luciferians and Donatists vsed this place to excuse their faile of faith. The Church from the Church, as our Adversaries now doe, saying that it was decayed in faith, when ereth not in, they forsooke it. To whom we answer as S. Hierom and S. Augustin answered them, that faith is Christ faith, not that there should be no faith left in earth: but by this manner of speech innumerable, that at the latter day in the great perfection of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious; specially that perfect faith containing devotion, trust, and affection toward God, which our Master so praised in certaine, upon whom he wrought miracles, and by force whereof mountains might be moved, which is rare even when the Church flourisheth most.

CHAP. XIX.

In Jericho he lodgeth in the house of Zachaeus a Publicane, and against the murmuring. It was open the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15. And what then in the judgment he will doe both to vs of his Church as well as good as bad, 27. and also to the reprobate lewes. 29. Being now come to the place of his Passion, he enrieth (weeping and foretelling the destruction of blind Hierusalem): with triumph as their Christ. 45. He sheweth his zeal for the house of God, and teacheth therein everyday. 47. The rulers would destroy him, but for fear of the people.

ND entering in, he walked through Jericho, 2. And be hold a man named Zachaeus: and this was a Prince of the Publicans, and he rich. 3. And he sought to see Jesus what he was, and he could not for the multitude; because he was of little stature. 4. And running before he went vp into a tree. He being come to the place, Jesus looking vp, saw him, and saith to him: Zachaeus, come downe in haste: because this day I must abide in thy house. 6. And he in haste came downe, and received him rejoicing. 7. And when all saw it, they murmured saying, that he turned in, to a man that was a sinner. 8. But Zachaeus standing said to our Lord: Behold the half of my goods, Lord, I give to the poor; and if I have defrauded any man of any thing, I restore for reparation. 9. Jesus said to him: That this day salvation is made to this house: because that he also is the sonne of Abraham. 10. For the sonne of man is come to seek and to save that which was lost.

11. They hearing these things, he added and spake parable, for that he was nigh to Hierusalem, and because they thought that forthwith the Kingdom of God should be manifested. 12. He said therefore: A certaine noble man went into a farre countrye to take to him self a Kingdom, and to returne. 13. And calling his ten servaunts, he gave them ten pounds, and said to them: Occupie til I come. 14. And his citizens hated him:
him: and they sent a legacie after him, saying: We wil not haue this man reigne ouer vs. 15. And it came to passe after he returned, hauing receiued his Kingdom: and he commanded his seruants to be called, to whom he gave the money; that he might know how much every man had gained by occupying. 16. And the first came, saying: Lord thy pound hath gotten ten pouncbes. 17. And he said to him: Welle blewe the good seruant, because thou haft been faithful in a little, thou shalt haue power ouer ten cities. 18. And the second came saying: Lord, thy pound hath made five pouncbes. 19. And he said to him: And bethou ouer five cities. 20. And another came, saying: Lord, loe here thy pound, which I haue had laid vp in a napkin. 21. For I feared thee, because thou art an auftere man: thou takest vp that thou didst not set downe, and thou reapest that which thou didst not sow. 22. He faith to him: By thine owne mouth I judge thee, naughtie seruant. Thou didst know that which I am an auftere man, taking vp that I set not downe, and reaping that which I sowed not. 23. And why didst thou not give my money to the banke, and I comming might cerete and vsirie have exacted it? 24. And he said to them that stood by: Take the pound away, and give it to him that hath the ten pouncbes. 25. And they said to him: Lord, he hath ten pouncbes. 26. But I say to you, that to every one that hath shall be giuen: and from him that hath not, that also which he hath shall be taken from him. 27. But as for those mine enemies that would not haue me reigne ouer them, bring them hither, and kill them before me. 28. And hauing saide these things, he went before ascending to Hierusalem. 29. And it came to passe, when he was come nigh to Bethphage and Bethania into the mount called Olivet, he sent two of his Disciples, 30. saying: Go into the towne which is ouer against, into the which as you enter, you shall find the colt of an ass tied, on which no man euer hath set, loose him, and bring him, 31. And if any man ask you: Why loose you him? You shall say thus to him: Because our Lord needeth his service. 32. And they that were sent, went their waies, and found as he said to them, the colt standing. 33. And when they losed the colt, the owners thereof said to them: Why loose you the colt? 34. But they said: Because our Lord hath need of him. 35. And they brought him to Iesus. 36. And casting their garments upon the colt, they set Iesus thereupon. 37. And as he went, they spred their garments underneath in the way. 38. And when he approched now to the descent of mount-Olivet, at the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles that they had seen. 39. saying: Blessed is he that commeth King in the name of our Lord, peace in Heauen, and glorie on high. 40. And certaine Pharisees of the multitudes said to him: Master, rebuke thy Disciples. 41. To whom he said: I say to you, that if these hold their peace, the stones shal cri. And as he drew neere, seing the citie, he wept upon it, saying 42. Because if thou also hadst knownen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes. 43. For the daies shal come upon thee: and thy enemies shal compass
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CHAP. XIX.

4. Went up.) Not only inward devotion of faith and charity towards Christ, but external offices of seeing, following, touching, receiving, harbouring him, are recommended to us in this example: even so our manifold exterior devotion towards his Sacraments, Saints, and saints, be grateful specially the endearment of good people not only to be present at Matins or in the Church, but to beneathe the Sacrament, and to see it with all reverence and devotion according to the order of the Church, much more to receive it into the house of their body.

8. Restored fourfold.) That which we give of our own, is alms and satisfaction for restitution of our sins; but that which we restore of ill gotten goods by extortion, usury, simony, bribery, theft, or otherwise, that is called here restitution. And it is of duty and of free alms, and must be rendered to who we will, but to the parties annoyed if it be possible; otherwise it must be bestowed upon the poor, or other good uses, according to the satisfaction of our superiors such as have charge of our foules. But that he yeathed fourfold, that was more then he was bound, but very satisfaction for his former sins also. And here writ we may note, that it is not the giving of a penny, groat, or crown, of a rich mans superfluous, that is so much recommended to sinners for redeeming their faults, but this large beaving upon Christ, to set al and give it in alms, to give the myrtic of our goods, to render four times so much for that which is wrongfully gotten, that extinguisheth sinner. The poor widows brasses penny was very grateful, because it was al or much of that she had; but the rich mans pound of his superfluous, though it be good, yet is nothing so grateful.

CHAP. XX.

To the Temple he anoucheth his power by the witnesses of John who was a man sent of God, 9, & foretelleth in a parable their reprobation most worthy (with the vacition of the Gentiles in their place) 17. and consequently their irreparable damnation that shall ensue thereof. 20. He decahte th their share about paying tribute to Caesar: 27. he answereth also the invention of the Sadducees against the resurrection. 40. And so hauing put them at silence, 41. he turneth and proffeth them, because they imagined that Christ should be no more but a man: 45. bidding al to beware of the Scribes (authors of the Temple schism from him) being ambitious & hypocrites.

AND it came to passe in one of the daies, when he was teaching Tuesday, the people in the Temple & euangelizing, the cheefe Priest & the scribes with the Ancients assembled, & spake saying: 'See Annon to him 'Tell vs, in what power doest thou these things? or, whio is he Mat. c. xiii. 15.
that hath gien thee this power? 3. And Jesus, answering, said to them: I also will ask you one word. Answer me. 4. The Baptist of John was it from Heaven, or of men’s. But they thought within themselves, saying: That if we say, From Heaven, he will say: Why then did you not believe him? 6. But if we say, of men, the whole people will stone us: for they are certain that John is a Prophet. 7. And they answered that they knew not whence it was. 8. And Jesus said to them: Neither do I tell you in what power I do these things.

9. And he began to say to the people this parable: A certain man planted a vineyard, & let it out to husbandmen: and he was from home a long time. 10. And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11. And again he sent another servant. But they beating him also and reproachfully abusing him, sent him away empty. 12. And again he sent the third: who wounding him also, cast him out. 13. And the Lord of the vineyard said: What shall I do? I will send my beloved Son: perhaps when they shall see him, they will reverence him. 14. Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the heritage may be ours. 15. And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them? 16. He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid. 17. But he beholding them said: What is this then that is written, The stone which the builders rejected, the same is become into the head of the corner? 18. Every one that falleth upon this stone, shall be bruised: and upon whom it shall fall, it shall break him to powder. 19. And the chief Priests and scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spake this similitude to them.

* 20. And watching, they sent spies which should seize themselves in that they might take him in his talk, and deliver him to the principalities and power of the President. 21. And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not accept person, but teachest the way of God in truth. 22. Is it lawful for vs to give tribute to Cæsar, or not? 23. But considering their guile, he said to them: Why tempt you me? 24. Shew me a penny. Whose image hath it and inscription? They answering said: Cæsar’s. 25. And he said to them: Render therefore the things that are Cæsar’s, to Cæsar: and the things that are God’s, to God. 26. And they could not reprehend his word before the people: and marvelling at his answer, they held their peace. 27. * And there came certain of the Sadducees, which denied that there is a resurrection, and they asked him, 28. saying: Master, Moses saith vs in writing: * If a man’s brother die, having a wife, and he have no children, that his brother take her to wife, and raise vp seed to his brother. 29. There were therefore seven brethren: and the first took a wife, and died without children. 30. And the next took her, & he died without child. 31. And the third took her. In like manner also at the seven, and they left no seed, and died. 32. Last of all the woman died.
died also. 33. In the resurrection therefore, whose wife shall she be of them? 34. And Jesus said to them: The children of this world marry, and are given in marriage: 35. But they that shall be counted worthy of that world and the resurrection from the dead, neither marry, nor take wives: 36. Neither can they die any more, for they are equal to Angels: and they are the sons of God, seeing they are the sons of the resurrection. 37. But that the dead rise again, Moses also showed, beside the bush, as he called the Lord: The God of Abraham, and the God of Isaac, and the God of Jacob. 38. For God is not of the dead, but of the living: for all live to him. 39. And certain of the Scribes answering, said to him: Master, thou hast said well. 40. And further they durst not ask him any thing.

41. But he said to them: How say they that Christ is the son of David, 42. and David himself saith in the book of Psalms: The Lord said to my Lord, sit on my right hand, till I put thine enemies under thy feet? 43. David then calleth him Lord: and how is he his sonne?

45. And all the people hearing him, he said to his Disciples: Beware of the Scribes, that will walk in robes, and love salutations in the market-place, and the first chaires in the synagogues, and the cheefe rooms in feastes. 47. Which deuoure widowes houses: feining long praiere. These shall receive greater damnation.

ANNOTATIONS.

CHAP. XX.

35. Shall be counted worthy. This truth and speach that good men are worthy of heaven, is according to the Scriptures, and signifieth that ones works done by Christ of heaven, or of grace doe condignely or worthily deserve eternal joy: as Sap. 3. God proued them, and to deceiue & found them worthy of himself: and Mat. 10. He that seeketh his father more than me, is not worthy meriteth it, of me: and Colos. 1. That you may walk worthy of God: and most plainly Apoc. 3. They shall walke with me in white, because they are worthy as of Christ (c. 1.) Then are ye worthy, O Lord, to receive glory &c. And that, to be counted worthy, & to be worthy, is here al one, it is terrificiter, plaine, by the Greeke word, which S. Paul saith so, as the aduentaries owne English aewdrióμαι. Testaments doe testify, reading thus Hebrew. 10. Of how much fater punishment shall be be worthy, which &c. And it must needs signifie, because men for sinnes are not only counted, but are indeed worthy of punishment, as themselves doe grant. They doe greatly therefore forgetthemselves, and are ignorant of the Scriptures, and know not the forerunner the value of the grace of God, which doth not only make our labours grateful to God, but worthie of the reward which he hath provided for such as love him See the Annotations. THIST. 1.

36. Equal to Angels. Saints of our kind, now in their soules, and after their resurrection in body and soule together, shall be in all things equal to Angels, and for degree of The denticate bliss, many Saints of greater merit shall be above duces Angels, as S. John Baptist, the apostles, and others, and our B. Lady above all the order of holy Spirits in denticate and bliss: & no man may, our nature by Christ being so highly exalted above all Angels.
This was fulfilled 10 years after the death of Christ, the 19th of August, being the very month and day wherein the Babylonians burnt it; from the first building thereof by Solomon 1110 years: from the redressing thereof under Cyrus 639 yea. 

The Gospels vpon S.S. Vincentius and Anastasius day. 

And for many other Martyrs, d Great persecution of Catholike men.

And beholding, he saw them that did cast their gifts into the treasury, rich persons. 2. And he saw also a certaine poore widow calling two brasie mites. 3. And he said: Verily I say to you, that this poore widow hath cast far more then al. 4. For all these of their abundance cast into the gifts of God; but she of her penury, hath cast in al her luing that she had.

5. And certaine sayling of the Temple that it was adorned with goody stones and donaries, he said: 6. These things which you see, the daies will come where in there shall not be left a stone vpon a stone that shall not be destroyed. 7. And they asked him, saying: Master, when shall these things be, and what shall be the signe when they shall begin to come to passe? 8. Who said: See you be not seduced. For many will come in my name, saying that I am he: and the time is at hand, goe not therfore after them. 9. And when you shall hear of wares and seditions, be not terrified; these things must first come to passe, but the end is not yet by and by. 10. Then he said to them: Nation shall rise against Nation, and Kingdom against Kingdom. 11. And there shall be great earth-quaikes in places, and pestilences and famines, and terrors from Heauen, and there shall be great signes. 12. But before these things they will lay their hands vpon you: and persecute you delivering you into Synagogues and prifons, drawing you to Kings and Presidents for my name. 13. And it shall happen vnto you for testimonie. 14. Lay vp this therefore in your hartes, not to premeditate how you shall answer. 15. For I will give you mouth and wisdom, which al your adversaries shall not be able to refist and gainefay. 16. And you shall be delivered vpon your parents and brethren, and kinsmen and freinds: and they shall put to death of you. 17. And you shall be odious to al men for my name: 18. and a haire of your head shall not perish. 19. In your patience you shall possesse your soules. 20. And when you shall see Hierusalem compassed about with an armie, then know that the desolation thereof is at hand. 21. then they that are in Ierusalem, let them flee to the mountaine: and they in the middles thereof, let them depart: and they in the countries, let them not enter into it. 22. For these are the daies of vengeance, that al things may be fulfilled that are written. 23. But woe to them that are with child & that
According to S. Luke:

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Give sucke in those daies. For there shall be great affliction upon the land, and wrath on this people. 24. And they shall fall by the edge of the sword; and shall be led captive into all Nations: and Hierusalem shall be troden of the Gentils, till the times of Nations be fulfilled.

25. * And there shall be signs in the sunne and the moone and the stars: and upon earth distress of Nations, for the confusion of the sound of sea and waues, 26. men withering for feare and expectation, what shall come upon the whole world. For the powers of Heauen shall be moted: 27. and then they shall see the Sonne of man comming in a cloude with great power and maesthetic. 28. But when these things begin to come to passe, looke vp and lift vp your heads: because your redemption is at hand. 29. And he spake to them a similitude. See the figtree and all trees: 30. when they now bud forth fruit out of them selues, you know that summer is nigh. 31. So you also when you shall see these things come to passe, know that the Kingdom of God is nigh. 32. Amen I say to you, that this Generation shall not passe, til al be done. 33. Heauen and earth shall passe; but my words shall not passe.

34. And looke well to your selues, lest perhaps your hartes be overcharged with surffetings and drunkenesse and cares of this life; and that day come upon you sodenly. 35. For as a snare shall it come upon al that sitt upon the face of al the earth. 36. Watch therefore, praying at al times, that you may be accounted worthie to escape al these things that are to come, and to stand before the Sonne of man.

37. And the daies he was teaching in the Temple: but the nightes going forth, he abode in the mount that is called Oliuet, 38. And al the people in the morning went vnto him in the Temple to heare him.

ANNOTATIONS.

CHAP. XXI.

4. * Of her penury.) To offer or give almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessarie provision and which we may hardly spare from our selues: for, that proceedeth of greater scale, wil, and intention, which be more respected of God then the substance of the guift.
AND the festval day of the Azymes approach'd, which is called Pasche: 2. & the cheefe Priests & the Scribes sought how they might kill him: but they feared the people. 3. And Satan entred into Judas that was surnamed Icariote, one of the Twelve. 4. And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. 5. And they were glad, and bargained to give him money. 6. And he promised, and he fought opportunitie to betray him apart from the multitudes.

7. And the day of the Azymes came, wherein it was necessarie that the Pasche should be killed. 8. And he sent Peter and John, saying: Goe and prepare vs the Pasche, that we may eate. 9. But they said: Where wilt thou that we prepare it? 10. And he said to them: Behold, as you enter into the citie, there shall meete you a man carying a pitcher of water: follow him into the house into which he entreteth, 11. and you shall say to the Good-man of the house: The Maister faith to thee, where is the inne where I may eate the Pasche with my Disciples? 12. And he will shew you a great refectorie adorned: and there prepare. 13. And they going, found as he said to them, and prepared the Pasche.

14. And when the houre was come, he sate downe, and the twelue Apostles with him. 15. And he said to them: With desire I have desired to eate this Pasche with you before I suffer. 16. For I say to you, that from this time I will not eate it, till it be fulfilled in the Kingdom of God. 17. And taking the chalice he gave thankes, and said: Take and denide among you. 18. For I say to you, that I will not drinke of the generation of the vine, till the Kingdom of God doe come.

19. And taking bread, he gave thankes, and brake; and gaue to them, saying: THIS IS MY BODY WHICH IS GIVEN FOR YOU. 20. In like manner the chalice also, after he had supped, saying: THIS IS THE CHALICE THE NEW Testament.
TESTAMENT IN MY BLOOD, "WHICH SHALL BE SHED FOR YOU.

21. * But yet behold, the hand of him that betrayeth me, is with me on
the table, 22. And the Sonne of man indeed goeth according to that
which is determined: but yet woe to that man by whom he shall be
betrayed. 23. And they began to question among them selves, which of
them it should be that should doe this.

24. * And there fell also a contention between them, which of them
seemed to be greater. 25. And he said to them: The Kings of the Gentiles
outrule them; and they that have power upon them, are called be-
nificial. 26. But you not so: but he that is the greater among you, let
him become as the younger: & he that is the leader, as the waiter. 27. For
which is greater, he that sitteth at the table, or he that ministereth? is
not he that sitteth? but I am in the midst of you, as he that ministereth;
28. & ye are they that have remained with me in my tentations. 29. And
I dispose to you, as my Father disposed to me, a Kingdom: 30. that you
may eat & drink upon my table in my Kingdom, & may sit upon thrones,
judging the twelve tribes of Israel.

31. And our Lord said: "Simon, Simon, behold Satan hath required
to have you for to sift as wheate: 32. But I have prayed for thee, that thy
faith fail not: and thou once convocated, confrme thy brethren, 33. Who
said to him: Lord, with thee I am ready to goe both
into prison and unto death. 34. And he said: * I say to thee Peter, the
cocke shall not crow to day, till thou deny the faith of which thou knowest me.
35. And he said to them: when I sent thee * without purse and scrip and
shoes, did you lacke any thing? But they said: Nothing. 36. He said
therefore unto them: But now he that hath a purse, let him take it,
likewise also a scrip: and he that hath not, let him sell his coat, and
buy a sword. 37. For I say to you, that yet this is written must be
fulfilled in me: And with the wicked was he reputed. For these things that
are concerning me, have and end. 38. But they said: Lord, loe two
swords here. But he said to them: It is enough. 39. * And going forth
he went according to his custome into mount-Olivel. And his Disci-
pies also followed him. 40. And when he was come to the place, he said
to them: Pray, lest ye enter into tentation. 41. And he was pulled away
from them allones call: and knouling he prayed, 42. saing: Father,
it thou wilt, transeffe this chalice from me. But yet not my will,
but thine be done. 43. And there appeared to him an Angel from Hea-
uen, strengthening him. And being in an agonie, he prayed the longer.
44. And his sweat became as drops of bloud trikling downe uppon the
earth. 45. And when he was risen vp from praiere, and was come to his
Disciples, he found them slepeing for peninsures. 46. And he said to
them: Why sleepe you? arise, pray, lest you enter into tentation.

47. As he was yet speaking, behold a multitude: and he that was
called Judas, one of the Twelue, went before them, and approched to
Jesus, for to kisse him. 48. And Jesus said to him: Judas with a kiffe
donest thou betray the Sonne of man? 49. And they that were about him,
seing what would be, said to him: Lord, shall we strike with the sword?
50. And one of them smote the seruant of the high Priest: and cut off
The Gospel

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, & 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 hour, and the power of darkness.

And apprehending him, they led him to the high priest's house: but Peter followed a far off. And a fire was kindled in the midst of the court, & they sat about him. And Peter was in the midst of them. Whom when a certain woman saw Peter sitting at the fire, and beheld him, she saw that this fellow also was with him. But he denied him, saying: Woman, I know him not. And after a while another man seeing him, said: And thou art of them. But Peter said: O 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 Galilean. And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. And our Lord turning looked on Peter. And Peter remembered the words of our Lord, as he had said: That before the cocke crow thou shalt thrice deny me. And Peter going forth to the door, wept bitterly.

And the men that held him, mocked him, beating him. And they did blind-fold him, and smote his face. And they asked him saying: Prophecie, what 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 Council, 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 will not answer me, nor dimiss me. But from henceforth the Sonne of man shall be sitting on the right hand of the power of God. And they all said: Art thou then the Sonne of God? Who said: You say that I am. But they said: What need we testimony any further? For our seules have heard of his owne mouth.

Annotations.

Chap. XXII.

11. With desire I have desired.] This great desire he had to eat this Paschal lambe, was not for itself, which he had celebrated many years 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 owne body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

17. Taking the chalice.] This chalice according to the very evidence of the text itself also, is not the second part of the Holy Sacrament, but that solemn cup of wine which belonged as a libation to the offering and eating of the Paschal lambe, Which being a figure...
According to S. Luke.

Two cups or chalices at Christ's last supper.

The real presence.

Which is given.) As the former words make and prove his body present, so these Christ sacrifice-words plainly signify, that it is present, as given, offered or sacrificed for vs: and ced his body being vitered in the presence, it signifieth not only that it should afterward be and bloud in given or offered on the cross, but that it was then also in the Sacramen given and Sacrament offered for vs: Whereby it is inuincibly proved that his Body is present as an Host or Sacrifice: and that the making or consecrating thereof doth needes be Sacrificing. And therefore the holy Fathers in this sense cal it a Sacrifice. 

The Sacrifice of the Altar.

A commemo-ration Sacrifice is a true Sacrifice, no less than the prefigurative Sacrifices were true Sacrifices.

A commemorative Sacrifice is to be done perpetually. In the Church for the commemoration of Christ, especially of his Passion: that is to say, that it may be a lively representation, exemplar, and form of his Sacrifice upon the cross. Of which one oblation on the cross, not only all other Sacrifices of the Law were figures, but this also: thought this in a more high, high, mystical, and marvellous sort than any other. For in them Christs death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts: but in this of the new Testament, his body visibly sacrificed on the cross, in and by the self same body sacrificed and imomolated in Sacrament and under the shape of bread and wine, is most nearly and perfectly resembled. And therefore this is most properly commemorative, as most necerly expressing the very condition, nature, efficaci, sort, and subsistence of that on the cross. For which the holy Fathers cal it the very selfsame sacrifice (though in another manner) which was done on the cross, as is the selfsame thing, that is offered in the Sacrament, & on the cross. Whereby you may see the pereture of the Protestants or their ignorance, that thinketh therefore not to be Christs body because it is a memory of his body or a figure of his body upon the cross: nor to be a true Sacrifice because it is a commemorative Sacrifice. For as the thing that more lucily, necerly, truely resembles or reprententh, is a better figure then that which shadoweth it a far off: so this his body in the Sacrament, is more perfectly a figure of Christs body & Sacrifice, then any other. Christ himself the 8one of God is a figure & character of his Fathers cross: being yet of the selfsame substance, and Christs body transfigured. To be a figure on the holy Mount, was a figure & resemblance of his Person glorified in Heauen Evan of a thing, and so is his body in the Sacrament to a faithful man that knoweth by his belief grounded on yet the thing it Christs own word, that in the one form is his body, in the other his body, the moystperfectly, regnetheth felt represents of his death that can be; as for the Sacrifice, it is no lese a true Sacrifice, nor.
because it is commemorative of Christ's Passion, then those of the old Testament were the less true, because they were prefigurative. For that is the condition annexed to all Sacrifice of every Law, to represent Christ's Passion.

10. The new Testament in my stead. \( \text{J} \) Moses took the blood of the first Sacrifice that was made after the giving of the Law fixed. 14. and with blood confirmed the covenant & compact betwixt God and his people, and so dedicated the old Testament, which without blood (faith S. Paul) was not dedicated. Moses put that blood also into a standing piece, & sprinkled at the people &c. with the same, & said these formal words: This is the blood of the covenant &c. or (as it is read in S. Paul) of the Testament which God hath delivered unto you. Unto which, Christ in this action about the second part of his Sacrifice, in every of the Evangelists most clearly alludeth: expressing that the new Testament is begun and dedicated in his blood in the Chalice, no lese than the old was dedicated, begun, and ratified in that blood of calues contained in the goblet of Moses. With which his own blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the words of Moses, and saying: This is the Chalice the new Testament &c: Which the other Evangelists speake more plainly: This is my blood of the new Testament. By all which it is most certaine, that Christ's blood in the Chalice, is the blood of Sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper substance of the new Testament, no lese then the soueraigne worship of God in the old Law did consist in the Sacrifices of the same. For though Christ's Sacrifice on the Cross and his blood shed for vs there, be the general price, redemption, and satisfaction for vs, and is the last & perfecte seal or confirmation of the new law & Testament: yet the Service & Sacrifice which the people of the new Testament might refer unto could not be that violent action of the Cross, but this on the Altar, which by Christ's own appointment is & shalbe the eternal office of the new Testament, and the continual application of all the benefits of his Passion vsnot.

The chalice shed. 20. Which shall be shed. \( \text{J} \) It is much to be observed that the relative, which, in these wordes for us, must necesse be governed or ruled (as some would perhaps thinke) of the owne blood, but of the designifie, the word chalice. Which is most plaine by the Greeke: Which taketh away all caullations bloud therein, and shifft from the Proteances, both against the real presence & true Sacrificing: not wine, and for it sheweth evidently, that the bloud as the contents of the chalice, or as in the chalice, the same Sacrifice, is shed for us (as for the Greeke readeth in the present tense) & not only as upon the Cross, and therefore as it followeth thereof inuincibly, that it is no bare figure, but his bloud indeed, so it followeth necessarily, that it is a Sacrifice and propitiatory, because the chalice (that is the bloud contained in the same) is shed for our sins. For as that knoweth the manner of the Scriptures speaks, know also that, Bloud to be shed for sines, is to be sacrificed for propitiation or for pardon of sines. And this text prooueth all this so plainly, that *Beza turneth himself roundly upon the holy Evangelist, chargin him with Solecisme or false Greeke, or else that the wordes (which yet he confesseth to be in all copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth upon then that S. Luke should speake incongruously in so plausible a matter. And therefore he faileth plainly that it cannot be truely faide neither of the chalice itself nor of the contents thereof: which is indeed to giue the lie to the Blessed Evangelist, or to deny this to be Scripture. So cleere is the Scripture for us, so miserable flights and shifft is falsehood put vnto, God be thankfull.

Ambition.

14. Contention) The Apostles perceiving Christ's departure from them and his Kingdom to be more, as informen and not yet indowed with the Spirit of God, began to have emulation & cogitations of Superiority one ouer another which our Maiter reprehenseth them by exhortation to humilitye and by his owne example, that being their Lord, yet so lately suered them: not forbidding Majoritie or Superioritie in them, but pride, tyranny, & contempt of their inferiors.

Peters faith shall never faile. \( \text{J} \) Lastly to put them out of doubt, he calleth Peter's wife by name, and telling him the Diuels desistes of itte & trie them all to the uttermost (as he did that night) faith that he hath spesially prayed for him, to this end that his faith should never faile, & that he being once converted, should after that for ever conforme, establisse or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior ouer them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he should be the Head of the Church, should have a special privilege by Christes praiser & promitioneuer to faile in faith &
According to S. Luke.

Serm. 1.

As p. ad Pent. Bq. N. 2. 4. T. F. a. 175, 10.

that none other either Apostle, Bisho. or Priest may challenge any such singular or special prerogative either of his Office or person, otherwise the joining in faith with Peter & by holding of him. The danger (faith S. Leo) was common to all the Apostles, our Lord took special care of Peter, that the state of all the rest might be more sure, if the Head were in imminence; God dispenpling the side of his grace, that the assurance & strength which Christ gave to Peter, might redound by Peter to the rest of the Apostles. S. August. also, Christ praying for Peter, prayed for the rest, because in the Pastor & Prelate the people is corrected or confirmed. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him: Thou being converted, confirm thy brethren. Neither is this the privilege of S. Peter's person, but of his Office, that he should not fail in faith but ever confirm others in their faith. For the Church, for whose sake that privilege was thought necessary in Peter the Head thereof, was to be preferred no little afterward, in the Apostles' time, Whereupon all the Fathers apply this privilege of not failing & of confirming other in faith, to the Roman Church & Peter's successors in the same. To which (faith S. Cyprian) infidelity or false faith can not come. And S. Bernard faith writing to Innocensius Pope, against Abalardus the Heretic: We must refer to your Apostleship at the scandals and peril which may fall, in matter of faith; specially. For there the defects of faith must be holpen, where faith cannot fail. For to what other See was it ever said: I have prayed for thee Peter, that thy Pope may err, faith does not fail? So say the Fathers: not meaning that none of Peter's see can err in person, nor understanding, private doctrine or writings, but that they can not err so as to be prejudicially conclude or give definitive sentence for falsity or heresies against the definitively Catholike faith, in their Constitutions, Courts, Councils, Decrees, Deliberations or Confutations kept for decision and determination of such controversies, doubts, or questions of faith as shall be proposed unto them: because Christ's prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Master would have his Vicars Con stirie & Seat infallible, seeing even in the old Law the high Priesthood & Chaire of Moses was that great privilege in this case, though nothing like the Churches and Peter's prerogative. But in both, any man of sense may see the difference between the person, and the Office, as well in doctrine as life. Honorius in perpetuation might yeald, Marcellinus for fear might commit Idolatrie. Honorius might fail to Heretic, and more than this, some Judas might creep into the Office; and yet all this without prejudice of the Office and Seat, in which (faith S. August.) our Lord hath set the doctrine of truth. Caiaphas by privilege of his Office prophecied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Evangelists and other penners of holy writ, for the execution of that function had the assistance of God, & so farre could not possibly err but that Luke, Mark, Salome or the rest might not err in other their private writings: that we say not. It was not the perfite. The learned men are not able to correct the person, learning, or faith of Christ's Vicars, that made S. Bernard seek to In- fathers sought Innocentius the third; S. Augistine and the Bishops of Africa to Innocentius the first, and to the B. of Celestinius, ep. 50. 11. 9. S. Chrysostome to the said Innocentius: S. Basil to the Pope Rome foreeg. in his time ep. 1. 5. Hierom to Damaos ep. 57. 15. 10. 2, but it was the prerogative of their solution of: Office and higher degree of Vision, & Christ's ordinance, that would have al Apostles' doubts, and Passours in the world. for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptance of which God providence, that is, that one is not honoured and obeyed of all the brotherhood, is the cause of all Schismes and Heresies, faith S. Cyprian. A point of such importance, that if the Twelve being in apostleship like, Christ would yet for the better keeping of unity & truth, have one to be Head of them all, that a Head being once appointed, occasion of Schisme might be taken away, faith S. Hieron. B. 1. ed. Isinian. n. 14.
CHAP. XXIII.

The Jews accuse him to Pilate the Gentile: 4. who seeking earnestly to deliver him, specially after that Herod sent him backe, 17. they not only preferre the murderer Barabbas, but also cite, Crucifie: 26. In the way to Calvary he sorely suffereth the women that lamented upon him, the horrible destruction of their Hierusalem. 32. Upon the cross he is between two thieves, 35. scorned of the Jews, 36. of the Souliaries, 39. and of one of the thieves, 40. but even there confess'd of the other thief, 43. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea, and of the whole multitude. 50. And finall he is buried honourably.

And at the multitude of them rising vp, led him to Pilate. 2. And they began to accuse him, saying: We have found this man subverting our Nation, & prohibiting to give tribute to Caesar, and saying that he is Christ the King. 3. And Pilate asked him, saying: Art thou the King of the Jews? But he answering said: Thou sayest. 4. And Pilate saide to the chief Priests and multitudes: I find no cause in this man. 5. But they were more earnest, saying: He stirreth the people teathing throughout all Judea, beginning from Galilee even hither. 6. But Pilate hearing Galilee, asked if the man were of Galilee. 7. And when he understood that he was of Herods jurisdiction, he sent him backe to Herod, who was also himself at Hierusalem in those daies.

8. And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe wrought by him. 9. And he asked him in many wordes. But he answered him nothing. 10. And there stood the chief Priests and the Scribes constantly accusing him. 11. And Herod with his armie set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12. And Herod and Pilate were made freindes that day: For before they were enemies one to another.

13. And Pilate calling together the chief Priests and Magistrates, and the people, 14. said to them: You have presented vnto me this man, as auerting the People, and beholding I examining him before you, have found no cause in this man of those things, wherein you accuse him. 15. No, nor Herod neither. For I sent you to him, and behold, nothing worthie of death is done to him. 16. I wil chasten him therefor and dismiss him.

17. And he of necessity had to release vnto them vpon the feast day, one. 18. But the whole multitude together cried out, saying: Dispatch him, and release vs Barabbas. 19. Who was for a certaine sedition made in the citie and murder, cast into prison. 20. And Pilat againe spake to them, desirous to release Iesus. 21. But they cried again, saying: Crucifie, crucifie him. 22. And he the third time said to them: Why, what evil hath this man done? I find no cause of death in him. I will correct him thercfor & let him goe. 23. But they were instant with loud voices requiring
requiring that he might be crucified. And their voices prevailed. And Pilate adiudge their petition to be done. And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

26. And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross upon him to carry after Jesus. 27. And there followed him a great multitude of people, and of women which bewailed and lamented him. 28. But Jesus turning to them, said: Daughters of Jerusalem, weep not upon me, but weep upon your sons, and upon your children. 29. For behold the days shall come, wherein they shall say: Blessed are the barren, and the wombs that have not borne, & the pappes that have not suckled, 30. Then shall they begin to say to the mountains, Fall upon vs: and to the hilles, Cover vs. 31. For it in the greene wood they doe these things, in the dry what shall be done?

32. And there were led also other two malefactors with him, to be executed. 33. And after they came to the place which is called Calvarie, there they crucified him: and the theuces, one on the right hand and the other on the left. 34. And Jesus said: Father, forgive them: for they know not what they doo. But they dividing his garments, did cast lots.

35. And the people stood beholding, and the Princes with them derided him, saying: Others he hath saued, let him save himself, if this be Christ, the elect of God. 36. And the soldiars also mocked him coming to him, and offering him vinegar, 37. saying: If thou be the King of the Jews, save thy self. 38. And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS. 39. And one of those theuces that were hanged, blasphemed him, saying: If thou be Christ, save thy self, and vs. 40. But the other answering, rebuked him, saying: Neither doest thou feare God, where as thou art in the same damnation? 41. And we indeed justly, for we receive worthy of our doings: but this man hath done no evil. 42. And he said to Jesus: Lord, remember me when thou shalt come into thy Kingdom. 43. And Jesus said to him: Amen I say to thee; this day thou shalt be with me in Paradice.

44. And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45. And the sunne was darkened; and the veil of the Temple was rent in the middle. 46. And Jesus crying with a loud voice, said: Father, into thy hands I commend my spiritt. And saying this, he gave up the ghost.

47. And the Centurion seeing that which was done, glorified God, saying: Indeed this man was just. 48. And all the multitude that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49. And his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things.

50. And behold a man named Joseph, which was a Senator, a good man and a just. 51. He had not consented to their counsel and doings,
doings of Arimatheæ a city of Iewrie, who also himselfe expected the Kingdom of God. 52. This man came to Pilate, and asked the body of Iesvs. 53. And taking it downe, wrapped it in a monument hewed of stone, wherein never yet any man had been laid. 54. And it was the day of Paschacue, and the Sabbath drew oner. 55. And the women that were come with him from Galilee, following after saw the monument, and how his body was laid. 56. And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

ANNOTATIONS.

CHAP. XXIII.

34. Forgiving them.) A perfect example of charitie in our Saviour praying for his crucifiers, which the first martyr S. Steuen did follow, Acts 7:59 and the prayers of both were heard: Christ's prayer taking effect in the Centurion and others, Sceuctus in Paul.

43. In Paradise.) Thou maist not hereupon differ thy confession or amendment, presuming of grace at the last hour of thy life, nor looke to have salvation by faith and confession of Christ without good worke, nor to goe straight to Heaven without satisfaction, or punishment for thy former sins & life ill spent: nor challenge security and certaine knowledge of thy salvation. For this good thetie case is not common but a rare example of mercie & prerogative. But for the first point, learne onely not to despair, though thou hast been into the last moment of thy life. For the second, that faith, hope, and charitie, repentance, and good will be sufficient, and good works not required, where for want of time and opportunity they cannot be had. For the third, that Christ gave to this happy man for his zealous confession of him & reprobating his fellow not only remission of his sinnes, but also by extraordinary grace, a pardon of all penance and satisfaction due either in this life or the next: for the same even as the holy Church by his example and commission giveth pardons also to some of her zealous children of all punishment due for their offences, & 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 sure as he was.

53. Whence neither.) As in the wombe of Marie none was conceived before nor after him, so in this monument none was laid before nor after him: which prerogative (no doubt) was of God's providence, this Ioseph no leste abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. S. Augustin.

54. Saw the monument.) These good women of great devotion observed the sepulchre for the honour of the holy body. Whereupon the devotion of faithful folke watching & visiting on Good-Friday and Easter Eve the sepulchre made in every Church for memorial of our Lords burial, is exceeding good & godly, specially the B. Sacrament for more signification sake being present in the same Sepulchre.

CHAP.
CHAP. XXIV.

AND in the first of the Sabboth very early they came to the monument, carrying the spices which they had prepared. 2. And they found the stone rolled back from the monument. 3. And going in, they found not the body of our Lord Jesus. 4. And it came to pass, as they were astonish'd in their mind at this, behold two men stood beside them in glittering apparel. 5. And when they feared and cast down their countenance toward the ground, they said unto them: Why seeke ye the living with the dead? 6. he is not here, but is risen. Remember how he spake to you, when he yet was in Galilee, 7. saying: * That the Sonne of man must be delivered into the hands of sinners and be crucified, and the third day rise againe. 8. And they remembered his wordes. 9. And going backe from the monument, they told all these things to those eluen, and to all the rest. 10. And it was Marie Magadalene, and Ioane, and Marie of Iames, and the rest that were with them, which said these things to the Apostles. 11. And these wordes seemed before them as dorage, and they did not beleevethem.

12. But * Peter rising vp rame to the monument, and stouping downe he saw the linnen clothes lying alone, and went away marwelling with himself at that which was done.

13. * And behold, two of them went the same day into a towne which was the space of sixtie furlongs from Hierusalem, named Emmaus. 14. And they talked betwixt themselves of all those things that had chanced. 15. And it came to passe, while they talked and reasoned with themselves, IESVS also himself approching went with them. 16. But their eyes were holden that they might not know him. 17. And he said to them: Apostlec! What are these communications that you conferrc one with another walking, and are sad? 18. And one whose name was Cleophas, answering, said to him: Art thou only a stranger in Hierusalem, and hast not knownen the things that have been done in it these daies? 19. To whom he said: What things? And they said, concerning IESVS of Nazareth, who was a man a Prophet, mighty in worke and word before God and all the People. 20. And how our cheefe Priestes and Princes deliered him into condemnation of death, and crucified him. 21. But we hoped that it was he that should redeeme Israel: and now besides all this, to day is the
the third day since these things were done. 22. But certaine women also of ours, made vs afraid: who before it was light, were at the monument, 23. and not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. 24. And certaine men of ours went to the monument: and they found it so as the woman said, but him they found not. 25. And he said to them: O foolish, and slow of hart to believe in all things which the Prophets have spoke. 26. Ought not Christ to have suffred these things, and so to enter into his glory? 27. And beginning from Moses and all the Prophets, he did interpret to them in all the scriptures the things that were concerning him. 28. And they drew nigh to the towne whither they went: and he made semblance to goe further. 29. And they forced him, saying: Tarie with vs, because it is toward night, and the day is now farre spent. And he went in with them. 30. And it came to passe, whiles he sat at the table with them, he tooke bread, and blessed and brake, and did reach to them. 31. And their eyes were opened, and they knew him: and he vanished out of their sight. 32. And they said one to the other: Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? 33. And rising vp the same houre they went bace into Hierusalem: and they found the euen gathered together, and those that were with them, 34. saying: That our Lord is risen indeed, and hath appeared to Simon. 35. And they told the things that were done in the way: and how they knew him in the breaking of bread.

36. * And whiles they spake these things, Iesus stood in the middles of them, and he said to them: Peace be to you; it is I, feare not. 37. But they being troubled and frighted, imagined that they saw a Spirit. 38. And he said to them: Why are you troubled, and cogitations arize into your harts? 39. See my handes, and feet, that it is I my selfe: handle, and see: for a Spirit hath not flesh and bones, as you see me to haue. 40. And when he had said this, he shewed them his handes and feet. 41. But they yet not beleuing and maruellng for ioy, he said: Have you here any thing to be eaten? 42. But they offered him a piece of fishe broiled, and a honie combe. 43. And when he had eaten before them, taking the remaines he gave to them.

44. And he said to them: These are the wordes which I spake to you, when ye were at vs, that all things must needs be fulfilled, which are written in the law of Moses, and the Prophets, and the Psalmes, of me. 45. Then he opened their understanding, that they might understand the scriptures. 46. And he said to them: That so it is written, and so it behoved Christ to suffer, and to rise againe from the dead the third day. 47. * The last things to be preached in his name and remission of sinnes vnto al Nations, beginning from Hierusalem. 48. And you are witnesses of these things. 49. * And I send the promise of my Father vpon you: but you, tarie in the citie, til you be indowed with power from high.

50. * And he brought them forth abrode into Bethania: and lifting vp his handes * he blessed them. 51. * And it came to passe whiles he blessed them,
According to S. Luke.

them, he departed from them, and was carried into Heaven. 52. And they adoring went backe into Hierusalem with great joy: 53. and they were alwaies in the temple praising and blessing God. Amen.

Annotations.

Chap. XXIV.

30 Took bread. The Fathers in divers places take this to be meant of the B. Sacrament. Author operis imperf. ho. 17. S. Augustini li. 19. de consensu Evang. c. 25. & svr. 140. de temp. et ep. 59. ad Paulinum g. 3. Paulinus himself in the next epistle before that, among S. Augustines. Venerable Bede also upon this place. Theophylact upon this place. And that it should be meant of the holy Sacrament; the forme of solemnly taking the bread into his handes, blessing it, breaking it, and reaching it to his Disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where used but in Christis miraculous multiplying the loaves) and the singular effect in notifying Christ unto them, doth prove. And if it be the Sacrament (as it is most probable) then is it an evident example and warrant of ministration in one kind.

46. Penance to be preached. He showed them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church; as, where it should begin, to wit, at Hierusalem & how farre it should goe, to wit, to all Nations: that he might not suffer us (saith S. Augustine) to err neither in the Bridegroom nor in the bride. For, this makest manifestly against all Heretikes and Schismatikes, that set vp new Churches in particular countries, drawing the people from the foresaid only true Church which fro Hierusalem so groweth. For al Nations till the end of the world come.

50. Blessed them. Christ our high Priest, prefigured specially therein by Melchizedech, often gave his blessing to his priests by words, as Peace be to you: sometime by imposing his handes: and now hereby lifting vp his handes over his Disciples as it were for his farewell. In what forme, the Scripture doth not express, but very like it is that in forme of the crose, as Iacob the Patriarch blessed his nephews for signification of Christ's benediction: for now the crose began to be glorious among the faithful, and the Apostles (as it is most ceraine by the Fathers which cal it an ancient tradition) vied that signe of benediction. Yea S. Augustine saith (in Ps. 30. Con. i.) that Christ the signe of the himself not without cause would have his signe to be fixed in our foreheads as in the crose. Thus saith Ios. that a Christian man should not be ashamed of the reproch of Christ. And what forme can a Christian man vse rather to bless himself or others, then that which was dedicated in Christs death, & is a convenient memorial of the same? Howsoever it be, that the Bishops and Priests of Gods Church bless with an external signe, no man can reprehend, being warranted by Christs owne example and action.
THE ARGUMENT OF S. IOHNS GHOSPEL.

Io. 20, 31.
Hier. in Catal.

And hereupon it is, that S. Hierome writeth thus in his life: John the Apostle, to whom Jesus loused very much, the Sonne of Zebedee, the brother of James the Apostle, whom Herod after our Lords Passion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the

Iren. H.
2. c. 19.
assertion of the Ebionites then rising, who say that Christ was not before Marie. Whereupon also he was compelled to utter his Divine Nativitie.

Of his three Epistles, and of his Apocalypse, shall be said in their owne 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 ile Patmos. But after that Domitian was slaine, and his acts for his passing crueltie repealed by the Senate, vnder Nero the Emperour he returned to Ephesus, and there continuing unto the time of Traian, the Emperour, he founded and governed all the Churches of Asia; and worn with old age, he died the threescore and eightyeare after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctor thus briefly describeth H. 1.

Aduers. Domitianum.

Ou in the Apostile, 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 more loued of our Lord, and lieth upon the breast of Jesus: and that which Peter durft not ask, he desirith him to ask, and after the resurrection, when Marie Magdalene had reported that our Lord was riven againe, both of them ranne to the Sepulchre, but he came thither first: and when they were in the ship and a.Io. 11,13,14. fisheth in the lake of Genesareth, Jesus stood on the shore, neither did the Apostile know who they saw: onely the virgin, knoweth the virgin cIo. 11,17; & faith to Peter: ies is our Lord. This Iohn was both an Apostile, & Euangelist, and Prophet. An Apostile, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a book of the Gospell, which (except Matthew) none other of the twelve Apostiles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hot boileinge oil, he came forth more pure and frether or liuerier, then he went in. Yea and his Gospell it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Elay. 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 Priest-hood. But Iohn as an Eagle flieith to the things on high, and mounteth to the Father himself saying: In the beginning was the WORD, and the WORD was with God, and God was the WORD. Thus saith S. Hierome.

Upon this Gospell there are the famous commnetaries of S. Augustine called Tractatus in Evangelium to.9. and twelve books of S. Cyril's commentaries.

N THE
THE HOLE GHOSELP OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. F.

The preface of the Evangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindness of the Iews in not receiving him. 19. Then, the testimonies of Iohn Baptist, first to the solemn legacie of the Iews: 29., secondly, when he saw IESVS come to him: 35., thirdly, to his owne Disciples also putting them over from himselfe to IESVS who made it plainer to them that he is Christ, 40., and so began he also to have Disciples.

In the beginning was the word, and the word was with God, and God was the word. 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 by him. In him was life, and the life was the light of Masle, of men: and the light shineth in darkenesse, and the darkenesse did not comprehend it. There was a man sent from God, whose name was Iohn. This man came for testimonie; to give testimonie of the light, that all might beleue through him. He was not the light, but to give testimonie of the light. It was the true light, which lighteneth 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. No man saw God at any time, except he that came down from heaven, which is in the world.
him, and the world knew him not. 11. He came into his own, and his own received him not. 12. But as many as received him, " he gave them" power to be made the children of God, to those that believe in his name. 13. Who, not of bloud, nor of the will of flesh, nor of the will of man, but of God are borne. 14. And "the word was made flesh, and dwelt among us (and we saw the glory of the Father) ful of grace and veritie. 15. John gueut testemone of him, and crieth saying: This was he of whom I spake, He that shall come after me, is made before me: because he was before me. 16. And of his fulnesse we all have receiued, and grace for grace. 17. For the law was given by Moses, grace and veritie was made by Jesus Christ. 18. God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the Father, he hath declared.

19. And this is John's testimonie, when the Iewes sent from Hierusalem Priests and Levites to him, that they should ask him, who art thou? 20. And he confessed, and did not deny: and he confessed, That I am not Christ. 21. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. 22. They said therefore vnto him: Who art thou, that we may giue an answer to them that sent vs? what saiest thou of thy self? 23. He said: I am the voice of one crying in the deserted, make straight the way of our Lord, as Esaie the prophet said. 24. And they that were sent were of the Pharisees. 25. And they asked him, and said to him: why then doest thou baptize? if thou be not Christ, nor Elias, nor the Prophet. 26. John answered them, saying: I baptize in water; but there hath stood in the middles of you whom you know not. 27. The same is he that shall come after me, that is made before me; whose lachet of his shoe I am not worthie to loose. 28. These things were done in Bethania beyond Jordan, where John was baptizing. 29. The next day John saw Jesus coming to him, and he faile: Behold the Lamb of God, behold him that taketh away the sinne of the world. 30. This is he of whom I said: After me there commeth a man, which is made before me: because he was before me. 31. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32. And John gave testimonie, saying: That I saw the Spirit descending as a dove from Heauen, and he remained vpon him. 33. And I knew him not: but he that sent me to baptize in water, he said to me: He vpon whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the Holy Ghost. 34. And I saw; and I gave testimonie that this is the Sonne of God. 35. The next day againe John stood, and two of his Disciples. 36. And beholding Jesus walking, he faile: Behold the Lamb of God. 37. And the two Disciples heard him speaking, and they followed Jesus. 38. And Jesus turning, and seeing them following him, saith to them: What seek ye? Who said to him: Rabbi (which is called by interpretation, Master) where dwelllest thou? 39. He saith to them:
According to S. John.

Come and see. They came, and saw where he abode, and they tarried with him that day: and it was about the tenth hour. 40. And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41. He findeth first his brother Simon, and faith to him: We have found "Messias," which is being interpreted, Christ. 42. And he brought him to Jesus. And Jesus "looking upon him," said: Thou art Simon the son of Jona: thou shalt be called "(a) Cephas," which is interpreted, Peter. 43. On the morrow he would go forth into Galilee, and he findeth Philip. And Jesus faith to him: Follow me. 44. And Philip was of Bethsaida, the city of Andrew and Peter. 45. Philip findeth Nathanael, and faith to him: Him whom Moses in the law, and the Prophets wrote of, we have found, Jesus the son of Joseph of Nazareth. 46. And Nathanael said to him: From Nazareth can there be any good? Philip faith to him: Come and see. 47. b Jesus saw Nathanael coming to him, and he faith to him: Behold Israelite in very deed, in whom there is no guile. 48. Nathanael faith to him: How knowest thou me? Jesus answered and said to him: Before that Philip did call thee, when thou wast under the figtree, I saw thee. 49. Nathanael answered him and faith: Rabbi, thou art the Son of God, thou art the King of Israel. 50. Jesus answered, and said to him: Because I said unto thee, I saw thee under the figtree, thou be seest, holy angels greater then these things shall thou see. 51. And he faith to him: Amen. Amen. I say to you, you shall see the heavens opened, and the angels of God ascending and descending, upon the Son of man.

Annotations.

Chap. I.

(a) Cephas in Hebrew, in Greek Christ, in English Anointed, to wit, with the spiritual oil of grace aboue his brethren. Ps. 44:23 "Cephas in Syrake, & Peter in Greek, in English Rocke. See Matt. 16:18.

7. was the Word.) The second Person in Trinitie which is the natural, only, and eternal God the Son, of God the Father, is called the WORD: not as the holy Scriptures or persons the Sonne is ches of the Prophets and Apostles (written and spoken by Gods commandement for called the the uttering of his divine will towards man) he called his word, but in a more divine, WORD, eminent and ineffable for, to express unto vs in a fort, by a term agreeable to our capacitate, that he Sonne of God so is and so from everlasting is born of God the Father, as our prime concept (which is our internal and mental word) is & inflieth out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort for ever) had their beginning, and therefore cannot be a creature, as many Heretikes before The Platonic writing of this Gospell thought, and as the Arians after taught. And this first sentines, of the Gospell not only the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

1. Wut God.) Because a man might say, If the WORD were before any thing was The WORD created, where or how could he be? the Evangelist preventing that carnal concept, external with faith first, that he was with God, whose being depended not upon time, place, space, the Father, nor any other creatures, all which were made by him. Secondly, he giveth vs to understand, that the WORD hath his proper subsistence or personalitie distinct from and of the Father God the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is inferther enrolled the order of these two persons, one towards the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may
The WORD true God by nature.

1. God was the word.) Left any man upon the premises, which set forth the relation, & distinction of the Second Person from the first, might think that the Father only were God, the Evangelist expressly teacheth, the WORD to be God. For though the words seeme to lie otherwise (because we have of purpose followed the elegance which the Evangelist himself observed in placing them so, and therefore they stand so both in Greeke and Latin) yet indeed the construction is thus: The WORD was God, and (as is his first Epistle the same Apostle writeth) true God: let any might say (as the Arians did) that he was God indeed, but not truely & naturally, but by common adoption or calling, as good men in the Church be called the Sons of God. What wonderful wrangling and queruelation the Arians vsted to avoid the evidence of this place, we see in S. Augustine, li., de Deo, ch. 2. even such as the Protestants doe, to avoid the like worde, This is my body, concerning the B. Sacrament.

3. By him.) Again, by this he signifieth the eternitie, divinitie, omnipotencie, and equalitie of the WORD or Sone, with God the Father, because by him al things were created, al things he faith, both visible of this world, and invisible, as Angells and al Spiritual creatures. Whereupon it is evident also, that himself is no creature, but the Creator of all; neither is same of his creation, being a defect of a thing, rather then a thing itself, and therefore neither of nor by him.

11. Regained his power.) Free will to receive or acknowledge Christ, & power giuen to men, if they will, to be made by Christ the sons of God; but not forced or drawn thereunto by any necessity.

Humble knee-ling at the so-lemne wordes of Christs incarna-tion.

How mortal men see God.

The B. Trini-tie.

Peter by his new name de-signed to be the Rocke of the Church.
At the request of his mother he worked his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. Then in Jerusalem at Passover, being but one, and yet obscure, he threweth out of the Temple most miraculously at the marchantes. And being yet of the blind Iews asked a signe, he signifieth so long before, that they should kill him, but he will rise againe the third day. Which also presenty they would doe, but that he knowing their false marchantes (though many belieue in him) will not tarie among them.

And the third day there was a marriage made in Cana of Galilee: and the mother of Jesus was there. 2. And Jesus also was called, and his Disciples to the marriage, Sunday after the Epiphany.

They have no wine. 4. And Jesus faith to her: What is to me and thee woman? my houre commeth not yet. 5. His mother faith to the ministeres: Whatsoever he shall say to you, doe ye. 6. And there were set there six water-pots of stone, according to the purification of the Iews, holding euery one two or three measure. He faith to them: Fill the water-pots with water. And they filled them vp to the top. 8. And Jesus faith to them: Draw now, and carie to the cheesefeway. And they caried it. 9. And after the cheesefeway tasted the water made wine, and knew not whence it was, but the ministeres knew that had drewne the water, the cheesefeway calleth the bridegrome, 10. and faith to him: Every man first setteth the good wine, and when they have well drunkne, then that which is worse. But thou hast kept the good wine until now. 11. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his Disciples beleue in him.

After this he went downe to Capharnaum himself and his mother, and his brethren, and his Disciples; and there they remained not many daies. 12. And the Paphse of the Iewes was at hand, and Jesus went vp to Jerusalem: 14. and he found in the Temple them that sold oxen and sheep and doues, and the bankers sitting. 15. And when he had made as it were a whip of little cordes, he cast them out of the Temple, the sheep also and the oxen, and the money of the bankers he powerd out, and the tables he overthrew. 16. And to them that sold doves, he said: Take away these things hence, and make not the house of my Father a house of marchandise. 17. And his Disciples remembered that it is written: The zeale of thy house hath eaten me.

The Iewes therefore answered and said to him: What signe doeth thou shew vs, that thou doest these things. 19. Jesus answered and said to them: * Desolate this temple, and in three daies I will raise it. 20. The Iewes therefore said: In foure and fifty yeares was this temple built, & wilt thou raise it in three daies? 21. But he spake of the temple of his body

Ps. 68, 10.

1 19.

Mt. 21, 6. 17, 19.

N iiiij

Therefore
The Gospel
22. Therefore when he was risen againe from the dead, his Disciples remembred, that he said this, and they beleued the scripture and the word that IESVS did say. 23. And when he was at Hierusalem in the Pasche, upon the festiual day, many beleued in his name, seeing his signes which he did. 24. But IESVS did not commit himself vnto them, for that he knew al, and because it was not needfull for him that any should give testimonie of man, for he knew what was in man.

Annotations.

Chap. II.

1. IESVS also was called.) By his vouchsafing to come with his to the Mariage, he approoueth the custome of the faithful in meeting at honest feastes and recreations, for maintenance of love, peace and amitie among them selves: he reprooueth the heresie of Tatian, Marcion, and suchlike condemning wedlocke: lastly (as S. Cyril faith) he TAI, in sanctifieth and bleseth the marriage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictiones and disorders wherein it was before. By which benediction the often divorces, remarriages, and pluralities of wives, and the women's licentious subjection and impertiety in that case, be re-dressed and reduced to the primitie institution, and so Christian marrie make a Sacrament. See S. Aug. de mops. & concipi. i. c. 10. & c. lii. de adul. coeni. c. 8.

Our Ladies intercession.

4. What is to me and thee? Because this speach is subiect to divers fantasies, we keep the words of our text, left by turning it into any English phrase, we might strain the Holy Ghost's intention to some certaine sense either not intended, or not only intended, and so take away the choice and indifferency from the Reader, whereof (in holy Scripture specially) all Translatours must beware. Christ then may meane here, what is that, woman to me & thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper vse of that kind of speach in holy writ) what haue I to do with thee? that is, why should I have respect to thy desire in this case? in matters touching my charge & the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a repposition of our Lady, or signification that he would not heere her in this or other things pertaining to Gods glorie or the good of men, for the same showeth the contrarie: But it was a lesson to the company that he heard it, and namely to his Disciples, that respect of kinred should not draw them to doe any thing against reason, or be the principal motion why they doe their duties, but Gods glorie.

Our Lady doubteth not but Christ will to her, but a doctrine to others: & that she had no repulsfe, though he seemed to say his time was not yet come to worke miracles: not doubting but he would begin a little after his ordinary time for her sake, as S. Cyril thinketh he did; and therefore the admo. to c. 13. nisteth the waiters to marke wel, & to execute whatsoever Christ should bid them doe.

Profaners of Gods Church he doth not only shew his power, that being but one poore man he could by force excuse to be puni- cuted his pleasure upon so many sturdy fellows: but also his soueraigne authority overshined in soul & body by the Spiritual pow. or

2. Cast them out.) By this chastizing corporally the desisters & abusers of the Temple, he doth not only shew his power, that being but one poore man he could by force excuse to be puni- cuted his pleasure upon so many sturdy fellows: but also his soueraigne authority overshined in soul & body by the Spiritual pow.

34. IESVS
According to S. John.

16. TESVS committed not himself.) S. Augustine appliceth this their first faith that he was raised upon the admiration of his wonders, but yet not freely formed or established in them, into the faith of Novices or Catechumens in the Church & Christ not committing his Person to them as ye, to the Churches like water, & wisedom, in not opening nor giving to them our Lord in the B. Sacrament, because all were not to be trusted with that high point without full trial of their faith.

Chap. III.

He teacheth Nicodemus, that to come to the Kingdom of God, Baptism is necessary, as being our Regeneration. 10. Which point, Nicodemus as then not understanding. 11. he saith that they must believe him, and what good cause there is for them so to do. 12. After this he also baptized, & John likewise at the same time. 15. Whereupon a question being raised, whether Baptism is better. 15. John answerest it by saying, that he is so farre inferior to Christ, as a mere man to God most high.

And there was a man of the Pharisees, named Nicodemus, a Prince of the Jews. 1. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come from God a Master, for no man can do these signs which thou doest. vnles God be with him. 3. Jesus answered, and said to him: Amen, Amen I say to thee, vnles a man be born again, he can not see the Kingdom of God.

Nicodemus said to him: How can a man be born, when he is old? can he enter into his mother's womb again & be born? 5. Jesus answered: Amen, Amen I say to thee, vnles a man be born again of water and the Spirit, he can not enter into the Kingdom of God. 6. That which is born of the flesh, is flesh: & that which is born of the Spirit, is Spirit.

7. Our Lord not, that I said to thee, You must be born again. 8. The Spirit breatheth where He will; and thou hearest his voice, but thou dost not know; for whatsoever he doeth, and whither he goeth: so is every one that is born of the Spirit. 9. Nicodemus answered, and said to him: How can these things be done? 10. Jesus answered, and said to him: Thou art a Master in Israel, and art thou ignorant of these things? 11. Amen, Amen I say to thee, that we speake that which we know, and that we have seen we testifie, and our testimonie you receive not.

12. If I have spoken to you earthly things, and you believe not: how if I shall speake to you heavenly things, will you believe? 13. And no man hath ascended into Heaven, but he that descended from Heaven, the Sonne of man which is in Heaven. 14. And as Moses exalted the serpent in the desert, so must the Sonne of man be exalted: 15. that every one which believeth in him, perish not, but may have life everlasting.

16. For God so loved the world, that he gave his only-begotten Sonne; The Gospel that every one that believeth in him, perish not, but may have life everlasting. 17. For God sent not his Sonne into the world, to judge the world, but that the world may be saved by him. 18. He that believeth in him is not judged. But he that doth not believe, is already judged: because he hath not believed in the name of the only-begotten Sonne of God.

The Gospel was written upon Monday last ing. 17. For God sent not his Sonne into the world, to judge the world, but that the world may be saved by him. 18. He that believeth in him is not judged. But he that doth not believe, is already judged: because he hath not believed in the name of the only-begotten Sonne of God.
God. 19. And this is the judgment: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. 20. For every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be confounded. 21. But he that doeth truth, cometh to the light, that his works may be made manifest, because they were done in God.

22. After these things Jesus came and his Disciples into the country of Judea; and there he abode with them, and baptized. 23. And John also was baptizing in Enon beside Salim; because there was much water there, and they came, and were baptized. 24. For John was not yet cast into prison. 25. And there rose a question of John's Disciples with the Jews concerning purification. 26. And they came to John, and said to him: Rabbi, he that was with thee beyond Jordan, to whom thou didst give testimony, behold he baptizeth, and all come to him. 27. John answered and said: A man can not receive anything, unless he be given him from Heaven. 28. Your fathers did bear witness that I am not Christ; but that I am sent before him. 29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth with joy for the bridegroom; this my joy therefore is filled. 30. He must increase, and I must diminish. 31. He that cometh from above is above all. He that is of the earth, is of the earth, and speaks of the earth; he that cometh from Heaven is above all. 32. And what he hath seen and heard, that he testifieth; and his testimony no man receiveth. 33. He that hath received his testimony, hath confirmed that God is true. 34. For he whom God hath sent, speaketh the words of God. For God doth not give the spirit by measure. 35. The Father loueth the Sonne: & he hath given all things in his hand. 36. He that believeth in the Sonne, hath life everlasting: but he that is incredulous to the Sonne, shall not see life, but the wrath of God remaineth upon him.

ANNOTATIONS.

CHAPEL III.

1. Born in the water.) As no man can enter into this world and have his life and being in the same, except he be born of his carnal parents: no more can a man enter into the life and sense 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 our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal virtue of the Holy Spirit: wherein it excelleth John's Baptism, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the kingdom of God, or into the fellowship of the Holy Church, without it. Whereby the Pelagians, & 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 necessary: our Saviours words being plain & general. Though in this case, God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els despair this life with vow & desire to cases otherwise have that Sacrament, but by some remediless necessity could not obtain it. Lastly, it is proved that this Sacrament giveth grace ex opere operato, that is, of the work itself (which
ACCORDING TO S. JOHN.

(which all Protestants deny) because it so breederth our spiritual life in God, as our carnal birth giveth the life of the world.

18. In judgment on him that believeth in Christ with faith which worketh by charity (as the Apostle speaketh) shall not be condemned at the last day nor at the house of his death; but the iniquity of the world is ready to overtake him, if he be a Pagan or Heretic. As it is already in his incredulity by his own profession and profession condemned, and that not come to judgment either particular or general, so be discovered according to his works of mercy done, or omitted, in which sense S. Paul faith that the obstinate Heretic is condemned by his own judgment, presenting in himself, of his own free will, the sentence both of Christ and the Church.

He that commeth from above) As though he should say: No man that is read of Christ to understand and make right account of me. For, his Baptism and his preaching and his Person are all from heaven immediately. He bringeth all from the very before mouth, and substance of God his Father. Whosoever is in me, is but a little drop of his grace. His Spirit and grace are above all measures or measures, even according to his Manhood; and all power temporal spiritual, the Kingdom and the Priesthood, and all sovereignty in heaven and earth are borrowed upon him as he is man also.

CHAP. IV.

Lesson Iesuw because of the Pharisees, in the way to Galilee he spake with a Samaritan woman, telling her that he will give her water of everlasting life. 16. shewing himself to know men's secrets. 19. preferring the Jews' religion before the Samaritans, but ours (the Christian Catholic religion) before them both, 27. and setting forth them that he is Christ. 28. which by her testimony and his preaching, very many Samaritans do believe; he in the mean time foretelling his Disciples, of the nearest he will send them into. 45. The Galileans also receive him, where again he worketh his second miracle.

WHEN IESUS therefore understood that the Pharisees heard that Jesus made the same disciples, and baptized them, then Jesus, (howbeit he did not baptize, but his Disciples,) he left Ierusalem, and went again into Galilee. And he had of necessity to pass through Samaria. 5. He commeth therefore into a city of Samaria, which is called Sichar; beside the Manured that Jacob gave to Joseph his sonne. 6. And there was there the fountain of Jacob. Jesus therefore wearied of his journey, sat upon the fountain. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water. IESUS said to her: Give me to drinke. 8. For his Disciples were gone into the citie, to buie meates. 9. Therefore that Samaritan woman faith to him: How doest thou being a Jew, ask of me to drinke, which am a Samaritan woman? For the Jews do not communicate with the Samaritans. 10. IESUS answered, and said to her: If thou didst know the gift of God, and who he is that faith unto thee, Givem me to drinke, thou perhaps wouldst have asked of him, and he would have given the living water. 11. The woman faith to him: Sir, neither haft thou wherein to draw, and the well is deep; whence haft thou living water? 12. art thou greater then our Father Jacob, who gave vs the well, & himself dranke of it, and his children, and his carrtel. 13. IESUS answer ed, and Spoke to her...
and said to her: Every one that drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever. 14. But the water that I will give him, shall become in him a fountain of water springing up into life everlasting. 15. The woman faith to him: Lord, give me this water, that I may not thirst, nor come hither to draw.

16. Jesus faith to her: Go, call thy husband and come hither. 17. The woman answered and said: I have no husband. Jesus said to her: Thou hast said well, that I have no husband. 18. For thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly.

19. The woman faith to him: Lord, I perceive that thou art a Prophet. 20. Our Fathers adored in this mountain, and you say that at Hierusalem is the place where men must adore. 21. Jesus faith to her: Woman beleeve me, that the hour shall come, when you shall neither in this mountain, nor in Hierusalem adore the Father. 22. You adore that you know not: we adore that we know, for saluaion is of the Jews. 23. But the hour 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. 24. God is a Spirit, and they that adore him, must adore in spirit and veritie. 25. The woman faith to him: I know that Messiah commeth, (which is called Christ) thensore when he commeth, he will shew us all things. 26. Jesus faith to her: I am he, that speaketh with thee.

27. And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for all that said: What seekest thou, or why talkest thou with her?

28. The woman therefore left her water-pot: and she went into the citie, and faith to those men: 29. Come, and see a man that hath told me all things what heer he haue done. Is not this Christ? 30. They went forth thensore out of the citie, and came to him.

31. In the meane time the Disciples desired him, saying: Rabbi, eat. 32. But he said to them: I haue meat to eate which you know not. 33. The Disciples therefor said one to another: Hath any man brought him for to eate? 34. Jesus faith to them: My meat is to doe the wil of him that sent me, to perfect his worke. 35. Do not you say that yet there are foure months, and haruest commeth? Behold I say to you, lift vp your eyes, and see the Countries, that they are white already to harvest. 36. And he that reapeth, receieth hire, and gathereth fruit unto life everlasting; that both he that soweth, and he that reapeth, may reioyce together. 37. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. 38. I haue sent you to reape that which you laboured not: others haue laboured, & you haue entred into their labours.

39. And of that citie many beleeued in him of the Samaritans, for the word of the woman giuing testimonie, that he told me all things what heer he haue done. 40. Therefore when the Samaritans were come to him, they desered him that he would tarie there. And he taried there.
there two daies, 41. And many more beleued for his owne word. 42. And they said to the woman, That now not for thy sayings doe we beleue; for our selues have heard, and doe know that this is the Salu- tion of the world indeed. 43. And after the two daies he departed thence; and went into Ga- lilee. 44. For Iesus himself gave testimonie that a Prophet hath not honour in his owne country: Therfore when he was come into Galilee, the Galilæans received him, whereas they had seen all things that he had done at Hierusalem in the festival day: for themselves also came to the festival day.

46. He came againe the same day into Cana of Galilee, where he made water wine. And there was a certaine Lord whose sonne was sicke at Capharnaum. 47. He having heard that Iesus came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, For he began to die. 47. Iesus therefore said to him: Unless ye see signes and wonders, ye beleue not. 49. The Lord faith to him: Lord, come downe before that my sonne die. 50. Iesus faith to him: Goe, thy sonne liueth. The man beleued the word that Iesus said to him, and went. 51. And as he was now going downe, his severants met him: and they brought word, saying, That his sonne liueth. 52. He asked therefore of them the hour, wherein he was amended. And they said to him, That yesterday at the seaueth houre the feuer left him. 53. The father therefore knew that it was in the same houre wherein Iesus said to him: Thy sonne liueth, and himselfe beleued and his whole house. 54. This againe the second signe did Iesus, when he came from Iewrie into Galilee.

ANNOTATIONS.

CHA. IV.

10. Our Fathers adored.) By adoration is meant doing of Sacrifice. For other offices of the Schismatics Religion might be done in any place. The Samaritans to defend their adoring in Garizim, pretended their worshipping there to be more ancient than the Jews in Hierusalem, contended referring it to Jacob: whereas indeed that Patriarch adoring there before the Temple against the was appointed, or the Law given, made nothing for their Schism: which was begun by true Temple; Manasses a fugitive Priest, only to hold his unlawful wife thereby, and to obtaine Superioritie in Schism which he could not doe in the ministry of his brethren; long after the Temple of Hierusalem from which it was said that there the Priest giue him sentence for the Jews & the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritans none at all.

Iosephus also recordeth how the Samaritans demanded of Alexander the Great, the like privileges & immunities as he had granted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as worthy, and themselves to be Jews as the other, and to worship the same God. But their Schismatical hypocrisie was easily spied and disdained with nothing. Another time the Jews and Samaritans (as the same writer testifieth) made a great stoure in Alexandria about the truth and antiquitie of the Schismatical Temple & service in Garizim, and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolemaeus the Kings commandement, only to trie whether of the two was first. And the Schismatikes as their custom is, purfhalum can make their Church or Service as old as they list, referring it to the Patriarches, as our Schismatikes doe now to Christ and the Apostles, But...
The true Temple is proved by continual succession.

When the trial was made, only they of Hierusalem did inexcusibly pride by continual succession of their Priests, and by the intrusion of the time when the Schismatices were out from them, that theirs was the lawful, and the other the false Temple and false adoration. And so it was judged, and the Samaritans put to silence. Afterward the said Schismatices (which is slightly the end of all Schismes) revolted quite from the Jewes religion, and dedicated their Temple in Garizim to Jupiter Olympus, as Calvins supped and his bread and wine is like at length to come to the sacrifice of Ceres & Bacchus.

Christian adoration throughout all Nations in every place, in spirit & verity; that is, in the Sacraments & Service of the new law, ful of spirit & grace; in the verity of things before prefigured, specially the true Sacrifice of Christs body and blood.

11. In spirit and verity.) Our Saviour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and even then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should betide no more to that one place or Nation, but that true adoration should be throughout all Nations according to the Prophecy of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beasts and other external creatures not having in them grace, spirit, and life, should be taken away, & another Sacrifice succeed, which should be in itself invisible, celestial, divine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the verity itself whereof all the former Sacrifices and Hoffes were but shadows & figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. Al which is no more but a prophetic and description of the Sacrifice of the faithful Geti's in the body & blood of Christ: not that it is not by external means given to us (for otherwise we being men consisting of flesh & blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the WORD of God, and if a man enlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by Sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our souls by every one of the. Whereupon our Baptism, is water & the Holy Ghost; our Penance, the word of absolution & the Holy Ghost; our Confirmation, oyle & the Holy Ghost by imposition of hands; finally, all the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our nature, state and necessity, be joyned therto. Take heed therefore thou gather not of Christs words, that Christian men should have no fife of external order towards Gods; for that would take away all Sacrifice, Sacraments, Prayers, Churches, and Societie of men in his Service.

CHAP. V.

The part 1. The Acts of Christ in Iewrie (haung already begun his solene Manifestation in Galilee. Mt. e 12.) the second Parche of his preaching. The Gospell upon Imber Friday the first week of Lent. By our Latin text and the Greeke, this miraculous pond was in or upon Probatica, that is, a place where the

Curie a bedred man at the pond of miracle, because he doth in the Sabbath, the blind Iewes doe persecute him. 17. And againe because he saith, that God is his natural Father. 19. He thereupon continueth saying, the Fathers operation and his to be in every thing at one, and that he shall doe greater things then these miraculous cures, to wit, 21. quicken the dead in just by sinne, as being appointed Judge of all, 28. ye and quicken the dead in bodies also, incontinent judging at vprightely. 31. And that these are not braggis of his owne but his witnesses to be 33. John Baptist, 36. his owne miraculous workes, 37. his Fathers voice at his Baptisme, 39. the Scriptures also, namely of Moses.

After these things there was a festial day of the Iewes, and Issvs went vp to Hierusalem. 2. And there is at Hierusalem, vpon Probatica a pond which in hebrew is surnamed Bethsaida, having five porches. 3. In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. 4. And an Angel of our Lord defended at a certaine time into the pond; and the water was stirred. And he that had gone downe first into the
According to S. John.

the pond, after the stirring of the water, was made whole of whatsoever sheep he was holden. 5. And there was a certain man there that had been eight and thirtie yeares in his infirmitie. 6. Him when Jesus had seen lying, & knew that he had now a long time, he faith to him: Wilt thou be made whole? 7. The sicke man answered him: Lord, I have no man, when the water is troubled, to put me into the pond. For whilsts I come, another goeth downe before me. 8. Jesus faith to him: Arise, take vp thy bed, and walke. 9. And forthwith he was made whole: and he tooke vp his bed, and walke. And it was the Sabboth that day. 10. The Iewes therefore said to him that was healed: It is the Sabboth, thou maist not take vp thy bed. 11. He answered them: He that made me whole, he said to me, take vp thy bed, and walke. 12. They asked him therefore, what is that man that said to thee, take vp thy bed, and walke? 13. But he that was made whole, knew not who it was. For Jesus shrount aside from the multitude standing in the place. 14. Afterward Jesus findeth him in the Temple, & said to him: Behold thou art made whole; sinne no more, lest some worse thing chance to thee. 15. That man went his way, and told the Iewes that it was Jesus that made him whole. ¶ 16. Thereupon the Iewes persecuted Jesus, because he did these things on the Sabboth.

17. But Jesus answered them: My Father worketh untill now; and I doe workes. 18. Thereupon therefore the Iewes sought the more to kill him: because he did not only brake the Sabboth, but also he said God was his Father, making himself equal to God. 19. Jesus therfore answered, and said to them: Amen, amen, I say to you, the Sonne cannot doe any thing of himself, but that which he feeth the Father doing. For what things soever he doeth, the same the Sonne also doeth in like manner. 20. For the Father longeth the Sonne, and sheweth him all things that himself doeth, and greater workes then these will he shew him, that you may maruel. 21. For as the Father doth raise the dead and quickeneth so the Sonne also quickeneth whom he will. 22. For neither doth the Father judge any man: but all judgement he hath given to the Sonne, 23. that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who sent him. 24. Amen, amen I say to you, that he which heareth my word, and beleueth him that sent me, hath life everlasting:

and he commeth not into judgement, but pasteth from death into life. 25. Amen, amen I say to you, that the houre commeth, and now it is when the dead shall hear the voice of the Sonne of God, and they that have heard, shall live. 26. For as the Father hath life in himself; so he hath given to the Sonne also to have life in himself: 27. and he hath given him power to doe judgement also because he is the Sonne of man. 28. Marvel not at this, because the houre commeth wherein that are in the graves, shall hear his voice, 29. and they that have done good things, shall come forth into the resurrection of life: but they that have done evil into the resurrection of judgement. ¶ 30. I can not of myself doe any thing. As I heareth I judge: and my judgement
ment is just, because I seek not my will, but the will of him that sent me. 31 If I give testimonie of myself, my testimonie is not true. There is another that giveth testimonie of me: and I know that the testimonie is true which he giveth of me.

33. You went to John, and he gave testimonie to the truth, 34. But I receive not testimonie of man: but I say these things that you may be paced. 35. He was the lampe burning and shinning. And you would for a time reioyce in his light. 36. But I have a greater testimonie then John. For the works which the Father hath given me to perfect them: the very works themselfes which I doe, give testimonie of me, that the Father hath sent me. 37. And the Father that sent me, himself hath given testimonie of me: neither have you heard his voice at any time, nor seen his shape, 38. and his word you have not remaining in you: because who he hath set him you beleuee not. 39. Search the scriptures, for you thinke in them to have life everlasting: & the same are they that give testimonie of me: 40. and you will not come to me that you may have life. 41. Glorie of men I receive not. 42. But I have known you, that the love of God you have not in you. 43. I am come in the name of the Father, and you receive me not: if another shall come in his own name, him you will receive. 44. How can you beleuee, that receive glorie one of another: and the glorie which is of God only, you seeke not? 45. thinke not that I will accuse you to the Father. There is that accuseth you, Moyses, in whom you trust. 46. For if you did beleuee Moses, you would perhaps beleuee me also. For of me he hath written. 47. And if you doe not beleuee his writings: how will you beleuee my words.

ANNOTATIONS.

CHAP. V.

1. Virtue of miracles giv'en to creatures.

2. The same giv'en specially to sanctified creatures.

3. Miracles do- or Sacraments of the new Testament, which faithfle men whole reluct and condemn me as one time for fables, because they know not the Scriptures nor the power of God. Thirdly, that more as this operation was giv'n at one time more then another & rather on great festival daies other, special- then other vulgar times (for this was the feast of Pasche or Pentecost) as daies more sanctified, & when the people made greater conceit: which the use that we should not wonder
wonder to see miracles done at the Memories and seances of martyrs or other great Festival, more than at places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also under God of the effects that there extraordinarily be done. Which ought to make Christians less doubt, that the force of divers waters in the world is suitably attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men referre only to nature, vitruously pretending that God is more glorified by the works of nature, which be of his ordinary providence, then by the graces of Miracle given to his Saints or Angels by his extraordinary providence. Lastly, that miracles be not wrought on men by their faith only and as well by their presence in spirit as in body, or upon the parties desire or devotion only, according to the Heretiques pretext that God is a like present by his power & grace to every man & place: & therefore that men need not go from their owne houses or countries to seeke holines or health at the places of Christ or his Saints birth, death, memorie: for none could have benefit of this water but he that could touch it, and be in it corporally, and at that just time when the water was in motion by the Angel. Yea firstly, we may consider that in such cases as to make the matter more marvelous, rare, and more earnestly to be sought for, and to signify vs that God hath all such extraordinary operations in his owne wil & commandement, without al rules of our reasonings and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & stirred the same. Seuently, that these graces of corporal cures given to this water * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we need not seek the correspondence thereof to the figure in every point. Lastly, Christ by his power of exellentie and prerogative could and did heal every poor man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessity: as our Lord saith all such as die without Baptisme, if they in their owne persons earnestly intended, desir'd, and sought for the same.

14. Sinners no more.) We may gather hereby that the mans long infirmitie was for punishment of sinnes, and that men often attribute their sickness to other natural defects, and seek for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that all infirmities men should first turne to God and goe to their Ghostly father, and then calle for the worldly Physicians afterward.

35. I recensens.) Our Master meaneth that mans testimonie is not necessarye to him, nor that the truth of his Discouerie dependeth on worldly wittensses, or mens commendations: though to vs such testimonies be agreable and necessarie. And so for our instruction he would faine to take the testimonies of John the Baptist and Moses the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and Lawfull Preachers, to be his wittensses from Hierusalem to the end of the world.

39. Search the Scriptures.) He reprehended the Jews, that reading daily the Scriptures and acknowledging that in them they should find life and salvation, they yet looked over them so superciliously that they could not find therein him to be CHRIST their King, Lord, Life, and Saviour. For the special masters & Scribes of the Jews then were like unto our Heretikes now, who be cūe talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deep knowledge thereof. And therefore our Master referreth them not to the reading only, learning them without bookes, or deeply, but having the sentences thereof gloriously painted or written in their Temple, houses, or read superficially; but to the deede search of the meaning and mysteries of the Scriptures, which are so easily to be seenne in the letter;
Having with five loaves fed five thousand. 16. (walking also the night after upon the sea) 21. on the morrow the people thereupon resorting unto him, 27. he preacheth unto them of the Bread which he will give: telling them that he is come from Heaven, and therefore able to give such bread as can quench in the world, even his own flesh: and that all his Eles shall believe as much. 60. Many notwithstanding doe murmur at this doctrine yea and become apostates, though he tell them that they shall see by his Ascension into Heaven, that he is descended from Heaven. But the Twelve sticke unto him, Peter in all their names confessing that he is God Omnipotent. 70. Among which twelve yet (that no man be scandalized) he signifieth that he foreknew which would become a traitor as among the forefaid, which would become apostates.

After these things Jesus went beyond the sea of Galilee, which is of Tiberias, and a great multitude followed him, because they saw the signs which he did upon those that were sicke. 3. Jesus therefore went vp into the mountaine, and there he sate with his Disciples; 4. And the Pasche was at hand, the festial day of the Jews. 5. When Jesus therefore had lifted up his eyes, and saw that a very great multitude commeth to him, he saith to Philippe: Whence shall we buy bread, that these may eat? 6. And this he said, tempting him. For himself knew what he would doe? 7. Philippe answered him: Two hundred penicworth of bread is not sufficient for them, that every man may take a little piece. 8. One of his Disciples, Andrew, sheweth to him: 9. There is a boy here that hath five barley loaues, & two fishes: but what are these among so many? 10. Jesus therefore saith: Make the men to sit downe. And there was much grassie in the place. The men therefore sate downe, in number about five thousand. 11. Jesus therefore took the loaues: and when he had given thankes, he distributed to them that sate. In like manner also of the fishes as much as they would. 12. And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be left. 13. They gathered therafore, and filled twelve baskets with fragments of the five barley loaues, which remained to them that had eaten. 14. Those men therefore when they had seen what a signe Jesus had done, saith, That this is the Prophet indeed that is to come into the world. 15. Jesus therefore when he knew that they would come to take him, and make him King, he fled againe into the mountaine and he fell alone.

16. And when even was come, his Disciples went downe to the sea. 17. And when they were gone vp into the ship, they came beyond the sea into Carpharnsea: And now it was dark and Jesus was not come vnto them. 18. And the sea arose, by reason of a great wind that blew. 19. When they had rowed therefore about five and twentie or thirtie furlongs,
According to S. John.

22. The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that Jesus had not entred into the boat with his Disciples, but that his Disciples only were departed. 23. But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord, giving thanks. 24. When therefore the multitude saw that Jesus was not there, nor his Disciples, they went vp into the boats, & came to Capharnaum seeking Jesus. 25. And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? 26. Jesus answered them, and said: Amen, amen I say to you, ye seek me not because you have seen signs, but because you did eat of the loaves, and were filled. 27. Worketh not the meate that perisheth, but that endureth unto life everlasting, which the Sonne of man will give you. For thereof him the Father, God, hath signified. 28. They said therefore vnto him: What shall we doe that we may work the works of God? 29. Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent. 30. They said therefore to him: What signe therefore doest thou, that we may see, and may believe thee? what workest thou?

31. Our Fathers did eate Manna in the desert as it is written, Bread from heaven he gave them to eate. 32. Jesus therefore said to them: Amen, amen I say to you, Moses gave you not the bread from heaven, but my Father giueth you" the true bread from heaven. 33. For the bread, and translate it of God, it is that descended from heaven, and giueth life to the world. 34. They said therefore vnto him: Lord, giue vs always this bread. 35. And Jesus said to them: I am the bread of life, he that commeth to me, shall not hunger; and he that believeth in me, shall never thirst. 36. But I said to you that both you have seen me and you believe not. 37. At that the Father giueth me, shall come to me, and him that cometh to me I will not cast forth. 38. Because I descended from heaven, not to doe mine owne will, but the will of him that sent me. 39. For this is the will of him that sent me, the Father; that all that he hath given me, I lese not thereof, but raise it in the last day. 40. And this is the will of my Father that sent me, that every one that seeth the Sonne, and beleueth in him, have life everlasting, & I will raise him in the last day. 41. The Jewes therefore murmured at him, because he had said, I am the bread which descended from heaven; and they said: Is not this Jesus sonne of Joseph, whose father and mother we know? How then faith he, That I descended from heaven? 42. Jesus therefore answered and said to them: Murmure not one to another: No man can come to me, unless the Father that sent me, draw him, and I will raise him vp in the last day. 43. It is written in the Prophets: And shall be done of God. Every one that hath heard of the Father, & hath learned, cometh to me. 44. Not that any man hath seen the Father, but he which is of God, this hath seen the Father. 45. Amen, amen I say to you: He that believeth in me, hath life everlasting.
48. I am the bread of life. 49. Your fathers did eat 'Manna in the desert, and they died. 50. This is the bread that descended from Heaven: that if any man eat of it, he die not. 51. I am the living bread, that came downe 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. 

52. The Jews therefore strove among themselves, saying: "How can this man give vs his flesh to eat? 53. Iesus therefore said to them: Amen, amen I say to you, "Vnles you eate the flesh of the Sonne of man," and drinke his bloud, "you shall not have life in you. 54. He that eateth my flesh, and drinketh my bloud, hath life everlasting; and "I will raise him vp in the last day." 55. For my flesh, is "meate indeed: and my bloud is drinke indeed. 56. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. 57. As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me. 58. This is the bread that came downe from Heaven. Not as your Fathers did eate Manna, and died." He that eateth this bread, shall live for ever. 59. These things he said teaching in the Synagogue, in Capharnaum.

60. Many therefore of his Disciples hearing it, said: This saying is hard, and who can hear it? 61. But Iesus knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? 62. "If then you shall see * the Sonne of man ascend where he was before? 63. It is the spirit that quickeneth, "the flesh profiteth nothing. The words that I have spoken to you, the spirit and life. 64. But there be certaine of you" that beleue not. For Iesus knew from the beginning who they were that did not beleue, and who he was that would betray him. 65. And he said: Therefore did I say to you, that no man can come to me, vntil it be given him of my Father. 66. After this many of his Disciples" went backe: and now they walked not with him.

67. Iesus therefore said to the Twelve: What, will you also depart? 58. Simon Peter therefore answered him: Lord, to whom shall we go? thou hast the wordes of eternal life. 59. And we beleue and have known that thou art Christ the Sonne of God. 70. Iesus answered them: Haue not I chosen you the Twelve; and of you one is a Diuell? 71. And he meant Judas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelve.

ANNOTATIONS.

CHAP. VI.

27. Wurke more than men.) By their greedy seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to give them, and so by little and little to open into them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not only far passe their ordinarie bread or his maruellous multiplied loaves, but Manna it self, which they thought came from Heaven, and so much wondered at it.
ACCORDING TO S. JOHN.

31. The true bread. Though the Person of Christ in his incarnation, even out of the Sacrament of the Body and Blood of Christ, be met with under the Metaphors of bread and drink, and from Advent and Holy Communion, it is not that which is actually eaten, nor actually drunk, but that which is typified, not by actual eating and drinking, but by the symbolic action of eating and drinking. The bread and wine are symbols of the Body and Blood of Christ, which are offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer. The bread and wine are symbols of the Body and Blood of Christ, which are offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer.

32. The bread of Heaven. The bread of Heaven is the true bread, which is the Body of Christ, which is offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer. The bread of Heaven is the true bread, which is the Body of Christ, which is offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer.

33. The true bread is not made of bread, nor is it bread in the usual sense, but it is a spiritual food, which is given to the faithful in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer. The true bread is not made of bread, nor is it bread in the usual sense, but it is a spiritual food, which is given to the faithful in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer.

34. The bread of life. The bread of life is the Body of Christ, which is offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer. The bread of life is the Body of Christ, which is offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer.

35. The true bread is not made of bread, nor is it bread in the usual sense, but it is a spiritual food, which is given to the faithful in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer. The true bread is not made of bread, nor is it bread in the usual sense, but it is a spiritual food, which is given to the faithful in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer.

36. The bread of Heaven, the bread of life, and the true bread are all one and the same, and they are all symbols of the Body and Blood of Christ, which are offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer. The bread of Heaven, the bread of life, and the true bread are all one and the same, and they are all symbols of the Body and Blood of Christ, which are offered in the Eucharist, not to be eaten and drunk, but to be spiritually received and cherished in the heart of the believer.
The true meaning of S. Augustine's words touching infants receiving of the B. Sacrament.

Applying these words to infants also, that they could not be saved without receiving sacramentally, as not only the Heretics, but Erasmus did unlearnedly mistake him: but his sense is that they were by the right of their Baptism joined to Christ's body Mystically, 

and thereby spiritually partakers of the other Sacrament also of Christ's blood & blood.

As all Catholic me that be in prision, joyning with the Church of God in heart & desire to receive & be partakers with the Church of this Sacrament, and those specially that devoutly hear Mass & adore in presence the bodie & blood of Christ, joyning in heart with the Priest, all these receive life & fruit of the Sacrament, though at every time they receive not sacramentally in one or both kinds. And although in the Primitive Church the Holy Sacrament in the second kind were often given even to infants to sanctifie them, yet (as the holy Council hath declared) it was never minisitred unto them with opinion that they could not be saved by it. And therefore the Heretics do not truly charge the Church & the Fathers with that error.

The effects of the B. Sacrament both in our bodie and soule.

15. I will raise him.) As the Sonne liveth by the Father, even so doe we live by his flesh, faith S. Hilari. B. 8. de Trin. And S. Cyril againe thus: Though by nature of our flesh we be corrupted, yet by participation of life we are reformed to the property of life. For not only our soules were to be 4. 14. 

blessed with the Holy Ghost to life everlasting, but this indwelling terrestrial body of ours is to be raised, 15. made to immortality, by smoking, raising & eating this agreeable food of Christ's body. And when Tertullian, Christ's flesh: I will raise him, he meaneth this body, which he eateth, that raise him. One de resur. (faith Tertullian) eateth the body and blood of Christ, that the soul may also be fasted. Ther. cat. 7. for they shall both have one reward at the Resurrection. And S. Iren. 4. 4. that our bodies be not capable of life everlasting, which is nourished by the body and blood of our Lord. 4. 

Either let them change their opinion, or else cease to offer the Eucharist. S. Gregorie Nyssene also reduceth in faith: That this holy body entering into our bodie, changeth it and maketh it like and immortal.

The B Sacrament is the true Manna & water of the rock.

55. Meantinde, Manna, was not the true meat: nor the water of the rocke, the drinke the flesh indeed: for they did but drinke away death or famine for a time and for this life, magnifieth the holy body of Christ is the true food nourishing to life everlasting, and his blood the true drink that drinketh death away utterly: for they be not the body and blood of a mere man, but of him that being justified in life is made life: and therefore we be the bodie and members of Christ, because by this benediction of the mystery we receive the Sonne of God himself. So faith S. Cyril li.4. c.16. in Io. 8. He that eateth this bread.) By this place the holy Council proueth that for the grace Contd. & effect of the Sacrament, which is the life of the soule there is no difference whether a Tyuid. 

man receive both kinds or one. Because our Saviour who before attributed life to the Se 14. 

eating & drinking of his bodie & blood, doth here also affirm the same effect, which is life everlasting, to come of eating only under one forme, Therefore the Heretikes be sediacious calumniators that would make the people belieue, the Catholike Church and Priests to have defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay, it is they that have defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from all other Sacraments. The Church doth only (by the wisdom of God's Spirit, and by instruction of Christ & his Apostles, according to time and place, for God's most honour, the reuerence of the Sacrament, & the peoples most profit thereby) dispose of the manner & order how the Priest, how the people shall receive, & at other particular points, which himself (faith S. Augustine) did not take order for, that he might commit them to the Apostles, by whom he was to dispose his Churches affairs, though both he and the Apostles and the Fathers of the primitive Church left no example of receiving under one kind, Christ at Emmaus, The Apostles M. 2. 42. The primitive Church in giving the bloud only to children, Cyprus. c. 6. ad. 44. 

in referring most commonly the body only, Tertul. li. 2. ad. xx. n. 4. Lu. 24. 16. 

Cypr. li. de lapser. w. 10. In houpling the sick therewith, Ephes. Ecb. li. c. 36. In the holy 

Breemits also that received and refused it commonly & not the bloud, in the wilderness, 

Basil. ep. ad Cesar.ianum Patriarch, and in divers other places which were too long to rehearse, 

Whereby the Church being warranted and in the ruling of such things fully taught by God's Spirit, as well for the reproving of certaine heresies, that Christ God and man was not whole and al in every part of the Sacrament, as specially for that the Christians people being now enlarged, and the communicants often so many at once, that neither to much wine could be conveniently confectioned, nor without manifold accidents of shedding or abusing be received (whereof the Protestants have no regard, because it is but common wine which they occupy, but the Church knowing it to be Christ's own bloud, must have al dreadfull regard) therefore I say she hath decreed and for some hundred yeares
ACCORDING TO S. JOHN.

19. x. Cor. 21. 1. Cor. 22.

put in vse that the Priest sayinge Masse, should alwaies both confracte and also receive The Priests both kinds, because he must expresslie the Passion of Christ, and the separation that say Masse, of his blood from his bodie in the same, & for to imitate the whole action & institution must receive as well in sacrificinge as receiving, as to whom properly it was said: Doe this; for that was both kinds, spoken only to such as have power thereby to offer and sacrifices. But the Lay men, & the Clergie also when they doe not execute or say Masse themselfe should receive in one kind, being therby no lefe partakers of Christs whole Person and grace, then if they receivd both: For (as S. Paul faith) He is the sacerdote of the altar. He that eateth, faith he: for though there were drinke-offerings or libations joyned lightly to every sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

61. If you shal, st.) Our Saviour seemeth to intimate, that such as beleue not his Christs ini- nual words touching the Holy Sacrament, and think it impossible for him to give his Body teth that faith to be eaten in many places at once, being yet in earth, should be more sanctu- gins men shallized & tapted after they saw or knew him to be ascended into Heauen. Which is proved not beleue true in the Capharnautes of this time. Whose principal reason against Christs presence presence presence in the Sacrament is, that he is ascended into Heauen; yea, who are so bold as to expound the B. Sacra- tists some sentence for themselves thus, It is not this body or flesh which I will give you, meat becaus for that I will carie with me to Heauen. Whereby if they mean only that the condition he is ascended, and qualities of his body in Heauen should be other then in the Sacrament, it were tolerable: for S. Augustinus speake sometimes in that sentence. But to deny the substance of the body to be the same, that is wicked.

62. The flesh profaneth nothing.) If this speach were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, & death, no lefe then his corporeal presence in the Sacrament. For if his flesh were not profitable, al these things were vain. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnall conceiving of his words, of his flesh, & of the manner of eating the same, was unprofitable; which is plainly by the sentence following where he warne them, that his words he spirit and life, of high Mystical meaning, and not vulgarly & grossly to be taken, as they took them. And it is the vse of the Scripture to call mans natural sense, reason, and carnal repletion or not reaching supernatural truths, flesh or blood, as, flesh and blood revealed not this to thee & Mes. 16. This carnalitie then of theirs, flood in two points specially first, that they imagined that he would kill himself, & cut & mangue his flesh into parts, & so give it them raw or rost to be eaten among them, Which could not be meant, faith S. Augustinus: for that had contenied an heinous and barbarous fact; and therefore they might & should have been assurrd, that he would command no such thing: but fowre other sweet feme to be of his hard, mysticall, or figurative words, & be fulfilled in a Sacrament, mystere, and a marwelous diuine sort, otherwise they then could comprehend. Secondly, they did erre touching his flesh, in that they took it to be flesh of a mere man, & of a dead man also, when it should come to be eaten of which kind of flesh Christ her pronou- neth, that is profaneth nothing. Whereupon S. Cyril faith: This body is not of Peter or Paul or any other like, but of Christ IESVS who is the life itself: and therefore this body ghieth life, the very image of the Divine dwelling in it. And the holy Council of Ephesus in the Anathematisme expounded also by the said S. Cyril: The Eucharist is not the body of any common person (for the flesh of a common man could not quicker) but of the WORD itself: But the Heretike Nestorius difficile the verse of this mystere, holding man fleshly only to be in the Eucharist thus: And S. Ignatius cited of Theodore, and many other Fathers hauie this like. Whereby we may see that it commeth of the Divinice & Spirit (without which Christ flesh can not be) that this Sacrament ghieth life.

63. This chrift flesh can not be:) It is lacke of faith, you see here, that causeth this to be spurned against Iudas the this high truth of the Sacrament: as also it may be learned here, that it is the great & chiefe of the mercifull gift of God that Catholike men doe against their sench & carnall reasons, that beleue beleue & submit themselves to the humble acknowledgging of this Mystere: Lastly, that not the real * vcrf. it may well by Christs infanuation of Iudas, be gathered, that he specially spurned presence.

64. That beleue not;) It is lacke of faith, you see here, that causeth men to spurne against Iudas the this high truth of the Sacrament: as also it may be learned here, that it is the great & chiefe of the mercifull gift of God that Catholike men doe against their sench & carnall reasons, that beleue & submit themselves to the humble acknowledgging of this Mystere: Lastly, that not the real * vcrf. it may well by Christs infanuation of Iudas, be gathered, that he specially spurned presence.

65. Westeck.) It is no maruel to vs now that so many rennet from the Church, by Heretikes be- offence or scandalously taken at Christs body and blood in the Sacrament: seeing leane not the many of his Disciples that saw his wonderful life, doctrine, and miracles, soke he real present, 

O 1. Christ is, because
The Gospel

Christ himself, upon the speech & promise of the same Sacrament. For the mystic of & wine: as the Jewes beleue not his Godhead because of the shape of a poore maa.

The disciples resolving at Christ's words, proue that he spake not metaphorically, as at other times.

As S. Peter bareareth the person of al beleueing Catholikes: so Judas of al vnbeleueing Heretikes. He being the first Arch-heretic; and this against the B. Sacrament, the first heretic.

* Cypri, ep. 558 nr. 53.

Chap. VII.

The Jewes (of Hierusalem) seeking his death, he walketh in Galilie: where he signifieth to his Brethren, that not in this feast Scenopégia, but in another (to wit, Pasch the following) the Jewes should kill him: that is, not when they would, but when he wil. In so much that at this feast he teacheth openly in the Temple, and converteth many, 14. both in the middle day 37. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

After these things Iesus walked into Galilie, for he would not walke into Iewrie: because the Jewes sought to kill him. 2. And the festial day of the Jewes, Scenopégia, was at hand. 3. And his Brethren-said to him: Pasch from hence, and goe into Iewrie; that thy Disciples also may see thy workes which thou doest. 4. For no man doth any thing in secret, and seeketh himself to be in publique. If thou doest these things, manifest thy self to the world. 5. For neither did his Brethren beleue.
beleeue in him. 6. 1Es vs thersfore faith to them: My time is not yet come; but your time is alwaies readie. 7. The world cannot hate you, but me it hateth: because I gue testimonie of it, that the workes thereof are euil. 8. Goe you vp to this festiual day: I goc not vp to this festiual day; because my time is not yet accomplished.

9. When he had said these things, himself taried in Galilee. 10. But after his Brethren were gone vp, then he also went vp to the festiual day, not openly, but as it were in secret. 11. The Iews thersfore fought him in the festiual day, and said: Where is he? 12. And there was much murmuring in the multitude of him. For certaine said: That he is good, And others said: No, but he seduceth the multitudes. 13. Yet no man spake openly of him for feare of the Iews.

14. And when the festiualic was now half done, 1Es vs went vp into the Temple, and taught.15. And the Iews manuailed, saying: How doth this man know letters, whereas he hath not learned? 16. IEs ansuered them, and said: My doctrine is not mine, but is that sent me. 17. If any man will doe the will of him, he shall understand of the doctrine whether it be of God, or I speake of my self. 18. He that speaketh of himself, seeketh his owne glory. But he that secketh the glory of him that sent him, he is true, and inuiuice in him there is not. 19. Did not Moyses give you the Law, and none of you doth the law? 20. Why secke you to kill me? The multitude ansuered, and said: a Thou haft a Diuel, who secketh to kill thee? 21. 1Es vs ansuered and said to them: One worke I have done, and you doe at maruel. 22. Therefor* Moyses gave you circumcision: not that it is of Moyses, but* of the Fathers, and in the Sabbboth you circumcife a man. 23. If a man receive circumcision in the Sabbboth, that the Law of Moyses be not broken; are you angry at me because I have healed a man wholly in the Sabbboth? 24. Judge not according to the face, but judge just judgement.

25. Certaine thersfore of Hierufalem said: Is not this he whom they secke to kill? 26. And behold, he secketh openly, and they say nothing to him. Haue the Princes knowne indeed that this is Christ? 27. But this man we know whence he is, But when Christ commeth, no man knoweth whence he is. 28. 1Es vs thersfore cried in the Temple teaching and saying: Both me you doe knoe, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. 29. I know him, because I amo of him, and he sent me. 30. They sought thersfore to apprehend him: and no man laid hands vpon him, because his housse was not yet come. 31. But of the multitude many beleue in him, and said: Christ, when he commeth shall he doe more signes then these which this man doth? 32. The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent Ministers to apprehend him. 33. 1Es vs thersfore saide to them: Yet a little time I am with you: and I goc to him that sent me. 34. You secke me, and shall not find: and where I am, you can not come. 35. The Iews thersfore said among themselves, whither will this man goe, that we shall not find him? will he goe into the dispersion of the Gentils, and teach the Gentils? 36. What is this saying that he hath said: You shall see

The Gospel upon Munday in the 4. weeke of Lent.

The way to come to know the truth, is to live well.

It is spoken of Antichrist specially, and it is true in all.

Heretikes Angyt trafi, 29. in Eunag. I saue.

a No maruel, when these speake thus to Christ himself, if Heretikes cal his Vicar Antichrist.

www.fatimamovement.com
THE GOSPEL.

218 And shall not find; and where I am, you can not come.

37. And in the last, the great day of the solemnity Jesus stood and cried, saying: If any man thirst, let him come to me, and drink. 38. He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water. 39. (And this he said of the Spirit that they should receive which believed in him.) 40. For as yet the Spirit was not given: because Jesus was not yet glorified.)

40. Of that multitude therefore, when they had heard these words of his, some said: This is the Prophet indeed. 41. Others said: This is Christ. But certain said: Why, doth Christ come from Galilee? 42. Doth not the scripture say: That of the seed of David, and from Bethlehem the town where David was, Christ doth come? 43. Therefore there arose dissension in the multitude for him. 44. And certain of them would have apprehended him: but no man laid hands upon him. 45. The Ministers therefore came to the chief Priests and the Pharisees, and they said to them: Why have you not brought him? 46. The Ministers answered: Never did there man so speak, as this man. 47. The Pharisees therefore answered them: Why, are you also seduced? 48. Hath any of the Princes beleeued in him, or of the Pharisees? 49. But this multitude that knew not the Law, were accursed. 50. Nicodemus said to them: a he that came to him by night, who was one of them: 51. Doth our Law judge a man, until he first hear him, and know what he doth? 52. They answered and said to him: Why, art thou also a Galilean? Search, & see that from Galilee a Prophet riseth not. 53. And every man returned to his house.

CHAP. VIII.

Again in the Temple (absolving an aduouresta after his mercifull manner, & yet withal declaring against his enemies that he is not a favourer of some, no more than Moses) 1 he teacheth openly, and is not for all that apprehended: telling them both of his Godhead, 21 and of their reprobation, 18 of his exaltation also by their Crucifying of him: 31 exhorting the believers to persevere, 33 and shewing them that because his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Devil. 45 But that himself is of God, 52 and greater and ancienster then Abraham. 59 For the which they got about to stone him, but in vain.

ND Jesus went into the Mount-olivet: 2 and early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them. 3 And the Scribes and Pharisees bring a woman taken in aduoutrie; and they did set her in the middles, 4. And said to him: Master, this woman was euen now taken in aduoutrie. 5. And in the Law Moses commanded vs to stone such. What saiest thou therefor? 6. And this they said tempting him, that they might accuse him. But Jesus bowing himselfe downe, with his finger wrote
wrote in the earth. 7. When they therefore continued asking him, he lifted vp himself, and said to them: "He that is without sinne of you, let him first throw the stone at her. 8. And againe bowing himself, he wrote in the earth. 9. And they hearing, went out one by one, beginning at the Seniours: and Iesus alone remained, and the woman standing in the midst. 10. And Iesus lifting vp himself, said to her: Woman, where are they that accused thee: hath no man condemned thee? 11. Who said: No man, Lord, And Iesus said: "Neither wil I condemn thee. Goe, and now sinne no more."

12. Againe therefore Iesus spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkenesse, but shall have the light of life. 13. The Pharisees therefore said to him: Thou givest testimonie of thy self: thy testimonie is not true. 14. Iesus answered, and said to them: Although I doe giue testimonie of my self, my testimonie is true: because I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. 15. You judge according to the flesh: I doe not judge any man. 16. And if I doe judge, my judgement is true: because I am not alone, but I and he that sent me, the Father. 17. And in your law it is written, *that* the testimonie of two men is true. 18. I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. 19. They said therefore to him: Where is thy Father? Iesus answered: Neither me do you know, nor my Father. If you did know me, perhaps you might know my Father also.

20. These words Iesus spake in the Treaforie, teaching in the Temple, and no man apprehended him, because his hous was not yet come.

21. Again therefore Iesus said to them: I goe, and you shall seeke me, and shall die in your sinne. Whither I goe, you can not come. 22. The Jews therefore said: Why, will he kill himself, because he saith: Whither I goe, you can not come? 23. And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. 24. Therefore I said to you that you shall die in your sinnes: For if you be slecute not that I am he, you shall die in your sinne. 25. They said therefore to him: Who art thou? Iesus said to them: *The Beginning who also spake to you. 26. Many things I have to speake and judge of you. But he that sent me, is true: and what I have heard of him, theses things I speake in the world. 27. And they knew not that he said to them that his Father was God. 28. Iesus therefore said to them: When you shall have exalted the Sonne of man, then shall you know that I am he, and of my self I do nothing, but as the Father hath taught me, these things I speake: 29. and he that sent me, is with me: and he hath not left me alone, because the things that please him I do alwaies. 30. When he spake these things many beleued in him.

31. Iesus therefore said to them that beleued him, the Jews: If you abide in my word, you shall be my Disciples indeed. 32. And you shall know the truth, and the truth shall make you free. 33. They anwered him: We are the seed of Abraham, and we never ferced any man: how saith thou, You shall be free? 34. Iesus answered them: Amen.
Amen, amen I say to you, that every one which committeth sinne, is the servant of sinne. 35. And the servaunt abideth not in the house for ever: the sonne abideth for ever. 36. If therefore the Sonne make you free, you shall be a free indeed. 37. I know that you are the children of Abraham: but you seek to kill me, because my word taketh not in you. 38. I speake that which I have seen with my Father: and you do the things that you have seen with your Father. 39. They answered, and said to him: Our Father is Abraham. Iesvs therefore said to them: If you be the children of Abraham, do the works of Abraham. 40. But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God. This did not Abraham. 41. You do the works of your Father. They said therefore to him: We were not borne of fornication. We have one Father, God. 42. Iesvs therefore said to them: If God were your Father, verily you would love me. For from God I proceed, and came: for I came not of myself, but he sent me. 43. Why do you not know my speach? Because you cannot hear my word. 44. You are of your Father the Diuel, 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 speakest a lie, he speaketh of his own, because he is a lyer, and the father thereof. 45. But because I say the verite, you believe me not. 46. Which of you shall argue my sinne? If I say the verite, why do you not believe me? 47. He that is of God, heareth the words of God. Therefore you heare not, because you are not of God. 48. The Iewes therefore answered, and said to him: Do not we say that thou art a Samaritane, and haft a Diuel? 49. Iesvs answered: 50. I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. 51. But I seake not mine owne glorie. There is that seeketh and judgeth. 52. Amen, amen I say to you: If any man keep my word, he shall not see death for ever. 53. The Iewes therefore said: Now we haue knownen that thou haft a Diuel. Abraham is dead, and the Prophets, and thou saist: If any man keep my word, he shall not taste death for ever. 54. Why, art thou greater then our father Abraham, who is dead: and the Prophets are dead. Whom dost thou make thy self? 55. Iesvs answered: If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. 56. And you haue not knownen him, but I know him. And if I shall say that I know him not, I shall be like to you, a lyer. But I doe know him: and doe keep his word. 57. Abraham your father rejoiced that he might see my day: and he saw, and was glad. 58. The Iewes therefore said to him: Thou haft not yet fiftie yeares, and haft thou seen Abraham? 59. Iesvs said to them: Amen, amen I say to you, before that Abraham was made I am. 60. They tooke stones therefore to cast at him. But Iesus hid himself, and went out of the temple.
Annotations.

Chapter VIII.

14. Amen, amen.) What is it (as faith S. August. upon this place) when our Lord said, Amen, Why Amen, and not Amen? He doth much commend and urge the thing that he says, not doubting it. It is a certain word. Amen, is not of the Hebrew, for Amen in Hebrew signifies verum, a truth. Yet is it not translated, translated, whereas is ought have been said, Verum verum ducit habis, but neither the Græco interpreter ductis, nor the Latin, the Hebrew word hath remained stil, that so it might be the more esteemed. Trans. See the pre

Chapter IX.

To shew that by his Baptism (being the Sacrament of illumination or faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one man blind. 8. By which wonderful miracle (the attestations of the parties himself and of his parents concurring) all the neighbours, then also the Pharisees themselves are plainly confounded. Yet so obstinate they are, that because it was the Sabboth when he wrought it, they inferreth that he is not of God: yea, and throw out of their Synagogue the party for confessing him. 35. But our Lord receiveth him; 30. and foretelleth by this occasion, the execution of the Jews (because of their wilful obstinacy) and illumination of the Gentiles who confesse their own blindness.

And Jesus passing by, saw a man blind: from his nativitie; and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be borne blind? Jesus answered: Neither hath this man sinned, nor his parents, but that the workes of God may be manifested in him. 4. I must work the works of him that sent me, whilst it is day. Then saith he, When the night commeth, 5. As long as I am in the world, I am the light of the world. 6. When he had said these things, he spitt upon the ground, and made clay of the spittle, and spred the clay upon his eyes, and said to him: Go, wash in the poole of Siloe, which is interpreted, Sent. He went therfore, and washed, and he came seeing.

8. Therfore the neighbours, and they which had seen him before, that he was a begger, said: Is not this he that saith, and begged? Others said: This is he. 9. But others: No, not so, but he is like him. But he said: That I am he. 10. They said therfore to him: How were thine eyes opened? He answered: That man that is called Jesus, made clay, and anointed mine eyes, and said to me: Go, wash in the poole of Siloe. And I went, and washed, and saw. 12. And they said to him: Where is he? He faith: I know not. 13. They bring him that had been blind, the Ghospe.
blind to the Pharisees. 14. And it was the Sabbath when Jesus made the clay, and opened his eyes.

15. And therefore the Pharisees asked him how he saw. But he said to them: He put clay upon mine eyes, and I washed, and I saw. 16. Certain therefore of the Pharisees said: This man is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner do these things? And there was a schism among them. 17. They say therefore to the blind again: Thou, what saidst thou of him that opened thine eyes? And he said: That he is a Prophet. 18. The lewes therefore did not believe of him, that he had been blind and saw, until they called the parents of him that saw, and asked them, saying: Is this your sonne, whom you say that he was borne blind? how then doth he now see? 20. His parents answered them, and said: We know that this is our sonne, and that he was borne blind; 21. but how he now seeth, we know not, or who hath opened his eyes, we know not, ask him himself; he is of age, let him speak of himself. 22. These things his parents said, because they feared the lewes. For the lewes had now conspired, that if any man should confess him to be Christ, he should be put out of the Synagogue. 23. Therefore did his parents say: That he is of age, ask him himself. 24. They therefore again called the man that had been blind, and said to him: Give glory to God. We know that this man is a sinner. 25. He therefore said to them: Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26. They said therefore to him: What did he to thee? how did he open thine eyes? 27. He answered them: I have now told you, and you have heard; why will you hear it again? will you also become his Disciples? 28. They reviled him therefore, and said: Be thou his Disciple: but we are the Disciples of Moses. 29. We know that to Moses God did speak; but this man we know not whence he is. 30. The man answered and said to them: For in this it is marvelous that you know not whence he is, and he hath opened mine eyes. 31. And we know that sinners God doth not hear. But if a man be a sinner of God, and doeth the will of him, him he heareth. 32. From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. 33. Unless this man were of God, he would not do any thing. 34. They answered and said to him: Thou wast wholly borne in sinnes, and dost thou teach us? And they cast him forth.

35. Jesus heard that they cast him forth; and when he had found him, he said to him: Doest thou believe in the Sonne of God? 36. He answered, and said: Who is he Lord, that I may believe in him? 37. And Jesus said to him: Both thou hast seen him; and he that talketh with thee, he it is. 38. But he said, I believe Lord. And falling downe he adored him. 39. And Jesus said to him: For judgement came into this world, that they that see not, may see; and they that see, may become blind. 40. And certaine of the Pharisees that were with him, heard; and they said to him: Why are we also blind? 41. Jesus said to them: If you were blind, you should not have sinned, but now you say, That we see. Your sinne remaineth.
ANNOTATIONS.

CHAP. IX.

6. Made clay.) Christ that could have cured this man by his only will or words, yet v fled External ceremonies; certaine creatures as his instriments unworking, and divers circumstances and ceremonies, clay, water, anointing, washing, &c. No maruel then that he and his Church vse such diversities of Sacraments and ceremonies external in curing our soules.

12. Put out of the Synagogue.) The Heretikes v the truly translated (Acts 15.) Excommunication: to make the simple conceive the Church's Excommunication to be no other, or no better, or no more rightly v fled against them then this casting out of the Synagogue of such as confessed our Saviour. They might as well have Translated for Synagogue, the Synagogue-Church for the old Testament, the new for Law, grace: for flesh, spirit: for Moses, gue.

Christ. For no lesse difference is there between casting out of the Synagogue, and Excommunication. Besides that, not one of which was not of the Jews Synagogue, was therefore out of the communion of the Faithful, many true believers being another parts of the world not subject to the Jews Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as The Church now, whosoeuer is out of the Churches communion, either by his own will, or for his ill.

Excommunicate, thrust out of it by the spiritual Magistrate, he is quite abandoned of all the society of Saints in Heaven and earth, so long as he continueth.

As for the cause of thrusting this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great odds betwixt Heaven & hell: the being v fled so for following Christ and his Church these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Jews against the followers of Christ, & the pretended excommunication executed against Catholike men by our Heretikes: although in truth there is no great resemblance: For, the Jews though they abused their power sometimess, yet had they authoritie indeed by God's law so to punish contemners of their Law, & therefore it was feared and respected even of good men. But the excommunication v fled by Heretikes against Catholikes or any offenders, is not to be respected at all, being no more but a ridiculous vritication of the Churches right and fashion of the same. For, out of their Synagogues all faithful men ought to flye, and not tarie to be thrust out according to the warning given against Core & Dathan.

The Heretikes ridiculous Excommunication.

Be ye separted from these tabernacles, lest ye be wrapped in their sinner.

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and all other, that will not enter in by him, are v oluses: and that they which hear him, are not the true sheep.

11. But that himself is the good Pastor, and therefore to save the sheep from these v oluses, he will yeald his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and vocation of the Gentils.

22. Againe in another time, he calleth these sheep openly, that they are not of his sheep, and that no might of theirs shall take from him his true sheep, because he is God, even as his Father is God.

31. Which by his miracles and by Scripture sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him.

40. He goeth out to the place where John Baptist had given open witnes of him.

Amen, amen I say to you, that entreteth not by the doore into the fold of the sheep, but climeth vp another way; he is a thief and a robber. 2. But he that entreteth by the doore, is by false doctrine & other sheep wife.
The Gospel

That is the fashion of the sheep, that when a stranger goeth before them, and the sheep follow him, because they know his voice, and not the voice of strangers. This proverb Jesus said to them. But they knew not what he spake to them.

Jesus therefore said unto them again: Amen, amen I say unto you, that I am the door of the sheep. All that go in by me shall be saved: and he that shall go out by me shall be saved.

The good Pastor giveth his life for his sheep. But the hireling that is not the Pastor, whose own are the sheep, he seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf eateth: and the hireling fleeth because he is a hireling; and he hath no care of the sheep.

I am the good Pastor; I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I yeald my life for my sheep.

And another sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made one fold and one Pastor.

Therefore the Father loveth me, because I yeald my life, that I might take it again. No man taketh it away from me, but I yeald it of myself. And I have power to yeald it: and I have power to take it again. This commandement I received of the Father.

And another reading is, My Father that hath given me: Can a Diuel open the eyes of blind men?

And the Dedication was in Hierusalem: and it was winter.

And Jesus walked in the Temple: and it was the sabbath day.

The Jews therefore compelled him round about, and said unto him: How long dost thou hold our soul in suspense, if thou be the Christ, and tell us openly?

Jesus answered them: I spake unto you, and ye believe not: the workes that I do in the name of my Father, they gue testimo-

And ye do not believe, because ye are not of my sheep: My sheep hear me voice, and I know them, and they follow me.

I give them eternal life; and they shall not perish, and no man shall pluck them out of my hand.

My Father, that which he hath given me, is greater than all: and no man can pluck them out of the hand of my Father.

The Jews took stones to stone him. Jesus answered them: Many good workes have I shewed you from my Father, for which of those workes do you stone me? Jesus answered him: For a good worke we stone thee not, but for blaspheme, and because thou being a man, madest thyself God. Jesus answered them: Is it not written in your law, that I said, ye are Goddes? If he called them Goddes, to whom the word of God was made, and the scripture cannot be broken:
ACCORDE TO S. Iohn: 225

broken; 36. whom the Father hath sanctified and sent into the world, 
lay you, That thou blasphemest, because I said I am the Sonne of God?
37. It I doe not the workes of my Father, beleue me not. 38. But if I doe,
and if you wil not beleue me, beleue the workes: that you may know
and beleue that the Father is in me, and I in the Father. 1. 39. They
sought therefore to apprehend him; and he went forth out of their
handes.

40. And he went againe beyond Jordan into that place were Iohn
was baptizing first; and he tarried there. 41. and many came to him,
and they said: That Iohn indeed did no slege. But all things whatsoeuer
Iohn said of this man, were true. 42. And many beleued in him.

ANNOTATIONS.

CHAP. X.

1. Churcgh another way.) Whosoever taketh upon him to preach without lawful
- Arch-heretikes
ling, to minister Sacraments, & is not Canonically ordered of a true Catholike specially, are
Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastor thetheues that
fouer, and commeth not in by lawful election and holy Churches ordinance to that clime in an-
dignity, but breaketh in against order by force or favour of men, and by humane other way, not
laws, heis a theefe & a murderer. So came in Arius, Caluin, Luther, & al Heretikes: & by the doore
al that succeed them in nome and doctrine. And generally every one that descedeth not by
Lawful succession in the knowne ordinarie line of Catholike Bishops and Pas-
tours that have beene in al Countries since their conversions, and according to this rule
S. Irenem, 1. c. 3. trieth the true shepheard from the sheepe and Heretikes. So doe Tiron-
sul, de Praeservatu, 1. C. Cypr. de viris, Ec. viii. 7. S. August, ep. 165. & c. 
and Lirinensi.

11. Good Pastor.) The good Pastor, is he whose special care is not of his owne advan-
tage, but of the safty of the flocke. The hireling, is he that respecteth not the profit
and good of the flocke, but his owne lucre. The woule, is the Heretike, or any per-
suour of the Church, which is Christes flocke.

15. Flee.) Every Bishop and Pastor is bound to abide with his flocke in times of When the
danger & persecution cometh to death, except himself he personally sought for, rather Pastor must
then the flocke, or the flocke it self forsake him. For in such cases the Pastor may flye, tarie, or may
as the apostles did, and S. Athanasius, and others. S. Athan. Apol. de suis figus. August. dic,
ep. 130.

18. The dedication.) This is the feast of Dedication instituted by Iudas Machaebus Iudas Ma-
dri. 12. l. Mach. c. 4. Christ vouchsafed to honour and keepe that feast instituted by him: & chabets,
our Heretikes vouchsafe not to pray and sacrifice for the dead, * vfed and approved by Dedication of
him. The Dedication also of Christian Churches is warranted thereby, with the annual Churches
memories thereof, and it prooveth that such things may be instituted without any ex-
presse commandement in Scripture.

29. That which he saue.) Thus read also durers of the Fathers, namely S. Hilari. Trin.
li. 7. post medium. S. Amb. de Sp. li. 3. 18. S. August, in loco yaeto; 3. S. Cyril, li. 7. in loco c. 10.
and we it to proove that Christ had his essence and nature of the Father. And therefore
some Heretikes of our time wickedly accuse the Council of Laterane for falsifying
this place & applying it to the same purpose. Which they lese we can able, for that it is
against Caluins Autorheteisme, holding that Christ rooke his person of the Father, but
not his sub stance. See the 3. Amos, in 1. 16. v. 1.

P CHAP.
CHAP. XI.

He commeth once again into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus four daies buried. 47. At which miracle the blind malice of the Rulers do increaseth, that in Council they conclude to make him away. Howbeit the high Priest prophesieeth unsavours, of the salvation of the world by his death: 4. He therefore goeth againe out of the way.

And there was a certaine sick man, Lazarus of Bethania, of the towne of Marie & Martha her sister. 2. (And Marie was she* that anointed our Lord with ointemet, & wiped his feete with her haire: whose brother Lazarus was sick.) 3. His sisters therefore sent to him saying: Lord, behold, he whom thou loueest, is sicke. 4. And JESVS hearing, said to them: This sickness is not to death, but for the glory of God: that the Sonne of God may be glorified by it. 5. And JESVS loued Martha, and her sister Marie, and Lazarus. 6. As he heard therefore that he was sicke, then he taried in the same place two daies: 7. Then after this he fayth to his Disciples: Let vs goe into Iewrie againe. 8. The Disciples say to him: Rabbi, now the Iewes sought to stone thee: and goest thou other againe? 9. JESVS answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: 10. But if he walke in the night, he stumbleth, because the light is not in him. 11. These things he said, and after this he fayth to them: Lazarus our friend sleepeth; but I goe that I may raife him from sleep. 12. His Disciples therefore said: Lord, if he sleep, he shal be fafe. 13. But JESVS spake of his death: and they thought that he spake of the sleep of sleep. 14. Then therefore JESVS spake to them plainly: Lazarus is dead; 15. And I am glad for your sake, that you may beleue, because I was not there: but let vs to goe to him: 16. Thomas therefore, who is called Didynms, said to his Condisciples: Let vs also goe to die with him.

17. JESVS therefore came, and found him now haune been four daies in the grave. 18. And Bethania was nigh to Hierusalem about fiftenee furlonges. 19. And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother. 20. Martha therefore when she heard that JESVS was come, went to meet him; but Marie fete at home. 21. Martha therefore spake to JESVS: Lord if thou hadst been here, my brother had not died. 22. But now also I know that what things foorer thou shalt ask of God, God wil give thee. 23. JESVS spake of his death: and they thought that he spake of the sleep of sleep. 24. Then therefore JESVS spake to them: Lazarus is dead; and I am glad for your sake, that you may beleue, because I was not there: but let vs to goe to him: 16. Thomas therefore, who is called Didynms, said to his Condisciples: Let vs also goe to die with him.

28. And when she had said these things, she went, and called Marie her sister secretly, saying: The Maister is come, & calleth thee. 29. She, when
According to S. John.

When she heard, riseth quickly & cometh to him. 30. For Jesus was not yet come into the town: but he was yet in that place where Martha had met him. 31. The Jews therefore that were with her in the house and did comfort her, when they saw Marie that she rose quickly and went forth, followed her, saying: That she goeth to the grave, to weep there. 32. Marie therefore when she was come where Jesus was, seeing him, fell at his feet, and faith to him: Lord, if thou hadst been here, my brother had not died. 33. Jesus therefore when he saw her weeping, and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself, 34. And said: Where have you laid him? They say to him: Lord, come and see. 35. And Jesus wept. 36. The Jews therefore said: Behold how he loved him. 37. But certain of them said: Could not he that opened the eyes of the blind man, make that this man should not die? 38. Jesus therefore again groaning in himself, commeth to the grave: and it was a voice; and a stone was laid over it. 39. Jesus' faith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he stinketh, for he is now of four days. 40. Jesus' faith to her: Did not I say to thee, that if thou believest, thou shalt see the glory of God? 41. They took therefore the stone away. And Jesus lifting his eyes upward, said: Father, I give thee thanks that thou hast heard me. 42. And I know that thou dost alwayes hearest me, but for the people that standeth about, heard I said it, that they may believe that thou hast sent me. 43. When he had said these things, he cried with a loud voice: Lazarus, come forth. 44. And forthwith he came forth that had been dead, bound fetters and bands with winding bandages, and his face was tied with a napkin. Jesus said to them: 45. Loose him, and let him goe.

45. Many therefore of the Jews that were come to Marie and Martha, & had see the things that Jesus did, believed in him. 46. And certaine of the went to the Pharisees, & told the the things that Jesus did. 47. The cheefe Priests therefore & the Pharisees gathered a Council, & said: What do we, for this man doeth many signes. 48. If we let him alone so, all will believe in him: & the Romans will come, & take away our place & Nation. 49. But one of them named Caiphas, being the high Priest of that yeare, said to them: You know nothing, neither do you consider: that it is expedient for vs that one man die for the people, & the whole Nation perish not. 51. And this he said not of himself: but being the high Priest of that yeare, he prophesied that Jesus should die for the Nation. 52. And not only for the Nation, but to gather into one the children of God that were dispersed. 53. From that day therefore they devised to kill him. 54. Jesus therefore walked no more openly among the Jews: but he went into the countrie beside the desert unto a city that is called Ephrem, and there he abode with his Disciples. 55. And the Pasche of the Jews was at hand: & many of the countrie went vp to Hierusalem before the Pasche to sanctifie themselues. 56. They sought Jesus therefore; and they communed one with another, standing in the Temple: What thinke
The Gospel

You think, is he not come to the festival day? And the chief Priests & Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

Annotations

Chap. XI.

The privilege of the office & order, though in a wicked person.

Chap. XII.

The rulers dealing as if he did himself, 1. be commeth to Bethania. 3. Whereby occasion of Judas the chief mourner, as Marie Magdalen, costly devotion, be forseteth his death. 12. From thence, though they did nominate 10 kill Lazarus, also, he rode openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamation, that he is Christ. 20. Where certain Gentiles desiring to see him, 23. be forseteth the conversion of the whole world from the Dueil to him. to be now infant, as the effect of his death upon the Cross. 28. The Father also answering from Heaven to his prayer made to that purpose. 37. Yet after this, the Jews continue incredulous as Esay prophesied of them: 42. though many beloved, but were ashamed to confess him. 44. Whereupon he sheweth that it is glorious before God, and salvation to themselves to believe in him, and confess him: and damnable to despise him.

Jesus therefore five days before the Pasche came to Bethania, where Lazarus was, that had been dead, whom Jesus raised. 2. And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. 3. Marie therefore rooke a pound of ointment of right spikenard, precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled of the odour of the ointment. 4. One therefore of his Disciples, Judas Iscariote, he that was to betray him, said: 5. Why was not this ointment sold for three hundred pence, and giuen to the poore? 6. And he said this, not because he cared for the poore, but because he was a thief, and hauing the purse, carried the things that were put in. 7. Jesus therefore said: Let her alone; that she may
According to S. John.

May keep it for the day of my burial. 8. For the poor you have alwayes with you, but a me you shall not have alwayes. 9. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus only, but that they might see Lazarus, whom he raised from the dead. P 10. But the chief priests devised for to kill Lazarus also: 11. because many for him of the Jews went away, and beleued in Jesus.

12. And on the morrow a great multitude that was come to the festival day when they had heard that Jesus cometh to Hierusalem, 13. they took the boughes of palmes, and went forth to meet him, & cried: Hosanna, Blessed be he that commeth in the name of our Lord, the King of Israel. 14. And Jesus found a yong ass, and sate upon it, as it is written: 15. Fear not daughter of Sion: behold thy king cometh sitting upon an ass colt. 16. These things his Disciples did not know at the first: but when Jesus was glorified, then they remembered that these things had been written of him, and these things they did to him. 17. The multitude therefore gave a testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18. For therefore also the multitude came to meet him, because they heard that he had done this signe. 19. The Pharisees therefore said among themselves: Do you see that we prevaile nothing? Behold the whole world is gone after him.

20. And there were certain Gentiles of them that came vp to adore in the festival day. 21. These therefore came to Philip who was of Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to see Jesus. 22. Philip cometh and telleth Andrew. Again Andrew & Philip told Jesus. 23. But Jesus answered them, saying: The hour is come, that the Sonne of man shall be glorified. 24. Amen, amen, I say to you, unless the graine of wheat falling into the ground, dieth: it will remaine alone, but if it dieth, it bringeth much fruit. 25. He that loseth his life, shall save it: and he that hangeth his life in this world, doth keep it to life everlasting. 26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my Father will honour him. 27. Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore came I into this hour. 28. Father, glorifie thy name. A voice therefore came from Heaven: Both I have glorified it, and again I will glorifie it. 29. The multitude therefore that stood and heard, said that it thundered. Others said: An Angel spake to him. 30. Jesus answered, and said: This voice came not for me, but for your sake. 31. Now is the judgement of the world: now the Prince of this world shall be cast forth. 32. And I, if I be exalted from the earth, will draw all things to my self. 33. (And this he said, signifying what death he should die.) 34. The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how saiest thou: The Sonne of man must be exalted? Who is this Sonne of man? 35. Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh
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keth in darkness, knoweth not whither he goeth. 36. While you have the light, believe in the light, that you may be the children of light. 1 These things Jesus spake, and he went away, and hid himself from them.

37. And whereas he had done so many signs before them, they believed not in him: 38. that the saying of Esay the Prophet might be fulfilled, which he said: Lord, who hath believed the hearing of us? 39. and the arms of our Lord to whom hath it been revealed? 40. Therefore they could not believe, because Esay said again: He hath blinded their eyes, and hardened their heart: that they may not see with their eyes, nor understand with their heart, and be converted, and I heal them. 41. These things said Esay, when he saw his glory, & spake of him. 42. But yet of the Princes also many believed in him; but 43. the Pharisees they did not confess, that they might not be cast out of the Synagogue. 44. For they loued the glorie of men more, then the glorie of God.

44. But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. 45. And he that seeth me, seeth him that sent me. 46. I am come into this world: that every one which believeth in me, may not remain in the darkness. 47. And if any man heareth my words, and keepeth them not, I do not judge him, for I came not to judge the world, but to save the world. 48. He that despiseth me, and receiveth not my words, hath that judgment, the word that I have spoken, that shall judge him in the last day. 49. Because of my self I have spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak. 50. And I know that his commandment is life everlasting. The things therefore that I spake, as the Father said to me, so doe I spake.

ANNOTATIONS.

CHAP. XII.

1. Why was.) So wicked, covetous, and sacrilegious persons reprehend good men for bestowing their goods upon Church ornaments &c, under presence of better bestowing them on the poor: such provide for the poor, as Judas did;

6. A thief.) Judas did not then first perish when he sold our Lord, for he was a thief before: and being lost he yet followed Christ, not in heart, but in body only. Which our Master tolerated, to give vs a lesson to tolerate the ill, rather then denude the body. Aug. tral. 5o. in Is.
CHAP. XIII.

At his last supper, to give his farewell, and that in most wonderful loving manner, 4. he washeth his Disciples feet. 6. beginning with Peter, 8. (showing how necessary it is for us to be washed of him in Baptism, and needful also after Baptism) 12. and by this example teaching them humility one toward another. 21. Then he foretelleth, that (notwithstanding his exceeding love toward them) one even of them will betray him; meaning Judas, 22. as to John he secretly sheweth. After whose going out, he rejoiceth and faith, that even now the hour is come, 34. commendeth him unto them to lose together, as a new commandment, 36. and foretelleth Peter, who presumeth too much of his owne strength, that even this night he will deny him thysfe.

And before the festual day of Pasche, Jesus, knowing that his hour was come that he should passe out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. 2. And when supper was done, whereas the Diuell now had put into the hart of Judas Iscariote the fonne of Simon, to betray him: 3. knowing that the Father gave him al things into his handes, & that he came from God, and goeth to God: 4. he riseth from supper, and laieth aside his garments, and taking a towel, girded himself. 5. After that, he put water into a bason, and began to wash the fecte of the Disciples, and to wipe them with the towel where with he was girded. 6. He commeth therfore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? 7. Jesus answered and said to him: That which I doe, thou knowest not now, hereafter thou shalt know. 8. Peter faith to him: Thou shalt not wash my feet for euer. Jesus answered him: If I wash thee not, thou shalt not have part with me. 9. Simon Peter saith to him: Lord, not only my feet, but also handes and head. 10. Jesus saith to him: He that is washed, needeth but to wash his feet, but is cleanse wholly. And you are cleanse, but not all. 11. For he knew who he was that would betray him. therfore he said: You are not cleanse al.

12. Therfore, after he had washed their fecte, and taken his garments, being set downe, againe he said to them: Know you what I have done to you? 13. You calle me, Master, and Lord: and you say well, for I am so. 14. If then I have washed your fecte, Lord and Master: you also ought to wash one anothers fecte. 15. For I haue given you an example, that as I have done to you, so you doe also. 16. Amen, amen I saie to you, a servant is not greater then his Lord, neither is an Apostle greater then he that sent him. 17. If you know these things, you shall be blest if you doe them. 18. I speake not of you al: I know whom I haue choisen. But that the scripture may be fulfilled, He that eateth bread with me shall lift upp his heel against me. 19. From this time I tel you, before it come to passe, that when it shall come to passe, you may beleue, that I am he.

20. Amen, amen, I say to you, he that receiueth any that I send, receiueth me:

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& he that receiueth me, receiueth him that sent me. 21. When \textit{Iesus} had said these things, he was troubled in spirit: and he protested, and said: * Amen, amen, I say to you that one of you shall betray me. 22. The Disciples therefore looked one upon another, doubting of whom he spake. 23. There was therefore one of his Disciples leaning in the bosome of \textit{Iesus}, he whom \textit{Iesus} loved. 24. Therefor Simon Peter beckneth to him, and said to him: Who is it of whom he speake? 25. He therefore leaning upon the breast of \textit{Iesus} faith to him: Lord, who is he? 26. \textit{Iesus} answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariote. 27. And after the morf, then Satan entred into him. And \textit{Iesus} faith to him: That which thou doest, doe it quickly. 28. But no man knew of those that sat at table to what purpose he said this vnto him. 29. For certaine thought, because Judas had the purse, that \textit{Iesus} had said to him: Buie those things which are needful for vs to the festual day: or that he should give some thing to the Poore. 30. He therefore hauing receiued the morf, incontinent went forth. And it was night.

31. When he therefore was gone forth, \textit{Iesus} said: Now the Sonne of man is glorified, and \textit{God} is glorified in him. 32. If \textit{God} be glorified in him, \textit{God} also wil glorifie him in himself, and incontinent wil he glorifie him. 33. Little children, yet a little while I am with you. You shall seeke me, & * as I said to the Iewes, whither I goe, you can not come: to you also I say now. 34. * A new comandement I give to you, That you love one another; as I have looke you, that you also love one another. 35. In this al men shall know that you are my Disciples, if you have looke one to another. 36. Simon Peter faith to him: Lord, whither goest thou? \textit{Iesus} answered, Whither I goe, thou canst not follow me, but hereafter thou shalt follow. 37. Peter faith to him: Why can not I follow thee now? * I will yeald my life for thee. 38. \textit{Iesus} answered him: Thy life wilt thou yeald for me? Amen, amen, I say to thee, the cocke shal not crow, vntil thou denie me thrice.

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ANOTATIONS.

CHAP. XIII.

Purifie required to the receiving of the B. Sacrament. * Begano to wash. * This lotion was not only of curtesy, such as the Iewes vsed toward their ghosts, nor only for example of humilitie: but for mysterie and signification of the great purifie that is required before we come to receive the holy Sacrament, which straight after this washing was to be iunctuated and gieuen to the Apostles. * Ambro. li. 3. de Sacra c. 1. Bernard decenna Domini Sermon. 1. Venial sinnes taken away by earthly affections and relics of former sinnes remitted: * which are to be cleansed by sacred ceremo- nies. * 108. or stult. 14. in to, doe not tute, and because this was only a ceremonie, & yet had such force, both now, and afterward vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as S. Ambrofis and S. Bernard gather, it may not seeme strange that holy-water and such ceremonies may remit venial sinnes.

14. Ymth
ACCORDING TO S. JOHN.

14. Ye also ought. Our Master never spake plainer, nor seemed to command more precisely, either of Baptism or the Eucharist or any other Sacrament; and yet by the Churches' judgment directed by the Holy Ghost we know this to be no Sacrament nor necessary ceremony, and the other to be. And why do they believe the Church in this? The Church and do not credit her affirming the chalice not to be necessary for the communicants (in which which

34. A sim commandement.) The commandement of mutual love was given before, but are Sacraments manifestly misconstrued, and abridged by the fewes to freinds only, to this life only, for and which not earthly respectes only: but Christ reneweth it, and enlargeth it after the forme of his & e.

owne love toward vs, and giueth grace to fulfyll it.

CHAP. XIV.

They being said, because he said that he must goe from them, he comforteth them many wayes as putting them in hope to follow him unto the same place, so that they keepe his commandements. Where he teleseth them, that himselfe is the way, that is according to his Humaneitie, and also the end according to his Divinitie, no lesse then his Father, because he is confoundamental, 15. provings also to send unto them, that is, to his Church) he Holy Ghost to be after his departure with them for ever. And saying that it is his promotion (according to his Humaneitie) to goe to the Father, for whose obedience this his death shall be, & not for any guilt of his owne.

ET not your hart be troubled. You beleue in God, beleue in me also. 7. In my Fathers house there be many mansions. If not, I would have told you, because I goe to prepare you a place. 3. And if I goe, and prepare you a place, I come againe and will take you to my self, that where I am, you also may be. 4. And whither I goe you know, and the way you know.

5. Thomas faith to him: Lord, we know not whither thou goest, and how can we know the way? 6. Iesus faith to him: I am the way, and the veritie, and the life. No man commeth to the Father, but by me. 7. If you had known me, my Father also certes you had known: and from hence forth you shall know him, and you have seen him.

8. Phillippe faith to him: Lord shew vs the Father, and its sufficeth vs. 9. Iesus faith to him: So long time I am with you; and have you not knowed me? Phillippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the Father? 10. Doest thou not beleue that I am in the Father, & the Father in me? The wordes that I speake to you, of my self I speake not. But my Father that abideth in me, he doeth the workes. 11. Beleue you not, that I am in the Father and the Father in me? Otherwise the workes themselves beleue. 12. Amen, amen I say to you, he that beleueth in me, the workes that I do, he also shal do, and greater then these shall he do. 13. Because I goe to the Father, & whatsoever thou shalt ask in my name, that will I doe: 14. If you ask me anything in my name, that will I doe. 15. If you love me, keep my commandements. 16. And I will ask the Father, and he will give you another Paraclete, that he may abide with you for ever. 17. The Spirit of truth, whom the world cannot receive, because it neither.
THE GOSPEL

feeth him not, neither knoweth him, but ye know him, because he shal abide with you, and shall be in you. 18. I will not leave you orphans: I will come to you. 19. Yet a little while, and the world seeth me no more. But ye see me; because I live, and ye shall live. 20. In that day ye shall know that I am in my Father, and ye in me, and I in you. 21. He that hath my commandements, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

22. Judas saith to him, not that I desire, Lord, what is done, that thou wouldest manifest thyself to us, and not to the world? 23. Iesus answered, and said to him, If any love me, he will keep my word, and my Father will love him, and we will come to him, and will make abode with him. 24. He that loveth me, and keepeth not my words, and the word which thou hast heard, is not mine; but that which I sent me, the Father. 25. These things have I spoken to you abiding with you. 26. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance, whatsoever I shall say to you. 27. Peace be to you. As I am gone to the Father, so I will also come to you. If ye loved me, ye would have rejoiced, because I go to the Father: I will not leave you orphans; for I go to the Father. 28. And now I give you a commandment, that as the Father hath loved me, so also I will love you. 29. And as the Father hath given me all things, so also I will give to you. 30. Arise, let us go hence.

ANNOTATIONS.

CHAP. XIV.

CHAP. XV.

He exhorted them to abide in him (that is his Church, being the true vine, and not the: Synagogue of the Jews and none more) 0, and in his love, loving one another, and keeping his commandments: 13. shewing how much he accounted of them, by this that he died for them, 15. and revealed them to the secrets of Heaven, 17. and appointed their fruit to be perpetual: 18. confirming them also against the persecutions, and hatred of the utmost leves.

A M the true vine; and my Father is the husband-man, Easter & Whit,
2. "Every branch in me, not bearing fruit, he will take it away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. 3. Now you are clean for the word which I have spoken to you. 4. Abide in me: and I in you. As the branch cannot bear fruit of itself, "vines it abide in the vine, The Gospel
so you neither, vnles you abide in me. 5. I am the vine; you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can doo nothing. 6. If any abide not in me, he shall be cast forth as the branch, and shall wither, and they shall gather him vp, and cast him into the fire; and he shall be burned. 7. If you abide in me, and my words abide in you, you shall ask what things you will, 8. and shall be done to you. 9. In this my Father is glorified, that you bring forth much fruit, and become my Disciples. 9. As my Father hath loved of the Sacramental word of Baptism, and not as Heretical.
10. If you keep my precepts, you shall abide in my love: as I also have kept my Fathers precepts, and doe abide in his love. 11. These things I have spoken to you, that my joy may be in you, and your joy may be filled. 12. This is preaching only
THE GOSPEL

My precept, that you love one another, as I have loved you. 13. Greater love hath no man than this, that a man lay down his life for his friends. 14. You are my friends, if you do the things that I command you. 15. Now call you not servants: for the servant knoweth not what his Lord doeth. But you I have called friends; because as the Father knoweth you, so have I not with my Father, I have not with you. 16. You have chosen not me, but I chose you; and have appointed you: that you go, and bring fruit; and your fruit abide: that whatsoever you ask in my name, he may give it you. 17. These things I command you, that you love one another.

18. If the world hate you, ye know that it hath hated me before. 19. If you had chosen of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20. Remember my word that I said unto you: * The servant is not greater than his Master. If they have hated me, they will also hate you; if they have kept my Word, they will keep yours also, which I will keep. 21. But all these things they will do to you for my name's sake; because they know not him that sent me. 22. If I had not come and spoken to them, they would not have hated: but now they hate me, because they have no excuse of their sin. 23. He that hateth me, hateth my Father also. 24. If I had not done among them those things which are in me, which they had not done, they had no sin: but now they see, and they hate both me and my Father. 25. But this word may be fulfilled, which is written in their law: They hated me for no cause.

26. A But when the Paraclete commeth, whom I will send you from the Father, the Spirit of truth, which proceedeth from the Father, he shall give testimony of me: and ye shall also give testimony, because you are with me from the beginning.

ANNOTATIONS.

CHAP. XV.

1. *An earie branch in me.* By this it appeareth that Christ hath some branches in his bode myself: that all the fruitful stones of salvation also may be members of Christ and the Church, though none can be saved but fruitful branches.

2. *Fruitful.* This proueth that such a just man may continually increase in justice & sanctification so long as he lieth.

3. *Fruitful.* Whosoever by Heresie, or Schism, or for any other cause, is cut off, or separat from the Church, he can do no meritorious works to salvation. Neither can he be heard, pray he never so much in Schism, because he is not in the bode of Christ, which is a condition necessary required in prayer. ver. 7.

4. *Fruitful.* These conditional speeches, if you remain in the vine, if you keep my commandments, and such like, hold thee not that we be not sure to perseve, persever, nor to be sauced, but under conditions to be fulfilled by vs Ang. decomp. & gra. 13.

5. *Fruitful.* This careful and often admonition of keeping his commandments sufficiently to the salvation, which a Christian man's life is not only or principally in faith, but in good works.

6. *Fruitful.* If the Jews had not sinned by refusing Christ, in case he had not done greater miracles then any other, then were it a great folly of Catholikes to beleue Luthers.
According to S. John.

Buthers or Caluins new opinions without any miracles at al.

15. Whom I wil send (i.e.) the Holy Ghost is sent by the Sonne, therefore he proceedeth from him also, as from the Father; though the late Schismaticall Greekes thinke otherwise.

17. Thou shalt gather not to ioyne together the testimonie of the Holy Ghost, and of the Apostles: that we may see the testimonie of truth ioyntely to consist in the Holy Ghost and in the Prelates of the Church. See Acts xiii. 15. v. 18.

CHAP. XVI.

The cause why he scourleth them their persecution by the Lawes, is, that they be not afterward scandalized thereat. 8. Though they thinke this beacu news, it is for their vantage that he departeth, because of the great benefits that they shall receive by the comming then of the Holy Ghost, who shall also be his witnesses against his enemies. 9. Although in this world they shall so be persecuted, yet to his heavenly Father they and their prayers made in his name, shall be most acceptable, and as long as the child (that is, Christ in all his members) being borne, their joy shall be such as no persecutor can take from them. 10. Howbeit in this instant of his apprehension, they will at for sake him.

These things have I spoken to you, that ye be not scandalized. 2. Out of the Synagogues they will cast you: but the hour cometh, that every one which killeth you, shall thinke that he doeth service to God. 3. And these things they will do to you, because they have not known the Father, nor me. 4. But these things have I spoken to you: that when the hour shall come, you may remember them, that I told you. 5. But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me: Whither goest thou? 6. But because I have spoken these things to you, sorrow hath filled your hart. 7. But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shall not come to you: but if I goe, I will send him to you. 8. And when he is come, he shall argue the world of sinne, and of injustice, and of judgement. 9. Of sinne: because they beliued not in me. 10. But of injustice: because I goe to the Father; and now you shall see me. 11. And of judgement: because the Prince of this world is now judged. 12. Yet many things I have to say to you: but you cannot bear them now. 13. But when he, the Spirit of truth, commeth, he shall teach you al truth. For he shall not speake of himself: but what things heuer he shall heare, he shall speake: and the things that are to come he shall shew you. 14. He shall glorifie me, because he shall receive of mine, and shall shew to you. 15. All things whatsoever the Father hath, be mine. Therefore I said, that he shall receive of mine, and shall shew to you. 16. A little while, and now you shall not see me; and againe a little while, and you shall see me: because I goe to the Father.

17. Some theryfore of his Disciples said one to another: What is this that he faith to vs: A little while, and you shall not see me; and againe a little

The Heretiqes translate, 
Excommunicate you. See what corrupci this is, and the reason thereof, Sense c. 9. 12. The Gospell upon the 4. Sunday after Easter.
The Gospel

little while and you shall see me, and because I go to the Father? 18. They said therefor: What is this that he saith? A little while? we know not what he speaketh. 19. And Jesus knew, that they would ask him; and he said to them: Of this you do question among your selves, because I said to you: A little while, and you shall not see me; and again a little while, and you shall see me. 20. Amen, amen I say to you, that you shall weep and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. 21. A woman when she travaileth, hath sorrow, because her hour is come: but when she hath brought forth the child, now she remembereth not the anguish for joy, that a man is born into the world. 22. And you therefore, now indeed you have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. 23. And in that day my Spirit of the Father I will shew you. 26. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. 27. For the Father himself loueeth you, because you have loued me, and have believed that I came forth from God. 28. I came forth from the Father, and came into the world: again I leave the world, and I go to the Father.

29. His Disciples say to him: Behold now thou speakest plainly, and saiest no proverb. 30. Now we know that thou knowest all things, and thou needest not that any man ask thee. In this we believe that thou camest forth from God. 31. Jesus answered them: Now do you believe? 32. *Behold the hour commeth, and it is now come, that you shall be scattered every man into his owne, and me you shall leave alone: and I am not alone because the Father is with me. 33. These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but have concrease, I have overcome the world.

Annotations.

Chap. XVI.

11. Yet many things.) This place concinneth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weakness: and that it was the providence of God that Christ in presence should not teach and order all things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that himself delivered.

13. The Spirit of truth.) Ever note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other caufes is given to divers private men and to all good men, to sanctification: but to teach all truth & preference in truth and from error, he is promised and performed only to the Church and the chiefes Gouernor and general Counseuls thereof.
HESE things spake JESVS: and lifting vp his eyes into Heaven, he said: Father, the houre is come, "glorifie thy Sonne, that thy Sonne may glorifie thee. 2. As thou hast given him power over all flesh, that all which thou hast given him, to them he may give life everlasting. 3. And this is life everlasting that they know thee, the only true God, and whom thou hast sent JESVS CHRIST. 4. I have glorified thee upon the earth: I have consummated the works which thou gavest me to do; 5. and now glorifie thou me O Father with thyself, with the glory which I had before the world was, with thee. 6. I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. 7. Now they have known that all things which thou gavest me are from thee: 8. because the words which thou gavest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me. 9. For them do I pray: Not for the world do I pray, but for them whom thou hast given me; 10. because they be thine: and all my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and they are in the world, & I come to thee. 11. Holy father, * keep them in thy name, whom thou hast given me: that they may be one, as also we. 12. When I was with them, I kept them in thy name. Those whom thou gavest me, have I kept and none of them perished, but the scripture may be fulfilled. 13. And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. 14. I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. 15. I pray not that thou take them away out of the world, but that thou preserue them from evil. 16. Of the world they are not: as I also am not of the world. 17. "Sanctifie them in truth. Thy word is truth. 18. As thou didst sent me into the world, I also have sent them into the world. 19. And for them I doc sanctifie myself: that they also may be sanctifie in truth. 20. And not for the only do I pray," but for them also that by their word shall beleue in me: 21. that they al may be one, as thou (Father) in me & I in thee; that they also in vs may be one: that the world may beleue that thou hast sent me. 22. And the glorie that thou hast given me, have I given to them; that they may be one as we also are one. 23. i in them, and thou in me: that they may be consummate in one: & and the world may know that thou
THou hast sent me, and hast loved them, as me also thou hast loved.

24. Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. 25. Just Father, the world hath not known thee: But I have known thee, and these have known, that thou didst send me. 26. And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

ANNOTATIONS.

CHAP. XVII.

3. Life-eternall: both the life of glory in heaven, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by the knowledge of God, charitie. For knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge.

17. Sanctifie them.) Christ prays that the Apostles, their Successors, &c. that all shall be of their brethren, may be made holy in truth. Which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error. Which prayer of Christ hath not been heard, if the Church might erre.

20. But for them.) He expresseth (and it is a great comfort,) that he praieth not only for the Apostles, but for the whole Church after them, that is, for all believers. And as this profound & divine prayer is resembled in the holy Canon of the Mass before the consecration, as here it was made before his visible Sacrifice on the Cross.

CHAP. XVIII.

Being gone to the place that Judas the Traitor did know, 4. he offered himself to the band of his enemies, shewed his Doms might in overthrowing them all with a word, and in sauing his Apostles from them also with a word: 10. rebuketh Peter, that would defend him from them. 12. and so being apprehended, is brought bound to Anna and Caiphas, where he is staken by a servant, and thire denied of Peter. 18. Again in the morning he is by them brought to Pilate. 25. Who demanding their accusation, whereas they would oppresse him with their authorities, 33. examining the point of his Kingdom, pronounceth him innocent: yet they cries rather to have a themes life saved.

WHEN Jesus had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entered and his Disciples. 2. And Judas also, that betrayed him, knew the place: because Jesus had often resorted thither together with his Disciples. 3. *Pudus therefore hauing received the band of men, and of the chiefes Priestes and the Phenies, ministers, committed thither with lanternes and torches and weapons. 4. Jesus therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? 5. They answered him, Jesus of Nazareth, Jesus is king to them: I am he. And Judas also that betrayed him, stood with him.
According to S. John

them, 6. As soon therefore as he said to them, I am he; they went backward, and fell to the ground. 7. Again therefore he asked them: Whom seekest ye? And they said: Jesus of Nazareth. 8. Jesus answered, I have told you, that I am he. If therefore you seek me, let these go their ways. 9. That the word might be fulfilled which he said, That of them whom thou hast given me, I have not lost any. 10. Simon Peter therefore having a sword, drew it out; and smote the servant of the high priest, & cut off his right ear. And the name of the servant was Malchus. 11. Jesus therefore said to Peter: Put up thy sword into the sheath. The chalice which my Father hath given me, shall not I drink it? 12. The band therefore and the Tribune & the ministers of the Jews apprehended Jesus, and bound him: 13. And they brought him to Annas first, for he was father in law to Caiphas, who was the high priest of that year. 14. And Caiphas was he that had given the counsel to the Jews, that it is expedient that one man die for the people.

15. And Simon Peter followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. 16. But Peter stood at the door without. The other disciple therefore which was known to the high priest went forth, and spake to the portress, and brought in Peter. 17. The portress therefore that was portress, saith to Peter: Art not thou also of this man's disciples? He saith to her: I am not. 18. And the portress & the minister stood at a fire of coals, because it was cold, and they warmed themselves. And with them was Peter also standing, and warming himself.

19. The high priest therefore asked Jesus of this disciple, and of his doctrine. 20. Jesus answered him: I have openly spoken to the world: I have always taught in the Synagogue, and in the Temple, whither all the Jews resort together: and in secret I have spoken nothing. 21. Why askest thou me? Ask them which have heard what I have spoken unto the world: behold they know what things I have said. 22. When he had said these things, one of the ministers standing by, gave Jesus a blow, saying: Answerest thou the high priest so? 23. Jesus answered him: If I have spoken evil, give me testimony of evil. But if well, why striketh thou me?

24. And Annas sent him bound to Caiphas the high priest. 25. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also of his disciples? He denied and said: I am not. 26. One of the servants of the high priest said to him, his name was Simon whose ear Peter did cut off: Did not I see thee in the garden with him? Therefore Peter denied, and fell with the cock crew.

27. *They therefore bring Jesus from Caiphas into the palace. And it was morning: and they went not in into the palace, that they might not be contaminated, but that they might eat the passover. 28. Pilate therefore went forth to them without, and said: What accusation bring you against this man? 29. They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. 30. Pilate therefore said to them: Take him you, and according to your law judge him. The Jews therefore said to him:
THE GOSPEL

him: It is not lawful for vs to kil any man. * That the word of

32. I ESVS might be fulfilled which he said, signifying what death he

should die.

33. Pilate therefor went into the Palace againe, and called I ESVS,

and saide to him: Art thou the King of the Iewe? ** I ESVS answered:

Saiest thou this of thy self, or have others told it the of me? 35. Pilate

answered: Why, am I a Iew? ** Thy Nation, and the cheefe Priests have

delivered thee vp to me, what haft thou done? 36. I ESVS answered: My

Kingdom is not of this world. If my Kingdom were of this world, my

ministers verily would strive that I should not be delivered to the

Iewes. But now my Kingdom is not from hence. 37. Pilate therefor said

to him: Art thou a King then? I ESVS answered: Thou saieth, 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, hear

reth my voice. 38. Pilate faith to him: What is truth?

And when he had said this, he went forth againe to the Iewes, and

faith to them: I find no caufe in him. 39. But you haue a custome that I

should release one to you in the Pasche: will you therefor that I release

vnto you the King of the Iewes? 40. They al therefor cried againe,

saying: Not him but Barabba. And Barabba was a theefe.

CHAP. XIX.

The Iewes are not satisfied with his scouring & irrishon. 8. Pilate hearing them say

that he made him self the Sonne of God, is more afraid. 12. Yet they urgynge him with

his loyalty toward Caesar, & professing that thenselves will no King but Caesar, he

yealdeeth vnto them. 17. And so Christ carryng his owne Crosse, is crucified between

two thieves. 19. Pilate writing notoriously the only cause of his death to be, for that

he is their King or Christ. 23. His garments be so vsed, even as the Scriptures fore

told. 25. He hath special care of his mother to the end. 28. He signifieth al that was

written of his Passion, to be fulfilled and so yealdeeth vp his ghost. 31. Then by the

Iewes meanes also other Scriptures about his legges and side, are fulfilled. 38. And

finally, he is honourably buried.

HEN therefore Pilate tooke I ESVS, and scourged him.

2. And the sondiers plattinge a crowne of thornes, put it

upon his head: and they put about him a purple garment.

3. And they came to him, and said: Haile King of the

Iewes; and they gave him blowes. 4. Pilate went forth

againe, and faith to them: Behold I bring him forth vnto you, that you

may know that I find no caufe in him. 5. I ESVS therefor went forth

carryng the crowne of thornes, and the purple velliment. And he faith
to them: Loe the man. 6. When the cheefe Priests therfore and the

ministers had seen him, they cried, saying: Crucifie, crucifie him.
Pilate faith to them: Take him you, and crucifie him. For I find no

cause in him. 7. The Iewes answered him: We have a Law; and according

to the Law he ought to die; because he hath made himselfe the

Sonne of God.

8. When
According to S. John.

8. When Pilate therefore had heard this saying, he feared more. And he entered into the palace again; and he sent forth to Jesus: Whence art thou? But Jesus gave him no answer. 

10. Pilate therefore faith to him: Speakest thou not to me? knowest thou not that I have power to crucifie thee, and have power to release thee? 

11. Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sinne. 

12. From thenceforth Pilate sought to release him. But the Jews cried, saying: If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar. 

13. But Pilate when he had heard these words, brought forth Jesus: and he sat in the judgment seat, in the place which is called Lithostrotos, and in Hebrew Gabbatha. 

14. And it was the preparation of the feast, about the six hour, and he sat in the Jews' place: Lo, thy King. 

15. But they cried: Away, away, with him, crucifie him. Pilate saith to them: Shall I crucifie your king? 

16. Then therefore he delivered him unto them to be crucified. And they took Jesus, and led him forth. 

17. * And bearing his own cross went forth into that which is called the place of Calvary, in Hebrew Golgotha. Where they crucified him, and with him two others, on the one side & on the other, and in the midst Jesus. 

19. And Pilate wrote a title also, and put it upon the cross. And it was written, Jesus of Nazareth, the King of the Jews. 

20. This title therefore many of the Jews did read, because the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. 

21. The chief priests therefore of the Jews said to Pilate: Write not, The King of the Jews, but that he said, I am King of the Jews. 

22. Pilate answered: That which I have written, I have written. 

23. The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) & his coat. And his coat was without seam, wrought from the top through out. 

24. They said therefore one to another: Let us not cut it, but let us cast lots for it, whole it shall be. That the scripture might be fulfilled saying: They parted my garments among them: and upon my vesture they have cast lots. And the fouldiars did these things. 

25. And there stood beside the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Marie Magdalene. 

26. When Jesus therefore had seen his mother and the disciple standing whom he loved, he said unto his mother: Woman, behold thy son. 

27. After that, he said to the disciple: Behold thy mother. And from that hour the disciple took her to his owne. 

28. Afterward Jesus knowing that all things were now consummated, that the scripture might be fulfilled, he said: It is consummated. And bowing his head, he gave up the ghost.
The Gospel

31. The Jews therefore (because it was the Passover) that the bodies might not remain upon the cross on the Sabbath (for that was a great Sabbath day) they desired Pilate that their legs might be broken, and they might be taken away. 32. The fœdiaries therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. 33. But after they were come to Jesus, when they saw that he was dead, they did not break his legs, 34. but one of the fœdiaries with a spear opened his side, and incontinent there came forth blood and water. 35. And he that saw it, hath given testimony: and his testimony is true. 36. For these things were done that the scripture might be fulfilled: Thou shalt not break a bone of him. 37. And again another scripture saith: They shall look on him whom they pierced.

38. And after these things Joseph of Arimathea (because he was a disciple of Jesus, but for the fear of the Jews) desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore, and took away the body of Jesus. 39. Nicodemus came also, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds. 40. They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner is with the Jews to bury. 41. And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42. There therefore because of the Passover of the Jews, they laid Jesus, because the monument was hard by.

Annotations.

Chapter XIX.

The Holy Cross.

17. His own cross. This cross, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the Holy Cross: and hath been endowed with virtue of miracles, both the whole and every little piece thereof. For the which causes, and specially for the most neere memorial of Christ's Passion, it hath been visited in Pilgrimages, honoured by festal days and other wise, referred and reverenced of the ancient Fathers with devotion: as contrariwise it hath been abused of Pagans, Apostates, and Hereticks, seeking in vanite to deface and destroy it. See S. Cyril, i. 5, cont Julian S. Hierom, ep. 17. S. Paulinus, ep. 11. Rufinus, l. 1, c. 7, & 8. Euseb., hist. l. 4, c. 3. S. Leo, ep. 72, and S. Amb. de Passiunc. Pasch. Diacon, l. 18.

18. To his mother. The marvelous respect that Christ had to his mother, vouchsaying to speak to her, and to take order for her even from the cross in the middle of his infinite anguish and mysteries, a working for mankind.

26. To his mother. By this you see why in Catholic Churches Marie and John stand by the Rood.

14. Blood and water. This piercing of Christ's side, though on the fœdiaries part it was done blindly and insolently, yet by God's ordinance it contained great mysteries, feminin.

15. Issued out of Christ's side, and was prefigured by Moses striking the rocke with his rod: at this stroke, a stream of blood and water was miraculously out of his dead body, running in the Sacraments of the Church.
According to S. John.

Church after the people of God, was signified by the water of the same rocke following the islaclites in the desert. Out of this side (faith S. Augustin) isfied the Sacraments. Hence (faith S. Chrysostom) the great mysteries have their beginning. Who warrneths, that when we come to drinke of the holy chalice, we should so approach, as though we drew the bloud out of Christs side. And both bloud and water apart did flow forth, to shew us the fountain of the two principal Sacraments and their several matters, Baptisme and the Eucharist, springing to life everlasting in the Church. The fathers also say that the Church who is Christs spouse and his conjurature in applying the bloud and water to the benefits of the Faithful, was here formed, builded, and taken out of this holy side builded of Christ sleeping on the Cross, as * Eve was of Adams side, when he was cast asleep Christ side, as Eve of Adamus. 

Cap. XX.

Upon Easter day his body is misst in the Sepulcher, first by M. Magdalene; 3. secondly by Peter also & John, the winding clothes yet remaining. 11. Then to M. Magdalene, after she had seen two Angels, IESVS also himself appeared. 18. She having told to the Disciples, he appereath to them also the same day, and sendeth them as himself was sent, giving them the Holy Ghost to remit and to receive sines. 16. Againe upon low Sunday he appeareth to them, setting Thomas see, that he might beleue, and commending such as not seeing yet doe beleue. 30. The effect of this booke.

And the first of the Sabboth, Marie Magdalene cometh early, when it was yet darke, unto the monument: and she saw the stone taken away from the monument. 2. She ranne thence and commeth to Simon Peter, and to the other Disciple whom IESVS loued, and faith to them. They have taken our Lord out of the monument, and we know not where they have laid him.

3. Peter thersore went forth and that other Disciple, and they came to the monument. 4. And both ranne together, and that other Disciple did out-runne Peter, and came first to the monument. 5. And when he had stoopen downe, he saw the linnen clothes lying: but yet because of our Lords Refre-rechtioe, See the marg.annot. Luc. 14, 1.

6. Simon Peter thersore commeth, following him, and went into the monument and saw the linnen clothes lying, 7. and the napkin that had been vpon his head, not lying with the linnen clothes, but apart, wrapped up into one place. 8. Then therfore went in that other Disciple also which came first to the monument: and he saw, and the Gospell beleued. 9. For as yet they knew not the scripture, that he should rise againe from the dead. 10. The Disciples thersore departed againe to themselves.

11. But * Marie stood at the monument without, weeping. Therefore as she was weeping, she stoopen downe, & looked into the monument: 12. and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of IESVS had been laid. 13. They say & putting their to her: Woman, why weepst thou? She faith to them: Because they holy ashes to have taken away my Lord, and I know not where they have put him. Our eyes, if we may, we touch it also with our standing; and she knew not that it is IESVS. 15. IESVS faith to her: Woman,
Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, faith to him: Sir, if thou hast carried him away, tell me where thou hast laid him, and I will take him away. 16. Iesus faith to her: Marie. She turning faith to him: Rabboni (which is to say, Master.) 17. Iesus said to her: Doe not touch 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. 18. Marie Magdalen came and telleth the Disciples, That I haue 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 feare of the Iewes, Iesus camde and stood in the middles, 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. 11. He said therefore to them againe: "Peace be to you." As my Father hath sent me, I also doe send you. 21. When he had said this: he breathed upon them, and he said to them: Receive ye the Holy Ghost: 23. Whose sinnes you shall forgive, they are forgiven them: and whose you shall retaine, they are retaine. 24. But Thomas one of the Twelve, who is called Didymus, was not with them when Iesus came. 15. The other Disciples therefore said to him: We haue seen our Lord. But he said to them: Vnles I see in his handes the print of the naiiles, and put my finger into the place of the naiiles, and put my hand into his side: I will not beleue.

26. And after eight daies, againe his Disciples were within; and Thomas with them. Iesus commeth & the doores being shut, and stood in the middles, and said: Peace be to you. 27. 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: & be not incredulous but faithful. 28. Thomas answered, & said to him: My Lord, & my God. 29. Iesus faith to him: Because thou haist seen me, Thomas, thou haist beleued: "If blessed are they that haue not seen & haue beleued. 30. Many other signes also did Iesus in the sight of his Disciples, which are not written in this Book. 31. And these are written, that you may beleue that Iesus is Christ the Sonne of God: and that beleuving, you may haue life in his name. 32. They are more happy that beleue without sensible argument or sight, then such as be induced by sense or reason to beleue.
ACCORDING TO S. JOHN.

S. John says that the wood was in, & passed through the same as he also came out of his Mother's womb, as the clairvoyance of the stone, out of his Sepulcher. By all which Heretics being plainly reproved, & convicted of infidelity, they boldly deny the plain Scriptures, or so fondly shift themselves from the evidence thereof, that their impudence is specially to be marked in this point.

Some say, he came in at the window: some, that the door was opened by itself to let him in; some, that to come in, the doors being shut, signified no more, but that he came in late in the evening, at what time men used to shut their doors: and such other flights to defend falsehood against express Scriptures, & against the Apostles' testimony, which otherwise took him to be a Spirit, because they saw him, and in the midst of them, at the house being close shut, and the Fathers confess that he went in the doors being shut. See S. Amb. li. 10. in Luc. 24. S. Augustin, ep. 1, ad Victor. 2, li. 5. 2, de ciuit. 6, 8. & S. Cyril, in Io. li. 25, 27. & S. Hier. lii. 1, cons. Ioannianum. 21. We know it is the natural course of God's ordinance, that every body should have but one & his own proper place fitted to the lineaments, quantity, termes & limits of the same: without which naturally the bodies were poor, & consequently not at all, as S. Augustin faith ad Dardanum, but that God supernaturally & miraculously can not by his omnipotence dispose otherwise of his own body, then the natural form or quantity of his or quality's therof require, that is great incredulity: seeing we must believe that he can own body & do so with any other body of men or other creatures, the Scriptures being plain others above, that he can make a camel pass through a needle's eye, continuing in his natural figure & nature.

Therefore it is too much unfaithfulness, by rules of place to embarque Christ of his will Ubiquities or wisdom to be in the Sacrament, how himself lift, and on as many Altars of places, or Brentians, as he like. We detest for all that, the wicked hereof of certaine Protestants, holding quite contrary to the Origenists, that Christ according to his Humane is in every place where the Dionysite is: which is both against faith, and the common rules of nature and divinity.

21. As when he gave them commission to preach and baptize through Christ, sheweth the world, he made mention of his own power therein: so here before he institute the his commissio, Sacrament of Penance, and give them authority to remit sinnes, left the wicked should & so gueath the ask afterwards, by what right they doe such great functions, he sheweth his Fathers Apostles power commision given to himself, and then in plaine termes most amply imparteth the same to remit sinnes to his Apostles: that those wou'd deny the Apostles & their succeur, the Priest of God's Church, to haue right to remit sinnes, should deny consequently Christ as man to haue authority to doe the same.

22. He breathed, he gave the Holy Ghost in & by an external signe, to his Apostles. The holy not visibly, and to all such purposes as afterward whisfitinde, but for the grace of the Ghost is here Sacrament of Orders, as S. Augustin faith, and that none make doubt of the Apostles right purposly given in remission of sinnes, seeing the Holy Ghost is purposely given to them to doe this same. In the Apostles which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to have power to remit sinnes. It is not abfnd (faith S. Cyril) that they forgive sinnes, which sinnes have the Holy Ghost. For when they remit or retain, the Holy Ghost remitteth or retaineth in them; or that they doe twain, first in Baptisme, & then in Penance. As S. Amb. also (li. i. 7, de presbitero:) repellent the Apostles, a sect of old Heretics which pretendeth God's glory as our new Sectaries do their, denied that Priefts could remit sinnes in the Sacrament of Penance, asketh, why it should be more dishonour to God, or more impossible or inconvenient for men, to forgive sinnes by penance, than by Baptisme, seeing it is the Holy Ghost that doth it by the Priefts office and ministrie in both.

23. Power to offer Sacrifice, which is the principal function and act. The Sacrament of Priesthood, was given them at the institution of the B. Sacrament, the second & next of PENANCE, special facultie of Priesthood, consisting in remitting sinnes, is here bestowed on them, instituted, and with the holy Sacrament of Penance, implying Contrition, Confession, & Satisfaction in the Penitent, and absolution on the Priest's part, is instituted. For in that, that express power & sacrament is given to Priests to remit or receive sinnes: & in that, that Christ promised, whose sinnes they forgive, they be of God forgiven also: & whose sinnes they retaine, they be retaine before God, it followeth necessarily, that we be bold.
THE GOSPEL.

Men are bound to confess their mortal sins, and that in particular.

To receive sinnes.

The necessitie of this Sacrament.

The Heretikes in particular, to submit our selves to their judgment for release of our sinnes. For, this wonderful power were given them in vain, if none were bound to seek for abolution at their hands. Neither can any rightly seek for abolution of them unless they confess particularly at least at their mortal offences, whether they be committed in mind, hart, wilde and cogitation only, or in word and worke, for God's Priests being in this Sacrament of Penance constituted in Christ's stead as judges in causes of our conscience, can not rightly rule our cases without full and exact cognition & knowledge of all our sinnes, and the necessairie circumstances & differences of the same. Which can not otherwise be had of them being mortal men, then by our simple, sincere, & distincte veneration to them in 16, of our sinnes, with humble contrite hart, ready to take & do penance according to their iudgment, for that authorities to receiue sinnes, confisseth specially in enioying satisfaction and penitential workes of praying, fasting, almes, & such like. Al which God's ordinance who seuer condemned or committeth, as Heretikes doe, or neglegetteth, as some careless Catholics may perhaps doe, let them be assaile and they can not be fated.

Neither mst any such Christian man pretend or looke to have his sinnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Hierofle of the Notians, Ambro. 1. de pecc. c. 3. Socrat. II. 7. Ec. hist. c. 25.) more then any may hope to be saued or have his original or other sinnes before Baptisme, forgiven by God, without the same Sacrament. Let no man deceite himself, this is the mean table & order after shipwracke, as S. Hierome calleth it, who focueth not, of it, shall perish without doubt, because they contemne God's counsell & order for their salvation; & therefore S. de Anguisin (ep. 180.) ioyning both together, faith it is a pittifull case, when by the absence of God's Priests, men depart this life, and are not regenerated, & in gestas, that is, either not regenerate, rated by Baptisme, or fast bound, and not abolished by the Sacrament of penance and re- te, reconciliation: because they shall be excluded from eternal life, and desolution followeth them. And S. Victor (lib. 1. de perfecto, & andale) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes, who say they, that baptize these infants, who shall minister penance unto us, & look us from the bands of sinnes? And therefore S. Cyprian very often (namely ep. 34.) calleth it great cruelty, & such as Priests shall answere for at the later day, to suffer any man that is present of his sinnes, to depart this life without this reconciliation and abolution: because (faith he) the Law-maker himself (Christ) granted, that things bound in earth, should also be bound in Heauen: and that those sinnes should there be loosed, which were loosed before here in the Church. And it is a world to see, how the Heretikes wraunting with this so plainly a commission of remitting sinnes, referring it to preaching, to denouncing God's threats upon sinners, and to we cannot tel what els: though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sick, their Ministers acknowledge & challenge the same, vising a formal abolution according to the Churches order, after the special confesion of the partie. But to conclude the matter, let every one that lift to see the true meaning of Christ's words, and the Priests great power and dignitie given them by the same words and other, marke well these words of S. Chrysostome: For, faith he, they that dwell on the earth, and confess in it, to them is commision given to dispense those things that are in Heauen: to them is it given to have the power which God would not to begin witness, otherwise Archangells. For, neither to them was it said: Whosoever thou shalt bind in earth, shall be bound in Heauen: and whatsoever you shall loose in earth, shall be loosed in Heauen. The earthy Priests indeed have also power to bind, but the bodis only, but that bond of Priests which I speake of, toucheth the very soule itself, and reacheth even to the Heavens, i.e. that whatsoever the Priests shall do beneath, the same faith doth ratifie above, and the sentence of the seers, the Lord doth conforme. For indeed what els is this, but that the power of all heavenly things is granted them of God? Whose sinnes former, faith he, ye shall receive, they are retaine, What power (I beseech you) can be greater then this one! The Father gave power to the Some; but I see the same power aliogether delivered by the Some unto them. And as this concerneth the Priests high authoritie to absolve, so thereupon concerning confesion also to be made unto them, the ancient Fathers speake in this sort, S. Cyprian de Laps. 11. They (faith he) that have greater faith and fear of God, though they did not fail in perconfection yet, because they did only think it in their minds, this very confession they confesse to Gods Priests sorrowfully and plainly, opening their conscience, uttering and discharging the burden of their minds, and seeking holiest medicine for their wounds though small and little. And a little after: Let every one [my brethren] I beseech you, confess his sinner, whilst he is yet alive, whilst his conscience may be admitted, whilst satisfaction and remission made by
According to S. John.

Chapter XXI.

AFTER JESVS manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus:

2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sons of Zebedee, and two others of his Disciples. 3. Simon Peter said to them: I goe to fish. They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. 4. But when morning was now come, IESVS stood on the shore: yet the Disciples knew not that it was IESVS. 5. IESVS therefore faith to them: Children, haue you any meat? They answered him, No. 6. He saith to them: Cael the net on the right side of the boat; and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. 7. That Disciple therefore whom IESVS loved, saith to Peter: It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) & cast himself into the sea. 8. But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. 9. Therefore after they came downe to land, they saw hot coales lying, and fish laid thereon, and bread. 10. IESVS saith to them: Bring hither of the fishes that you take now. 11. Simon Peter went vp, and drew the net to the land, full of great fishes, an hundred fiftie three. And although they
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they were so many the net was not broken. 12. Iesus faith to the: Come, dine. And one of them that sat at meat, durst ask him: Who art thou? knowing that it is our Lord. 13. And Iesus cometh & taketh the bread and giueth them, & the fish in like manner. 14. This now the third time Iesus was manifested to his Disciples, after he was risen fro the dead. 15. Therfore when they had dined, Iesus faith to Simon Peter: Simon of Iohn, louest thou me more then these? He faith to him: Yea Lord, thou knowest that I loue thee. He faith to him: FEED MY LAMBS. 16. He faith to him again: Simon of Iohn, louest thou me? He faith to him: Yea Lord, thou knowest that I loue thee. He faith to him: FEED MY LAMBS. 17. He faith to him the third time: Simon of Iohn, louest thou me? Peter was broken sad because he said unto him the third time, Louelthou me? And he said to him: Lord thou knowest all things: thou knowest that I loue thee. He faith to him: FEED MY SHEEP. 18. Amen, amen I say to thee, when thou wast yonger, thou didst gird thy self, and didst walke where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hand, and another shal gird thee, and lead thee whither thou wilt not. 19. And this he said, signifying by what death he should glorifie God. 20. And when he had said this, he faith to him: Follow me. 21. Peter turning, saw that Disciple whom Iesus loved, following, who also leaned at the supper upon his breast, and said, Lord who is he that shal betray thee? 22. Him therefore when Peter had seen, he faith to Iesus: Lord and this man what? 23. Iesus faith to him: so will have him to remaine till I come, what to thee? follow thou me. 24. This saying therefore went abrode among the Brethren, that that Disciple dieth not. And Iesus did not say to him, he dieth not; but, so I will have him to remaine till I come, what to thee? 25. But there are many other things also which Iesus did: which if others read, if they were written in particular, neither the world it self I think was. 26. I will others, if able to contenine those books that should he written.

Annotations

Chap. XXI.

Peter is here 17.FEED MY SHEEP. As it was promised him Mat. 16, that the Church should be builded made the general, & that the keyes of heaven should be given to him: so here it is performed, & the Church should be builded made the general, & that the keyes of heaven should be given to him: so here it is performed, & the real Faltour, & is actually made the general Faltour & Gouverneur of all Christ's sheep. For though the other the Church is builded upon him. But the Holy Spirit & the Saints, & the Church, are builded upon him. Yet in these things & all other Gouverneur, Christ would have him to be the Head, and the Peopel would be depend unto him as Head of their Collelsey, & consequntially of the whole flocke of Christ. So no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference between Peter and the rest, and giveth him some greater preeminence and regiment then the rest, of Peter, yet to it is plain that he is asked whether he love our Lord more then the other Apostles, or hold their doee, where, for equal charge no difference of love had been required. To Peter (Faith, & Bishops, Cyprian) our Lord after his Resurrection saith: FEED MY SHEEP, and builded his Church uppon him alone Cypri. de
According to S. John.

& 8 him he gave the charge of feeding his sheep. For although after his resurrection he gave his sheep much & were alike to all, saying, As my Father sent me, so I send you, take the holy Ghost, if you will come to prove in their silence, they shall be made free. This manifest unity, he constituted one Chirist, & fastened against the by his authority that unto shall be given to the one. The gift of the Apostles were that Peter was in Jerusalem, equal, felicitous, of honour an power, but the beginning of a commissary that the Primacy is given to Peter, that the Church of Christ may be as one, & one Chirist. S. Chryسوفon also faith thus: Why did our Lord shew his grace to the shepherds, the care of which he committed to Peter and also to other Apostles. And little after, Christ would have Peter endowed with such authority, and to be set above all other Apostles. For he faith Peter, dost thou loose me more than all the popes? When upon our Master might have been introduced, if thou love me, feed my sheep. If, at the foresaid verses, cures may be done of many sick, not only men but women: but when thou comest to the government of the Church and committing the charge of many flocks, at woman-kind must send the who give place to the bound and graces thereof, and a great number of men also. So writhe he.

And because the Protestants would make the unlearned think, that S. Gregorio deemed the Popes Supremacy to be wholly unlawful and Antichristian, for he condemned John of Constantinople for usurping the name of universal Bishop, remembering his sole authority there into the pride of Antichrist; note well the words of this Holy Father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be universal Bishop, is not to deny Peter or the Pope to be the Head of the Church, or supreme Governor of the same, as we Adversaries fraudulently pretend. It is plain to all men, faith he, that ever was the Church or Rome, that the Pope of the Church of the whole Church was committed to S. Peter the Prince of the Apostles. For thine is it said, Feed my sheep; for him as the prayer made that his flocks should not fail; so him, the key of Heaven, and authority to bind and loose; to him the care of the Church and jurisdiction was delivered; and yet he was not called the universal Bishop, this title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See ever wist or consent to take it. Thus much S. Gregorio. * Who though he both praetitified jurisdiction throughout all Christendom, as other of that See have ever done, and also acknowledged the Principality and Sovereignty in Peter and his Successors; yet would be not for just cause, why that title subject to vanity & misconstruction, But both he and all the popes since have rather called themselves, Servi servorum Dei, the Servants of God's servants, though the word, universal Bishop, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true & lawful. For that Council would not have given any Antichristian or universal title to any man, only in the B. of Constantinople and other, which in no sense had any right to it, and who usurped it in a very false & tyrannical meaning, it was insolent, and Antichristian. See also the Epistles of S. Leo the Great concerning his practise of universal jurisdiction, though he refused the title of universal Bishop. And S. Bernard (that you may better perceive that the general charge of Christ's sheep was not only given to Peter alone, but also to his Successors the Popes of Rome), as S. Chry سوفon also before allege done to testify; writhe he to Eugenius: Thou art he to whom the key of Heaven are delivered, and to whom the sheep are committed. There be other Porters of Heaven, & other Passours of flocks; but thou hast inherited in more glorious & different sort. For they have every one their particular flock, but to thee all universally, as one flock to one man, are credited, being not only the Pastor of the sheep, but the one Pastor of all the Passours thereof. The Pope is but thou wilt ask me how I prove that? Eldon by our Lords word. For to whom all, I pay Passour of, I not only Bishops, but Apostles, were the sheep absolutely & without limitation committed: if thou love me, Peter, feed my sheep. He saith not, the people of this Kingdom or that city, but, my sheep, without all distinction. So S. Bernard, And hereunto may be added that the second, feed, is in Greek a word that signifies withal to govern & rule as Ps. s. Mich. s. Mat. 28. & therefore it is spoke of David also & other temporal Governors; as the Hebrew word answering thereunto in the Scriptures of & the Greek in profane writers also.

Peter Crucified at Rome. He prophesied of Peter Martyrdo, and of the kind of death which he should suffer, that was, crucifying. Which the Heretics, fearing that it were a step to procure he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plain in this, as that he was at Rome. Origin, apud Ensebl. c. e. Ensebl. c. e. 24. Hist. ec. Text. de prescrips. 4. Aug. 41, 133, in Ioan. Chrys. Beda in locum.
THE SYMME, AND
THE ORDER OF THE
EVANGELICAL HISTORIE
gathered briefly out of all four, even
unto Christ's Ascension.

THE Preface moving the Reader to receive

CHRIST, being the Eternal Word of God,
the Life and the Light.

The Angel telleth Zacharie of the conception
of John Baptist, Christ's Precurser, and Eli-
abeth conceiueth him.

The same Angel doing his message to the B. Virgin, Christ
is incarnate in her womb.

Our B. Ladie visiteth Elizabeth: and John Baptist is borne,
and circumcised.

The Angel telleth Joseph that his wife is with child by the
Holy Ghost.

The Genealogie of Christ.
The birth of Christ in Bethlehem, and his circumcision.
The Sages come from the East, and adore Christ.
Christ is presented in the Temple: where Simeon and Ana
prophecie of him.
Joseph with the child and his mother, flyeth into AEgypt:
& returneth to Nazareth.
Jesus being sought of his parents, is found in the Temple
among the Doctours.

John the Baptist preacheth and baptizeth, preparing all to
receive Christ: and among other, Christ is baptized of
him.

Christ fasteth forty days, and is tempted in the wilder-
ness.

John giveth testimonie of Christ to the Legates of the Jewes,
to the people, and to his owne Disciples.

Christ worketh his first miracle, turning water into wine at
a Marriage.

In the
In the feast of Pasche he casteth out the buiers and sellers in the Temple, insinuating to the jewes his death and resurrection.

He reacheth Nicodemus by night: and baptizeth in Jurie by the ministerie of his Disciples. Whereupon a question is moveth to John about their two Baptizes.

John Baptist is put into prison for reprehending Herods incestuous aduontrice.

After Johns imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.

He healeth a Lordes sonne of an ague.

He preacheth in Galilee, and waxeth very famous.

He calleth foure discipes out of the boat, & they follow him.

He healeth one possesed of a Diuel, in the Synagogue.

He cureth Simon Peters mother in law, and manie sicke persons.

He refueth three that offer to follow him.

He appeareth the tempest on the sea.

He healeth two possesed of Diuels in the countrie of the Gerasens, and perempteth the Diuels to enter into swine.

He healeth the sicke of the palsey, being let downe through the tiles.

He calleth Matthew from the custome house, and disputeth with Johns Disciples and the Pharisees of fasting.

He raiseth the Archsynagogues daughter, and cureth her that had a fluxe of blood.

He healeth two blind, and one possesed.

He healeth him on the Sabbath day that lay at the Probatica and had been diseased 18 yeares.

He confuteth the Pharisees being offended that his Disciples bruised the cares of corne on the Sabbath.

He refelteh the Pharisees being offended because he cureth the withered hand on the Sabbath.

He chooseth the 12 Apostles: & maketh that divine Sermon called Sermon Domini in monte, the sermon of our Lord in the mount, containing the paterne of a Christian mans life.

He cureth a leper.

He healeth the Centurions servant.

He raiseth the widows sonne at Naim.

John sendeth out of prison his Disciples unto Christ.

He forgiveth M. Magdalens finnes, preferring her much before the Pharisee that despised her.

He calleth him that had a deafe and dumbme Diuel, & refueth the blaspheming Pharisees.

He preferreth the obscurers of Gods word before carnal mother and brethren.

The parable of the Sower.

The parables of the cockle, of the seed growing when men sleep.
The parables of the treasure hid in the field, of the precious stone, and of the nette.

Teaching in Nazareth, he condemneth it of incredulitie.

He sendeth the twelve Apostles to preach.

John is beheaded, & the same of Iesus commeth to Herods ears.

He feedeth 5000. men with five loaves.

He walketh upon the sea, and so maketh Peter also to doe.

He receiveth of Manna, of the true bread from Heaven. The 1. Pasch.

He reprehendeth the Pharisees for cauillling at his Disciples because they did eat with unwashed handes.

He healeth the daughter of the woman of Canaan.

He cureth a man that was deafe and dumme.

He feedeth 4000. with seuen loaves.

He receiveth the Pharisees that asked a signe, and biddeth his Disciples beware of their leauen.

He healeth a blind man in Bethsaida.

The time that he will passe out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rocke whom he wil build his Church, promising to give him the keyes of Heaven, and withal foretelleth, that he must suffer in Hierusalem; and that all his Disciples must be ready to suffer with him.

The Transfiguration.

He casteth out the Diuel which his Disciples could not cast out, commending unto them fasting and prayer.

He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.

His Disciples contending for Superioritie, he teacheth humility.

He threateneth the scandalizers of little ones.

He teacheareth vs to forgive our brother sinning against vs.

Leaung Galilee he goeth into Iurie, and the Samaritane wil not receive him.

In that journey he healeth the ten lepers.

He teacheareth in the Temple in the feast of Scenopegia, that the js. of Tabernacles.

He absolveth the woman taken in adultery, teacheareth in the Temple, and gooth out of their hands that would have stoned him.

He restoreth sighth to him that was borne blinde.

He raiseth the dead of the true Pastor and his sheep.

He sendeth the 70. Disciples, and they returne. The parable of the Samaritane and the wounded man. Martha entertaineth Iesus.

He teacheareth the manner and force of prayer, and reprehendeth the preposterous cleanness of the Pharisees.
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<td></td>
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<td>15</td>
<td>16</td>
<td>He teacheth not to seare them that kil the body only, to cast away the care of riches by the parable of him that thought his barnes to little, &amp; that the faithful servant will alwaies expect the comming of his Lord &amp; Maieter.</td>
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<td>13</td>
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<td>16</td>
<td>17</td>
<td>He threatneth them, vnles they doe penance, shewing Gods patience by the fruitlesse figtree that was suffered to stand one yere more. He healeth the crooked woma, teacheth the way to Heauen to be narrow.</td>
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<td>14</td>
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<td>16</td>
<td>18</td>
<td>He healeth him that had a droppie, on the Sabboth: and teacheth them to renounce al things in comparsion of him. In the feast of Dedication he goeth out of their handes that would have stoned him.</td>
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<td>15</td>
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<td>The parables of the lost sheep, of the gote, and of the prodigal sonne. The parable of the vniust Bailife. Of the indissolubilitie of Matrimonie. The rich glutton and Lazarus. Woe to scandolizers. The force of faith euen to the mouing of trees with a word. Of the Pharisee and the Publicane that went to pray. He imposeth or laith his handes upon little children, &amp; exhorteth a yong rich man to forfake all &amp; become perfect. The parable of the workemen hired into the vinyard. He raiseth Lazarus, &amp; the Iewes consult how to destroy him. He foretelleth his death, and denieth the request of Zebdees two sonnes, asking the two cheese places about him. He healeth a blind man before his entring into Iericho. Zachauus the Publicane entertaineth Christ. The parable of the ten poundes delivered to ten servants. He healeth two blind men as he goeth out of Iericho. At supper in Bethania, Marie powred ointment vpon him. Riding vpon an ass he entreteth gloriously into Hierusalem. He healeth the lame and the blind, and Gentils desire to see him. He curseth the figtree; and casteth the buiers and sellers out of the Temple. To his enemies the Iewes, he anoucheth his power by Johns Baptisme which was of God, and foretelleth their reprobation, with the Gentils vocation in their place, by parables as the parable of the two sonnes, the one promising to doe, the other doing his fathers commandement. The parable of the vinyard let out to husbandmen that killed both the servaunts and the sonne sent to require fruit. The parable of the King that made a mariage for his sonne, inviting ghelst to the feast, and they would not come. He aniswereth their question of paying tribute to Cesar, and the Saducees question of the Resurrection.</td>
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He answereth the Pharisees question, of the greatest commandement.

He putthem to silence with this question concerning Christ, how he could be Davids sonne.

He biddeth the doe as the Scribes teach, but not as they doe.

He extolleth and preferreth the poore widowes offering.

He fortelleth to some of his Disciples, the destruction of the Temple, and of Hierusalem: and by that occasion, what things shal be before the consummation of the world, and Antichrist in the consummation, and then incontinent Domesday, warning us to prepare our felues against his comming.

By the parable of the ten Virgins, & the parable of the talents, he sheweth, how it shalbe at Domesday with the Faithful that prepare, and that prepare not themselues: & without parables, that they which doe not good works, shall be damned.

Iudas bargaineth with the Jewes to betray him, and two of his Disciples prepare the Paschal lambe.

At the supper he waseth his Apostles feet.

He instituted the Sacrifice of his body and bloud in the Bo.

Sacrament.

He fortelleth that one of the Twelve shal betray him (appeasing their contention for the superiottie) and that they shal al deny him.

15.16. His sermon after supper.

His prayer to his Father.

The storie of his Passion and burial, from Thursday at night, til the next day at euentide.

He riefeth the third day.

Appeareth first to Marie Magdalene.

Then to the other women.

Then to Peter, ver. 34.

Then to the two Disciples going into Emmaus.

Then to the Disciples gathered together in a house at Hierusalem, when he entred the doores being shut, and gaued them power to remit and teche sinnes.

Then, upon Low-Sunday, to the Disciples likewise gathered Low-Sunday together, and Thomas among them.

Then, at the sea of Tiberias, to Peter & the rest that were fishing, Where he committeth his sheep to Peter.

Then, to the Disciples upon a mount in Galilee: giving them commision to preach and baptize throughout the whole world.

Then in Bethania, where he promiseth to send the Holy Ascensionday Ghost (bidding them tarie in the meane time in Hierusalem) and so blessting them, Ascended into Heauen.
THE ARGUMENT
OF THE ACTES
OF THE APOSTLES.

The Gospel having shewed, how the Jewes most impiously rejected Christ (as also Moses and the Prophets had foretold of them:) and therefore deferred to be reified themselves also of him; now followeth this book of the Actes of the Apostles (*written by S. Luke in Rome the fourth yeare of Nero, A.D. Dom. 61.*) and sheweth, how notwithstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered himselfe vnto that unworthy people, yea after that they had crucified him, sending vnto them his twelve Apostles to move them to penance, and so by Baptisme to make them of his Church: and whilsts all the Twelve were so occupied about the Jewes, how of a persecuting Jewe he made an extraordinary Apostle (who was Saint Paul) and to avoid the scandal of the Jewes (to whom only himselfe like wise for the same cause had preached) sent him, and not any of his Twelve by and by, who were his knowne Apostles, vnto the Gentils, who never afore had heard of Christ, and were worshippers of many Gods, to move them also (for that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Jewes every where refusd the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and never ceasing vntil he fell into the handes of the Gentils: that so (as not only he every where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and given to the Gentils: even from Hierusalem (whose reprobation also by name had been often foretold) the head-citie of the Jewes, where it began, translated to Rome the head-citie of the Gentils. All this will be evident by the partes of the booke: which may be these sixe.

First, how Christ Ascending in the sight of his Disciples, promiseth vnto them the Holy Ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem: and from thence dilate it into all that Country, that is into all Iurie: ye and into Samaria also, yea into all Nations of the Gentils; be they never so farre off. You shall receive (saith he) the vertue of the Holy Ghost comming vpon you: and you shall be witnesses vnto me in Hierusalem, and in all Iurie, and Samaria, and even to the utmost of the earth. Chap. i.

Secondly, the beginning of the Church in Hierusalem, accordingly: Chap. 2.

Thirdly, the propagation of it consequentely into all Iurie, and also to Samaria, Ch. 8.
Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it away from the obstinate Jews, and giving of it to the Gentiles, by the ministers of S. Paul and S. Barnabas. Chap. 13.

Sixthly, of taking it away from Hierusalem it selfe, the head-citie of the Jews, and sending it (as it were) to Rome the head-citie of the Gentils, and that, in their perishing of Paul so farre, * that he was appeare to Cæsar, and for deliveringe him after a sort unto the Romans : as they had * before delivered them also Christ himselfe. Whereas S. Peter's first comming thither, was upon another occasion, as shall be said anon. Of which Romans and Gentils therefore, the same S. Paul being now come to Rome (the last Chap. of the Acts) foretelleth the obstinate Jews there, saying : Et ipsi audientes: Tu es ille, non rege, sed et Deus. That so the prediction of Christ above rehearsed might be fulfilled : And even to the utmost of the earth. And there doth S. Luke end the booke, not caring to set so much as the fulfilling of that which our Lord had foretold (Acts 27. 24.) to S. Paul : Thou must appear before Cæsar. Because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the chief seat of his Church: as also indeed the Ecclesiasts and another Catholike have in all Ages looked thus, when they were in any great doubts: no less then the Jews to Hierusalem, as they were appointed in the old Testament. Deut. 17. 8.

And so this Book doth shew the true Church, as plainly, as the Gospell doth shew the true Christ, unto all that does not wilfully shut their own eyes. To wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Jews, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also, until the fulnes of the Gentils shall come in: that then also all Israel may be saved. And then is come the end of the world. For so did Christ most plainly foretell vs: This Gospell of the Kingdom shall be preached in the whole world, for a testimonie to all Nations, and then shall come the consummation. For the conversion of which Nations and accomplishing the fulnes of all Gentils, the所说的 Church Catholique, being mindful of her office, to be Chrestes witnesses even to the utmost of the earth, doth as this present (as alwayes) send preachers to convert and make them also Christians: whereas the Protestantists and * all other Heretikes doe nothing els but subvert such as before were Christians.

And this being the SUMMMA and scope of this Book, thus to give vs historically a just sight of the fulfilling of the Prophecies & Chrestes prediction about the Church: it is not to be moreTELLE at, why it telles thus of S. Peter's comming to Rome: considering that his first comming thither was not, as S. Paul was, by the Jews deliuere of him, working so to their own reprobation, but upon another occasion, to wit, to confound Simon Magus. Eus. Hist. li. 2. c. 12. 13. For who also believes not, that it maketh no mention of his preaching to any Gentils at all, those few only Acts 10. excepted, who were the first, and therefore (lest the Gentils should seeme less care for of God, then the Jews) Peter being the Head of all, was elected of God, to incorporate them into the Church, as before he had done the Jews. God (faith he) among vs chose, that by my mouth the Gentils should heare the word of the Gospell, and believe.

And S. James thereupon: Simon hath told how God first visited to take of the Gentils a people to his name. But otherwise (I say) there is no mention of Peter's preaching to any Gentils: no nor of the other eleven Apostles. Yet any man therefore inferre, that neither Peter, nor the other Eleven preached to any Nation or
cites of the Gentiles? No, the meaning of the Holy Ghost was not to write all the Acts of all the Apostles, nor to the preaching of Peter and his, to the Gentiles, but only to the Jews: thereby to set out unto the world, the great mercy of Christ toward these unworthy Jews, and consequently their most worthy reprobation for containing such grace and mercy. As also on the other side to shew how readily the Gentiles in so many Nations, were converted by one Apostle only, who From Hierusalem even to Illyricum replenished the Gospel of Christ. And this parting of the works is made by S. Peter with the rest doth S. Paul himselfe touch: That we vnto the Gentiles, *Gal. 1, 17* and they vnto the Circumcision. Never therefor before his coming to Rome, not only was the Church come to Rome (as it is evident *Rom. 16* the 1st chap.) there planted by Saint Peter and others: as likewise by Saint Peter it was planted in the first Gentiles, before that S. Paul began the taking of it away from the multitude of the Jews, and the translating of it to the multitude of the Gentiles: but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romans, before he came thither, faith: Your faith is renowned in the whole world. *Rom. 1, 8.* And therefore they with the rest of the Gentiles, be that Nation whereof Christ told the Jews, saying: The Kingdom of God shall be taken away from you, and shall be given to a Nation yealding the fruits thereof.

As before we noted the Ghosptels, as they are read both at Matins & Mass, throughout the yeare, in their convenient time and place: so the bookes following (as also the bookes of the old Testament) are read in the said Service of the Church, for Epistles and Lessons, in their time and place, as hereafter shall be noted in every of them. See the very same order and suffrages of the primitive Church, in S. Ambrose *lib. 33.* S. Augustine in Serm. de tempore 139, 140, 141, 144, S. Leo *lib. 2.* & de Quadrat. & Ser. 13. & 19. de Pass. Domini. S. Gregorie in his 40 homilies upon the Gospels.
THE
ACTES
OF
THE
APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9. After his Ascension they are warned by two Angels to set their minds upon his second coming. 14. In the days of their expectation, 15. Peter beginneth to execute his vicarship, giving instruction and order, by which Matthias is elected Apostle in the place of Judas.

THE first treatise I made of all things, O Theophilus, which Iesus began to do and to teach, 2. until the day wherein I gave commandment by the Holy Ghost to the Apostles whom he chose, he was assumed. 3. to whom he shewed also himself alive after his passion in many arguments, for forty days appearing to them, and speaking of the Kingdom of God, 4. And eating with them, commanded principal and them, that they should not depart from Jerusalem, but should expect the promise of the Father, which you have heard (faith he) by my mouth: 5. for John indeed baptized with water, but you shall be baptized with the Holy Ghost after these few days. 6. They therefore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? 7. but he said to them: It is not for you to know times or moments, which the Father hath put in his own power: 8. but you shall receive the virtue of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judaea, and Samaria, and even to the utmost of the earth. 9. And when he had said these things, in their sight he was exalted and a cloud received him out of their sight. 10. And when they beheld him going into Heauen, behold two men stood beside them in white garments, 11. who also said: Ye men of Galilee, why stand you looking into Heauen? This Iesus which is assumed from you into Heauen, shall so come as you have seen him going into Heauen. 12. Then
12. Then they returned to Hierusalem from the mount that is called Olivet, which is by Hierusalem; distant a Sabbath's journey. 13. And when they were entered in, they went up into an upper chamber, where abode Peter & John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude of James. 14. At these were perfected with one mind in prayer with the women and Marie the mother of Jesus, and his brethren.

15. d In those days Peter rising vp in the midst of the brethren, said: (and the multitude of persons together, was almost an hundred and twenty.) 16. You men, Brethren, the scripture must be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the captain of them that apprehended Jesus:

17. who was numbered among us and obtained the lot of this ministerie.

18. And he indeed hath possessed a field of the reward of iniquity, and being hanged he burst in the midst, and his bowels gushed out.

19. And it was made notorious to all the inhabitants of Hierusalem: so that the same field was called in their tongue, Hacel-dema, that is to say, the field of blood. 20. For it is written in the book of Pfalms: Be their habitation made deserts, & be there none to dwell in. And his Bishoprike let another take.

21. Therefore, of these men that have assembled with us, at the time that our Lord Jesus went in and went out among us, beginning from the Baptisme of John until the day wherein he was assumed from us, there must one of these he made a witness with vs of his resurrection.

23. And they appointed two, Joseph, who was called Bar-sabbas, who was surnamed Justus: and Matthias. 24. And praying they said: Thou Lord that knowest the harts of all men, shew of these two, one, whom thou hast chosen, to take the place of this ministerie & Apostleship, from the which Judas hath prevaricated, which he might go to his owne place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

ANNOTATIONS.

CHAP. I.

1. Giving commandments. He meaneth the power given them to preach, to baptize, to remit sinnes, and generally the whole comission and charge of governement of the Church after him, and in his name, sealed, & right: which comission was given them together with the Holy Ghost to assist them therein for ever.

7. It is not for vs. It is not for vs, nor needful for the Church, to know the times & moments of the world, the comission of Antichrist, and such other God's secrets. This is enough in that case: to be assured that Christ's faith shall be preached, and the Church spread throughout all Nations, the Holy Ghost concouring continually with the Apostles, & their Succesours for the same.

11. Assumpted from you. By this visible Ascending of Christ to Heaven and like returne from thence to judgement, the Heretikes do incredulousely argu him not to be in the Sacrament. But he the faithful rather give ear to S. Chrysostome saying thus: O miserable! he that sittas with the Father in Heaven above, as the very same time is handled of men beneath, Christ ascending to Heaven, both hath his seat with him, and left is with us beneath.

14. Marie
OF THE APOSTLES.

14. MARIE, the mother of JESUS. This is the last mention that is made in holy Scripture, of our B. Lady, for though she were ful of al divine wisdom, & opened (no doubt) unto the Evangelists and other Writers of holy Scriptures, diverse of Christ's actions, speeches, and mysteries, whereof she had both experimental and revealed knowledge, yet for that she was a woman, and the humblest creature living, and the paterne of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She lived the rest of her time with the Christians (as where she is peculiarly named and noted among them) and specially with S. Iohu the Apostle, * to whom our Lord recommended her: Who provided for her all necessities, her spouse Joseph (as it may be thought) being deceased before. The common opinion is that she liued 61. years in all. At the time of her death, (as S. Dionysius S. Damascene de dom. Diep. witteth) all the apostles then assembled into divers places to preach the Gospel, were miraculously brought together (saying S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesses, Who faith that himself, S. Timothee, and S. Hierotheus were present: testifying also of his own hearing, that both before her death and after for three days, not only the apostles and other holy men present, but the angels also and Powers of Heaven did sing most melodious hymns. They buried her sacred body in Gethsemani. But for S. Thomas sake, who desired to see & to reverence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was translated into Heaven; as the Church of God holdeth: being most agreeable to the singular priviledge of the mother of God, & therefore celebrated 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 anointeth the fame, Serm. in Evan. de Diep. Of which Assumption of her body, S. Bernard also wrote five notable Sermons extant in his works.

But neither these holy Fathers, nor the Churches tradition and testimonys doe bear any way now daies with the Protestants, that have abolisshed this greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is assump't, they have of red, yet they will not (we trow) deny that she is dead, & her soule in glory: neither can they aske scriptures for that, no more then they require for the deaths of Peter, Paul, John, & other, which he not mentioned in scriptures & yet are all celebrated by the Protestants. But concerning the B. Virgin MARIE, they have blotted out also both her Nativitie, & her Conception: So as it may be thought the Devil beareth a special malice to this woman whose seed brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady; but the one to Christ's Conception, the other to his Presentation. So that she by this means shall have no festivitie at all.

But contraswity, to consider how the ancien Church & Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detect these mens impiecie, that can inuine Church not abide the praiseis of her * whom al Generations should call BLESSED, & that esteem & ancie Patrey has her a derogation to her Sonne. Some of their speaches we will set downe, thers honoured that al me may see, that we neither praise her, nor pray to her more amply then they did, our B. Lady. S. Athanasius in the place allaged, after he had declareth how al the Angelical Spirits & S. Athanasius, every order of the honoure & praised her with the AVE, wherewith S. Gabriel saluted her: We also, faith he, of all degrees upon the earth exult thee with loude voising: Ave gratia plena &c, Hailie full of grace, our Lord is with thee Pray for me, so Maltiffay, and Lady, and Queen, and mother of God, most holy & ancient Ephrem, also in a special oration made in Saint Ephrem: praise of our Lady, faith thus in diverse places there of: Intercessor Deipara &c. Mother of God, undeified, Queen of all, the hope of heaven.® despaire, my Lady most glorius, higher then the Eternal Spirits, most honourable then then the Chremes, taller then the Seraphims, & without comparison more glorious then the supernatural blessed, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles. And a little after: Virgin antie partum, in partum, & partum; but they were reconcil'd to Christ by her, thy name shew art the helper of sinners, whom the heavenes for them that are tossed with storms, the face of the world, the deliverer of the condemned, the help of the redemption of captives. And afterward: Penitents, we are came to thine Lady MARIE full of grace, while Virgin most Blessed among women. And much more in that seene which were to long too repeate.
S. Cyril hath the like wonderful speeches of her honour, 
ho: m. 6. contra Neophytoin. 
Praise and glory be to thee, a holy Triunity: to thee also be praise, thy mother of God, for thou art
the precious pearl of the world: show the candle of unquenchable light, the crown of Virginity, the 
father of the Catholic faith. By thee the Triunity is glorified and adored in all the world: by the 
Heavenly vicar, Angels and Archangels are glad, Dipses are put to flight, and many are called 
against the Heavens, and every creature that was held with the cower of them, is turned to
the knowledge of the truth. By thy churches are founded through the world: show being their helper,
the Gentiles come to penance, and much more which we omit. Likewise the Greek Liturgies
or Masses of S. James, S. Basil, and S. Chrysostom, make most honourable mention of our 
B. Lady, praying vnto her, eulogizing her with the Angelical hymns, Ave Maria, and
vuling these speeches: Most holy, underpased, blessed alone of all, our Queen, our Lady, the mother of
God, MARIE, a virgin for ever, the sacred ark of Christe Incarnation, breshe there the 
Heavens that didst bear thy Creature: thy mother, of unspeakable light, we magnifie thee with 
Angelical hymns. All things passe understanding, all things are glorious in thee, o mother of God. By thee the 
mysteries before unknown to us, the Angels is made manifest and revealed to the on earth those are more
honourable then the Cherubins, and more glorious then the Seraphins. To thee, o ful of grace, at
creatures, both men and Angels do gratefully and rejoic: grace be to thee, Which are a sanctified temple, 
a spiritual Paradise, the glory of Virgin, of whom God made flesh and made thy womb to be
his throne, &c.

S. Augustine, 

And S. Augustin Serm. 18. de Sanctoris. 10. & (as some thinke) S. Fulgentius: B.
Blessed MARIE, who can be able to worthily to praise or thank thee? Receive our praise, obtaine or
our requests for thee are the *special hope of sinners: by thee we hope for pardon of our sinnes, &c. or in 
*unique thee, o maid Blessed, is the expectation of our rewards. And then follow these words now vned.
in the Churches servite: Sancta Maria succurre miseris, invas perpulcram, resumtq stibiles, or 
pro populo, intercede pro clero, intercede pro domno feminem xenes. Senticem omnes quam innumen,
quia celebriter quam comemorantem. Pray thou continually for the people of God with which didst 
defeme to be the Redeemer of the world, who blesse and reignes for ever. S. Damascene also 

Sancta Maria 
succure mere, 

&c.,

S. Damascene, 

s. de dormitione Deiparz. Let us cry with Gabriell: Ave gratia plena, Haile ful of grace,

S. Irenaus, 

Aug. de fide & Symbolo & de aeterno Chrissiano. Where they declare how both the foxes 
corrude to the saluation, the man and the woman, Christ and our Lady; as Adam &
Eve both were the cause of our fall: though Adam farre more then his wife, and so Christ
fare more excellently and in another for: then our Lady: who (though his mother) yet
is but his creature and handmaid, himself being truly both God & man. In all which 
places allaged * many other like to these, if it please the Reader to see and read, & Greg.
makes his owne eyes wittnesse, he shall perceiue that there is much more said of her, & to Natia,
then we haue here recit, and that the very same or the like speeches & terms in the 
were read then, that the Church spie now, in the honour and innocution of the B. Chri
Virgin in to the confusion of all those that willfully will not understand in what sense al 
these speeches are appilid vnto her: to wit, either because of her praise and intercession, 
for vs, whereby she is our hope, our refuge, our advocate &c. or because she brought for the Author of our redemption & saluation, whereby she is the mother of mercy, 

As Adam and 

Eve, so Christ & our Lady,

The meaning of the titles & terms given to our B. Lady,

Peter begin-

with to prati-

fe his Prima-

fic,

Peter begin-

with to prati-

fe his Prima-

fic,

No. 136.
P. Peter, C. M.

Peter begin-

with to prati-

fe his Prima-

fic,

16. Let)

15. Peter, C. M.

Peter, in the mean time pratiifed his Superioritie in the compa-

dic or Church, publishing an election to be made of one to supply 
Theodore, Which

Peter did not upon commandement of Christ not aised, but by suggestion of God's Spi-

rit and by understanding the Scriptures of the old Testament to that purpose: the senfe

whereof Christ had opened to the Apostles before his departure, though in more ful

manner afterward at the sending of the Holy Ghost. And this act of Peter in prescrib-

ing to the Apostles and the rest, this election, and the manner thereof, is so evident for

his Supremacie, that * the Aduttersies confesse here that he was, Antistes, the chief 

Bishop of this whole College and companie,

Casting of lot-

es,

Casting of lot-

es,
C H A P. II.

The Holy Ghost coming to the faithful upon Whit-Sunday, 5. Jews in Jerusalem of all Te 2. part.

And Peter to the hearers declared, that it is not drunkenness, but the Holy Ghost, which Joel did prophesy of, which Jesus (whom they crucified) being now risen again and ascended (as he sheweth also out of the Scriptures) hath poured out from heaven, concluding therefore that he is Christ, and they are horrible murderers. 37. Whereas they being appointed, and submitting themselves, he tells them that they must be baptized, and then they shall receive the same Holy Ghost, as being promised to all the baptized. 38. And so 3,000, are baptized that very day. 42. Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church.

And when the daies of Pentecost were accomplished, they were all together in one place: 2. And suddenly there was a sound from heaven, as of a vehement wind comming, and it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: 4. And they were all replenished with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak.

And there were dwelling at Jerusalem Jews, devout men of every nation that was in all heaven. 6. And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. 7. And they were all amazed, and marvelled saying: Are not these that speak, Galilæans, 8. and how have we heard, each man our own tongue wherein we were born? 9. Parthians, Medes, Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia that are about Cyrene, and strangers of Rome, 11. Jews also, and proselytes, Cretans, and Arabians: we have heard them speak in our own tongues the great works of God. 12. And they were all astonished, and marvelled, saying one to another: What meaneth this? 13. But others deriding said: That these are full of new wine.

14. But Peter standing with the Eleven, lifted up his voice, and spake to them: Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your cares receive my words: 15. For these are not drunken, as you suppose, whereas it is the third hour of the day: 16. But this is that was said by the prophet Joel: And it shall be in the last daies (as our Lord) of my Spirit I will pour out upon all flesh: and your sons and your daughters shall prophesie, and your young men shall see visions, and your ancients shall dream dreams. 18. And upon my servants and my maidservants I will pour out in those daies of my Spirit, and they shall prophesie: 19. And I will give wonders in the heaven above, and signs in the earth beneath, blood and fire, and smoke.
and vapour of smoke. 20. The sunnes shall be turned into darkenes, and the mone into blood before the great and manifest day of our Lord doth come. 21. And it shall be, every one whoeuer calleth upon the name of our Lord, shall be saved. ¶

22. Ye men of Israel heare these wordes: IESVS of Nazareth a man approved of God among you, by miracles & wonders and signes which, God did by him in the middes of you, as you also know; 27. this same "by the determinate counsel & prescience of God being delivered, you by the hands of wicked men have crucified and slaine. 24. Whom God had raised vp" loosing the sorrowes of Hel, according as it was impossible that he should be holden of it. 25. For Dauid faith concerning him:

Ps. 115. 2 

For I saw the Lord in my sight always: because he is at my right hand that I be not moved. 26. For this, my hart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope. 27. Because thou wilt not leave "my soul" in Hel, nor give thy Holy one to see: "b corruption. 28. Thou hast made known to me the wights of life: thou shalt make me full of joyfullnes and my face. 29. Ye men, Brethren, let me boldly speake to you of the Patriarch Dauid: that he did, and was buried; and his sepulchre is with vs vntil this present day. 30. Whereas therefore he was a Prophet, and knew that by an othere God had sworne to him: that of the fruit of his loynes there should be in his sight: 31. for seing he spake of the resurrection of Christ. For neither was he left in Hel, neither did his flesh see corruption. 32. This IESVS hath God raised againe, whereof we are witnesse.

33. Being exalted therefor by the right hand of God, and having receiued of his Father the promise of the Holy Ghost, he hath powred out this whom you see and heare. 34. For Dauid ascended not into Heauen; but he saith: Our Lord hath said to my Lord, sit on my right hand. 35. until I make thine enemies the foote-stoole of thy feet. 36. Therefore let all the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this IESVS, whom you have crucified.

37. And hearing these things, they were compunct in hart, and said to Peter and to the rest of the Apostles: What shal we doe? Brethren? 38. But Peter said to them, "d doe penance, & be every one of you baptizd in the name of IESVS CHRIST for remission of your sinnes; and you shal receive the guift of the Holy Ghost. 39. For to you is the promisse, and to your children, and to al that are farre off, whomsoeuer the Lord our God shall call. 40. With very many other wordes also did he teastifie and exhorted them, saying: Save your selues from this pernicious Generation. 41. They therefore that receiued his word, were baptizd & there were added in that day about "¢ three thousand soules.

42. And they were persuading in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. 43. And feare came vpon euery soule; many wonders also and signes were done by the Apostles in Hierusalem, and there was great feare in al. 44. Al they also that beleue, were together, " & had" al things common, 45. Their possessions and substance they fold, and deuided them to al, according as euery one had need. 46. Daily also continuing with one accord in the Temple, and breaking bread from house to house, they tooke their meate with joy and simplicitie of hart: 47. praising God,
and having grace with all the people. And our Lord " increased them that should be saued, daily together.

ANNOTATIONS.

CHAP. II.

1. The dayes of Pentecost. As Christ our Pasch, for correspondence to the figure, was The feastes of offered at the Iews great sault of Pasch, so fifty dayes after (in Greeke, Pentecost) for Pasch, and accomplishing the like figure of the Law-giving in Mount Sinai, he sent downe the Pentecost, Holy Ghost just on the day of their Pentecost: which was always on Sunday, as appeareth 2 Sam. 13, 13. Both which days the Church keepe this yearely for memorie of Christis death and Resurrection, and the sending downe of the Holy Ghost, as they did the like for record of their deliverie out of Egypt, & their Law-giving aforesaid: the said Feastes with vs containing besides the remembrance of benefits past, great Sacraments also of the life to come. Ang. ep. 119, c. 16.

4. A plenished. Though the Apostles and the rest were baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for divers other purposes also: yet as Christ promised them they should be further endowed with strength and vertue from above, so here he fulfilled his promise, visibly powring downe the Holy Ghost upon all the companie and upon every one of them, thereby replenishing the Apostles specially with all truth, wisdom, and knowledge necessarie for the government of the Church, & giving both to them and to all 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 endowed them all with the gift of divers strange tongues (I say) there present, as well our Ladie, as other holy women and Brethren, be it. Our B Ladiet des the Apostles. Though the Heretikes fondly argue, for the defile they have to dishonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrary to the plain text: that faith, They were all together, to wit, all the 120, mentioned before c. 1, 15.

2.J by the determinate counsel of God delivered. God delivered him: Gods determinate self, for love and intention of our salvation; & so the act was holy and Gods own determinate disposition: that miracle, But the Iews and others which behasted and crucified him, did it of Christs should malice and wicked purpose, & their fact was damnable, and not of Gods counsel or censure, excuseth not, though he tolerated it, for that he could and did turne those abominable fact to the not the Iews, good of our salvation: Therefore abhorre those new Manichees of our time, both Lutherans and Calvinists, that make God the Author and cause of Judas betraying of Christ, no less then of Paulus conversation: besides the false translation of Beza, saying for Gods Beza, presciens or foreknowledge (in the Greeke, προγνωσις) Gods providence.

4. Loosing the arrow. Christ was not in paines himself, but loosed other men of those corrupted, dolours of Hell, where with it was impossible himself should be touchte. See 1 Aug. Iation against 37. His sinful in Hel. Where all the Faithfull, according to the Creed, ever have beseeched the Article of that Christ according to his soul, went downe to Hell, to deliver the Patriarches and all Christs despised men there holden in bondage till his death, & the Apostle here citing the Prophets dying into hell, wordes, most evidently expresst the same, distinguishing his soule in Hel, from his body in the grave: yet the Calvinists to defend against Gods express wordes, the blasphemy of their Master, that Christ suffered the paines of Hel, and that no where but upon the Cross, and that other wise he defended not into Hel, most falsely and bluthe here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vintial significations of, Sinne, and Hel, into, body and, grave: saying for, my soule in Hel, thus, my body, life, person, yea (as Beza in his New Testament an. 1536.) my carcase in the grave. And this later they corrupt almoast throughout the Bible for that purpose. But for refelling of both corruptions, it shall be sufficient in this place: first, that all Hebrews & Greeks, & all that understand these tongues, know that the foresaid Hebrew & Greeke wordes are as proper, peculiar & vintial to signifie soul & Hel, as anima & inferior in Latin,
THE ACTES in Latin yeow as soule and Hel in English doe properly signifie the soule of man, and Hel that is opposite to Heauen, and that they are as unproperly vsed to signifie body and soule, as to say in English, soul for body, or Hel for graue. Secondly, it doth so mislike the Heretikes themselves, that Caius also one of their fine Translatours refelleth it, and to make it the more sure, he for, in infernas, translacteth, in Orcis; that is, in Hel. Thirdly, Beza himselfe partly recanteth in his later edition, and confesseth that, Carcas, was no hit word for the body of Christ, & therefore, I base, (faith he) changed is, but I retaine and keep the same sense still its meaning, that he hath now translactated it, soule, but that he meaneth thereby as before, Christis dead body. Fourthly, he faileth plainly that translacting thus: Thou shalt not leave my cares: in the graue, he did it of purpose arrogre against Limbus Patrum, Purgatorie, and Christis descending into Hel which he calleth foul errors, and maruellous, that most of the ancient Fathers were in that erroneous: namely of Christis descending into Hel, and delivering the old Fathers. What need we more? He opposeth himselfe both against plain scriptures and all Ancient Fathers, percutting the one, and concerning the other, to overthrow that truth which is an Article of our Creed. Whereby it is evidently falleth which some of them fay for their defence, that none of them did use of purpose translacte falsely. See the annotation upon 1. Pet. 3. v. 19.

Living in common.

44. All things common, This living in common is not a rule or a precept to all Christianmenn, as the Anabaptistes falsely pretend: but a life of perfection and counsel followed of our Religion in the Cathechick Church. See S. Aug. in Ps. 113. inprincipio. & ep. 109.

Increase perpetuall of the Visible Church.

47. It increaseth, Mote and mote were added to the Church (as the Grecke more plainly expresseth) that we may see the visible propagation & increase of the same. From which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiasticall stories, downe to our daies, against the pretended invisible Church of the Heretikes.

CHAP. III.

A miracle, and a Sermon of Peters to the people shewing that IESVS is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shall have by him (in Baptisme) the Benediction which was promised to Abraham.

And Peter and Iohn went vp into the Temple, at the ninthoure of praiser. 2. And a certaine man that was lame from his mothers wombe, was caried; whom they laid every day at the gate of the Temple, that is called Spectious, that he might aske almes of them that went into the Temple. 3. He, when he had seen Peter and Iohn about to enter into the Temple, asked to receive an almes. 4. But Peter with Iohn looking vpon him, said: Looke vpon vs. 5. But he looked earnestly vpon them, hoping that he should receive something of them. 6. But Peter said: Silver and gold I have not, but that which I have, the same I give to thee: In the name of IESVS CHRIST of Nazareth arise, and walke. 7. And taking his right hand, he lifted him vp, and forthwith his feet & soles were made strong. 8. And springing he stood, & walked, & went in with them into the temple walking & leaping & praising God. 9. And all the people saw him walking and praising God. 10. And they knew him, that it was he which sat for almes at the Spectious gate of the Temple: and they were exceedingly astonished and asse at that that had chanced to him. 11. And as he held Peter and Iohn, all the people ranne to them vnto the porche which is called Salomons, wondering.
The Epistle to the Hebrews in Easter weeks

But Peter seeing them, made answer to the people: Ye men of Israel, why marvel ye at this, or why look ye upon us, as though by our power or holiness we have made this man to walk? 13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our Fathers hath glorified his Son Jesus, whom you indeed delivered and denied before the face of Pilate, he judging him to be uncircumcised. But you denied the Holy and the Righteous One, and asked that a man might be set up to you. 14. But the Author of your life you killed, whom God hath raised from the dead, of which we are witnesses. 15. And in the faith of his name, this man you see and know, his name strengthened; and the faith which is by him, hath given this perfect health in the sight of all you.

And now (Brethren) I know that you did it through ignorance, as also your Princes. 18. But God who foreseeth by the mouth of all the Prophets that his Christ should suffer, hath so fulfilled it. 19. Be Penitent therefore and convert, that your sins may be put out. 20. That when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you Jesus Christ.

Whom hath Heaven truly must receive until the times of the restitution of all things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22. Moses indeed said: That a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear according to all things whatsoever he shall speak to you. 23. And it shall be, every soul that shall not hearken to that Prophet, shall be destroyed out of the people. 24. And all the Prophets from Samuel and afterward that have spoken, told of these days. 25. You are the children of the Prophets and of the Testament which God made to our Fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed. 26. To you first God raising up his Son sent him blessing you: that every one should convert himself from his naughtiness.

ANNOTATIONS.

CHAP. III.

That which I have,) This power of working miracles was in Peter, and Peter properly did give this man his health, though here executed that force and virtue of God, &c. and the in & by him executed the same. Therefore he faith: That which I have, I give thee. And like, but by the the Heretics are ridulous that note here, a miracle done by Christ by his hander of the power of God, Apollos, to make the sable believe that they had no more to doe then a dead instrument in the workeman's hand.

22. (To your power.) When the Apostles remit sines or doe any other miracles, they doe it not by any humane, proper, or natural power in themselves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Jews crucified, in whose name and faith they worke, and not in their own.
The Rulers of the Jews oppose themselves and imprison Peter & John 4. But yet thousands of the people are converted: 5. and to the Rulers also Peter boldly anoweth by the foresaid miracle, that Jesus is Christ, telling them of their heinous fault out of the Psalms, & that without him they can not be saved. 13. They though confounded with the miracle, yet proceed in their obstinacy, forbidding them to speak any more of Jesus, adding also threats. 23. Whereupon the Church singeth to praise, wherein they comfort themselves with the omnipotence of God, and prediction of David, and ask for the gift of boldness and miracles against those threats. 31. And God sheweth miraculously that he hath heard their prayer. 34. The whole Churches united and cons. in office. 36. Of Barnabas by name.

And when they were speaking to the people, the Priests and Magistrates of the Temple & the Sadducees came upon them, 2. being grieved that they taught the people, and shewed in Jesus the resurrection from the dead: 3. and they laid hands upon them, and put them into ward, until the morrow, for it was now evening.

And many of them that had heard the word, beleemed: and the number of the men was made five thousand.

And it came to passe on the morrow, that their Princes, and Ancients, and Scribes were gathered into Hierusalem. 6. And Anna the high Priest, and Caiaphas and John, and Alexander, and as many as were of the Priests Stocke. 7. And setting them in the midst, they asked: In what power or in what name have you done this? 8. Then Peter replenished with the Holy Ghost, laid to them: Ye Princes of the people and Ancients: 9. If we this day be examined for a good deed upon an impotent man, in whom he hath been made whole, 10. be it known to all you, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye did crucifie, whom God hath raised from the dead, in this name this man standeth before you whole. 11. This is the stone that was rejected of you the builders: which is made into the head of the corner: 12. And there is no salvation in any other. For neither is there any other name under Heaven given to men, wherein we must be saved.

And seeing Peter's constancie and Johns, understanding that they were men unlettered, and of the vulgar sort, they marveled; and they knew them that they had been with Jesus: 14. seeing the man also that had been cured, standing with them, they could say nothing to the contrarie. 15. But they commanded them to goe aside forth out of the Council: and they conferred together, 16. saying: What shall we doe to these men? for a notorious signe indeed hath been done by them, to all the inhabitants of Hierusalem: it is manifest, and we can not deny it.

But that it be no further spread abroad among the people, let vs threaten them, that they speake no more in this name to any man.

And calling them, they charged them that they should not speake at all,
THE APOSTLES

But Peter and John answering, said to them: If it be true in the sight of God, to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard. But they threatening, dismissed them: not finding how they might punish them, for the people, because glorified that which had been done, in that which was changed. For the man was more than fourty years old in whom that signe of health had been wrought.

And being dismissed they came to theirs, and showed all that the cheefe Priests and Ancients had said to them. Who having heard it, with one accord lifted vp their voice to God, and said: Lord, thou hast made Heaven & earth, the sea, and all things that are in them, who in the Holy Ghost by the mouth of our Father David thy servant hast said: Why did the Gentils rage, and the people meditate vain things: the kings of the earth stand vp, and the princes assemble together against our Lord, and against his Christ? For there assembled indeed in this citie against thy holy Child Jesus whom thou hast anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel; to doe what thy hand and thy counsel decreed to be done. And now Lord looke upon their threatenings, and give unto thy servants with al confidence to speake thy word, in that, thou extend thy hand to cures & signes and wonders to be done by thy name of thy holy Sonne Jesus. And when they had prayed, the place was moued 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 beleueers had one hart and one soule: neither did any one say that ought was his owne of the things which he possessed, but al things were common vpnto the. And with great power did the Apostles giue testimonie of the resurrection of Jesus Christ our Lord, and great grace was in all them. For neither was there any one needie among them. For as many as were owners of landes or houses fold it, and brought the prices of those things which they fold, and laid it before the seete of the Apostles. And to every one was deuided according as every one had need. And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation, the Sonne of consolation) a Leuite, a Cyprian borne, whereas he had a piece of land, fold it, and brought the price, and laid it before the seete of the Apostles, in necessitie, according to Christes counsell. Note also the great honour & credit given to the Apostles, in that the Christianes put al the goods & possessions they had, to their disposition.

ANNOTATIONS.

17. Before the seete.) He, as the rest, did not only giue his goods as in vulgar almes, but Reuerence to in an humble and receuant manner, as things dedicated to God, he laid them downe at the holy persons Apostles holy seete, as S. Luke alwaies expresseth, and gave them not into their hankdes. The Sunamite fell downe and embraced Elisius seete. Many that asked bestiaries of Christ (as the woman sick of the bloody fluxe) fell downe at his seete, & Marie killed his
Ananias and his wife Saphira, for their sacrilege, at Peter's word 'fell downe dead,' to the great terror of the rest. 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seek in the streets to the very shadow of Peter, the townes also about bringing their diseased to Hierusalem, 17. The Rulers against oppose themselves, but in vain. 19. For out of prison an Angel delivereth them, bidding them preach openly to all. 17. And their Counsel Peter is nothing afraid of their bigger words: 34. The Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 40. Finally, the Apostles being scourged by them, count it an honour, & cease no day from preaching.

VT a certaine man named Ananias, with Saphira his wife sold a piece of land, 2. and "defrauded of the price of the land, his wife being privie thereto: and bringing a certaine portion, laid it at the feet of the Apostles. 3. And "Peter said: Ananias, why hast Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? 4. Remaining, did it not remaine to thee: and being sold, was it not "in thy power? Why hast thou put this thing in thy hart? Thou hast not "lied" to men, but to God. 5. And Ananias hearing these wordes, fell downe, and gave vp the ghost. And there came great seare upon all that heard it. 6. And yong men rising vp, removed him, & bearing him forth buried him. 7. And it was the space as it were of three hores, and his wife, not knowing what was changed, came in. 8. And Peter answered her: Tell me woman, whether did you sell the land for so much? But she said: Yea, for so much. 9. And Peter vnto her: Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy husband, at the doore, and they shal beare thee forth. 10. For with the fel before his feete, and gave vp the ghost. And the yong men going in, found her dead: and carried her forth, & buried her by her husband. 11. And there fel great "seare in the whole Church, and vpon all that heard these things. 12. And by the bandes of the Apostles were many signes and wonders done among the people. And they were all one accord in Salomons porch. 13. But of the rest none durft ioyne themselves vnto them: but the people magnified them. 14. And the multitude of men and women that beleuued in our Lord, was more increased:
15. So that they did bring forth the sick into the streets, & laid them in beds and couches, that when Peter came, his shadow at the least drew might overshadow any of them, and they might be delivered from their infirmities. 16. And there ranne together unto Hierusalem the multitude also of the cities of the prison, bringing sick persons and such as were vexed of unclean spirits; who were all cured.

17. And the high Priest rising vp, and al that were with him, which is the house of the Saddeucees, were replenished with zeal: 18. laid hands upon the Apostles, and put them in the common prison. 19. But an Angel of our Lord by night opening the gates of the prison, & leading them forth, said: 20. Go; and standing speake in the Temple to the people at the worde of this life. 21. Who haung heard this, early in the morning entred into the Temple, and taught. And the high Priest comming, and they that were with him, called together the Council & al the Ancients of the children of Israel: and they sent to the prison that they might be brought. 22. But when the ministers were come, and opening the prison, found them not; returning they told, saying: 23. The prison truly we found shut with al diligence, and the keepers standing before the gates: but opening it, we found no man within.

And as soone as the Magistrate of the Temple and the cheefe Priests heard these worde, they were in doubt of them, what would befal. 25. And there came a certaine man and told them: That the men, loc which you did put in prison, are in the Temple standing, and teaching the people. 26. Then went the Magistrate with the ministers, & brought them without force; for they feared the people, lest they should be stoned. 27. And when they had brought them, they set them in the the Council. And the high Priest asked them, saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Hierusalem with your doctrine, and you will bring upon vs the bloud of this man. 29. But Peter answering and the Apostles said: God must be obeyed, rather then men.

30. The God of our Fathers hath raiseth vp Jesus, whom you did kill, hanging him upon a tree. 31. This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins. 32. And we are witnesses of these worde, and the holy Ghost, whom God hath given to al that obey him. 33. When they had heard these things, it cut them to the hart, and they consulted to kill him.

34. But one in the Council rising vp, a Pharisee named Gamaliel, a Doctor of law honourable to all the people, commanded the men to be put forth a while. 35. and he said to them: Ye men of Israel, take heed to your selves touching these men what you mean to doe. 36. For before these days there rose Theodas, saying he was some body, to whom consented a number of men about four hundred, who was flaine: and al that beleued him, were dispersed, and brought to nothing. 37. After this fellow there rose Iudas of Galile in the days of the Enroling, and drew away the people after him, and he perisheth: and as many as euer consented to him, were dispersed. 38. And now therefore...
THE ACTES

I say to you, depart from these men and let them alone: for if this counsel or work be of men, it will be dissolved: 39. but if it be of God, you cannot disrule them, lest perhaps you be found to resist God also. And they consented to him. 40. And calling in the Apostles, after they had scourged them, they charged them that they should not speak in the name of Jesus, and dismissed them. 41. And they went from the sight of the Council rejoicing, because they were accounted worthy to suffer reproach for the name of Jesus. 42. And every day they ceased not in the Temple, and from house to house teaching and excommunicating Christ Jesus.

ANNOTATIONS

CHAP. V.

2. Deceived.] In that (faith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege, because he robbed God of that which was his by promise; of fraud, in that he withheld the whole gift, a peccce. Let now the Heretickes 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, than have taught men not only to take away from God some piece of that, or all that themselves gane, but plainly to spoil & apply to themselfes all that other men gane.

3. Peter said.] S. Peter (as you see here) without mans relation knew this fraud and the cogitations of Ananias, and as head of the Colledge and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, & the wife confessing to the Sacrilege. For it was excommunication by S. Augustines judgement, 1. Ec. ep. Parm. 1. to. c. 7. and had this corporal miraclous death ioyned viuethal, as the Excommunication that S. Paul gave out against the incestuous and others, had the corporal vexation of Satan incident vnto it.

4. In thy power.] If it displeased God (faith S. Augustine,) to withdrawe of the money which they had vowed to God, beo it be angry, when charitie is vowed and is not performed: for to fuch may be said that which S. Peter said of the money; Thy virginitie remaining did it not remaine to thee, and before thou dost vow, wert it not in thine owne 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. 10. de dux. And S. Gregorie to the same purpose writeth thus: Ananias had vowed money to God, which afterward overcome with diuellish persuasion he withdrew; but with what death he was punished, thou knowest. If then he were worthy of that death, who took away the money that the had given to God, considere whether great peril in Gods judgement thou shalt be worthy of, which haft withdrawn, not money, but they self from almighty God, to whom thou haft vowed they self under the habit of vued of a Monk.

4. Not to me, but.] To take from the Church or from the Gouernours therof, things dedicated to their use and the service of God, or to lie unto Gods Ministers, is so judged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Churches President and Proctor.

15. His shadow.] Specially they sought to Peter the cheefe of al, who not only Peters shadow by touching, as the other, but by his very shadow cured al diseases, Whereupon & intercession, on S. Augistines faith: If then the shadow of his body could help, how much more now the fulnes of power? And if then a certaine little sound of him passing by did profit 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 Heauen.
CHAP. VI.

And in those dates the number of Disciples increasing, there arose a "murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministration," and the Twelve calling together the multitude of the Disciples, said: it is not right that we should leave the word of God and serve tables. 3. Consider therefore brethren, seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4. But we will be instant in prayer and in the ministerie of the word. 5. And the saying was liked before at the multitude. And they chose Steven a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioch: 6. These they did set in the presence of the Apostles: and praying they imposed their hands upon them. 7. And the word of God increased, and the number of the Disciples was multiplied in Hierusalem exceedingly: a great multitude also of the Priestes obeyed the faith.

8. And Steven full of grace and fortitude did great wonders and signs among the people. 9. And there arose certain of those which were of the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of those that were of Cilicia and Asia, disputing with Steven: 10. And they could not resist the wisdom and the Spirit that spoke. 11. Then they suborned men, to say they had heard him speak words of blasphemie against Moses and God. 12. They therefore stirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him into the Council, 13. And they set false witnesse that said: This man teacheth not to speak words against the holy place and the Law. 14. For we have heard him say, that this same Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses delivered unto you vs. 15. And all that sat in the Council beholding him, saw his face as it were: the face of an Angel.

ANNOTATIONS

CHAP. VI.

1. Murmuring. It consheath of humane incevitie, that in evey Society of men
Murmuring and emulation.

The 7. Deacons.

The office of Deacons.

CHAP. VII.

Steenen being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48. and that after it was built, it could not be (as they gravely imagined) a house for God to dwell in. 51. Then he inveigheth against their stiffneckedness, and setteth them boldly of their traitorous murdering of Christ, as their Fathers had done his Prophets afore him, 54. whereas they being wood, he sets Heavens open, and IESVS there in his Divine Majesty, 57. whereat they become more mad, so that they stone him to death (Saul contending) be commending his soul to IESVS, & humbly praying for them.
OF THE APOSTLES.

Gen. 11, 13.

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 foot; and he promised to give it him in possession, and to his seed after him, when as he had no child. And God spake to him: That his seed shall be as a swarmeth in a strange countrie, and they shall subdue them to servitude, and shall cast them out from one hundred years. And the Nation which they shall serve, until Ludden, said God. And after these things they shall go out and sith some me in this place.

8. 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 Aegypt. And God was with him: and delivered him out of all his tribulations. And he gave him grace and wisdom in the sight of Pharaoh the King of Aegypt, and he appointed him Governor over Aegypt and over all his house. And there came famine upon all Aegypt and Chanaan, and great tribulation; and our Fathers found no victuals. But when Jacob had heard that there was corn in Aegypt, he sent our Fathers first: and at the second time Joseph was known of his brethren, and his kinde was made known unto Pharaoh. And Joseph sending, called his father and all his kindred in Joseph's house. And he died, and was buried in the land of promise, which the Lord had given unto Abraham. The sons of Joseph also were born in Aegypt: And Joseph dwelt in Aegypt, he and his sons, and his fathers.

7. And when the time drew neere of the promise which God had promised to Abraham, the people increased and was multiplied in Aegypt, even as Pharaoh's king, and served in Aegypt, that knew not Joseph. This same circumcution of our toeske, afflicted our Fathers, that they should expell their children, to the end they might not be kept alone. The time was as by Moses borne, and he was acceptable to God; who was nourished three months in his father's house. And when he was exposed, Pharaoh's daughter took him vp, and nourished him for her own sonne. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his wordes and workes. And when he was fully of the age of fourtie yeares, it came to his mind to visit his brethren the children of Israel. And when he had seen one suffer wrong, he defended him; and striking the Egyptian, he avenged his quarell that susteined the wrong. And he thought that his brethren did understand that God by his hand would save them: but they understood it not. And the day following, he appeared to them being at strife; and he reconciled them vnto peace, saying: Men, ye are brethren, wherfore hurt ye one another? But he that did the inuic to his neighbour, repelled him, saying: Who hath appointed thee prince and judge over us? What is it that thou keepest me, as thou didst yesterday kill the Egyptian? And Moses fled upon this word: and he became a sojourner in the land of Madian, where he begat two sonnes. And after fourtie yeeres were expired, there appeared to him in the desert of mount Sinai an Angel in the
fire of the flame of a bush. 31. And Moses seeing it, marveled at the
vision. And as he went neere to view it, the voice of our Lord was made to
him: 32. I am the God of thy fathers; the God of Abraham, the God of Isaac,
and the God of Jacob. And Moses being made to tremble, durst not view it. 33.
And our Lord said to him: Loose of the shoe of thy feet: for the place where
thou standest, is holy ground. 34. Seeing I have seen the affliction of my people
which is in Aegypt, and I have heard their groaning and am descended to deliver
them.

And now come, and I will send thee into Aegypt.

35. This Moses, whom they didnt, saying: WHo hath appointed thee Prince
and Captaine? him God sent Prince & redeemer with the band of the
Angel that appeared to him in the bush. 36. He brought them forth doing wondres and
signes in the land of Aegypt, and in the redd sea, and in the desert forty
years. 37. This is that Moses which said to the children of Israel: A Pro
phets will God raise up to you of your own brethren as my self, him you shall
hear. 38. This is he that was in the assembly in the wilderness, with the
Angel that Spake to him in Mount Sina, and with our Fathers: who receiued the
words of life to giue vnto vs. 39. To whom our Fathers would not be obedient:
but they repelled him, and in their harts turned away into Aegypt. 40.
Saying to Aaron: Make vs Gods that may goe before vs. For this, Moyses brought
us out of the land of Aegypt, we know not what is befallen to him. 41.
And they made a calfe in those dayes, and offered Sacrifice to the Idol, and
reioyced in the worke of their owne handes. 42. And God turned, and a
delivered them vp to serue the hoist of Heauen, as it is written in the booke of the
Prophets: Did you offer victims and hosts vnto the fourtie yeares in the desert, O house of Israel? 43.
And you rooke vnto you the tabernacle of Melch, and the figure of your God Rempham, figures which
you made, to adore them. And I will translate you beyond Babylon.

44. The tabernacle of testimonie was among our Fathers in the desert,
as God ordained speaking to Moyses, that he should make it according to the
forme which he had seen. 45. Which our Fathers* with Iesus receiuing,
brought it also into the posseffion of the Gentils. Which God expelled from the
face of our Fathers, till in the dates of David, 46. who found grace before God,
and desired that he might find a tabernacle for the God of Jacob. 47.
And Salomon built him a house. 48. But the Highest
dwellith not in houses* made by hand, as the Prophet saith. 49. Heauen
is my seat: and the earth the foot-stole of my feet. VVhat house will you build me,
saith our Lord, or what place at there of my resting? 50. Hath not my hand made
these things?

51. You stiff-necked and of uncircumcised harts and cares, you al
ways refus the holy Ghost: as your Fathers, your selues also. 52. Which
of the Prophets did not your Fathers perfeccte? And they slew them that
foretold of the comming of the Iust one, of whom now 53. you have been
betraiers and murderrers: who receiued the Law by the disposition of
Angels, and haue not kept it.

54. And hearing these things they were cut in their harts, and they
gnawed with their teeth at him. 55. But he being full of the holy Ghost,
looking stedfastly vnto Heauen, saw the glorie of God, and I saws stand-
ing on the right hand of God. 56. And he said: Behold I see the Heauens
opened
opened, and the Sonne of man standing on the right hand of God. 57. And they crying out with a loud voice, stolpned their ears, and with one accord ranne violently upon him. 58. And calling him forth without the citie they stone him; and the witnesses laid off their garments beside the feet of a young man that was called Saul. 59. And they stone'd Saul invoking and saying: Lord Iesus, receive my spirit. 60. And falling on his knees, he cried with a loud voice, saying: || Lord, lay not this sinne upon them. And when he had said this, he fell asleep. And Saul was consenting to his death.

ANNOTATIONS.

CHAP. VII.

35. Holy ground: If that apparition of God himself, or an Angel, could make the place and ground holy, and to be vied of Moyses with all signes of reverence and fear: how much more the corporal birth, abode, and wonders of the Sonne of God in Jerusalem, and his personal presence in the B. Sacrament, may make that country and all Christian Churches and altars holy? And is it the greatest blindnes that can be, to think it superstition to reverence any things or places in respect of God's presence or veneration proper in the same. See 5 Henom i. 18 H. of the holy land.

48. Not in the Vulgar: ] The vulgar Heretics allege this place against the corporal being of Christ in the B. Sacrament & in Churches: by reason they might have driven him out of all houses, Churches, and corporal places, when he was visible in the earth. But it is meant of the Divine: only, & spoken to correct the carnal Jewes, who thought God either so to be contained, compased, and limited to their Temple, that he could be nowhere els, or at least that he would not hear or receive men's prayers and Sacrifices in the Churches of the Gentiles, or elsewhere, out of the said Temple. And so it must be nothing for the Sacramentaries, no more doth it confer for such as esteem Churches and places of publick prayer no more convenient nor more holy than any other places or chambers. For though his person or virtue be not limited to any place, yet it pleaseth him to descend and distribute his presence, and to be worshipped of us in holy places rather than in profane.

58. They stoned him: ] Read a marvelous narration in S. Augustin of one stone, that hitting the Martyr on the elbow rebounded back to a faithful man that stood nere, who keeping & carrying it with him, was by revelation warned toleave it at Ancona in Italy: whereupon a Church or Memorie of S. Stephen was there erected, and many miracles done after the said Martyr's body was found out, and not before. Aug. 10. 10. ser. 38 de diversis in edit. Paris.

CHAP. VIII.

So farre is persecution from prevailing against the Church, that by it the Church grew.

THE propagation of the Church from Hierusalem into Judea and Samaria. 5. The second of the Deacons, Philip, conuerted with his miracles the citie itself of Samaria, and baptiz'd them, even Simon Magus also himself among the rest. 11. But the Apostles Peter and Ioba are the Mini-

sters to give them the Holy Ghost. 18. Which ministrie Simon Magus would buy of them. 26. The same Philip being sent of an Angel to a great man of A. Ethiopia, who made a Pilgrimage to Hierusalem, first catechiz'd him. 36. and then (be professing his faith and desire Baptisme) doth also baptize him.

Sisi: And...
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 Jewrie and Samaria, sauing the Apostles. 2. And "'deuot men toke order for Stevens funeral, and made great mourning upon him. 3. But Saul waisted the Church entering in from house to house, and drawing men and women, deliuered them into prison.

4. They therefor that were dispersed, passed through, "evangelizing the word.

5. And Philippe descending into the citie of Samaria, preached Christ into them. 6. and the multitudes were attentin to those things which were said of Philippe, with one accord hearing, and sing the signes that he did. 7. For many of them that had uncleane spirits, crying with a loude voice, went out. And many sicke of the palsey and lame were cured. 8. There was made therefor great joy in that citie.

9. And a certaine man named Simon, who before had been in that citie a Magician, seducing the Nation of Samaria, saying himself to be some great one: vnto whom all hartened from the kast to the greatest, saying: This man is the power of God, that is called great. 11. And they were attentin upon him, because a long time he had bewitched them with his magical practises. 12. But when they had beleued Philippe, evangelizing of the kingdom of God, and of the name of Jesus Christ, they were baptized, men and women. 13. Then Simon also himself beleued: & being baptized, he cleued to Philippe. Seing also signes and very great miracles to be done, he was astonifed with admiration.

14. And when the Apostles who were in Hierusalem, had heard that Samaria had receiued the word of God, they sent vnto them: Peter and John. 15. Who when they were come, prayed for them, that they might receiue the holy Ghost. 16. For he was not yet come vnto any of them, but they were onely baptized in the name of our Lord Jesus. 17. Then did they impose their handes vpon them, & they receiued the holy Ghost. 18. And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I impose my handes, he may receive the holy Ghost. 20. But Peter said to him: Thy money be with thee vnto perdition: because thou haft thought that the gift of God is purchased with money. 21. Thou hast no part, nor lot in this word. For thy hart is not right before God. 22. Doe penance therefor from this thy wickednesse: and pray to God, "if perhaps this cogitation of thy hart may be remitted thee. 23. For I see thou art in the gal of bitterness and the obligation of iniquitie. 24. And Simon answering said: " Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. 25. And they indeed hauing testifie and spoken the word of our Lord, returned to Hierusalem, and evangelized to many countries of the Samaritans.

26. And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into
2. De quot et in quibus locis 
a great devotion was 
voted in burying his body, 
as afterward at the invention & translation thereof. And the miracles wrought by the same, 

S. Stevenus, &

and at every little memorie of the same, were infinite: as S. Augustine witnesseth, it likes.

14. Sent Peter.] Some Protesatans vie this place to prove S. Peter not to be Head That Peter 
of thas Apostles, because he and S. John were sent by the Twelve. By which reason was sent, is not 

they might as well conclude that he was not equal to the rest. For commonly the Master reason against 
sendeth the man, & the superior the inferior, when the word of sending it exactly his Primacie, 

was. But it is not always to taken in the Scriptures: for then could not the Sonbe 
sent by the Father, nor the Holy Ghost from the Father & the Sonne; nor otherwise in 

common case of the world seeing the inferior or equal may inicate his friend or superior 
to do his business for him. And specially a body in a Polisike or a Corporacion may by 
civilitie or otherwise choose their Head & send him. So may the Citizens send their Mayor 
to the Prince or Parliament, though he be the Head of the citie, because he may be 
more fit to doe their business. Also the superior or equal may be sent by his own 
content or desire. Lastly, the College of the Apostles comprising Peter with the rest 

(incapable such body implyeth both the Head and the members) was greater then 
Peter their Head alone, as the Prince and Parliament is greater then the Prince 

alone.
alone, and so Peter might be sent as by authoritie of the whole College, not with standing he were the Head of the same.

17. [No, they impose.] If this Philip had beene an Apostle (saith S. Bede) he might have imposed his handes, that they might have received the Holy Ghost; but this none can do. So saying Bishops. For though Priests may baptize and anoint the Baptized also with Chrisme conferred by a Bishop; yet he can not use his forehead with the same holy unction, but that he seeth only to Bishops, as when they give the Holy Ghost to the Baptized. So saith he touching the Sacrament of Confirmation in s. Act. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet vsed 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 lawful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which was wanted, was done by Peter and John, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with vs, that they which in the Church are baptized by the Rulers of the Church offered, and by our Priester's imposition of hands receive the Holy Ghost, and be signed with our Lord's seal: So S. Cyprian. But the Heretiques object that yet here is no mention of unction. To whom we say, that many things were done and said in the administration of this and other Sacraments, & al intitulated by Christ himselfe & delivered to the Church, by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture; among which this is evident by al antiquitie and most general practice of the Church, to be one, 

S. Denys faith, the Priests did present the baptized to the Bishop, that he might

\[ \text{Confirmation} \]

sign them dmium et deico iunctum, with the divine and devial ointment. And again: 

\[ \text{Confirmation} \]

\[ \text{Ep. 72.} \]

\[ \text{Act. 6.} \]

\[ \text{Hier. 4.} \]

\[ \text{Ec. Hier. 4.} \]

\[ \text{Ec. 6.} \]

\[ \text{Hier. 4.} \]

\[ \text{Hier. 4.} \]

\[ \text{Hier. 4.} \]

Adscritum S. Spiritus confirmamentum inuentio longius, the imposition communing, gives the comming of the Holy Ghost. Tertullian dicit de cura. v. 7. & li. 1. adv. Marci. speaker of this Confirmation by Chrisme thus: The first is anointing, that the soul may be consecrated: the 2d is joined, that the soul may be sealed: the 3d by imposition of hands is shadowed, that the soul by the Spirit may be illuminated, S. Cyprian likewise, ep. 70. v. 1. He must also be anointed, that is baptized, with the oile sanctified on the Altar. And ep. 71. (see also ep. 72. v. 3.) he expressly calleth it a Sacrament, ioyning it with Baptisme. as Melchisedech doth (ep. ad annes Hispanie Episcope v. 2. 1. Const.) shewing the difference betwixt it and Baptisme. S. Augustin also. const. li. li. 2. c. 104 The Sacramen of Chrisme in the kind of visible seales is sacred and holy, even as Baptisme is. We omit S. Cyril, mylag. S. Ambrose, li. 3. de Sacram. c. 3. & de his qui mysteris inquirunt c. 7. S Leo ep. 88. the ancient Councils also of Leodicea, can 40. Carthage, can. 19. and Aracianum 4. can. 1. and others. And S. Clement (Apoll. cont. li. 7. c. 44.) reporteth certaine confessions of the Apostles touching the same. *S. Denys referreth the manner of consecration of the same Chrisme to the Apostles instruction. S. Basil li. de Sp sancto c. 27. calleth it a tradition of the Apostles. And next the most ancient S. Fabian ep. 21. ad annes Orientales Episcopos in initio. to 1. Const. faith plainly that Christ himself did so instruct the Apostles at the time of the instituting of the B. Sacrament of the Altar. And so doth the Author of the book de evvlione christumar apud D. Cyprianum v. 11. telling the excellent effects and graces of this Sacrament, & why this kind of oil and balsem was taken of the old Law, & vsed in the Sacraments of the new Testament. Which thing the Heretikes can with lese cause object against the Church, seeing they confess *that Christ and his Apostles took the ceremony of imposition of hands in this and other Sacraments, from the lewes manner of consecrating their holies departed to sacrifice.

To conclude, never none denied or contended this Sacrament of Confirmation and holy Chrisme, but knouwen Heretikes. S. Cornelius that B. Martyr so much praisid of S. Cyprian, ep. ad Fabian apud Eusfb. li. 6. c. 13. alimemt, that Noutius fel to Heretique, for that he had not receivde the Holy Ghost by the configuration of a Bishop. Whom al the Noutius did follow, never vizing that holy Chrisme, as Theodore writeoth, li. 3. Fabul. Hist. And Operatus li. 2., const. Parr. writteoth that it was the speciall baronial signe of the Donatists, etc.
OF THE APOSTLES

17 And they receiv'd the Holy Ghost.] The Protestants charge the Catholikes, that by approving & commending so much the Sacrament of Confirmation, & by attributing to it specially the guilt of the Holy Ghost, they diminish the force of Baptism, challenging also boldly the ancient Fathers for the same. As though any Catholike or Doctor ever said more then the express words of Scripture here and elsewhere plainly give them warrant for. If they diminish the virtue of Baptism, then did Christ so, appointing his Apostles and all the Faithful even after their Baptism to expect the Holy Ghost and virtue from above; then did the Apostles in like Baptism, in that they imposed hands on the baptized and gave them the holy Ghost. And this is the Heretikes blindness in this case, that they can not, or will not see that the Holy Ghost is given in Baptism to remission of innes, life, and sanctification: and in Confirmation, for force, strength, and corroboration to fight against all our spiritual enemies, and to stand constantly in confession of our faith, even to death, in times of persecution either of the Heathen or of Heretikes, with great increase of grace. And let the good Reader note here our Adversaries great perversity and corruption of the plain sense of the Scriptures in this point; some of them affirming the holy Ghost here to be no other but the guift of wisdom in the Apostles and a few more to the government of the Church; when it is plain that not only the Governors but all that were baptized, received this grace, both men and women. Some, that it was no internal grace, but only the guift of divers languages: Which is very false; the guift of Tongues being but a sequel and an accident to the grace, and an external token of the inward guift of the Holy Ghost, and our Saint calleth it virtue from above. Some say, that whatsoever it was, it was but a miraculous thing, and dure no longer then the guift of the Tongues joined thereunto: by which faction they deny also the Sacrament of Extreme Unction, and the force of Excommunication, because the corporal punishments which were annexed often times in the primitiv Church unto it, ceaseth: and so may they take away (as they mean to do) all Christ's faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustin toucheth this point fully. The sain our faith in Christ is from sin, and from sin we are saved by grace: and the sain of this matter is the grace of Confirmation. Others of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continue in the faith received. Whence they have turnd this holy Sacrament into a Catechism. There are also other, who put the baptized coming to years of discretion, to their own choice, whether they will continue Christians or no. To such dcle附加值 and divers inventions they fail, that will not obey God's Church nor the express Scriptures, which teell us, that the imposition of hands, of the Holy Ghost, and grace and virtue from above, and not of instruction, which might and may be done as well before Baptism, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Country it is called Bishoping.

18 Hereditaries. This wicked forceret Simon is noted by S. Augustin li. c. 10. & others have been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, without God's light and works, to be enough to salvation. He gave the offer 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 innes or to consecrate Christ's body, is to buy to be a Priest, or to buy Priesthood: and to buy the authority to minister Sacraments, to preach or to have cure of souls, is to buy a bishop; and likewise in all other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible thing called Simon: & in such a case it lawful: (as here Simon judged it) it is named Simoniac Heretike, of this detestable man who first attempted to buy spiritual function or office D. Greg. cap. 10. A.D. in xi. li. 3 c. 1. 45.

19 Penance. S. Augustine 102.) Understanding this of the penance done in the Penance.
The Acts

Primitive Church for heinous offences doth teach us to translate this & the like places (2 Cor. 11:21; Apoc. 21:20) as we do, and as it is in the vulgar Latin, and consequently that the Greek words do signify so much. Yea when he addeth, that very good men do daily penance for venial sins by fasting, prayer, & alms, he warranteth this phrase & translation throughout the New Testament, specially himself also reading so as it is in the vulgar Latin, as we translate.

11. [Or perhaps] You may see, great penance is here required for remission of sins, & that men must stand in fear & dread lest they be not worthy to be heard or to obtain mercy. Whereby all men that buy or sell any spiritual function, dignities, offices, or livings, may specially be warned that the sins are exceeding great.

Simon Magus 14. P say you for me? As this Sorcerer had more knowledge of the true religion more religious then the Protestants have, who see not that the Apostles & Bishops can give the Holy Ghost in this Sacrament or other, which plainly perceived and confesseth, so truly he was more religious then they, that being so sharply checked by the Apostles, yet blasphemed not as they do when they are blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

27. This is not so. Intolerable boldness of some Protestants, here also (as in other places) against all copies both Greek and Latin, to furnish corruption or falsehood of the text, saying it can not be so. Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very saucie with S. Luke.

38. Hec proponit. When the Heretics of this time find mention made in Scripture of any Sacrament ministered by the Apostles or other in the Primitive Church, they imagine no more was done than is expressly told, nor feare least so much as if imposition of hands in the Sacrament of Confirmation be only expressed, they think there was no chrisme, nor other orde or word used. So they think no more ceremonie was vied in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable words: In that there is trust, the lips of God, he that in all things, was done, which though in the scripture for brevity sake, iby are not mentioned, yet by order of tradition we know were to be done.

Chapter IX.

Saul not content to persecute so cruelly in Hierusalem 3 is in the way to Damascus told by our Lord Jesus so his name at first, and immediately converted to be an Apostle and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealt mightily against ib. peoples, pronouncing Jesus to be Christ to their great admiration. But such is their obstinacie, that ib. lay al Damascas to kill him. 26. From thence he goeth to Hierusalem, thence to another place with the Apostles, and again by the obstinate peoples his death is sought. 31. The Church being now grown over al Iewrie Gailee, and Samaria, Peter vseth al, and in his vstiration, 33. healing a lame mans, 36. And raising a dead woman connecteth very many.

The Epistle upon the Conneiction S. Paul Janu. 15.

ND Saul as yet breathing forth threatenings and slaughte over the disciples of our Lord, came to the high Priest, 2. and asked letters of him unto Damascas to the Synagogue of that if he had found any men and women of this way, he might bring them bound unto Hierusalem. 3. And as he went on his journey, it chanced that he drew nigh to Damascas: and fodenly a light from Heauen shined round about him. 4. And falling on the ground, he heard a voice saying to him: Saul, Saul why persecutest thou me? 5. Who said: Who art thou Lord? And he: I am Jesus whom thou dost persecute. It is hard,
hard for thee to kicke against the pricke. 6. And trembling and being astonished he said: Lord, what wilt thou have me to doe? 7. And our Lord to him: Arise and go into the citie, &c. it shal be told thee what thou must doe. But the men that went in company with him, stood amazed, hearing the voice, but seeing no man. 8. And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damaschus. 9. And he was there three daies not seeing, and he did neither eat nor drinke.

10. And there was a certaine Disciple at Damaschus, named Ananiyas: and our Lord said to him in a vision, Ananiyas. But he said, Loe, here I am Lord. 11. And our Lord to him: Arise, and go into the streete that is called Straight: and secke in the house of Judas, one named Saul of Tarsus. For behold he praieth. (12. And he saw a man named Ananiyas, coming in and imposing handes upon him for to receive his sight.) 13. But Ananiyas answered: Lord, I have heard by many of this man, how much evil he hath done to thy Saints in Hierusalem: 14. and here he hath authority from the cheefe Priests to bind al that inuocate thy name. 15. And our Lord said to him: Go, for a vessel of election is this man vnto me, to carie my name before the Gentiles, and Kings, and the children of Israel. 16. For I will shew him how great things he must suffer for my name.

17. And Ananiyas went, and entred into the house: and imposing handes upon him, he said: Brother Saul, our Lord Jesus hath sent me, he that appeared to thee in the way that thou camest: that thou maist see, and be filled with the Holy Ghost. 18. And forthwith there fell from his eyes as it were scales, and he received sight: and rising he was baptized. 19. And when he had taken meat, he was strengthened.

And he was with the Disciples that were at Damaschus, for certaine daies. 20. And incontinent entering into the Synagogues, he preached Jesus, that this is the Sonne of God. 21. And al that heard, were astonished, and said: Is not he that expugned in Hierusalem those that inuocated this name; and came hither to this purpose that he might bring them bound to the cheefe Priests? 22. But Saul waxed mightie much more, and confounded the Jews that dwelt at Damaschus, affirming that this is Christ. 23. And when many daies were paied, the Jews consulted that they might kill him. 24. But their conspiracie came to Sauls knowledge. And if they kept the gates also day and night, that they might kill him. 25. But the Disciples taking him in the night, conuerted him away by the wal, letting him downe in a basket.

26. And when he was come into Hierusalem, he assembled to ioyne himself to the Disciples, & al feared him, not beleeving that he was a Disciple. 27. But Barnabas tooke him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake unto him, & how in Damaschus he deale confidence in the name of Jesu. 28. And he was with them going in & going out in Hierusalem, & dealing confidence in the name of our Lord. 29. He spake also to the Gentiles, & disputed with the Greekes: but they fought to kill him. 30. Which when the Brethren had known, they brought him downe to Cefarea, & sent him away to Tarsus. The Church
had peace, & was edified, walking in the fear of our Lord and was replenished with the consolation of the Holy Ghost.

32. And it came to pass, that Peter as he passed through al, came to the Saints that dwelt at Lydda. 33. And he found there a certaine man named Aeneas, lying in his bed from eight years before, who had the palseye. 34. And Peter said to him: Aeneas, our Lord Jesus Christ heale thee: arise, and make thy bed. And incontinent he arose. 35. And all that dwelt at Lydda and Sarona, saw him; who converted to our Lord.

36. And in Ioppa there was a certaine Disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works & almes-deeds which she did. 37. And it came to pass in those daisies, that she was sick and died. Whom when they had washed they laid her in an upper chamber. 38. And whereas Lydda was nigh to Ioppa, the Disciples hearing that Peter was in it, they sent two men unto him, desiring him: Be not loth to come so farre as to vs. 39. And Peter rising vp came with them. And when he was come, they brought him into the upper chamber: and at the widowes stood about him weeping, and shewing him the coat and garments which Dorcas made them. 40. And al being put forth, Peter falling on his knees praised, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat vp. 41. And giving her his hand, he lifted her vp. And when he had called the Saints and the widows, he presented her alive. 42. And it was made knowne throughout all Ioppa: and many beleued in our Lord. 43. And it came to passe that he abode many daisies in Ioppa, with one Simon a tanner.

CHAP. X.

Because the Jews so much abhorred the Gentiles, for the better warrant of their Christening, an Angel appearred to Cornelius the devout Italian. 9 and a vision is shewed to Peter himselfe (the Cheefe and Father of al) 9. and the Spirit spake also to him, 34. yea and as he is catechizing them about Iesvs, 44. the holy Ghost commeth visibly vpon them: and therefore not fearing any longer the offense of the Jews, he commandeth to baptize them.

And there was a certaine man in Caesarea, named Cornelius, Centurion of that which is called the Italian band, 2. religious, & fearing God with all his house, doing many almes-deeds to the people. And always praying to God, 3. he saw in a vision manifestly, about the ninth houre of the day, an Angel of God comming in vnto him and saying to him: Cornelius. 4. But he beholding him, taken with feare, said: Who art thou Lord? And he said to him: Thy prayers and thy almes-deeds are ascended into remembrance in the sight of God. 5. And now send men vnto Ioppa, and call hither one Simon that is surnamed Peter. 6. He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must doe. 7. And when the Angel was departed

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what spake to him, he called two of his household, and a soldiat that feared our Lord, of them that were vnder him. To whom when he had told al, he sent them vnto Ioppe.

9. And the next day whyles they were going on their journey, and drawing nigh to the cite, Peter went vp into the higher partes," to pray about the sixt houre. 10. And being hungrye, he was desirous to take somewhat. And as they were preparing, there fel vpon him an excelle of mind: 11. and he saw the Heauen opened, and a certaine vellvet descending, as it were a great linnen sheete with foure corners let downe from Heauen to the earth, 12. wherein were al foure-footed beastes, and that creape on the earth, and foules of the aire, 13. And there came a voice to him: Arise Peter, kil, and eate. 14. But Peter said: God forbid, Lord; for I did never eate any common and vnceane thing. 15. And a voice came to him against the second time: That which God hath purifid, doe not thou call common. 16. And this was done thrifthe, and forthwith the vellvet was taken vp againe into Heauen. 17. And whyle Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate.

18. And when they had called, they asked, if Simon that is surnamed Peter were lodged there. 19. And as Peter, was thinking of the vision the Spirit said to him: Behold three men doe seeke thee. 20. Arise therefor, and get thee downe, and goe with them, doubting nothing; for I have sent them. 21. And Peter going downe to the men, said: Behold I am he whom you seeke; what is the cause, for the which you are come? 22. Who said: Cornelius the Centurion, a just man and that feareth God, and having testimonie of al the Nation of the Iewes, received an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. 23. Therefore bringing them in, he lodged them.

24. And the day following he arose and went with them: and certaine of the brethren of Ioppe accompanied him. 25. And on the morow he entered into Cesarea. And Cornelius expected them, having called together his kinne, and special freinds. 26. And it came to passe, when Peter was come in, Cornelius came to meete him, and falling at his feeete adored.

27. But Peter lifted him vp saying: Arise, my selo am a man. 28. And talking with him, he went in, and findeth many that were assembled. 29. And he said to them: You know how abominable it is for a man that is a Iewe, to ioyne, or to approache vpnto a stranger: but God hath shewed to me, to call no man common or vnceane. 30. For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you have sent for me? 31. And Cornelius said: Fourte daies since, until this houre, I was praying the ninth houre in my house, and behold a man stood before me in white apparel, and said: Cornelius, a just man vndertaken by God, thy prayere is heard, and thy almes-deeds are in memorie in the sight of God. 32. Send therefore to Ioppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a Tanner by the seashore. 33. Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore al we are present in thy sight, to heare al things whatsoever are commanded thee of the Lord.
35. And Peter opening his mouth, said: In very deed I perceive that
God is not an accepter of persons. 36. But in every Nation, he that fea-
reth him, and worketh justice, is acceptable to him. 37. The word did
God send to the children of Israel, preaching peace by Jesus Christ
(this is Lord of all). 38. Yow know the word that hath been made
through al Iewrie, for beginning from Galilee, after the Baptism which
John preached: 39. Jesus of Nazareth how God anointed him with the
Holy Ghost and with power, who went throughout doing good and heal-
ing al that were opprelled of the Diuel, because God was with him. 40.
And we are witnesses of al things that he did in the countrie of the Ie-
wes and in Hierusalem, whom they killed hanging him upon a tree. 41.
Him God raised vp the third day and gave him to be made manifest, 42.
not to all the people, but to vs, who did cate and drinke with him after he
rose againe from the dead. 43. And he commanded vs to preach to the peo-
ple, & to tellifile that it is he that of God was appointed judge of the lving
and of the dead. 44. To him al the Prophets gie testimonie, that all re-
cieve remission of sinnes by his name, which beleue in him. 45. As Peter was yet speaking these wordes, the Holy Ghost fel vp
al that heard the word. 46. And the faithful of the Circumcision that came
with Peter, were astonifed, for that the grace of the Holy Ghost was
powred vp upon the Gentils also. 47. For they heard them speaking with
tongues, and magnifying God. Then Peter answered: 48. Can any man
forbid water, that these should not be baptized which have reciued the
Holy Ghost as wel as we? 49. And he commanded them to be baptized in
the name of our Lord Jesus Christ. Then they desired him that
he would take with them certaine daies.

ANOTRATIONS

CHAP. X.

2. Doing many aimes deede 3. He knew God creature of all, but that his omnipotent
Good workes sound woa in nitrate, he knew not: and in that faith be made praiers and gave alman
before faith, whiche pleased God, and by oueldeing be desirend to knou God pefectly, to beleue the
are preparati
mystere of the Incarnation, and to come to the Sacrament of Baptisme. So faith Venerable
mystere to the
Bede out of S. Gregorie. And S. Augustin thuc. i. t. de Bapt. c. 3 Because of whatsoever
same not pro-
goodnes he hod in praiers and ansiues, the same coude not profite him volcs be were by the
perly but me-
bond of Christian Society and peace, incorporat to the Church, he is hidden to send unto
rorious.
Peter, that by hym he may levee Christ, by him he may be baptizd, &c. Whereby it ap-
pear that such workes as are done before iustification, though they suffice not to
saluation yet be acceptable prparaties to the grace of iustification, and such as
moue God to mericie, as it might appeare also by Gods like proudent mercifunes to
the Eunuche: though al such workes preparaties come of grace also, otherwise
they could never descende at Gods hand of congruity or any otherwise toward justi-
fication.

The Canonical houses.

3. To pray about the six houre: The houre is specified, for that there were certaine
appointed tyme of prayer vied in the Law which devour Political persons, according to
the publike servicie in the Temple, observed also privately: and which the Apollines and
holy Church afterwards both kept and increased. Whereof this wriur S. Cyprian
very notably: In celebrating their praiers, we fnde that the three children with Daniel ob-
served the third, sixth, and ninth houre, as in Sacrament (or mysterie) of the holy Trinite, &c.
And a little after, which same of bowres the worshippers of God spirittually (or mystically)
determind.
OF THE APOSTLES.

determining long siate, obtained six times to pray; or afterward the thing became manifest, that is we for Sacraments (or mystical) that the just so praved. For as the three hours the Holy Ghost descended upon the Apostles, in filling the grace of our Lord's promise & at the six hours Peter going up to the higher room of the house, was both by voice and signs from God informed, that all nations should be admitted to the grace of salvation, whereas of converting the Gentiles he doubted before, and our Lord Lyc. 13. being crucified at the first hour, as the mouth washed away our Sinner with his blood, but we (Dear-ly beloved) beside the season observed of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayer, as of old the Holy Ghost designed in the Psalme, saying, In the morning early will I stand Psal. 5. up to thee, early in the morning wilt thou hear my voice, Toward the evening also when the sun departs, and the day enacts, we must of necessity pray again.

Mattins.

Euen-song.

Dan. 6. S. Hieron. also writing of Daniels praying three times in a day, faith: There are three times, wherein we must bow our knees to God. The third, the sixth, and the ninth hours the Eclesiastic tradition hath understood. Moreover as the third hour the Holy Ghost descended upon the Apostles, as the sixth, Peter went up into a higher chamber to pray, at the ninth, Peter and John went to the third Temple. Again writing to Eustochium a virgin and Nonne, ep. 21. c. 16. Though the Apostles bid us pray always, and to make request in every time prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office and duty. The third, sixth, ninth hours, morning early, and the evening, no man can be ignorant of. And to Demetrias ep. 8. c. 8. that in the Psalms and prayers the must keep always the third, sixth, ninth hours, evening, midnight, and morning. He hath the like ep 7. c. 5. And (ep. 27. c. 10.) he telleth how Paula the Holy abbess with her religious Nonnes sang the Psalme in order, in the morning, at the third, sixth, ninth hour, evening, midnight; by midnight meaning the time of Mattins (therefore called Nocturnes agreeably to S. Cyprian de Orat. Do, num. 15.) and by the morning, the first hour called Prime: as correspondent to the times & hours of Christ's Passion, as in S. Matthew is noted c. 26. 17. By all which we see, how agreeable the Vice of the Churches flourish is even at this time to the Scriptures and primitive Church: and how wicked the Puritan-Calumni be, that count at such order and set seasons of prayer, superstition: and lastly, how insufficient and unlike the new pretended Church-Crucifixion of England is to the primitive Vice, which hath no such hours of night or day, having a little imitation of the old Mattins and Euen-song, and that in Schisme and heresie, and therefore not only unprofitable, but also damnable.

Adoration of creatures Adorer: S. Chrysostom, bo. 21. in LG. thinketh Peter refused this adoration of humility only, because every falling down to the ground for worship sake, is not Divine worship or due only to God; * the word of adoration and prostration being commonly used in the Scriptures toward men, but S. Hieron. adu. Pigil. c. 12. s. rather thinketh that Cornelius by error of Gentility, and of Peter's person, did give about to adore him with Divine honour, and therefore was lifted vp by the Apostle, adding that he was but a man.

40. Christ did not utter his Resurrection and other mysteries to all at once, and immediately to the vulgar, but to a few chosen men that should be the Governors of the rest: instructing us thereby to take our faith and all necessarie things of salvation, at the hands of our Superiors.

48. Baptized, which have received. Such may be the grace of God sometimes toward They that are men and their charitie and contrition so great, that they may have remission, justification before, and sanctification before the external Sacraments of Baptisme, Confirmation, or must not omit Penance be received; as we see in this example, where Peter preaching they all received the Holy Ghost before any Sacrament. But in the same we learn on necessarie lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which whosoever contemneth, can never be justified. Aug. Super Lem. 9. 34. 104.
CHAP. XI.

The Christian Jews reprehend the foresaid suit of Peter in baptizing the Gentils. 4. But he alleging his foresaid warrant, and shewing plainly that it was of God, 18. they like good Catholicks doe yeeld. 19. By the foresaid persecution, the Church is yet further dilated, not only into all Iewrie, Galilee, and Samaria, but also into other Countries specially in Antioch in Syria, the increase among the Greeks is notable, first by the foresaid dispersed, 12. then by Barnabas, thirdly by him and Saul together: so that there begineth the name of Christians, 27. with perfect unity between them, and the Church that was before them at Hierusalem.

And the Apostles and Brethren that were in Iewrie, heard that the Gentils also received the word of God. 2. And when Peter was come vp to Hierusalem, they that were of the Circumcision reasong against him, saying: 3. Why didst thou enter in to men uncircumcised, and didst eate with them? 4. But Peter began and declared to them the order, saying: 5. I was in the citie of Iopppe praying, & I saw in an exceede of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heaven, & it came euene vnto me. 6. Into which I looking considered, & saw foure footed beasts of the earth, & catel, & such as creep, & foules of the aire. 7. And I heard also a voice saying to me: Arise Peter, kil and eate. 8. And I said: Not so Lord; for common or unclean thing never entered into my mouth. 9. And a voice answered the second time from heaven: That which God hath made cleane, doe not thou call common. 10. And this was done thrice: and all were taken vp againe into heaven. 11. And behold, three men immediately were come to the house wherein I was, sent to me from Caesarea. 12. And the spirit said to me, that I should goe with them, doubting nothing. And there came with me thee fix Brethren also: and we went into the mans house. 13. And he told us, how he had seen an Angel in his house, standing and saying to him: Send to Iopppe, and call hither Simon, that is surnamed Peter. 14. who shal speake to thee wordes wherein thou shalt be saued, & al thy house. 15. And when he had begun to speake, the Holy Ghost fell vpon them, as vpon vs also in the beginning. 16. And I remembered the word of our Lord, according as he said: John indeed baptized with water, but ye shall be baptized with the Holy Ghost. 17. Therefore God hath giuen them the same grace, as to vs also that beleued in our Lord Iesus Christ: who was I that might prohibit God? 18. Hauing heard these things, they held their peace: & glorified God, saying: God then to the Gentiis also hath giuen repentance vnto life. 19. And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked throughout vnto Phoenice & Cypryes & Antioche, speaking the word to none, but to the Iews only. 20. But certaine of them were men of Cypryes and Cyrene, who when they were entred into Antioche, spake to the Greeks, preaching our Lord Iesus.
The Epistle
upon S. Barnabas's day. 11.

Jesus, 21. And the hand of our Lord was with them: and a great num-
ber of believers was converted to our Lord. 22. And the report came
to the ears of the Church that was at Hierusalem, touching these
things: and they sent * Barnabas as far as Antioch. 23. Who when
he was come, and saw the grace of God, rejoiced: and he exhorted al
with purpose of heart to continue in our Lord: 24. because he was a
good man, and full of the Holy Ghost and faith. And a great multitude
was added to our Lord. 25. And he went forth to Tarus, to seek Saul:
26. whom when he had found, he brought him to Antioch. And they
converted there in the church a whole year: and they taught a great
multitude, so that the Disciples were at Antioch first named * "CHRI-
STIANS.

27. And in these days there came Prophets from Hierusalem to An-
tioch, 28. and one of these rising, named Agabus, did by the Spirit
signifie a great famine that should be in the whole world, which fell
under Claudius. 29. And the Disciples according as each man had, pur-
posed every one to send, for to succour the Brethren that dwelt in Jewrie:
30. which also they did, sending to the Ancients by the hands of Barna-
bas and Saul.

ANNOTATIONS.

CHAP. XI.

24. Multiply added. As before (c. 10.) a few, so now great numbers of Gentiles are
adjoyned also to the visible Church, consisting before only of the Jews. Which
Church hath been ever since Christ's Ascension, notoriously seen and known: their
preaching open, their Sacraments visible, their discipline visible, their Heads and
Governoirs visible, the provision for their maintenance visible, the persecution
visible, their dispersion visible: the Hereticks that went out from them visible: the
injoying either of men or Nations into them, visible: their peace and rest after per-
secution, visible: their Governoirs in prison, visible, the Church praying for them visi-
ibly, their Councils visible, their gifts and graces visible, their name (Christians) known
to all the world. Of the Protestants invisible Church we hear not one word.

26. Christians. This name, Christian, ought to be common to all the Faithful, and
other new names of Schismatiques and Sectaries must be abhorred. If thou heare (faith
Hieron. cont. Luc. c. 7. in sac.)

The Church visible.

Names of Sectaries and Hereticks.

Names of Sectaries and Hereticks.

The Church visible.

Names of Sectaries and Hereticks.

The Church visible.

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Names of Sectaries and Hereticks.

The Church visible.

Names of Sectaries and Hereticks.

The Church visible.
as if it were obliected, that some be Cicernians, some Plinians, some good Augustinians, men, some Hieronymians, some Oxford men, some Cambridge men, & (which is most like) some Rechabites, some Nazaretes.

Papistes, Ca

Not to be with Pope, by the diuretie of Heretikes bearing the names of new Maletts, lest we ever hate the Pope, lest to readeth this saying of S. Hieromes, and S. Damasus, Prayl. I know not, Beletin, I refuse not, being with Ant

The name of Christences.

We must here further obiecte, that this name, Christian, giveth to all beleevers & to the whole Church, was specially taken to distinguish them from the Israelites & Heathens, which beleeved not at all in Christ; and the same now saith that make known all Christian men from Turks and others that hold not of Christ at all. But when Heretikes began to arise from among the Christians, who professed Christens name, and sundry articles of faith, true beleevers doe, the name Christian was too common to seuer the Heretikes from true faithful men; and thereupon the apostles by the Holy Ghost imposed this name, Catholic, upon the Beleevers which in all points were obedient to the Churches doctrine, Wherefore were ye even (S. Porcius ep. ad Symphorianum,) & endorsed by divers names to sever the names of God and Queen, and for their saints, Christ, is Antichrist. And again, If any man say with Peter, they are mine, Damas.
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. & to please the Jews imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God at the continual prayers of the Church made her cheere Pastoure, 19. being puffed up with his pride that at Caesarea he refused not to be honoured as God. 13. is miraculously striken of Gods Angel. 24. And so after the persecutors death, the Churches preaching prospereth exceedingly.

And at the same time Herod the king set his hands, to affright certaine of the Church. 2. And he killed James the brother of John with the sword. 3. And seeing that day Twm. 19. it pleased the Jews, he added to apprehend Peter also. And it was the dayes of the Azymes. 4. Whom when he had apprehended, he called into prison, deliering then others, him to four quaternions of soldiars to be kept, meaning after & therefore the Pasche to bring him forth to the people. 5. And Peter in better garded deed was kept in prison. But a prayer was made of the Church without intermission unto God for him. 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiars, prouidence in bound with two chains: and the keepers before the doore kept the prifon. 7. And beheld an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raiied him, saying: Arise: quickly. And the chains fell from his hands. 8. And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to is very marveled him: Put thy garment about thee, & follow me. 9. And going forth he lous, followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10. And passing through the for the praise first & the second watch, they came to the iron gate that leadeth to the good the citie, which of itself openeth to them. And going out, they went forward one street: and incontinent the Angel departed from him.

11. And Peter returning to himself, said: Now I know in very deed, that our Lord hath sent his Angel, and delivered me out of Herods kept in their hand, & from all the expectation of the people of the Jews.

12. And considering, he came to the house of Marie the mother of John, who was surnamed Marke, where many were gathered and praying. 13. And when he knocked at the doore of the gate, there came forth a wenche to see, named Rhode. 14. And as she knew Peters voice, straight out of forioy she opened not the gate, but running in she told that Peter had stood before the gate. 15. But they said to her: Thou art mad. But she affirmed that it was so. But they said: It is his Angel. 16. And Peter people do continued knocking. And when they had opened, they saw him, & were much to their astonishment. 17. And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, in places where & he said: 

Tell these things to James & to the Brethren. And going forth he re Heresie 

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he
he went into another place. And when day was come, there was no little ado between the soldiars, what was become of Peter. And Herod, when he had sought him, and had not found, making inquiry of the keepers, commanded them to be led away: going downe from Jerusalem into Caesarea, there he abode. And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blasius that was cheefe of the Kings chamber, they desired peace, for that their countries were nourished by him. And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgement seate, and made an oration to them. And the people made acclamation, The voices of a God, & not of a man. And forthwith an Angel of our Lord struck him, because he had not giuen the honour & to God: and being consumed of worms, he gave up the ghost. But the word of our Lord increased and multiplied. And Barnabas and Saul returned from Hierusalem, having accomplished their ministerie, taking with them John that was surnamed Mark.

ANNOTATIONS.

CHAP. XII.

5. Praier was made.) The Church praid incesantly for her cheefe Pastor, and was heard of God: and all Christian people are warned thereby to pray for their Bishops and Pasteurs in prison.

6. Two chains.) These chains are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia, the Empresse, wife to Theodosius the yonger, where they were matched & placed with another chaine that the fame Apostle was tied with by Nero, & a Church founded thereupon, named Petri ads vincula; where they are religiously kept and reverenced untill this day: & there is a Feast in the whole Church for the Saint, the first of August, which we call Lammas day.

11. His Angel.] He willed them to shew this to S. James Bishop of Hierusalem and to the Christians, that they might see the effect of their prayers for him, & give God thanks. For S. James no doubt published common prayers for S. Peter.
CHAP. XIII.

The Preservers of the Church of Antioch, preparing themselves, the Holy Ghost out of them al, choosest Saul and Barnabas. 3. They being first consecrated Bishops, 4. goe their appointed circuit over at the land of Cypres; the Proconsul whereof is also con-

The taking of

The taking of

certed, seeing the miraculous execution of a Jew by Paul. 13. Thence, into Pamphi-

(1.) The taking of

lia: 14. and Pisidia, where in Antioch Paul preached to the Jewes, shewing that ce, and giving

(2.) The taking of

Iesvs is Christ, 38. and that in him is salvation, and not in their Law of Moses:

(3.) The taking of

40. warning them to beware of the reprobation foretold by the Prophets. 44. But

(4.) The taking of

the next Sabbath, they blaspheming, he in plaine termes forsake them, and Paul and Bar-

(5.) The taking of

tanath to the Gentils. Whereat the Gentils be as glad on the contrarie side, namas,

(6.) The taking of

50. Finally the Jewes raising persecution, they forsake them, pronouncing them to

(7.) The taking of

be obstinate contemners.

AND there were in the Church which was at Antioch; Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyr-

(8.) The taking of

enc, and Manahen, who was the foster-brother of Herod the Tetrach, and Saul. And as they were ministring to our Lord, fasting, the Holy Ghost said: 1 Separate me Saul and Barnabas unto the worke, whereto I have taken them. 3. Then they fasting and praying, and imposing hands vpon them, dimissed them.

(9.) The taking of

4. And they being sent of the Holy Ghost, went to Sceucia, and thence failed to Cypres. 5. And when they were come to Salamina, they preached the word of God in the Synagogues of the Jewes. And they had John also in their ministerie. 6. And when they had walked throughout the whole iland as farre as Paphos, they found a certaine man that was a magician, a false-Prophe't, a Jew, whose name was Bar-jesus, 7. who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas & Saul, desired to heare the word of God. 8. But Elymas the magician (for so is his name interpreted) resifted them, seeking to auert the Proconsul from the faith. 9. But Saul, otherwise Paul, replenis'th with the Holy Ghost, looking vpon him, 10. said: O ful al guile, and al deceit, some of the Diuell, enemie of al injustice, thou ceasest not to subvert the right waies of our Lord. 11. And now behold the hand of our Lord vpo thee, & thou shalt be blind, not seeing the sunne vntil a time. And forthe with there fell dimmesse and darknesse vpon him, and going about he sought some body that would give him his hand. 12. Then the Proconsul, when he had seen that which was done, beleaued marneing at the doctrine of our Lord. 13. And when Paul and they that were with him had faded from Paphos, they came to Perge in Pamphilia. And John departing from them, returned to Hierusalem. 14. But they passing through Perge, came to Antioch in Pisidia: and entering into the Synagogue on the day of the Sabboths, they sate downe. 15. And after the lesson of the Law and the Prophets, the Princes of the Syna-

(10.) The taking of

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gogue sent to them, saying: Men Brethren, if there be among you any
sermon of exhortation to the people, speake.

16. And Paul rising vp, and with his hand beckning for silence, said:
Ye men of Israel, and ye that fear God, harken. 17. The God of the
people of Israel chofe our Fathers, and exalted the people when
they were seioiners in the land of Egypt, and in a mighty arm brought
them out thereof, 18. and for the space of fourtie yeaeres tolerated their
manners in the desert. 19. And destroying seven Nations in the land of
Chanaan, by lot he deuided their land among them, 20. as it were after
four hundred and fiftie yeaeres, and after these things he gaue Judges,
vntil Samuel the Prophet. 21. And thenceforth they desired a King: & he
gave them * Saul the sonne of Cis, a man of the Tribe of Benjamin, four-
tie yeaeres. 22. And remouing him he raiseth them vp * David to be King:
to whom giving testimonie, he said: I haue found David the sonne of Jesse, a
man according to my hart, who shal doe at my wills.

23. Of his seed God according to his * promise hath brought forth
to Israel a Sauiour Iesus, 24. John * preaching before the face of his
comming, Baptisme of penance to all the people of Israel. 25. And when
John fulfilled his course, he said: Whom doe * you thinke me to be? I
am not he: but behold thre commeth after me, whose shoes of his feet
I am not worthie to loole.

26. Men Brethren, children of the stocke of Abraham, & they among
you that fear God; to you the word of this saluation was sent. 27. For
they that inhabited Hierusalem, and the Princes thereof, not knowing
him, nor the voices of the Prophets that are read euer Sabbath, judg-
ing haue fulfilled them, 28. and finding no cause of death in him, * de-
reed of Pilate, that they might kil him. 29. And when they had consum-
ated all things that were written of him, taking him downe from the
tree, they put him in a monument. 30. But God raiseth him vp from the
dead the third day: 31. who was * scene for many daies of them that came
vp together with him from Galilce into Hierusalem, who vntil this
present arc his witnesses to the people. 32. And we preach vnto you that
promise which was made to our Fathers: 33. that God hath fulfilled
this same 'to our children', raisings vp Iesus, as in the second Palse
also it is written: My Sonne are theue, this day haue I begotten thee. 34. And that
he raiseth him vp from the dead, not to returne now any more into
corruption, thus he said: That I wil give you the holy things of David faithful,
35. And therefore in another place also he faight: Thou shalt not give thy holy
one to see corruption. 36. For Dauid in his generation when he had serued,
according to the wil of God slept: and he was laid to his Fathers & law
corruption, 37. But theom God hath raisen vp, saw no corruption.

38. Be it known thercfore to you, men Brethren, that through him,
forgueneesse of sinnes is preached to you, from al the things from the
which you could not be iustified by the law of Moyses. 39. In him
every one that beleueth, is iustified. 40. Take heed therefore that
come vpon you which is spoken in the prophets, 41. See ye contemners,
and wonder, and perish: because I worke, I worke in your daies, a worke which
you wil not beleue, if any man shal telit you.
42. And they going forth, c they desired them that the Sabbath following they would speake vnto them these wordes. 43. And when the Synagogue was dimissed, many of the Iewes, and of the strangers seruing God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. 44. But the next Sabbath the whole citie almost assembled to heare the word of God. 45. And the Iewes being the multitudes, were replenished with enmy, & contradicted those things which were said of Paul, blaspheming. 46. Then Paul and Barnabas constantly said: To you it behoved vs first to speake the word of God: but because you repel it, and judge your selves unworthy, of eternal life, behold we turne to the Gentils. 47. For so our Lord commanded vs: I have put thee to be the light of the Gentils; that thou maist be salvation vnto the vertmost of the earth. 48. And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleue as many as were preordinate to life everlasting. 49. And the word of our Lord was spred throughout the whole countrey. 50. But the Iewes stirred vp religious and honest women, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51. But they- shaking off the dust of their feet against them, came to Iconium. 52. The Disciples also were replenished with joy and with the holy Ghost.

ANNOTATIONS

CHAP. XIII.

1. As they were ministring. If we should, as our adversaries doe, boldly turne what text: The Apostles we lift, & fly from one language to another for the advantage of our cause, we might have translated, or translated from ministring. Sacrificing For so the Greek doth signific, and so Erasmus Male. Yea we might have translated, Saying Maffe, for so they did: and the Greek Fathers hereto had their name, Liturgie, which Erasmus translacth Maffe, saying. Maffe Christi sancti. But we keepe our text, as the translatours of the Scriptures should doe most religiously.

2. Separate. Though Paul were taught by God himselfe and specially designed by Paul & Barnabas, to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, as are consecrated, and admitted by men. Who, by consecrated by men, doth all these new rebellious disordered spirits, that chalenge and usurp the office of preaching and other sacred actions from heaven, without the Churches admission.

3. Fastings. Heretofor the Church of God vseth and preseribeth publicke fastes at the fourth Imber daies. re solemne times of giving holy Orders (which are our Imber daies) as a necessarie preparation to so great a worke as S. Leo declareth by this place, naming it also an Apostolical tradition. Sec. S. Leo Ser. 9. de sieunio 7. mensis. & Calixstus p. 10. i. Con. Magnum. Prescript.
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Bishops, Priests, and Deacons, as we see here and elsewhere, in which though there were many holy words and ceremonies and a very solemn action; yet what soever is done in those Sacraments, is altogether called imposition of hands; as whatsoever was done in the whole divine mystery of the B. Sacrament, is named fraction of bread. For the Apostles (as S. Denys Eccl. hist. c. i. in fine writeth) purposely kept close in their open speaking and writings which might come to the hands or ears of Infidels, the sacred words & actions of the Sacraments. And S. Ambrose faith, in 1. Time. &c. The imposition of the hands is mystical words, whereby the elect is confirmed and made apt to his function, receiving authority (his confidence bearing witness) that he may be bold in our Lord's stead to offer Sacrifice to God. And S. Hierom: The imposition of hands is the Ordering of Clerks, which is done by prayer of the wise, & imposition of the hand. And this is in some inferior orders also: but Paul and Barnabas were ordered to a higher function then inferior Priests, even to be Bishops throughout all Nations.

Spiritual officers of our souls.

4. Sent of the Holy Ghost. Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinary sort it be not done. Whereby we see how farre the Officers of our souls in the Church doe passe the temporal Magistrates, who though they be of God's ordinance, yet not of the Holy Ghost's special calling.

CHAP. XIV.

Next in Iconium they preach, where many being converted of both sortes, the obstinate Jews raise persecution. 6. Then in the towne of Lycaonia, where the Heathen first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18. But afterward, by the instigation of the malicious Jews, they stone Paul, leaving him for dead. 20. And so having done their work, they return the same way confirming the Christians, and making Priests for every Church. 25. And being come home to Antioch in Syria, they report to the Church there.

And it came to passe at Iconium that they entred together into the Synagogue of the Jews, and spake, that a very great multitude of Jews and of the Grecians did believe. 2. But the Jews that were incredulous, stirred vp and incensed the hearts of the Gentils to anger against the Brethren. 3. A long time therefore they abode, dealing confidently in our Lord, who gave testimonie to the word of his grace, granting signes and wonders to be done by their hands. 4. And the multitude of the citie was decided: and certaine of them indeed were with the Jews, but certaine with the Apostles. 5. And when the Gentils and the Jews with their Princes had made an assault, to use them tumultuously, and to stone them, 6. understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole countrie about, and there they were euangelizing.

7. And a certaine man at Lystra impotent of his feete sat there, lame from his mothers womb, that nener had walked. 8. This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saued, 9. he said with a loud voice: Stand vp, right on thy feet. And he leaped & walked. 10. And the multitudes when they had seen what Paul had done, lifted vp their voice in the Lycaonians tongue, saying: Gods made like to men, are descended to vs. 11. And they called Barnabas, Jupiter, but Paul Mercurie, because he was the chiefest speaker.
OF THE APOTHESES.

speaker. 12. The Priest also of Jupiter that was before the citie, bringing athen and garlands before the gates, would with the people sacrifice.

13. Which thing when the Apostles Barnabas and Paul heard, "The Heathen might by the daily benefits of God have known him at the least to have been their Creator and only Lord; though the mystery of our Redemption were not opened to them.

14. Were ye, he left not himself without testimonie, being beneficial from Heaven, giving raines, and fruitful seasons, filling our harts with food and gladnes.

15. And in speaking these things, they scarce appealed the multitudes from sacrificing to them. 18. But there came in certain Jews from Antioche and Iconium, and persuading the multitudes, and stoning Paul, they drew him out of the city, thinking him to be dead. 19. But the Disciples compassing him round about, he rising vp, entred into the city, and the next day he went forth with Barnabas vnto Dercb.

20. And when they had evangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche: 21. confirming the harts of the Disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the Kingdom of God. 22. And when "they had ordained to them" Priests in every Church, and had prayed with fastings, they commanded them to our Lord in whom they beleaved. 23. And passing through Pisidia, they came into Pamphylia, 24. and speaking the word of our Lord in Perge, they went downe into Attalia: 25. and from thence they failed to Antioche, whence they had been delivered to the grace of God unto the worke which they accomplished. 26. And when they were come, and had assemblen the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils.

27. And they abode no little time with the Disciples.

ANNOTATIONS.

CHAP. XIV.

1. They would sacrifice.) This loco is the divine worship, consisting in external Sacre-latria; and in acknowledging the partes worshipped to be Gods: which may be done to no man nor creature. And therefore the Apostles refuse it, with al possible diligence, and all 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 blood: that the offereth to God alone, & neither to Peter nor to Paul (faith S. Auguistine) though the Priest that sacrificeth, slaneth their bodies, & offereth in their memorie. But other kindes Dulia of honours and dutie, inferior without al comparison how great fower they be to this, we do, as the Scriptures & Nature teach vs, to al Superiors in Heaven and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christ's owne mother, to the least seruant she hath in the world. For which the Heretikes would never accuse Christian people of Idolatry, if they had ever grace, learning, faith, or natural affection.

25. Hac
THE ACTES

The Heretikes to make the world believe that all Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Confection by Bishops, professing the profane vse of the * Greeke word more then the very Heretical tran-natural signification requireth & Ecclesiastical vse beareth, translate thus, Ordained by election. Whereas indeed this word in Scripture signifieth Ordering by imposition of holy orders, hands, as is plain by other words equivalent, Acts 6, 11. 1. Tim. 4, 5, 1. Tim. 1. Where the Ordering of Deacons, Priests, & others is called * Imposition of hands, not of the people, but of the Apostles. And this to be the Ecclesiastical vse of the word, appeareth by S. Hiero’s saying, (as is before allledged) that κοπροφονησις is the Ordering of Clerices or Clergie men by prayer of voice and imposition of hand.

1. Priester.) Even so herc also, as before, flying from the proper, apt, & known word, which is most precisely correspondent to the very Greeke in our tongue and in Nations, they translate for Priest, Elder, that is, for a calling of Office, a word of age: for a term of art and by consent of all the Church and Apostolike Authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane term. With as little grace as if they should translate Ponsificem, a bridemaker, the Major, of London, the Bigger of London. And thus you see within three words compasse they fly guiltfully from the Latin to the Greke, & againe guilefully from the Greke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood diuerceth the vnto. If they had translated it so when the Scriptures were first written, (at which time the word was but newly received into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane fort, as 1. Tim. 1) or there only where our ancient Latin version turneth Presbyter into Senior, because the word was not yet wholly and only appropriated to holy Orders, as afterward by vi of many hundred yeares it was and is) their dealing might have had some colour of honestie and plainnesse, which now can not but of plaines falshood and corruption, and that of further purpose then the Simple can see, Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apostles often, and the postricerie in manner altogether cal Priests, Presbyters. Which word doth more certainly imply the authority of sacrificing, that it is by vse made also the only English of Sacerdos, the Adversaries themselves as we, so translating it in all the old and new Testament: though they can not be ignorant that Priest commeth of Presbyter, and not of Sacerdos, and that antiquity for no other cause applied the signification of Presbyter to Sacerdos, but to shew that Presbyter is in the new Law, that which Sacerdos was in the old: The Apostles abstinence from this and other like old names at the first, and rather vse the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Governours and sacrificers of Aaron’s order, who as yet in the Apostles time did their old functions still in the Temple. And this to be true, and that to be a Priest to be a man appointed to sacrifice, the Heretikes themselves calling Sacerdos always a Priest, must needs be driven to confesse. Although their folly is therein notorious, to apply willingly the word Priest to Sacerdos, and to take it from Presbyter whereof it is properly derived, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apostles and Fathers gave to the Priests of the Church, and to give it wholly and only to the order of Aaron, which never had it before our Priesthood began. Neuer did there Heretikes stand so much upon doubtful derivations and descant of wordes as these Protestants doe, and yet neuer men behased themselves more fondly in the fame: as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.
CHAP. XV.

Some of those Jews also that were Christians, doe say and are authors of the Heretike of Judaising. 2. They referre the matter to Councile: 7. Wherein after great disputa-
tion, Peter staking the stroke, 11. and other concerning his sentence with miracles,
13. and with Scriptures: 22. The Apostles and Priests doe write and command in the
name of the Holy Ghost what is to be done. 30. And the faithful thereby are
straightways quieted in mind. 36. After which, Paul and Barnabas thinking to goe
against their abovesaid circuite together, are by occasion of Mark parted, to the
greater increase of the Church.

And certaine comming downe from Tewrie, taught the
Brethren: That are your rules you be circumcised according
to the manner of Moses, you can not be saued. 2. No little sedition therefore being risen to Paul and Barnabas
against them, they appointed that Paul and Barnabas
should go vp, & certaine others of the rest, to the
Apostles & Priests into Hierusalem, upon this question.
3. They therefore being brought on their way by the Church, passed
through Phenicie & Samaria, reporting the conversion of the Gentiles:
and they made great joy at al the Brethren.
4. And when they were come to Hierusalem, they were received of
the Church and of the Apostles and of Ancients, declaring whatsoever
God had done with them. 5. And there arose certaine of the heresi of the
Pharisees that beleued, saying, That they must be circumcised; also,
demanded also to keepe the law of Moses. 6. And the Apostles and Ancients
assembled to consider of this word.
7. And when there was made a great disputaition, Peter rising vp
said to them, Men Brethren, ye know that of old daies God among
vs chose, that by my mouth the Gentils should heare the word of the
Gospel, and beleue. 8. And God which knoweth the hartes, gave testimony,
giving vs the Holy Ghost as well as to vs, 9. and hath
put no difference between vs and them, by faith purifying their har-
tes. 10. Now therefore why tempt you God, to put a yoke upon the
necks of the Disciples, which neither our Fathers nor we have been able
to bare? But by the grace of our Lord Jesus Christ we beleue to
be saued, in like manner as they also.
12. And al the multitude held their peace: and they heard Barnabas
and Paul telling what great signes and wonders God had done among
the Gentils by them.
13. And after they held their peace, James answered, saying: Men
Brethren, hear me. 14. Simon hath told how God first visitid to take
of the Gentils a people to his name. 15. And to this accord the wordes of
the Prophets, as it is written: 16. After these things I will returne, and will
redeem the reprobate of David which was fallen, and the remnes thereof I will
receive, and set vp: 17. that they shall seek after the Lord, and of Na-
THE ACTES

18. To our Lord was his owne worke knowne from the beginning of the world. 19. For the which cause I judge, that they which of the Gentils are converted to God, are not to be diquitted, 20. but to write vnto them that they refraine themselves from the contaminations of Idols, and fornication, and strangled things, and blood. 21. For Moses of old times had in every citie them that preach him in the Synagogues, where he is read every Sabbath.

22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioche with Paul and Barnabas, Judas, who was surnamed Bar-sabas, & Silas, cheefe men among the Brethren, writing by their hands.

The Apostles and Ancients, the Brethren, to the Brethren of the Gentils that are at Antioche and in Syria and Cilicia, greeting. 24. Because we have heard that certaine going forth from vs have troubled you with words subueruing your soules, to whom we gave no commandement: 25. It hath pleased vs being gathered in one, to choose out men & to send them vnto you with our dearest Barnabas and Paul, men that have givne their liues for the name of our Lord Jesus Christ.

27. We have sent therfore Judas and Silas whome also wil in wordes report vnto you the same thing. 28. For it hath seemed good to the Holy Ghost and to vs, to lay no further burden upon you then these necessary things: 29. That you abstaine from the things inmolated to Idols, and blood, and that which is strangled, and fornication, from the which things keeping your selues, you shall doe wel. Fare ye wel.

30. They therefore being dismissed went downe to Antioche: and gathering the multitude, delivered the epistle. 31. Which when they had read, they rejoiced vpon the consolation: 32. But Judas and Silas, themselves also being Prophets, with many wordes comforted the Brethren, and confirmed them. 33. And having spent some time there, they were with peace dismissed of the Brethren vnto them that had sent them.

34. But it seemed good vnto Silas to remaine there: and Judas departed alone: 35. and Paul and Barnabas taried at Antioche, teaching and evangelizing with many others the word of our Lord.

36. And after certaine daies, Paul saied to Barnabas, let vs returne and hold but what we visite our brethren in all cities wherein we have preached the word of our Lord, how they doe. 37. And Barnabas would haue taken with them also that was surnamed Mark: 38. But Paul desired that he (as who had departed from them out of Pamphylia, & had not gone with them to the worke) might not be received. 39. And there rose an inquisition, so that they departed one from another, & that, Barnabas indeed taking Mark to Cypers. 40. But Paul choosing Silas departed, being delivered of the Brethren to the grace of God.

41. And he walked through Syria and Cilicia, confirming the Churches by commanding them to kepe the precepts of the Apostles & the Ancients.

ANNO
OF THE APOSTLES

ANNOTATIONS.

CHAP. XV.

1. Appointed.) We learn by this example, what is to be done when any controversy arises in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofs seeming to make for either part; for so of contentious part-taking there should be no end, but the more writing, wrangling, striving there were, every one for his own sake, cloaking it with the title of God's word and Scripture, the more Schisms, Sects, and disputes would fall; as we see specially in the refutes Heresies of our time. Whose authors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synods, but each man to his own phantastical spirit, his own sense of Scriptures, and his own willful obdurate rebellion against God's Church and his Superiors in the same. But here we see S. Paul and Barnabas, two men that were Apostles and full of the Spirit of God, & the other parties, though never so much partial to the ceremonies of their Law by their former long use and education therein, yet not to stand firmly to their own opinion on either side, but to condescend to refer the whole controversy and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the Heads and Bishops, and their determination in Council. This is God's holy and wise providence among other judgements in his Church, to keep the Christian people in truth & unity, and to condemn heretics and false teachers and troublest of the Church. By which judgements and orders, whoever will not or dare not be tried in all their doctrine and doings, they shew themselves to misinterpret their own cause, and to fly from the light, & ordinance of God. Without which order of appealing all differences in faith and construal of the Scriptures, the Church had been more defectual and insufficient, then any Commonwealth of Society of men in the world: none of which ever wanted good means to decide all discordes and dissension arising among the subjects & citizens of the same.

6. Apostles and Ancients.) The Heresies of our Protestants which would have all men to give voice, or to be present in Councils, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but apostles & Priests or Ancients assembled to dispute of the matter, though many devout people were in the circle the same time. Neither did ever any other in the ancient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be ever present. Secular men or women, be their gifts never so great, can not be consulteth judges in causes of faith and religion. If any thing, faith God, be hard and doubtful, thou shalt come to the Priests of the Liturgical flocke, and thou shalt follow their sentence. Again, The bishop of the Priest shall keep knowledge, and the Law shall require of his mouth. Again, Alike the Law of the Priest. Much more must we referre al to our Bishops and Pfators, whom God hath placed in the regiment of the Church with much larger priviledge, then ever he did the old Priests over the Synagogues to whom it is said, He that disposeth you dispositeth me. A general and it is to be noted that the Bishops so gathered in Council, represent the whole Church Council repre
taulthe authority of the whole Church, & the Spirit of God to protect them from errors, senteth them as the whole Church; SS. Paul and Barnabas come hither for the definition of the whole Church.


The sentence of an ecclesiastic or general Council (faith S. Augustine) is the voice of the whole Church. And so it must needs be in the Church, because the Magistrates, Senate, Council or deputys of all commonwealths, represent the whole body: and to have it otherwise (as the Churches Rebels wish) were to bring al to hell and horror, and themselves to be perpetually, by the sedition and popular persons uphelden against Law, reason, and religion, in their wickednes.

A. Appointed.) A Council was called to disassemble the matter which Council was the Thebist Council more easily gathered, because the Christian Bishops and countries were not yet so many as Hierusalem, but that the principal Governors of the Church being not farre dispersed, and as many learned men as were necessarie, e. n. e. in Hierusalem more easily called thereto. And it
was not a Provincial Council or Synode only, but a general Council, consisting of the chief apostles & bishops that then were, though the number was nothing so great as afterward wex to assemble, when the Church was fired into all Nations.

Peter Head of 7. Peter rising vp. ) S. Peter as the Head of the Church spake, and as his Successors the Council, &c. have ever had, not only in their personall presence, but in their absence by their Legates his Successors and Substitutes, the chief voice in all Councils general, none ever received into authoritie & credit in the Church, without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they never so great, wanting the Pope's assent, assent, or confirmation, did shamfully err, as Ariminensis for the Arians, and Ephesus secundum for the Neflorians, & such like condemned Assemblies.

Peters preeminence both toward Jews & Gentils, 7. Close that by my mouth. ) Though Paul were called and appointed especially to be the Apostle of the Gentils, yet that was S. Peter's special privilege by God's own choice, that the first Gentils should be called by his mouth, and that he first should wter to the Gentils the truth of the admission of the Gentils himself, for that he was Christ's Vicar, being not withoutstanding (as his Master was) minister Circumcisionis, that is, Apostle of the Jews; Christ deferring all preeminence vbio in that point also.

S. James and the rest follow 1. James. ) S. James because he was an Apostle and also Bishop of Jerusalem, gave his sentence next, For the speech interposed of S.S. Paul & Barnabas, was but for their better information in the decision of the matter, & for confirmation of S. Peters sentence, though they being Apostles, & Bishops, had voices in the Council also; as many more had, though their sentences be not here reported. And where S. James in his speech, I judge, it is not meant that he gave the principal definitive sentence: for he (as all the rest) followed and allowed the sentence of S. Peter ; as it is plain in the text, the whole assembly for reverence of his person, and approbation of his sentence, holding their peace. As the Church of S. Hierom held their peace, and into his sentence James the Apostle & the Presbyters dispensed together. For though S. James did particular certain points incident to the question arbitrated, as of eating strangled meat &c. yet the proper controversy for which the Council assembled, was, Whether the Gentils converted were bound to observe the Laws of Moses: & it was concluded that they were not bound, nor ought not to be charged with Moses' Law, or the Sacerdotes & ceremonies of the same. This is the substance and principal purpose of this Councils decree, which doth bind for ever; and Peter (faith of S. Hierom in the same place) was Prince or Author of this decree the matter of furnication & Idolathyms being but incident to the question, or resolution; & the forbidding of eating strangled & bloody, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated; the Church of God having the true sense of difference of times, places, & persons, when and how farre such things are to be observed, and when not. And in such things, as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, li. 4, de Bap. c. 107, 'The former general or plenary Councils may be amended by the latter.

The principal question, 20. Fornication. ) Fornication and contamination with Idols, are of themselves mortal sines, and therefore can never be lawful: yet because the Gentils by custom were prone to both, and of fornication made very final account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstinence from blood & stituted meats, they were things of their own nature indifferent, in which for a time the Jews were to be bornewith, and the Gentils to be a little exercised to obedience. By which we may see the great authority of Gods Church and Councils, which may command for ever, or for a time, such things as are for the State of times and Nations, without any expresse Scriptures at all, and so by commandement make things necessarie that were before indifferent.

The Churches authority in making Decrees, 11. Going forth from us. ) A proper description or note of Heretikes, Schismatikes, and sedious Teachers to goe out from their spiritual Pastours and Gournours, & to teach without their appointment and approbation, to divide the Catholike people with multitude of words and sweet speaches, and finally to overthrow their faiths.

God & our Ladie, and the like speaches. 7. To the Holy Ghost & to us. ) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any inconceitie at al, to joyn God and his creatures, as the principal cause and the secondary, in one speach, & to attribute that to both, which thought diversely, yet proceedeth of both. God and you, say good people commonly; God and our Lady, Christ and S. John: We confesse to Peter & Paul, as to God & his Angel, To our Lord & to God: The sword of our Lord & of God; our...
OF THE APOSTLES.

Our Lord and Master Christ and his Angels, Our Lord and al Saints, ep. 3d Philom. S. Paul VSS T T and our Lord. I. Theic. t. 5, 6. All these speaketh being partly Scriptures partly like unto SPIRIT thai the Scriptures speaketh, are warranted also by this Council, which faith boldly, & SANCTO hath given the form thereof to all other Councils lawfully called and confirmed, so say ET NOBIS.

1. Tim. 3, 1. What the like: I shall pleased the Holy Ghost and for S. Cyprian ep. 54. m. s. reporting the like of a Synode holden in Afrike: faith: I shall pleased s by the suggestion of the Holy Ghost.

Secondly we note, that the holy Councils lawfully kept for determination or clee: The Holy ring of doubts, or condemning of errors & Heresies, or appeasing of Schisms & Ghosts Abyssin, troubles, or reformation of life, and such like important matters, have ever the assent in al of God's Spirit: and therefore can not err in their Sentences & determinations concerning the same, because the Holy Ghost cannot err, from whom [as you see here] joyntly with the Council the resolution proceeded.

Thirdly we learn, that in the Holy Councils specially (though otherwise & in other Councils, to Tribunals of the Church it be also verified) Christ's promise is fulfilled, * that the whole world Ghost should suggest them, and teach the law, * and that not in the Apostles end, and that time only, but to the worlds end. For so long shall Councils, the Church, & her Passours by Christ's promis have his prudence of God's assistance, as there be either doubt to resolve, or Heresie, tikkes to condemn, or truths to be opened, or evil men to be corrected, or Schisms to be appeased. For which cause S. Gregory Ep. 1. i. S. Gregorius sub. san. reuereteness the four general Councils (Nicaea, Constantinop, Ephe, Chalced.) as the four books of the holy Gospels, adusing to the number: and of the fifth also he saith that he doth reuerence it likewise; and so would he have done more, if they had been before his time, who faith of them thus: While they are concluded and made by martial consent, himself doth his destroy, and not them, who seek and demand either to loose a homely bind, or to bind whom they loose.

S. Gregory therfore reverencing it alike, it may be marueled whanne the Heterites have their sovnd difference betwixt thes four first and other later: attributing much to them, and nothing to the right. Whereas indeed the later can err no more then the first four, being houden & approved as they were, and having the Holy Ghost as they had. But in those first also, when a man findeth any thing against their Heteresies (as thence be ducets things) then they say plainly that they also may err, and that the Holy Ghost is not tried to mense voices, nor to the number of sentences. Which is directly to reproce this first Council also of the Apostles, and Christes promiss of the Holy Ghosts assistance to teach all truth. Yea that you may know and behor the Heterites throughly, hear ye what a principal Sect-Maister with his blasphemous blase, in mouth or penne uttereth, saying, that in the very first times such was partly the ambition of prof. Bishops, purely their foolish haies and ignorace, that the very blind may easily perceive, Satan verily as have been professe of their assemblies. Good Lord deliver the people and the world from such blasphemous tongues and books, and giuen grace to attend to the holy Scriptures and Doctours that they may see how much, not only S. Augustine and other Fathers authority to al general Councils specially, to which they referre themselves in all doubts among themselves and all their controversies with Heterites: but to which even S. Paul himself (so specially taught by God) and others also yealded themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a Blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christned by Heterites. If he had liden faith S. Augustineli.de bapt. c. 4, to have seen the determination of a congregation Council, which he saw not in his lifetime, he would for his great humilitie and charitie straight way have yealded, and preferred the general Council before his own judgment and his fellow Bishops in a Provincial Council only. Wherby also we Provincial learn, that Provincial Councils may err, though many times they doe not, and Councils, being conformable to the general Councils, or confirmed and allowed by them or the See Apostolick, their solutions be inffallible as the others are.

If any here ask, what need so much disputing, study, and tranail in Councils to find Notwithstanding out and determine the truth, if the Holy Ghost infallibly guide them? We answer, that the Holy that such is the ordainable providence of God in this case, to affix them when they doe Ghosts affix their endeavours, and visible humane means of industric, and novelty. And so, though hance yet hence what otherwise? God affixteth the Evangelisters & other Writers of the holy Scripture, humane means, that they could not err in penning the same; but yet they did and ought to ehe must be fud to all possible humane diligence to know and learn out the histories and truth of matters, search the
as is plain in the beginning of St. Luke's Gospel: else the Holy Ghost would not have
afflicted them. Even so in this Council of the Apostles, though they had the Holy
Ghost Assisting, yet the text faith, sum magnae conspicius fercis, when there was great:
disputation, search and examination of the case, then Peter spake &c. If again it be de-
manded, what need is there to except the Councils determination, if the Popes or See
Apostolides judgment be infallible and have the assistance of God also, as the Cat-
tholikes affirm? We answer, that for the Catholike and peaceable obedient children
of the Church it is a comfort to have such various means of determination, trial, and
declaration of the truth; and that it is necessarie for the recovery of Heretikes, and for
the contention of the weak, who not alwaies giving over to one mans determination,
yet will either yeald to the judgement of all the learned men & Bishops of all Nations,
or else remaine desperate and condemned before God and man for ever. And as I said
hereof, this assistance of the Holy Ghost promised to Peters See, presuppongeth humane
means of searching out the truth, which the Pope alwaies hath vfed, & wil, & must vfe
in matters of great importance, by calling Councils: even as here you see SS. Peter &
Paul themselves and all the Apostles, though inowed with the holy Ghost, yet thought
it notwithstanding necessarie for further trial & clearer of truth and maintenance of
vnitie, to keepe a Council.

Lastly it is to be noted, that as Christ and the holy Ghost be present by his promise,
to al such assemblies as gather in the obedience & vnitie of the Church, with full mind
to obey whatsoever shall be determined, whereby the assembled though of divers jud-
gements before, doe most peaceable yeald to truth, and agree in one unforme deter-
mination of the same: so also shall not gather out of the Church, without humility or in-
tention to yeald one another, or to any Superior, man or Council, or what els fo-
euer, but challenge to themselves learning, spirit, & we can not tel what such, how
many meetings foever they make, being destitute of the Holy Ghost the Author of
truth and concord, are further off & further out, then ever before; as God hath shewed by
the successes of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France,
Poole, and other places in our daies. Read a notable place in Saint Cyprian, that the
promise of Christ, that he would be in the midde of two or three gathered in his name,
de uii. Ec. 47. pertaineth not to them that assemble out of the Church.

Algood Chris-
tians rest upon
the determination of a gene-
ral Council.

31. Rejoiced upon the conclusion.) Straight vpon the intelligence of the Councils de-
termination, not only the Gentils, but even the Maiters of the former troubles and
diffention, were at rest, & all tooke great comfort that the controversy was so ended.
And so should al Christian men doe, when they see the Sectes of our time condemned
by the like authority and most graue judgement of the holy Council of Trent,
Against which the Heretikes of our time make the like frivolous exceptions and false
cauillations, as did the old Heretikes hereof before against those Councils that spacially
condemned their errors. The Pope and Bishops (say they) are a partie, and they
ought not to be our judges: they are partial and come with preindicate mindes to con-
demne vs, and we accuse them of Idolatrie and other crimes, and we will be tried by
Gods word only, and we will exipondse according to another rule. that is to say, as we
ought to doe.

Al Heretikes
make exception
against the
Councels that
do condenme
them.

39. Diffusing.) Such occasion of differences fall out even among the perfect men of
the Church, without any great offence. And this their departing frow to the great increas
of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the
Heretikes among themselves in the principal pointes of religion, namely the Sacra-
ment.
AND he came to Derbe and Lystra. And behold, there was a certain Disciple there named Timothee, the sonne of a widow woman that beleaued, of a father a Gentile. 2. To this man the Brethren that were in Lystra and Iconium, gave a good testimonie. 3. Him Paul would have to goe forth with him: and taking him he circumcised him because of the Jews that were in those places. For they all knew that his father was a Gentile.

4. And when they passed through the cities, they delivered unto them to keep the Decrees that were decreed of the Apostles and Ancients, which were at Hierufalem. 5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. 7. And when they were come into Myfia, they attempted to goe into Bithynia, and the Spirit of Jesus permitted them not.

8. And when they had passed through Myfia, they went down to Troas: 9. And a vision by night was shewed to Paul, There was a certain man of Macedonia standing and beseeching him, and saying: Pass into Macedonia, and help vs. 10. And as soon as he had seen the vision, forth with we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. 11. And leaving from Troas, we came with a straight course to Samothracia, and the day following to Neapolis, and from thence to Philippi, which is the first citie of the part of Macedonia, a Colonia. 12. And we were in this citie certaine daies abiding. 13. And upon the day of the Sabbaths, we went forth without the gate beside a river, where it seemed that there was prayer: 14. And spake to the women that were assembled. 15. And a certaine woman named Lydia, a sellor of purple of the citie of the Thyatirians, one that worshipped God, did hear: whose house our Lord opened to attend to those things which were said of Paul. 16. And when she was baptized, and her house, she besought vs, saying: if you have judged me to be faithful to our Lord, enter into my house & parie. And she constrained us. 17. And it came to passe as we went to praire, a certaine wench having a Pythonical spirit, met vs, that brought great gaine to her Maitres by minstuning. 18. This same following Paul & vs, cried saying: these are the servaunts of the high God, which preach vnto you the way of salvation. 19. And we spent some little time.
this she did many daies. And Paul being sore, and turning, said to the
spirit: I command thee in the name of Jesus Christ to goe out from
her. And he went out the same hour. 19. But her Masters seeing that
the hope of their gaine was gone, apprehending Paul and Silas, brought
them into the market place to the Princes: 20. and presenting them to
the Magistrates, they said: These men trouble our citie, being Jews;
and they preach a fashion which it is not lawful for vs to receive,
nor doe, being Romanes. 21. And the people ranne against them: and
the Magistrates tearing their coats, commanded them to be beaten
with roddes. 22. And when they had laid many stripes upon them,
they did cast them into prison, commanding the keeper that he should
keep them diligently. 23. Who when he had received such command-
ment, cast them into the inner prison, and made their feet fast in the
flocks. 24. And at mid-night Paul and Silas praying, did praise God.
And they that were in prison, heard them. 25. 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. 26. 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.
27. But Paul cried with a loud voice, saying: Doeth not thy soul harm,
for we are altogether. 28. And calling for light, he went in, and trembling fell
downe to Paul and Silas at their feet: 29. and bringing them forth, he
said: Masters, what must I doe that I may be saved? 30. But they said:
Believe in our Lord Jesus; and thou shalt be saved and thy house.
31. And they preached the word of our Lord to him withal that were
in his house. 32. And he taking them in the same hour of the night,
came and washeth their wounds: and himself was baptized and at his house in
continent. 33. And when he had brought them into his own house, he
laid the table for them, and rejoiced with all his house, believing God.
34. And when day was come, the Magistrates sent the Sergeants, saying:
Let those men goe. 35. And the keeper of the prison told these words to
Paul, That the Magistrates have sent that you should be let goe. Now
therefore departing, goe ye in peace. 36. But Paul said to them: Being
whipped openly, uncondemned, men that are Romanes, they have cast
vs into prison: & now doe they send vs out secretly? Not so, but let
them come, & let vs out themselves. 37. And the Sergeants reported
these wordes to the Magistrates. And they were afraid hearing that
they were Romanes: 38. and comming they besought them, & bringing
the forth they desired the: to depart out of the citie. 40. And going out
of the prison, they entred into Lydia: and having seen the Brethren,
they comforted them, and departed.
chap. xvii.

Now in other parts of Macedonia, he planted the Church, and namely at Thessalonica; 5. Where the obstinate Jews are so tenacious, that they pursue him also into Berea. 14. From whence being conducted into Greece, he preacheth at Athens both to the Jews and Gentiles disputing with the Philosophers, 19. and in Areopagus, persuading them from their Idols vnto one God and Jesus Christ raised from the dead.

And when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews. 2. And Paul according to his custom entred in vnto them, & three Sabbaths he discourse to them out of the Scriptures, 3. declaring and intimating that it belongeth Christ to suffer and to rise againe from the dead: & that this is Jesus Christ, whom I preach to you. 4. And certaine of them beleued, and were joyned to Paul and Silas, and of the Gentils that serued God a great multitude, and noble. 5. But the Jews enuying, & taking vnto them of the rascall for certaine naughtie men, and making a tumult, stirred the citie: and besetting Jason's house, sought to bring them forth vnto the people. 6. And not finding them, they drew Jason and certaine Brethren to the Princes of the citie crying, That these are they that stirre vp the aginst Catholick, and are come hither, 7. whom Jason hath receiued, and all these doe against the decrees of Caesar, saying that there is another King, Jesus. 8. And they moued the people, and the Princes of the citie hearing these things. 9. And taking a satisfaction of Jason and of the rest, they dismissed them. 10. But the Brethren forthwith by night sent away Paul and Silas vnto Berea.

Who when they were come, entred into the Synagogue of the Jews. 11. (And these were more noble then they that are at Thessalonica, who receiued the word with al greedines, daily searching the scriptures, if these things were so. 12. And many surely of them beleued, and of honest women Gentils, and men not a few.) 13. And when the Jews in Thessalonica understood, that at Berea also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude. 14. And then immediately the Brethren sent away Paul, to go vnto the sea: but Silas and Timothee remained there. 15. And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they should come to him very speedily, they departed.

16. And when Paul expected them at Athens, his spirit was incensed within him, seeing the citie given to Idolatrie. 17. He disputeth therefore in the Synagogue with the Jews, & them that serued God, and in the market-place, every day with them that were there. 18. And certaine Philosophers of the Epicures and the Stoics disputeth with him, and certaine
certaine said, what is it that this b | Word-sower would say? But others: | He seemeth to be a Preacher of new Gods: because he preached to | them LEVS and the resurrection. 19. And apprehending him, they led | him to Arcopagius, sayling: May we know what this new doctrine is | that thou speakest of? 10, for thou bringest in certaine new things | to our eares. We will know therefore what these things may meane. (21. And | al the Athenians, and the strangers seiourning there, employed them | selues to nothing els but either to speake, or to heare some newes, |) But Paul standing in the midst of Arcopagius, said: | Ye men of Athens, in all things I perceive you as it were supersti- | tious. 23. For passing by and seeing your Idols, I found an altar also | where vpon was written: To the unknowen God. That therefore which you | worship, not knowing it, the same doe I preach to you. 24. The God | that made the world and all things that are in it, he being Lord of Hea- | ven and earth dwelleth not in Temple made with hand, 25. neither | he is served with mens hands, needing any thing, whereas himself | giveth life vnto all, and breathing, and all things: 26. and he made of one, | al mankind, to inhabit vnto the whole face of the earth, assigning set | times, and the limits of their habitation, 27. for to secke God, if happily | they may see or find him, although he be not farre from every one of | vs: 28. For in him we live and move and be, as certaine also of your | owne Poetes said, For of his kind also we are. 29. Being thencefore of Gods | kind, we may not suppose, “the Divinitie be like vnto gold or sil- | ver, or stone, the graving of art and devise of man. 30. And the times | truly of this ignorance whereas God dispiseth, now he denounceth vnto | men that al euery where doe penance, 31. for that he hath appointed a | day wherein he will judge the world in equitie, by a man whom he | hath appointed, giuing all men faith, raising him vp from the dead. | 32. And whan they had heard the resurrecitio of the dead, certaine indeed | mocked, but certaine said: We wil heare thee againe concerning this | point. 33. So Paul went forth out of the midstes of them. 34. But certaine | menioyning vnto him, did beleue among whom was also /p Dionysius | of Arcopagita, and a woman named Damaris, and others with them.

ANNOTATIONS.

CHAP. XVII.

The people may not judge of the sense of the Scriptures. 11. Searching the Scriptures) The Heretikes use this place to prove that the heares must trie & judge by the Scriptures, whether their Teachers & Preachers doctrine be true, & so receit & that they find not in the Scriptures: As though here the sheepe were made judges of their Pastours, the people of the Priests, & men and woman of al fortes, quen of S. Pauls doctrine itself: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and judge of his doctrine, or whether they should beleue him or no: so they were bound to beleue him and obey Chriftian men his word, whether he alleged Scripture or no, and whether they could read or understand the Scriptures or no: but it was a great comfort and confirmation for the Iews that had the Scriptures, to find even as S. Paul said, that Chrift was God, crucified. 

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and ascended to Heaven; which by his preaching and expounding they understood, and never before, though they read them, and heard them read every Sabbath: As it is a great comfort to a Catholike man, to hear the Scriptures declared & allledge most evidently for the Churches truth against Heretics, in Sermons or other wise. And it doth the Catholikes good & much confirmeth them, to vew diligently the places allledged by the Catholike Preachers. Yet they must not be judges for all that, over their owne Patrons, whom Christ commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.

11. Superstitious. St. Paul calleth not them superstitious for adorning the true and only God with much devotion or many ceremonies, or in conceitedly preferred order, or for doing due reverence to holy Sacraments, to Saints and their memorials, Images, or Monuments: or for keeping the prescribed laws, days, & fastes of the Church, or for fulfilling vows made to God, or for blessing the signe of the Croffe, or for capping and kneeling at the name of IESVS, or for religiously ving creatures sanctified in the same name, or any other Christian obligation, for which our new Mafiers condemn the Catholike people of Superstition (themselves wholly void of that vice by all wise mens judgement, because they haste in a manner taken away all religion, and are become Epicureans and Atheists, who are never troubled with Superstition, because it is a vice consisting in excess of worship or religion, whereof they are void): but the Apostle calleth them superstitious for worshipping the Idols and Gods of the Heathens, and for the sake that they had, left they should leave out any God that was unknown to them; for thus their Altar was inscribed: DIY A איש, יאמשחרה, וליוב, ולו ולו ולו ולו ולו ולו ולו ולו ולו ולו Vow, and strange God. This superstition (faith of Augustine) is wholly taken away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this, or any other kind of Superstitious obseruation. Only we must take heed that we beleue not her Ad湿aryes definition of Superstition, for they would imply therein true religion.

12. The Divinitie. Nothing can be made by mans hand of what forme or sort foruer, that is like to Gods effence, or to the forme or shape of his Godhead or Divinitie. Therefore howsocuer the Heathens did paint or graue their Idols, they were nothing like to God. And this also is imperemptine allledged by Heretikes against the Churches images, which are not made, either to be adored with godly honour, or to be any resemblance of the Divinitie or any of the three Persons in Godhead, but only of Christ, as he was in forme of man, who in that respect may truly expressed, as other men by their portraits: and of the Holy Ghost, not as he is in himself, but as he appeared in many ougnes or in the similitude of a dove, or suchlike. And so to paint or graue any of the three Persons as they appeared visibly and corporally, is no more inconuercient or unlawful, then it was vndecent for them to appeare in such forms. And therefore to paint or portray the Father also being the first Person, as he hath showed himself in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham,

Gen. 18, or the one Angel that wrestling with Jacob bare out Lords Person, no such thing is anywhere forbidden, but is very agreeable to the peoples instruction. In which sort the

Gen. 32, Angels were commonly portrayed (and namely the Cherubins over the Propitiatory

Ex. 25, (as the Seraphins appeared to Elias the Prophet to expresse their qualitie and office of being Gods Angels, that is, Messengers, and Gods Father with the world in his

Hag. 2, 6, 12, hand to signifie his creation and government of the same, and suchlike: whereof the people being well instructed may take much good, and no harme in the world, being now through their faith in Christs faitre from anuend imagination of the false Gods of the Pagans. And therefore St. Gregories faith of the Churches Images: That which serveth in the image of the Creator to the people's instruction, was painted to the peoples instruction, so they be taught that they may not be adored with divine honour. And he in the same place sharply rebuketh Scurtus the Bishop of Masilia, that of indiscerté zeale he wouldoue Images, rather then teach the people how to vse them.

32. Dionysius Areopagita. This is that fames Denys that first converted France, and
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S. Dionysius Areopagita is al for the Catholike.

wrote those notable divine works De Eclesiastica & Eclesii Hierarchia, de divinis nominibus, & others in which he confirmteth and prooveth plainly almost all things that the Church now faith in the ministratiion of the holy Sacraments, & affirmeth that he learned them of the Apollos, giving also testimonie for the Catholike faith in most things now conuerted, so plainly, that our Adversaries have no shift but to deny this Derys to have been the author of them; scaying that they be an others of later age. Which is an old flight of Heretikes, but most proper to these of all others. Who seing antiquity against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinth in Achaea, he worketh with his owne hands, preaching Jesus to be Christ, into the lewes upon them Sabbath. 6. But they being obstinate and blaspheming, he in plaine terms forsooth them, and turneth to the Gentiles among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinate lewes in vain soliciting the Proconsul against him. 18. From thence he departeth, he returneth, 19. by Ephesus (where he promiseth the lewes to returne to them) 22. and so to Antioch in Syria (from whence he began his journey Act. 1.) 23. but not resting, by and by he goeth againe to visithe the new Churches that he planted Act. 16. in Galatia and Phrygia : 24. Apollo in his absence mightly confounding the lewes at Ephesus, 27. and afterward at Corinth.

AFTER these things, departing from Athens, he came to Corinth. 2. and finding a certaine lew, named Aquila, borne in Pontus, who of late was come out of Italia, & Priscilla his wife (because Claudius had commanded all lewes to depart from Rome,) he came to them. 3. And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) 4. And he disputeth in the Synagogue every Sabbath, interposing the name of our Lord Jesus, and he exhorted them to the lewes and the Greeks. 5. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the lewes that Jesus is Christ. 6. But they contradicting and blaspheming, he shaking his garments, said to them: Your blood upon your owne head: I being cleane, from henceforth wil goe to the Gentils. 7. And departing thence, he entred into the house of a certaine man, named Titus Lulius, one that servd God, whose house was adjoyning to the Synagogue. 8. And Crispus the Prince of the Synagogue beleued our Lord, with al his house: & many of the Corinthians hearing beleued, and were baptized. 9. And our Lord said in the night by a vision to Paul: Doe not feare, but speake, and hold not thy peace, 10. for because I am with thee: and no man shall set vp thine to hurt thee: for I have much people in this citie. 11. And he saith there a yeare & six moneths, teaching among them the word of God.

12. But Gallio being Proconsul of Achaia, the lewes with one accord rose vp against Paul, and brought him to the judgement seat, 13. saying: That this man contrarie to the Law perswadeth men to worship God.

14. And
And Paul beginning to open his mouth, Gallio said to the Jews:

"If it were some injust thing, or an heinous fact, O ye men Jews, I should by reason tolerate you. But if they be questions of word and names, and of your law, your scribes looke vnto it: I will not be judge of these things. And he drave them from the judgement seat. And apprehending Sosthenes the Prince of the Synagogue, strooke him before the judgement seat: and Gallio cared for none of those things."

"But Paul when he had staid yet many daies, taking his leave of the Brethren, sailed to Syria. (And with him Priscilla and Aquila,) who had borne his head in Cenchres. For he had a vow. And he came vnto Ephesus, and them he left there. But himself entering into the Synagogue, disputed with the Jews. And when they desird him, that he would tarry a longer time, he consented not, but taking his leave, and saying: I will returne to you againe God willing, he departed from Ephesus. And going downe to Caesarea, he went vp, and saluted the Church, and came downe to Antioch."

"And havynge taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming all the Disciples."

"And a certaine Jew, named Apollo, borne at Alexandria, an eloquente man, came to Ephesus, mighty in the Scriptures. This man was taught the way of our Lord: and being fervent in spirit he spake, & taught diligently those things that pertaine to Jesus, knowing only the Baptisme of John. This man therefore began to deale confidently in the Synagogue. Whom when 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 him, wrote to the Disciples to receive him. Who, when he was come, profited them much that had beened. For he with vehemencie convinced the Jews openly, shewing by the Scriptures, that Jesus is Christ."

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**CHAP. XIX.**

How Paul began the Church of Ephesus, first in twelve that were baptized with John's Baptisme. Then preaching three moneths in the Synagogue of the Jews, until for their obstinacy & blaspheming, he forsooke them, disputing afterward in a certaine school for two yeeres space to the manieous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling Demons, who yet contemned the Exorcists of the Jews. How the Christians there confessed their faith, and burned their unlawful bookes. And how he foretold that after he had been at Hierusalem, he must see Rome. And what a great sedition was raised against him at Ephesus, by them that got their living by working to the idolatrous Temple of Diana.

And it came to passe when Apollo was at Corinth, that Paul the Epistle hauing gone through the higher parts came to Ephesus, and vpon what hauing found certaine Disciples: and he said to them: Have you receiued the Holy Ghoft, beleuing? But they said to him; Nay,
Nay, neither have we heard whether there be a Holy Ghost. 3. But he said: 'In what then were you baptized? Who said: 'In John's Baptism.' 4. And Paul said: 'John baptized the people with the Baptism of penance, saying, That they should believe in him, that was to come after him, that is to say, in Jesus.' 5. Hearing these things, they were baptized in the name of our Lord Jesus. 6. And when Paul had laid his hands on them, the Holy Ghost came upon them, and they spake with tongues, and prophesied. 7. And all the men were about twelve.

8. And entering into the Synagogue, he spake confidently for three months, disputing and exhorting of the Kingdom of God. 4. But when certain were incredulous, and believed not, speaking the way of our Lord before the multitude, departing from them, he separated the Disciples, daily disputing in the school of one Tyrannus. 10. And this was done for the space of two years, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles.

11. And God wrought by the hand of Paul miracles not common: 12. so that there were also brought from his body, napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out. 13. And certain also of the Jews, fell down and were attacked by evil spirits, the name of our Lord Jesus, saying: I adjure you by Jesus whom Paul preacheth. 14. And there were certain sons of Sceva, a Jew, who attempted this. 15. But the wicked Spirit answering, said to them: Jesus I know, and Paul I know: but you, what are you? 16. And the man in whom the wicked Spirit was leaping upon them, and masterly both, prevailed against them, so that they fled out of that house naked and wounded. 17. And this was made notorious to all the Jews and the Gentiles that dwell at Ephesus: and fear fell upon them, and the name of our Lord Jesus was magnified. 18. And many of them that were beleever, came confessing & declaring: their deeds. 19. And many of them that had followed curious things, brought together their books, and burnt them before all: and counting the prices of them, they found the money to be fiftie thousand pieces. 20. So mightily increased the word of God and was confirmed.

21. And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Hierusalem, saying: After I shall have been there I must see Rome also.

22. And sending into Macedonia two of them that ministered unto him, Timothee and Erastus, himself remained for a time in Asia.

23. And at that time there was made no little trouble about the way of our Lord. 24. For one named Demetrius, a siluer-smith, that made siluer-Temples of Diana, procured to the artificers no small gaine; 25. whom calling together and them that were the same kind of workers, he said: Sirs, you know that our gaine is of this occupation; and you see, and heare that this same Paul by persuasione hath auerted a great multitude not only of Ephesus, but almost of all Asia, saying: That they are not Gods which be made by hands. 27. And not only unto
vs is this part in danger to be reproved, but also the Temple of great Diana shall be reputed for nothing, yea & her majestie shall begin to be destroyed, whom all Asia & the world worshippeth. 28. Hearing these things they were replenished with anger, and cried out saying: Great is Diana of the Ephesians. 29. And the whole citie was filled with confusion, and they ranne violently with one accord into the theater, catching Gaius & Aristarchus Macedonians, Paules companions. 30. And when Paul would have entred into the people, the Disciples did not permit him. 31. And certaine also of the Princes of Asia that were his friends, sent unto him, desiring that he would not adventure himself into the theater: 32. and others cried another thing. For the assemblie was confusse, & the more part knew not for what cause they were assembled. 33. And of the multitude they drew forth Alexander, the Jewes thrusting him forward. But Alexander with his hand desiring silence, would have giuen the people satisfaction. 34. Whom as soone as they perceived to be a Jew, there was made one voice of all, almost for the space of two hours crying out: Great is Diana of the Ephesians. 35. And when the Scribe had appeased the multitudes, he saith: Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and Jupiter's child? 36. Forasmuch therefore as these things cannot be gainsaid, you must be quieted, and doe nothing rashly. 37. For you have brought these men, being neither sacrilegious, nor blaspheming your Goddesse. 38. But if Demetrius & the artificers that are with him, have matter to say against any man, there are Courts kept in the common place, & there are Proconsuls; let them accuse one another. 39. And if you ask any other matter, it may be resolved in a lawful assemblie. 40. For we are in danger also to be accused for this daies sedition: whereas there is no man guitle by whom we may give an account of this concourse. And when he had said these things he dismissed the assemblie.

ANNOTATIONS.

CHAP. XIX.

12. (napkins.) The napkins that had touched S. Paules body, worked miracles, and it was no superstitition to attribute that virtue to them which God gave to them indeed: not to seek to touch them for health, was any dishonour to God, but it much pried Christ's religion to be true, and him to be the only God, whose servants, yea whose servants' shadows and napkins could do such wonders, as S. Chrysostom (to. s. cont. Gnosters, good Christiana Deem, in vita Abayle.) sheweth in a whole book to that purpose, against the Pagans: proving hereby and by the like virtue of other Saints and their Reliques, that Christ their Lord and Master is God. For it is al one concerning the bodies of Saints, relics, garments, flaus, books, or any thing that belonged to them which may & hauedone & yedone (when it is necessary to our edification) the like wonders to Gods great honour; not only in their life time, but after their death much more. For S. Paules napkins had as great force when he was dead, as when he lived, and so much Touching of Reliques, & miracles done by the same.
so much more, as his grace and dignity with God is greater than before. Which S. Chrysostom in the place aforesaid proveth at large by the shrines of St. Babylas the Martyr; and to think the contrary, is the heresy of Vigilantius, condemned so long since as Hieronymus time, and by him refuted abundantly.

The name, or presence, or relics of Saints & holy power over Duels: which is a malediction upon Saints, and nothing but the sins of men, confound the glories of God, but exceedingly increaseth the same, not only himself, but his saints also being able to do such things, and to be stronger than any Duel in Hel. So we read in S. Hierom, that many did invoke the name of S. Hilary upon the possessed, and the Duels straight departed. So did the Duel know S. Babylas & other Saints, even after they were dead, when they could not speak for the presence of their Relics, and when they were tormented & expelled by them: whereof all antiquity is full of testimonies. But our heretics, Luther and Calvin and their Schollers attempting to cast out Duels, sped much like as their good fellows did.

Superstitious, heretical, & all unlearned sciences, as Witchcraft, Necromancy, and other means of divination by forthsaying, figure-caulling, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately converted were so zealous and diligent to leave them, and by this example all that are newly reconciled to the Church, are taught, the first thing they doe, to burn their heretical and naughty books.

Decrees & penal laws against heretical books. 19. Bookers.) A Christian man is bound to burn or deface al wicked books of what sort so ever, specially Heretical books: Which though they infect not him alwayes that keepeth them, yet being forth-coming, they may be noisome & pernicious to others that shall have them & read them after his death, or other wise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue, & the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian,卢西安, made penal laws for the burning or defacing of them. Seiz. li. 1. c. 10. li. 2. c. 3. i. 3. Cons. Chalc. adf. 3. in fine, cap. Ampl. & in fine Sus. Con. & in fine Sus. Con. c. Imperaver. Con. Constantinop. 2. cons. 5. cap. Debitum. & Aef. 1. cap. 1. & cap. Rom. & cap. Eusebii ii. 3. de vita Constantin. c. 61. 63. 65. 64. The danger of reading them, as is manifest, so it is signifies by Euseb. li. 7. c. 6. S. Augustini. b. 3. de bapt. c. 14. S. Greg. b. 3. ep. 64.

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to saile from Corinth toward Hierusalem, because of the Jews lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippi taking boat, commeth to Troas, where upon the Sunday, with a sermon, and a miracle, he greatly confirmed that Church. 12. Thence comming to Milevum, 17. he sendeth to Ephesus for the Clergie of those partes: to whom he made a Pastoral sermon, committting unto their charge the flocke begun by him there, and now like to be seen of him no more, considering the troubles that by revelation he looketh for at Hierusalem.

And after that the tumult was ceased, Paul calling the Disciples, and exhorting them toke his leave, and set forward to goe into Macedonia. 2. And when he had walked through those partes, and had exhorsted the with much speach, he came to Greece: 3. where when he had spent three moneths, the Jews laid wait for him as he was about to saile into Syria: and he had counsel to returne through
through Macedonia. 4. And there accompanied him Sosipater of Pythrus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5. These going before, staid for us at Troas: 6. But we sailed after the days of Azymes from Philippi, and came to them unto Troas in five days: where we abode seven days.

7. And in the first of the Sabbath when we were assembled to break bread, Paul disputed with them, being to depart on the morrow: and he continued the sermon until mid-night. 8. And there were a great number of lamps in the upper chamber where we were assembled. 9. And a certain young man named Eutychus, sitting upon the window, whereas he was oppressed with heavy sleep: (Paul disputing long) driven by sleep, fell from the third loft downe, and was taken up dead. 10. To whom when Paul was come downe, he lay upon him: and embracing him he said: Be not troubled, for his soule is in him. 11. And going vp and breaking bread and tasting, and having talked sufficiently to them until day light, so he departed. 12. And they brought the youth alive, & were not a little comforted.

13. But we going vp into the ship, sailed to Asson, from thence meaning to receive Paul; for so he had ordained, himself purposing to journey by land. 14. And when he had found us at Asson, taking him with vs we came to Mitylene. 15. And setting there, the day following we came over against Chios: and the other day we arrived at Samos: and the day following we came to Mileten. 16. For Paul had purposed to sail out of Ephesus, lest any stay should be made him in Asia. For he hadstained, if it were possible for him, to keep the day of Pentecost at Hierusalem.

17. And sending from Mileten to Ephesus, he called the Ancients of the Church. 18. Who being come to him, and assembled 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, 19. serving our Lord with all humility and tears, and temptations that did chance to me by the conspiracies of the Jews: 20. How I have withdrawn nothing that was profitable, but that I preached to you, and taught you openly and from house to house, 21. testifying to Jews and Gentils, dependence toward God, and faith in our Lord Jesus Christ. 22. And now behold, being bound by the Spirit, I go to Hierusalem, not knowing what things shall befal me in it, 23. but that the Holy Ghost throughout all cities doth protest to me saying that bands and tribulations abide me at Hierusalem. 24. But I care none of these things, neither doe I make my life more precious then my self, so that these names I may consummate my course & ministrerie which I received of our Lord Jesus, to testify the Gospel of the grace of God. 25. And now behold I doe know, that you shal no more see my face al you, through whom I have passed preaching the Kingdom of God. 26. Wherefore I take you of the Church to witnesse this present day that I am cleere from the blood of al. 27. I or placed in that roome not, I have not spared to declare vnto you at the counsel of God. 28. Take heed to your selves and to the whole flocke wherein the Holy Ghost hath pleased.
hath placed you Bishops, to rule the Church of God which he hath purchased with his owne bloud. 29. I know that after my departure there will rauening wolves enter in among you, not sparing the flocke. 30. And out of your owne felues shall arise men speaking peruerse things, to draw away Disciples after them selves. 31. For which cause be vigilant, keeping in memorie that for three yeares night & day I ceased not with teares to admonish euery one of you, 32. And now I commend you to God and to the word of his grace, who is able to edifie, and to give inheritance in al the sanctified. 33. No mans silver or gold or garment have I counteed. 34. Your felue know that for such things as were needfull for me and them that are with me, these handes haue ministred. 35. I haue shewed you all things, that so labouring, you must receive the weake, and remember the word of our Lord Iesvs, because he said: "It is a more blessed thing to give rather then to take."

36. And when he had said these things, falling on his knees he praied with al them. 37. And there was great weeping made of al; and falling upon the necke of Paul, they kissed him, 38. being forie most of al for the word which he had saide, that they should see his face no more. And they brought him going unto the ship.

ANNOTATIONS.

CHAP. XX.

Pentecost. Though the Apostles might desire to come to the Iewes Festivities, by reason of the general concourse of people to the same, the better to deal for their salvation & 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 Iewes. And Ven. Bede faith here: The Apostle maketh haste to keep the fiftieth day, that is, of Pentecost and of the holy Ghost. For, that the Christians already kept the eight day, that is, the Sunday or our Lords day, & had alters already the ordinary Sabbath into the same, it is plaine by the Scriptures (Acts. 16:2, 10. & by antiquitie. Insin. Mar. Apologi. ad Anton. Pius in fine.) And it is as like as they changed the Iewes Pasche and Pentecost as that, specially when it is evident that these Festivities be kept by Apostolike tradition, and approved by the use of all ancient Churches and Counsellors.

Apostles before of al Ages.

Rauening wolves are th: Heretikes of al Ages.

19. Rauening wolves) The Gouernours of the Church are foretold of the great danger that should fall to the people by wolves, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this terme. They be known by the forsaking the Church whereof they were before, by going out and drawing many Disciples after them, and by their peruerse doctrine. Such wolves came afterward indeed in divers Ages: Arierus, Macedonius, Neutorius, Eutyches, Luther, Calvin, great blood-sucking wolves, & walters of the flocke of Christ.

Great blessed is he.

31. More blessed is he.) Among many other infinite goodly things and speeches which Christ spake and be not written in the Gospel is, this sentence is one: which S. Paul heard of some of the Apostles daily contemnent with him, or else learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happie that receiueth any benefit, as almes either temporal or spiritual, yet indeed he that giveth or blesseth, is more happie. Which if the world did well consider, men would give alms, fast & then they doe, if it were but for their owne benefit.

CHAP.
CHAP. XXI.

From Miletum going on his journey, he cannot be dissuaded neither at Tyre, nor at Cæsarea (in both which places the Holy Ghost revealed how he should be handled in Hierusalem), but to Hierusalem he commeth: where being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian Jews there, who had been misinformed of him as if he had taught it to be unlawful for the Jews to keep Moses Law. 7. He is invaded by the infidel Jews, and ready to be murdered by them, until the Roman soldiers do refuse him.

And when it came to passe that we sailed, being carried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Paphos. 2. And when we had found a ship that passed over to Phœnix, going up into it we sailed. 3. And when we were in the sight of Cypresses, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4. And finding Disciples, we tarried there seven days: who said to Paul by the Spirit, that he should not go up to Hierusalem. 5. And the days being expired, departing we went forward, al bringing vs on the way, with their wives and children, til we were out of the citie: and falling upon our knees on the shore, we praised. 6. And when we had bid one another farewell, we went vp into the ship: and they returned unto their owne. 7. But we having ended the navigation, from Tyre came downe to Ptolomais: and saluting the Brethren, we tarried one day with them. 8. And the next day departing, we came to Cæsarea. And entering into the house of Philip the Evangelist, who was one of the seven, we tarried with him. 9. And he had foure daughters virgins, that did prophesie.

10. And as we abode there for certaine days, there came a certaine Prophet from Jewry, named Agabus. 11. He, when he was come to vs, tooke Paul's girdle: and binding his owne feet & hands, he said: Thus faith the Holy Ghost: The man whose girdle this is, so shall the Jews bind in Hierusalem, and shall deliver him into the hands of the Gentiles. 12. Which when we had heard, we and they that were of the same place, of S. Philip desired him that he would not goe vp to Hierusalem. 13. Then Paul answered, and said: What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Jesus. 14. And when we could not persuade him, we ceased, saying: The will of our Lord be done.

15. And after these days, being prepared, we went vp to Hierusalem. 16. And there came also of the Disciples from Cæsarea with vs, bringing with them one Lason a Cyprian (with whom we should lodge) an old Disciple. 17. And when we were come to Hierusalem, the Brethren
Brethren received us gladly. 18. And the day following Paul went in with vs to James, and al the Ancients were assembled. 19. Whom when he had saluted, he told particularly what God had done among the Gentils by his ministerie. 20. But they hearing it, magnified God, and said to him: Tho seest (Brother) how many thousands there are among the Jewes that have beleued: and al are Zelatours of the Law.

21. But they have heard of thee that thou dost teach those Jewes that are among the Gentils, to depart from Mose: saying that they ought not to circumcision their children, nor walk according to the custome.

22. What is it then? needes must the multitude assemble: for they will heare that thou art come. 23. Doeth this therefore which we tell thee. There are with vs foure men, that have a vowe on them. 24. Taking these vnto thee, sanctifie thy self with them; and bestow on them, that they may shew their heads: and al shall know that the things which they heard of thee, are false: but that thy self also walkest keeping the Law. 25. But concerning them that beleue of the Gentils, we have written, deeming that they should restraine themselues from the immolated to Idols, and bloud, and suffocated, and fornication.

26. Then Paul taking the men vnto him, the next day being purified with them entred into the Temple, shewing the accomplisment of the daies of the purification, vntil an oblation was offered for every one of them.

27. But whiles the seuen daies were a finishing, those Jewes that were of Asia, when they had seen him in the Temple, stirred vp al the people, and laid handes vpon him, 28. crying: Ye men of Israel, help: this is the man that against the people and the Law and this place teaching al men every where, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place. (29. For they had seen Tropheimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) 30. And the whole citie was in auproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the doores were shut. 31. And as they fought to kill him, it was told the Tribune of the band, That al Hierusalem is in a confusion.

32. Who forthwith taking vnto him soldiers and Centurions, ranne downe to them. Who, when they had see the Tribune and the soldiers, ceased to strike Paul. 33. Then the Tribune comming neer apprehended him, and commanded him to be bound with two chains: and he demanded who he was, and what he had done. 34. And some cried one thing, some another, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led c into the castell. 35. And when he was come to the staires, it chanced that he was caried of the soldiers because of the violence of the people. 36. For the multitude of the people followed, crying: A way with him. 37. And when Paul began to be brought into the castell, he faith to the Tribune: Is it lawful for me to speake something to thee? Who said: Canst thou speake Greeke? 38. Art thou not the Egyptian that before these daies did raise a tumult, and didst lead forth into the defert foure
OF THE APOSTLES.

Sourcethousandmenthatweremurderers?39. And Paul said to him:* I am a man truly a Jew of Tarsus, a citizen not of an obscure city of Cilicia. And I desire thee, permit me to speake to the people. 40. And when he had permitted him, Paul standing on the stairs, beckned with his hand to the people. And great silence being made, he spake vnto them in the Hebrew tongue, saying.

ANNOTATIONS.

CHAP. XXI.

9. Virgins.) S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginitie, not only that they were young maides unmarried: and that they were so rather for that, indowed with the gift of prophecy, as S. Hierom faith li. adv. Ioni. c. 24. Sic Orient. c. 19. in lunlocum. Virgins.

24. Keeping the Law.) At the observations of the Law were now in themselves dead & scandal in unprofitable; yet till further propagation of the Gospel, they were not damnable to the things not keepers, nor offensive to God, but might be observed cunning of the Christen Jews. And unlawful for feare of scandalizing the weake of that Nation, newly converted, or prone to receive the faith, the Apostles by Gods suggestion did think it good to obscure them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he was once as earnest on that side as they now be: 6. and how strange and miraculous his conversion was. 7. They hear him quietly vntil he began to make mention of a vision that sent him away from them to the Gentiles. 2. Then they rose vp upon him so, 23. that for their crying the Tribune commandeth him to be scourged. 15. Which yet by his wisdom he escapeth.

EN Brethren and Fathers, heare what account I doe render now vnto you. 2. (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3. And he faith :) * I am a man a Jew, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according to the veritie of the law of the Fathers, an emulatour of the Law as also all you are this day: 4. who* persecuted this way vnto death, binding & deliuered into custodies men & women, 5. as the high Priest doth give me testimonie, and at the Ancients. 6. Of whom* receiving letters also to the Brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished. 7. And it came to passe as I was going, and drawing nigh to Damascus at mid-day, suddenly from Heauen there shone round about me much light: 8. and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 9. And I answered: Who art thou Lor? And he said to me: I am Jesus of Nazareth, whom thou persecutest. 10. And they that were with me, saw the.
the light indeed, but the voice they heard not of him that spake with me. 11. And I said: What shall I doe Lord? And our Lord said to me: Arise and go to Damascus, and there it shall be told thee of all things that thou must doe. 12. And whereas I did not see for the brightness of that light, being led of my companions by the hand, I came to Damascus. 13. And one Ananias, a man according to the Law, having testimonie of all the Jews inhabitaris, 14. comming to me, and standing by me, said to me: Brother Saul, looke vp. And I the self-same houre looked vp on him. 15. But he said: The God of our Fathers hath preordained thee, that thou shouldest know his will, and see the lust one, and heare a voice from his mouth: 16. because thou shalt be his witness to all men, of those things which thou hast seen and heard. 17. And now what art thou? Rife vp, and be baptized, and wash away thy sinnes incocating his name. 18. And it befell me returning into Hierusalem, and praying in the Temple, that I was in a trance, 19. and saw him saying vnto me: Make haste, and depart quickly out of Hierusalem: because they will not receiue thy testimonie of me. 20. And I said, Lord, they know that I did cast into prison and beat in every Synagogue them that beleued in thee. 21. And when the bloud of Steuen thy witness was shed, "b I stood by and confented, and kept the garments of them that killed him. 22. And he said to me: Goe, for into the Gentils a farre will I send thee.

23. And they heard him vntil this word, and they lifted vp their voice, saying: Away with such an one from the earth: for it is not meet he should live. 24. And when they cried out, and threw of their garments, and cast dust into the aire, 25. the Tribune commanded him to be caried into the castel, and to be beaten with whips, & that he should be tormented: to know for what cause they did so crue at him. 26. And when they had bound him very straight with thongs, Paul faith to the Centurion standing by him: Is it lawful for you to whip a man that is a Roman and vncondemned? 27. Which the Centurion hearing, went to the Tribune, and told him, saying: What wilt thou doe? for this man is a citizen of Rome. 28. And the Tribune comming, said to him: Tell me, art thou a Roman? But he said: Yea. 29. And the Tribune answered: I obtained this citie with a great summe. And Paul said: But I was also borne to it. 30. Immediately therafter they departed from him that were to torment him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him. 31. But the next day meaning to know more diligently for what cause he was accused of the Jews, he loosed him, and commanded the Priests to come together and al the Council: & bringing forth Paul, he set him among them.
As the people in the tumult, so also the very chief of the Jews in their Council shew themselves obstinate, and wilful persecutors of the truth in S. Paul's person. Whose behaviour towards them is full of constance, modesty, and wisdom. 11. (Christ also by a vision encouraging him & foretelling that he shall to Rome.) 12. Ten they conspire with 40 men to kill him traitorously. 16. But the matter being detected, the Roman Tribune conneighteth him strongly to Capharnaum.

And Paul looking upon the Council, said: Men brethren, I with al good conscience have concertted before God, until this present day. And the high Priest Ananias commanded them that stood by him, to smite him upon the mouth. Then Paul said to him: "Thou shalt strike me, thou whited wall. And thou sitting judgest me according to the law, and contrarie to law dost thou command me to be smitten? 4. And they that stood by said: Doest thou reule the high priest of God? 5. And Paul said: "I knew not, brethren, that he is the high Priest. For it is written: The Prince of the people thou shalst not smite: till I came and judged thee. 6. And Paul knowing that the one part was of Sadducees, and the other of Pharisees, "he cried out in the Council: Men brethren, I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged. 7. And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was devided. 8. For the Sadducees say there is no resurrection, nor Angel, nor spirit; and the Pharisees confess both. 9. And there was made a great cry. If through God who could not lie, had promis to Paul that he should go to Rome, yet the Apostle omitted not humane means to defend himself from his enemies & other wise. Neither said he as the Heretikes calle the Prelates: that you kill one of the Centurions, said: Bring this young man to the Tribune, for-low.
for he hath some thing to tel him. 18. And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. 19. And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou haft to tel me? 20. And he said: The Jewes have agreed to desire thee, that to morow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certain tie touching him. 21. But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which have vowed neither to eate nor to drinke, till they kil him: and they are now ready, expecting thy prouifice. 22. The Tribune therefore dimissed the yong man, commanding that he should speake to no man that he had notified these things vnto him. 23. And calling two Centurions, he said to them: Make ready two hundred Souldiers, to goe as farre as Cæsarea, and seuentie horse men, and lances two hundred, from the third houre of the night: and prepare beafts: that setting Paul on, they might bring him safe to Felix the President. 25. For he feared lest perhaps the Jewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would have taken money.) 26. writing a letter containing thus much: Claudius Lissas to the most excellent President Felix, greeting. 27. This man being apprehended of the Jewes, and ready to be killed of them, I comming in with the band deliuered him, understanding that he is a Roman: 28. and meaning to know the cause that they objected vnto him, I brought him downe into their Councel. 29. Whom I found to be accused concerning questions of their law: but having no crime worthie of death or of bands. 30. And when it was told me of ambuscums that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare-wel. 31. And the Souldiers according as it was commanded them, taking Paul, brought him by night to Antipatris. 32. And the next day sending away the horse-men to goe with him, they returned to the castel. 33. Who when they were come to Cæsarea, and had deliuered the letter to the President, they did set Paul also before him. 34. And when he had read, and had asked of what prouince he was: and understanding that of Cilicia: 35. I will heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

**ANNO TATIONS.**

**CHAP. XXIII.**

The honour of Priesthood. 5. I know not.) Our Lord(Saith S. Cyprian) in the Gospel, when it was said to him: Answerest thou the high Priest so, teacheth that the honour of Priesthood must be kept; said nothing to the high Priest, but only purging his inncence, said: If I have spoken evil, bear witness of evil; but if well, why smitest thou me? Also the Blessed Apostle when it was said to him: Doest thou offese the high Priest so with it words? spake not anything commenonly against the Priest, whereas he might have put forsh himself stilly against them which had bois crucified our Lord, and which had now also
OF THE APOSTLES.

They prosecute him to Caesarea, bringing with them an Orator, who before the President Felix accuseth him. 10. He answereth, defendeth himself from the crimes they charged him with, but confesseth his religion plainly. 11. The Judge perceiving his religion to be irreprehensible, yeldeth not to condemn him at their pleasure: 14. Yea he oftentimes with his wife heareth his preaching, 27. But yee doth not his duty to deliver him out of prison.

And after five daies the high Priest Ananias descended, with cernaine Ancients and one Tertullus an Orator, who went to the President against Paul. 2. And Paul being cited, Tertullus began to accuse, saying:

Whereas we live in much peace by thee, & many things are corrected by thy prouidence; 3. we doe alwaies & in all places receiveth, most excellent Felix, with all thanks-giving. 4. But lest I hinder thee any longer, I desire thee of thy clementie briefly to heare vs. 5. We have found this man pestiferous, & raising seditions to all the lewes in the whole world, and author of the sedition e of the sect of the Nazarenes. 6. Who also hath attempted to violate the Temple.
Temple, whom also being apprehended we would have judged according to our law. 7. But Lyfias the Tribune comming in, with great force tooke him away out of our hands, 8. commanding his accusers to come to thee, of whom thou maieft thy selfe judging, understand of all these things, whereof we accuse him. 9. And the Iewes also added, saying that these things were so.

10. But Paul answered: (the President making a signe vnto him for to speake)

Knowing that of many yeares thou art judge ouer this Nation, I will with good courage answer for my self. 11. For thou maieft understand that it is not above twelve daies to me, since I went vp to adore in Hierusalem. 12. And neither in the Temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the citie: 13. neither can they prove vnto thee the things whereof they now accuse me. 14. But this I confess to thee, that according to the sect, which they call heresie, I doe so serve the Father my God, beleeuing all things that are written in the Law & the Prophets: 15. having hope in God, the which these also the selfe vse expect, that there shall be a resurrection of Iust and vniust. 16. In this my selfe also doe studie to have a confidence without offense toward God and toward men alwaies. 17. And after many yeares* I came to bestowalmes upon my Nation, & oblations, and vowses. 18. In the which they found me purified in the Temple: not with multitude nor with tumult. 19. But certaine Iewes of Asia, who ought to be present before thee and to accuse, if they had any thing against me: 20. or let these men the selfe say, if they have found in me any iniquitie, forasmuch as I stand in the Councele, 21. but of this one voice only that I cried standing among them, That of the resurrection of the dead am I judged this day of you. 22. And Felix differed them, knowing most certeynely of this way, saying: When Lyfias the Tribune is come downe, I wil heare you. 23. And he commanded the Centurion to keep him, and that he should have rest, neither to prohibit any of his to minister vnto him.

24. And after some daies, Felix comming with Drusilla his wife, which was a Jew, called Paul, and heard of him the faith that is in Christ Iesus. 25. And he disputing of the righte, and chaftitude, and of the judgement to come, Felix being terrified, answered: For this time, goe thy way: but in time convenient will I send for thee. 26. hoping also withal, that money would be given him of Paul; for the which cause also oftentimes sending for him, he spake with him. 27. But when two yeares were ended, Felix had a Successour, Portius Festus, And Felix being willing to shew the Iewes a pleasure, left Paul in prison.
chap. xxv.

AFTER two yeares imprisonment the jewes continue their fate against him, soliciting the new President Fe tus, first at Hierusalem, then at Cesarea: where through the jewes partialitie he is faine to appeale unto the Emperor. and in the same time brought forth by Festus (giving him good testimonie, notwithstanding the exclamations of the jewes against him) unto King Agrippa and his Queene Bernice.

EST V S therefore when he was come into the province, after three daies went vp to Hierusalem from Cesarea. 2. And the cheefe Priests, and principal men of the jewes went vnto him against Paul: and they desired him, requesting fauour against him, that he would command him to be brought to Hierusalem, laying wait for to kill him in the way. 4. But Festus answered, that Paul is kept in Cesarea: and that he would very shortly goe thither. 5. They therefore, faith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuse him.

6. And having taried among them not aboue eight or tendaies, he went downe to Cesarea, and the next day he sate in the judgement seat: and he commanded Paul to be brought. 7. Who being brought, there stood about him the jewes that were come downe from Hierusalem, objecting many and gresious causes which they could not prove; 8. Paul making answer, That neither against the law of the jewes, nor against the Temple, nor against Cæsar haue I any thing offended. 9. But Festus willing to shew the jewes a pleasure, answering Paul, said: Wilt thou goe vp to Hierusalem, and there be judged of these things before me? 10. And Paul said: At Cæsar's judgement seat doe I from death stand, where I ought to be judged: the jewes I haue not hurt, as thou very well knowest. 11. For if I haue hurt them, or done any thing worse of death, I refuse not to die. But if none of these things be, whereof these accuse me, no man can give me to them. 12. I appeale to Cæsar. 13. Then Festus having conferred with the Counsel, answered: Haft thou and to appeale appealed to Cæsar? to Cæsar shalt thou goe.

14. And when certaine daies were passed, King Agrippa & Bernice came downe to Cesarea to sue Cæsar. 14. And as they taried there a good many daies, Festus signified to the King, of Paul saying: A certaine person was left prisoner by Felix, concerning whom, when I was at Hierusalem, the cheefe Priests and the Ancients of the jewes came vnto me, deiring condemnation against him. 16. To whom I answered: That it is not the Romans custome to yeald vp any man before that he which is accused haue his accusers present, and take place to make his answer for to cleere himself of the crimes. 17. When they therefore were assembled together, without any deliac, the day following, setting the man in the judgement seat, I commanded the man to be brought. 18. Of against them, whom Augusti.
whom, when the accusers stood up, they brought no cause which I thought of: but certaine questions of their owne superstition they had against him, and of one Iesus deceased, whom Paul affirmed to live. 20. Doubting therefore of this kind of question, I said, whether he would goe to Hierusalem, & there be judged of these things. 21. But Paul appeaing to be kept vnto the knowledge of Augustus, I commanded him to be kept, till I send him to Cæsar. 22. And Agrippa said to Festus: My self also would heare the man. Tomorrow, said he, thou shalt heare him. 23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus saith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the lewes called upon me at Hierusalem, requesting and crying out that he ought not to liue any longer. 25. Yet haue I found nothing that he hath committed worthie of death, But forasmuch as he himself appealed to Augustus, I haue determined to send him. 26. Of whom what to write for certaintie to my Lord, I haue not. For the which cause I haue brought him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue what to write. 27. For it seemeth to me without reason, to send a prisoner, & not to signifie c his causes.

CHAP. XXVI.

In that honourable Audience being permitted to speake, 1. he declareth to the King what his first was, 12. and how miraculously he was converted, 19. and that he hath preached since, as he was commanded from Heauen, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Hearben President hearing, saith that he is mad. 35. But Paul answereth & exhorteth them al to be Christians as he is. 37. They finally pronounce that he might be set at libertie, but only for his appelle.

VT Agrippa said to Paul: Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer:

1. Touching all things whereof I am accused of the lewes, King Agrippa, I account my selfe happie for that I am to defend my selfe this day before thee, especia[lly when as thou knowest all things that are among the lewes, customs and questions: for the which cause I beseech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the lewes doe know: 5. knowing me before from the beginning (if they will give testimonie) that according to the most sure effect of our religion I lived a Pharisee.
rieue. 6. And now for the hope of the promise that was made of
God to our Fathers, doe I stand subiect to judgement: 7. b the which,
our twelve Tribes severinge night and day, hope to come vnto. Of
the which hope, o King, I am accused of the Iewes. 8. What in-
credible thing is it judged with you, if God raise the dead? 9. And
my self truely had thought that I ought to doe against the name of
Iesus of Nazareth many contrarie things. 10. Which also I* did
at Hierusalem, and many of the Saints did I shut vp in prisons,
having received autoritie of the cheefe Priests: and when they were
put to death, I brought the sentence. 11. And throughout all the
Synagogues oftentimes punishing them, I compelled them to blasphe-
me: and yet more mad against them I persecuted them even vnto
fornaine cities. 11. Among which things whiles * I went to Da-
mascuses with autoritie and permission of the cheefe Priests, 13. at
mid-day, in the way, I saw ( o King ) from Heauen a light to have
shined round about me and them that were in companie with me,
aboue the brightnes of the sunne. 14. And when al we were fallen
downe on the ground, I heard a voice speaking to me in the Hebrew
tongue : Saul, Saul, why persecutest thou me? It is hard for thee to
kicke against the pricke. 15. And I said: Who art thou Lord? And our
Lord answered: I am Iesus whom thou dost persecute. 16. But rise vp
and stand vpon thy feet: for to this end haue I appeared to thee, that
I may ordaine thee a minifter and witnesse of those things which thou
haue seene, and of those things wherein I will appeare to thee, 17. deli-
vering thee out of the peoples and Nations vnto the which now I send
thee, 18. to open their eyes, that they may be converted from darkenes
to light, and from the power of Satan to God, that they may receive
remission of sinnes, and lot among the Saints by the faith that is in me.
19. Whereupon, King Agrippa, I was not incredulous to the heavenly
vision: 20. but to them first that are at Damascus, and at Hierusalem,
and vnto al the countrie of Iewrie, and to the Gentils * did I preach
that they should doe penance, & turne to God, doing worke worthie
of penance. 21. For this cause the Iewes, when I was in the Temple,
* apprehending me, attempted meaning to kill me. 22. But aided by the
help of God, I stand vntill this day, testifying to small & to great, saying
nothing beside those things which the Prophets did speake should come
to passe, & Moyses; 23. if Christ were passible, if the first of the resur-
rection from the dead, he were to shew light to the people and to the
Gentils.

24. As he spake these things and made his answer, Festus with a
loud voice said: Thou art mad, Paul; much learning turneth thee to
madness. 25. And Paul said: I am not mad, most excellent Festus, but
I speake words of veritie & sobrietie. 26. For the King knoweth of these
things, to whom also I speake constantly. For I thinke none of these
things to be vnknowne to him. For neither was any of these things
done in a corner. 27. Beleeuist thou the Prophets, King Agrippa? I know
that thou beleeuist. 28. And Agrippa said to Paul: A little thou persuadest
me to become a Christian. 29. And Paul said: I wish of God, both in life,
and
and in much, not only thee, but also all that heare this day, to become such as I am also, except these bands. 30. And the King rose vp, and the President, and Bernice, and they that sate by them. 31. And going aside, they spake among themselves, saying, That this man hath done nothing worthie of death or bands. 32. And Agrippa said to Festus: This man might be released, if he had not appealed to Caesar.

**CHAP. XXVII.**

What a dangerous navigation he had towards Rome: and that by his prediction and counsel the ship might have been saued. And for his sake (as God also revealed to him before) at the companie was preserved, being 276 persons.

And after it was decreed that he should saile into Italie, and that Paul with other prisoners should be delieved to a Centurion named Julius, of the band Augusta, 2. we going vp into a ship of Adrametum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs. 3. And the day following we came to Sidon. And Julius intreating Paul courteously, permitted him to goe to his freinds, and to take care of himself. 4. And when we had loosed thence we failed vnder Cypresse: because the winds were contrarie. 5. And sailling the sea of Cilicia and Pamphilia, we came to Lysitra, which is in Lycia: 6. and there the Centurion finding a ship of Alexandria failing into Italie, removed vs into it. 7. And whereas many daies we failed slowly, and were scarce come ouer against Gnidus, the wind hindering vs, we failed neere Crete by Salmone: 8. and with much ado we failing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thalassa.

9. And when much time was spent, and whereas now it was not safe sailling, because the fast now was past, Paul comforted them, saying to them: Ye men, I see that the sailling beginneth to be with hurt and much damage, not only of the lading and the ship, but also of our lives. 11. But the Centurion beleued the Gouvernor and Master of the ship, more then those things which were said of Paul. 12. And whereas it was not a commodious hauen to winter in, very many taking counsel appointed to saile thence, if by any means they might comming to Phenice, winter there, a hauen of Drete looking toward the Afrike and the Chere, 13. And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Afson, failed along by Crete. 14. But not long after, a tempestuous wind that is called Euro-aquilo, droue against it. 15. And when the ship was caught and could not make way against the wind, giving vp the ship to the winds, we were druen. 16. And running upon a certaine land, that is called e Cauda, we could scarce get the cock-boate. 17. Which being taken vp, they vsed helps, girding the ship, and
fearing lest they should fall into the Syrte, letting downe the vessel, so were they carried. 18. And when we were mightily tossed with the tempest, the next day they cast forth. 19. And the third day with their owne hands they threw forth the tackleings of the ship. 20. And neither famine, nor flares appeare for many daies, and no small storme being toward, all hope was now taken away of our saving.

21. And when they had long fasted, then Paul standing in the midst of them, saide: Yee should indeed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse. 22. And now I exhort you to be of good cheere. For there shal be no losse of any soule among you, but of the ship. 23. For an Angel of the God whom I am, and whom I serve, stood by me this night, 24. saying: Fear no Paul, thou must appeare before Caesar: and behold God hath giuen thee al that faile with thee. 25. For the which cause be of good cheere ye men: for I beleue God, that it shal so be, as it hath been saide to me. 26. And we must come into a certaine lond. 27. But after the fourteenth night was come on vs, as we were sailing in Adria about mid-night, the ship-men deemed that there appeared some country to them. 28. Who also sounding, found twenty fadomes: and being parted a little from thence, they found fifeteene fadomes. 29. And fearing, let us shal into rough places, casting out of the sterne foure ankers, they weighed that day were come. 30. But as the ship-men sought to fly out of the ship, haung let downe the cock-boat into the sea, pretending as if they were about to cast out ankers out of the fore-part of the ship, 31. Paul said to the Centurion and to the souldiars: Vnles these tarie in the ship you cannot be saved. 32. Then the souldiars cast of the ropes of the cock-boat; and sufferd it to fale away.

33. And when it began to be light, Paul desired also to take meate, saying: This day is the fourteenth day that you expect and remaine fasting, taking nothing. 34. For the which cause I desire you to take meate for your health sake: for there shall not an haire of the head perish of any of you. 35. And when he had said these things, taking bread he gave thankes to God in the sight of them all: and when he had broken it, he began to eate. 36. And being al made of better cheere, they also tooke meate. 37. And we were in al in the ship, foules two hundred feuentie six. 38. And being filled with meate, they lighted the ship, casting the wheat into the sea. 39. And when day was come, they knew not the lond: but they spied a certaine creake that had a shore, into the which they minded, if they could, to cast aland the ship. 40. And when they had taken vp the ankers, they committed themselves to the sea, loosing withal the rudder bands: and hoisting vp the maine sail according as the wind blew, they went on toward the shore. 41. And when we were fallen into a place between two seas, they graueled the ship: and the fore-part truly sticking fast remained unmoveable: but the hinder-part was broken by the violence of the sea. 42. And the counsel of the souldiars was, that they should kill the prisoners: lest any swimming out, might runne away. 43. But the Centurion willing to save
THE ACTES

to save Paul, forbade it to be done: & he commanded them that could
swimme, to cast out themselves first, and escape, and goe forth to land:
44. and the rest, some they cast upon bordes, & some vpon those things
that were of the ship. And so it came to passe, that all the soules escaped
to land.

ANNOTATIONS.

CHAP. XXVII.

Gods prouizi
dcet to the See
er OF
ROM.£.

43. An Angel. S. Paul had many visions, specially to assure him that he should to
Rome & land before Cesar, our Lord himself before, appearing to him, & here
an Angel, for that purpose. Whereby we plainly see the special providence of God
toward that See, where his two principal Apostles were designed to preach, plant the
faith, lyue, die, be buried, and honoured till the worldes end.

31. Vnlesse those tare. When God maketh any thing, or assureth vs of any event
Gods predesti- to come, he discargeth vs not by any of our requisit endevours and labours for athei-
nation and ap- plying the same, not executing ordinarily his diligences toward men otherwise then by
pointment to their owne free-will and actions. S. Paul said not here: Let vs doe what we list, we kee
not way or stir we will, whether the mariners goe out or tarie within, we are assured to be saued, for
must free-will to God hath revealed to me, and he can not lie, neither can it fail otherwise, but contra-
& endevours, riche faith he: If these mariners leave the ship, you cannot be saued. So saie al true
Catholike Preachers to Christian people: What prouidence, predestination, or fore sight, focuer God haue of your saluation you are not thereby constrained any way; you haue
free-will still, and cannot be saued (though you be predestinate) except you kee
God's commandments, repent you of your finnes, beleeue, lyue & die well. And if it were reve-
aled to any man, that he were one of Gods elect, & that he should finally die in grace and
be saued, yet he were bound to worke his saluation with feare & trembling, as S. Paul
both did, & taught, lest he become reprobate, no lesse then the same Apostle here and
his fellowes, though they had their life promisde to them of God, yet were bound to la-
bour and vse al possible diligence that they might not be drowned.

CHAP. XXVIII.

This Iland (now Malta) is the seat of the
Knights of the
Rhodes; the inhabita
t there where
of haue a spe-
cial devotion
to S. Paul; to
whom both the
chiefe Church
(being the Bi-
shop's Seat) is
dedicated, and
the whole I-
land (as they
count it) con-
secrated.

Where the
people shew
yet strangers,
his prison and
other memo-
ries of his mi-
cles.

After their shipwreck having wintere in the Iland (now named Malta) where
many miracles were wrought by Paul, they take ship again, and so by Ciciphe they come
to Puteoli in Italy, the Christian Romans comming a great way to meet him, to his
great joy. 16. Finally being come to Rome, in his lodging he declareth to the Tewes
his cause. 23. And on a day appointed preacheth he vs into them. 25. And seeing
their incredulitie, he showed how it was foretold by Esay: 28. But that the Gentiles
will not be incredulious. 30. To whom he there preacheth two whole years without
prohibition.

AND when we had escaped, then we knew that the Iland was called Melitene. But the Barbarous shewed vs no small courtesie. 2. For, kindling a fire they refreshed vs
al, because of the imminent raine and the cold. 3. And when Paul had gathered together some number of
stickes, and had laid them on the fire, a viper issuie out of the
hear, inuaded his hand. 4. But as the Barbarous saw the beast hang-
ing on his hand, they said one to another: Undoubtedly this man is a
murderer, who being escaped out of the sea, vengeance doth not suffer him to live. 5. And he indeed shaking off the beast into the fire, suffered no harme. 6. But they supposed that he should be turned into a swelling, and that he would suddenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. 7. And in those places were land of the Prince of the Ile, named Publius, who receiuing vs, for three daies intreated vs courteously. 8. And it chanced that the father of Publius lay vexed with fevers and the bloody fluxe. Unto whom Paul entred: and when he had prayed, and imposed hands on him, he healed him. 9. Which being done, all in the Ile also that had infirmities, came, and were cured: 10. Who also honoured vs with many honours, and when we were failing away, the Apostles bade.

11. And after three moneths, we sailed in a ship of Alexandria, that had wintered in the Iland, whose signe was the Caltors. 12. And when we were come to Syracuse, we tarried there three daies. 13. Thence compassing by the shore, we came to Rheimum: and after one day the South-wind blowing, we came the second day to Putecioli. 14. Where finding Brethren, we were desired to tarie with them seven daies: and so we came to Rome. 15. And from thence, when the Brethren had heard, they came to meet vs unto Apia Forum, and the Three-tauerns, whom when Paul had seen, giving thanks to God, he tooke courage. 16. And when we were come to Rome, Paul was permitted to remaine to himself with a souldier that kept him. 17. And after the third day he called together the cheefe of the Iewes. And when they were assembled, he said to them:

Men Brethren, I doing nothing against the people, or the custome of the Fathers, was delivered prisoner from Hierufalem into the hands of the Romanes, 18. who when they had examined me, would have released me, for that there was no cause of death in me. 19. But the Iewes contradicting it, I was compelled to appeale vs unto Caesar, not as having any thing to accuse my Nation. 20. For this cause therefore I desired to see you and to speake to you. For, because of the hope of Israel, am I compasshed with this "chaine.

21. But they said to him: We neither receiued letters concerning thee from Iovieric, neither did any of the Brethren that came hither, report or speake any euil of thee. 22. But we desire of thee to heare what thou thinkest: for concerning this, it is knowne to vs that it is gainesaid every where. 23. And when they had appointed him a day, they came to him vs to his lodging very many: to whom he expounded, testifying the Kingdom of God, and vsing persuasion to them of Iesvs, out of the Law of Moses and the Prophets, from morning untill evening. 24. And certaine beleued those things that were said: but certaine beleued not. 25. And whereas they did not agree among themselves, they departed, Paul saying one word: That wel did the Holy Ghost speake by Eliaie the Prophete to our Fathers, 26. saying: Goe to this people, and say to them: With the ear you shall heare, and shall not understand: and seeing you shall see and shall not perceiue. 27. For the hart of this people is waxen grese, and


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with their cares have they heauntly heard, and their eyes: they have shut: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them. 26. Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they will hear.

29. And when he had said these things, the lewes went out from him, having much questioning among themselves. 30. And he taried full two years in his hired lodging: and he received all that came in to him, 31. Preaching the Kingdom of God, and teaching the things that concern our Lord Jesus Christ with all confidence, without prohibition.

Annotations.

Chap. XXVIII.

5. Shaking of the beast. The promise of Christ (Marc 16.) that venemous serpents should not hurt them that believe in him, is fulfilled: not in all believers, but in such as had the gift of miracles, as S. Paul had: whom here a viper, by nature so venemous that the people thought he should have died out of hand, did no whit annoy; he extinguishing by the power of Christ at the poison of the beast. Yea and (as the Christian people, there till this day believe) by S. Paul’s prayers the hand was delivered for ever from all such venemous serpents, so much that children there play with scorpions ever since that time: and Pilgrims daily cast with them pieces of stones out of the place where S. Paul labored, by which they affirm that they heal them which in other countries adoring are bitten of scorpions, the medicine therefore being called, S. Paul’s grace. But Heretics know not the power of God, nor the miraculous virtues given to his Saints, manueul and blasphemous, when they hear such things as are proper to certain countries, attributed sometimes to Gods miracles done by his Saints: as though that were not possible, or were not as well to Gods honour, and more, then things proceeding only of natural causes. Such profane men would not have attributed the holiness of the waters of Iericho to Elieus his virtue and miracles, amendeth them by calling false to them, if the Scripture had not expressly testified the same. It is the part of all faithful men to referre such things to God, when any just occasion is given thereunto, rather then to nature: though the incredulous doe always contrarie, for fears of superstition & dishonouring Gods. As though this escape of drowning, might better and more to Gods glory, be referred to chance and the man지 industris, then to S. Paul’s prayers and extraordinary working.

S. Pauls chains honour’d.

20. Chains. I would with now (faith S. Chrysostome) to be for a time in the place where these chains remain, and to see the letters which Diuels fear, & Angels reverence, hom. s. a populum Antichenum. See also S. Gregorius li. cap. 20. of the miracles done by S. Pauls chains, and that he sendeth to the Emperors Constantia some dust thereof filed off, for a great Relike and holy gulf.

22. Concerning this Seft. The Hereticks of all forces comfort themselves much, when they find here or else where the Christian faith called of the Jews or incredulous persons, a Seft or an heretick, & sometimes in contempt of Christs person the Master of the same, the Seft of the Nazarens, as though the Church of God might as well be in naming their doctrine heretick, as the Jews and Pagans might: and did mistake in condemning others, though the Christian religion for an heretick; or as though the Protestant doctrine were as well proved & tried to be no heretick, by the Prophets and other Scriptures, miracles, and religion at the consent of all Nations and Ages, as Christs blessed doctrine. Whereas indeed the Professor was falsely called. But it is evident to be called, by the same arguments that it is called. And
OF THE APOSTLES.

And whatsoever can deduce the Christian faith from Adam to this day, throughout all the Fathers, Patriarchs, Prophets, Priests, Apostles, & Bishops, by descent and succession of all Laws and State, of true worshippers and believers (which is the only or special way to prove that the Christian faith is no heresie) he shall by the same meanes at once prove the Protestant's doctrine to be an heresie & a false Sect. That the Jews therefore and all mennes places contradicted the Christian religion, calling it an heresie or a Sect, as though it had a beginning of some certaine Sect-Master other then God himself; they were deceived; and the Church of God nevertheless calling the Protestant's doctrine heresie in the worst part that can be, and in the worst sort that ever was, doth right and most justly.

THE END OF THE ACTES OF THE APOSTLES.

Whereunto we ad ioyne for the Readers behalfe, two Tables of the two cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.
A TABLE OF S. PETER.

Peter caufeth the Disciples to proceed to the election of another Apostle in Judea room. A. F. 1.
Receiving with the rest the gifts of the Holy Ghost on Whitsunday, he made the first Sermon, and converted 5000. A. F. 2.
He cureth one borne lame, preacheth Christ and penance to the Jews so that 5000 believe. A. F. 3. & 4.
He is imprisoned, released again, threatened, and committed to preach no more: but he with John answereth, that they must obey God more than men. A. F. 5.
He striketh to death with a word, Ananias and Saphira, for sacrilege. A. F. 6.
He is sent with John to Samaria, to confirm the newly baptized, where he reproacheth Simon Magus. A. F. 8.
He healeth Aeneas at Lydda, and raiseth Tabitha from death at Joppa. A. F. 9.
He is warned and taught by a vision, to preach to Cornelius a Gentile. A. F. 10. He defendeth his receiving of the Gentiles. A. F. 11. and recordeth (A. F. 15.) that God called the first Gentiles by his ministerie. So that Paul first preacheth to them, & his going to Arabia, must be after this. See Chr. in A. F. 10. vol. XXI. Euseb. lib. II. c. 3.
He continueth preaching in divers partes of Judea and the provinces adjoyning. About two years after this, S. Paul visiteth him at Hierusalem. Gal. 1.
He goeth to Antioch, preaching there, & making that his seat, yet not remaining there continually, but for the affairs of Church, departing thence sometime to Hierusalem, sometime to other places. Hier. in Catalogo Ignat. ad Magnesiam.
At Hierusalem he is cast into prison after the putting of S. James to death, by the commandement of Herod. He is praysed for by the whole Church, & delivereth out of prison by an Angel. A. F. 12.
He approueth & declareth the Gospel of S. Marke to be Canonical. Hier. in Catalogo. Euseb. li. c. 14.
Having founded the Church at Rome and planted his Apostolical See there, afterward absent from the city (either expelled thence with other lewes, Cornel. Tact. in Claudius or rather according to the office of his Apostleship leaving it for some time) he visited other Churches, and came to Hierusalem again, vying both his absence and presence, Limus and Cletus for his Coauiciliaris. T. Con. f. pag. 656. Fabg. tab. 102. Hier. 27.
except that difference fel before the Council, as some think. A. F. 19.
He returneth to Rome again, the Romanate by his diligence now made famous through the world. Rev. 16. 2. Theneth he write his first epistle. 1. Pet. 5. Euseb. li. c. 14. Hiero. in Catalogo.
He f hedeth S. Marke to Alexandria, and others to plant the faith in divers partes of the world. Gregor. li. 5. ep. 60. & li. 6. ep. 33. Nicet. li. c. 31.
He writes his second epistle a little before his death, which Christ revealed to him before hand. 1. Pet. He taketh order for his Successour.
He was finally crucified at Rome. See the Acts. Amos, I. 21.
A TABLE OF S. PAUL.

EVEN Deacons are elected and ordered by imposition of hands, Acts 6.
Steuken the principal of them maketh a blessed sermon, for which he was stood to death, Saul (afterward Paul) consenting and aiding thereto, Acts 7.
In his journey to Damascus he is converted, ibid.
He goeth into Arabia and preacheth there, Galat. 1.
Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wall, Acts 9.
Thence he commeth to Hierusalem to see Peter, Galat. 1. Where being in danger of his life, the Brethren convey him out of the citie to Caesarea, and thence to Tarsus, Acts 9.
He preacheth in the parts of Syria and Cilicia, Galat. 1. and at Antioch, where the Christians were first called by that name, Acts 11.
He and Barnabas being festered from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, where he converted the Proconsul, Acts 13.
He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, & returning by Pisidia, came againe to Antioch whence they first departed, Acts 14.
At Antioch and there about he remaineth (Acts 14.) until the controversy touching the observations of Mose's Law, for resolution whereof he & Barnabas ascend to Hierusalem, where they are appointed to bring the determination of the Counsell to Antioch; and from thence passing through Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients, Acts 15.
Doing the same in the cities of Lycaonia & others adorning, by a vision he is warned to passe over the sea, & so committeth into Macedon, where he preacheth the Good-News, Acts 16.
Hence forward S. Luke purifieth S. Paul's storie, chapter by chapter, until his apprehension in Hierusalem, and arrival at Rome, in this order.

He returneth from Macedon by Thessalonica to Athens, where he committeth many; namely S. Demas Areopagita, Acts 17.
From Athens he committeth to Corinth, where he remaineth 18. moneths; Acts 18, and having visited the Churches of Asia, Acts 19, he committeth back to Corinth, Acts 20.

Where he writeth his Epistle to the Romans, ch. 15.
From Corinth he saileth to Troas in Asia, where upon Sunday he raised Eutychus from death, preaching till midnight. From Troas he committeth to Miletum by sea, and thence for the Bishops and Ancients of Ephesus, and exhorteth them, Acts 20.

At Rome he remaineth in free prison two years, Acts 28, and then is delivered, Acts 28.

After his deliverie he preacheth in sundrie countries of the west, namely in Spaine Hier., in Catalogus, Epist. 11 ref. 17. Himself writeth that he purposed so to doe, Acts 15.
In his epistle to the Philippians (c. 1.) he minded to visit the Churches of Asia, which also he did, Genbrad in Chron.

He writeth last of all, his second Epistle to Timothee a little before his death, Acts 28: being now the second time apprehended and in bands at Rome, Theodret.

He was beheaded at Rome, the same day that Peter was crucified, S. Amb. fr. 66, 67, 5.

O E

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Prudent.
OF THE OTHER APOSTLES.

HE Acts of the rest of the twelve Apostles be not much written of in this booke. But as other Ecclesiastical Writers doe testify, they preached specially in these Nations, as foloweth: Andrew in Achaia, John in Asia, Philip in Phrygia, James in Ieruie, Bartholomew in Scythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddis in Mesopotamia, the other James in Spain, Matthias in Palestine, so distributing themselves throughout the world, to gather one Catholike Church of all Nations, according as Christ gave them commission Mat. 28, 19: and as it was prophecied of them before, Psal. 18. Their sound is gone forth into every countrie, and their words into the ends of the whole world. But before they departed one from another (the time whereof is not certainly known) all Twelve assembling together, and ful of the Holy Ghost, each laying downe his sentence, agreed upon twelve principal Articles of the Christian faith, & appointed them for a rule to all Beleeuers: which is therefore called and is The Apostles CREED: Not written in paper, as the Scripture, but from the Apostles delivered by tradition, Ruff. & Hiero, locis citatis. Which, as of old (Hier, cont. Lucifer,) so at this day solemnly profess in their Baptisme, either by themselves or by others: and all that be of age and capacitie, are bound to know and beleeue every Article of the same. Which are these that follow,

THE APOSTLES CREED;

or

SYMBOLVM APOSTOLORVM.

1. Beleeue in God the Father Almighty, Creator of Heaven and earth.
2. And in Jesus Christ, his only Soune, our Lord.
3. Who was conceived 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 againe from death.
6. Ascended into Heaven: sitteth at the right hand of God the Father Almighty.
7. From thence he shall come to judge the quick & the dead.
8. I beleeue in the Holy Ghost.
10. Remission of sinnes.
11. Resurrection of the flesh.
THE ARGUMENT OF THE EPISTLES IN GENERAL.

AFTER the Gospels, which is a story of Christ himself, and after the Acts of the Apostles, which is a story of Christ's Church; now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctours of the Church, they did in their time, as the Doctours that succeeded them, did after them, who from the beginning unto this day, have written Epistles & Books against heresies, even as they wrote, and of all other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing the Apostles first gave here the example, as also S. Luke in the Acts of the Apostles, led the way to all the Writers of the Ecclesiastical Historie after him. For although there be no comparison between them for authority, for aught as these are Canonical Scripture, and so are not any writings of their Successors; yet the occasions and matters (as I have said) are like.

Most of the Epistles are S. Paul's Epistles; the rest are called Catholic Epistles, Euseb. 1. 1. Eccl. the Epistles Catholike. For S. Paul writeth not any Epistle to all (however every one hath) of them is for all the Church: but some to particular Churches of the Gentiles, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular Persons, as to Timotheus, to Titus, (who were Bishops among the Gentiles, to Titus, of Ephesus, and of Crete), and to Philemon, and then one to the Hebrews, who were the Jews of Hierusalem & Judea. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. John, and S. Jude, are not so intituled to any one Church or person (except S. John's two later short Epistles) which yet might not be separated from his first, because they were all of one Author: and therefore they are termed Catholic, that is universal. For so writeth S. James: To the twelve Tribes that are in dispersion, greeting. S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia, in his second, thus: To them that have obtained equal faith with vs. Likewise S. Jude: To them that are in God the Father beloved, & in Jesus Christ preserved, & called, S. John's first is without title.

Now, for the occasions of their writing, whereby we shall perceive the matters or arguments that they handle; it must be remembered (as the story of that time in the Acts of the Apostles doth at large declare) that the Church, then beginning, was planted by the Apostles not only in the Jews, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Jews many ways. For, they could not abide to
fee so much as their owne Countrie to receive him for Christ, whom they had receiv'd and crucify'd; much lesse to see them preach him to the Gentils also, that offended even those Jews also, that believ'd to be Christ. Howbeit such of them as were Catholikes, and therefore not obstrue, were satisfied when they understood by the Apostles that it was Gods pleasure, as Acts 15, we read. But others of them became heretikes, and preached to the Christian Gentils, that it was necessary for them to receive also the Jews religion. Of such were read Acts 15. Unless you be circumcised, you cannot be saved. And as these did so preach against the truth, so did the uncircumcised Jews not only themselves persecute, but also strive us the Idolatrous Gentils everywhere to persecute the Christians; by such obstinacie provoking God to reprobate their Nation: yet they thought it impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the Law by Moses. For such carnall respects they trusted in themselves, as though God and Christ were inseparably bound unto them, attributing also so much to their owne works, (which they thought they did of themselves, being holpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessary for their salvation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporarily.

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentils, and the reprobation of the Jews. Moreover, to admonish both the Christian Gentils, not to receive Circumcision and other ceremonies of Moses Law, in no wise: and the Jews also, not to put their trust in the same, but rather to understand, that now Christ being come, they must cease. Again, to shew the necessity of Christ's coming and of his death, that without it neither the Gentils could be saved, nor the Jews, by no works that they could do of themselves, although they were also holpen by the Law: telling them what was good & what bad: so much as all were sinners, and therefore also impotent or infrusbible, and the law could not take away sinne and sinfulness, and give strength to fulfill that which it gave knowledge of. But this was God only able to doe, and for Christ's sake only would he doe it. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporated into his Body which is his Catholike Church. For so (although they never yet did good works, but all) they shall have remission of their sinnes, and new strength within, to make them able to fulfill the commandements of God's Law, yea & their works after this shall be so gracious in God's sight, that for them he will give them life everlasting. This is the necessity, this is also the fruit of Christian Religion. And therefore he exhorteth all, both Gentils and Jews, as to receive it humbly, so also to persevere in it constantly unto the end, against seduction of heretikes, and against all terror of persecution; and to walk in their time in good works, as now God had made them able to doe.

The doctrine of the Cath. Church concerning good works.

The same doctrine doth the Catholike Church teach unto this day most exactly: to wit, that no works of the unbelieving or unbaptiz'd, whether they be Jews or Gentils, can save them: nor of any Heretike, or Schismaticke, although he be baptized, because he is not a member of Christ. Thereafter then, that no works of any that is not a lively member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but mortal sinne, no workes that he doth, is meritorious or able to save him.

S. Paul's doctrine concerning faith and good works.

This very same is S. Paul's doctrine: he denieth to the workes of such as have not the Spirit of Christ, all virtue to justify or to save; neither requireth he any to have had knowledge of the law, or to have kept it a forfeiture, as though otherwise he might not be saved.
by Christ: but yet when he is Christened, he requireth of necessity, that he keep God's commandments, by avoiding of all sinne, and doing good works: and to such a man good works be ascribed, as much virtue as any Catholike of this time.

Nevertheless there were certaine at that time (as also at the Hierarchs of this our time) whom St. Peter termeth vnilearned and vnstable, who reading St. Paul's 1. Pet. 1. Epistles, dismissther meaning, as though he required not good works no more after Baptisme, then before Baptisme; but held that only faith did suffice and save a man. Therefore the other Apostles wrote their Epistles, as St. Augustin noteth in these Aug. de Christ & words: Therefore because this opinion (Ad salutem omnium necessitate po- oper. ca. 14 lam fidem, that only faith is sufficient to obtaine saluation) was then E. p. psal. risen, the other Apostolical Epistles, of Peter, John, James, Jude, doe against it specially direct their intention: to auouch vehemently, fidem sine operibus nihil praestesse, that faith without workes proficeth nothing. As also Paul himselfe did not define it to be quamlibet fidem, qua in Deum creditur, whatsocuer faith of wherewith we beleue in God, but that to goodly & expressely Evangelical faith, whose workes proceed from loue, and the faith (quoth he) that worketh by loue. Wherevpon that faith, Gal. 5. which sometimes to be sufficient to saluation, he so affirmeth to proficeth nothing, that he faith: If I should have all faith, so that I could remoue mountains, and have not charitie, I am nothing.

He therefore that will not erre in this point, nor in any other, reading either St. Paul's Epistles, or the rest of the holy Scripture, must sticks fast to the doctrine of the Catholike Church, which Church St. Paul termeth the pillar & ground of the truth: 1. Tim. 3. Assurring himselfe, that if any thing there found to him as contrarie hereunto, he saileth of the right seue; and bearing alwayes in his mind the admonition of St. Peter, saying: As also our most deare brother Paul according to the wisdom giuen to him, hath written to you: as also in his Epistles, speaking in them of these things, in the which are certaine things hard to understand, which the vnilearned and vnstable deprave, as also the rest of the Scriptures, to their owne perdition. You therefore, Brethren, foreknowing, take heed lest ye be led amisse by the error of the vnwise, and fall away from your owne stedfastnes.

THE TIME WHEN THE EPISTLE TO
THE ROMANES WAS WRITTEN,
and the Argument thereof.

The historie of St. Paul, until he came to Rome, S. Luke in the Acts of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there, to win the world to the Corinthians, and this to the Romans: Gal. 1. yet because he makesthe mention of the fourteenth yeare after his conversion, it appeareth, that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the Galatians Acts 16. and passing through Phrygia and the countrey of Galatia, Whereas he makesthe mention himselfe also, Gal. 1. We evangelized to you. Gal. 4. We evangelized to you heretofore. After which the false Apostles came and persuaded...
them to receive Circumcision. Whereupon he saith Gal. 1. I maruel that thus so
foone you are transferred from him that called you to the grace of Christ,
upto another Gospel: and witness therefore Gal. 4. saying: And
I would I were with you now. And accordingly he came unto them
afterward, as we read Act. 18. Walking in order through the countrie of
Galatia and Phrygia, confirming all the Disciples. At which time also it
seemeth, that he took order with them about those contributions to help the need of
the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: And concerning the
collections that are made for the Saints, as I haue ordained to the
Churches of Galatia, so doe you also. By which words also it is evident, that
the Corinthians had not as then made their gathering. But when he wrote the Second
to them (where in the 11. chapter he maketh mention of 14. years, not only after his
Conversion, as to the Galatians, but also after his Hap, which seemeth to have been
when he was at Hierusalem Act.9. four years after his Conversion, in a trance, as he
called it. Act. 22. 17.) then were they ready. For so he saith 2. Cor. 8. You haue
begun from the yeare past; and 2. Co. 9. For the which I doe glory of you
to the Macedonians; that also Achaia is ready from the yeare past:
Howbeit it followeth there: But I haue sent the Brethren, that (as I haue
said) you may be ready: lest when the Macedonians come with me, and
find you unready, we be ashamed. But when he wrote to the Romans, then was
beneath come to Corinth for the purpose, and had received their contribution, and was
ready to goe with it unto Hierusalem. For so he saith Rom. 15. Now therefore I
will goe unto Hierusalem to minifie to the Saints. For Macedonia and
Achaia haue liked well to make some contribution upon the poore
Saints that are in Hierusalem.

The argument
of the Epistle
* Epiph. Her.
44. Marcionis.
Augin Expof.
incho. Ep. ad
Rom.
a 2 Cor. 5.
b. Ephel. 2.

So then, the Epistle to the Romans was not the first that he wrote. But yet it is
and always was set forth, because of the primacie of that Church. For which cause
also he handleth in it such matters as pertain not to them alone, but to the universal
Church, and specially to all the Gentiles: to wit, the very frame (as it were) of the
Church of Christ. Quamquam enim pro ipso Domino legatione fungens,
hoc est, pro bapte anguari, vt rumque populum tam ex Iudaeis quan
ex Gentibus connexit in Christo per vinculum gratiae. So faith S. Augusti,
giving vs briefly the argument; in English thus: As being a Legate for our
Lord himself, that is, for the corner-stone, he knitteth together in
Christ by the band of Grace, both peoples, as well of the Jews as of
the Gentiles, shewing, that neither of them had in their Gentilitie or Judaisme any
workes to brag of, or to challenge to them selves justification or salvation thereby,
but rather sines they had to be forie, and to humble themselves to the faith of Christ,
that so they might have remission of them, and strength to doe meritorious workes
afterward. In which sort because the Gentiles did humble themselves, therefore had they
found mercy though they neuer waft of the Law of Moses: but the Jews, because they
stood upon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therefore also called the workes of the Law,) & so
would not humble themselves to believe in Christ crucified, they missed of mercy, and
became reprochate, excepting a few Reliquiæ that God of his goodnes had reserved to
himself. Howbeit in the end, when the fleshes of the Gentils is come into the Church,
then shall the bodies of the Jews also open their eyes, acknowledge their error,
and submit themselves to Christ and his Church, in like manner. In the mean
while,
time, those that have found the grace to be Christians, he exhorteth to perseverance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptism in good works: and to be careful of vnise, bearing therefore one with another, both Jew and Gentile, at that they may, and giving no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we will divide it by that which is principal in each part, we may say, that unto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now in those points of faith, and in all others (as also in example of life) the commendation that he giues to the Church of Rome, is much to be noted. Your faith is Rom. i. Rom. xvi. renowned in the whole world; and your obedience is published into every place. I rejoice therefore in you. And againe: you have obeyed from the hart vnto that forme of doctrine, which had been deliuered to you. And shew uppon againe, I desire you, Brethren, to marke them that make divisions 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 sweet speeches and benedictions seduce the harts of innocents. Therefore to shun Luther and Caluin, and all their creuates, we have just reason and good warrant. They make divisions and scandals against the doctrine of the Romaun Church. Let no man therefore be seduced by their forged wordes.
THE

EPISTLE OF
PAUL THE APOSTLE
TO THE ROMANES.

CHAPEL.

The foundation of his Apostleship being laid, 8. he highly commendeth the Romans,
and protesteth his affection towards them. And so comming to the matter, faith, our
Christian Catholike doctrine (that reacheth all to believe) to be the way to salvation:
because the Gentiles (first of all) could not be saved by their Philosophie, whereby
they knew God, so so much as they did not serve him, much less, therefore insteading
permitting them to fall into all kind of most damnable saine.

PAVL the servant of IESVS CHRIST, called to
be an Apostle, * separated into the Gospell of
God, 2. which before he had promised by his
Prophets in the holy Scriptures, 3. of his Sonne,
(who was made to him of the seed of Dauud ac-
cordning to the flesh, 4. who was predestinate the Sonne
of God in power, according to the spirit of sancti-
fication, by the resurrection of our Lord IESVS CHRIST from the dead,
5. by whom we received grace and Apostleship for obedience to the
faith in all Nations for the name of him, 6. among whom are you also
the called of IESVS CHRIST;) 7. to all that are at Rome the beloved of
of God, called to be Saints. Grace to you and peace from God our
Father, and our Lord IESVS CHRIST.

8. First I give thanks to my God through IESVS CHRIST for al you,
because "your faith is renowned in the whole world. 9. For God is
my witnesse, whom I serve in my spirit in the Gospell of his Sonne,
that without intermission I make a memorie of you, 10. alwaies in
my praiers beseeching for your sake, if any manes I may sometime at the length
have a prosperous journey by the will of God, to come vnto you.
11. For I desire to see you, that I may impart vnto you some spiritual
grace, to confirme you: 12. that is to say, to be comforted together
in you by that which is common to vs both, your faith & mine. 13. And I
will not have you ignorat(Brethren) that I have often purposed to come
vnto you.
THE EPISTLE OF S. PAUL.

Unto you (and have been staid hitherto) that I may have some fruit in you, as also in the other Gentiles. 14. To the Greeks & the Barbarous, to the wise and the unwise I am debtor, 15. So (as much as is in me) I am ready to evangelize to you also that are at Rome.

16. For I am not ashamed of the Gospel. For it is the power of God, unto salvation to every one that believeth, to the Jews first and to the Greeks. 17. For the justice of God is revealed therein by faith into faith; as it is written: And the just shall live by faith.

18. For the wrath of God from Heaven is revealed, upon all them that dwell on the earth, hate the justice, and the inventions of those men that do the thing which are not worthy of the justice of God, who by themselves. 19. Because it is manifested in them. For God hath manifested it unto them. 20. For his invisible things, from the creation of the world, are made manifest, being understood by the things that are made; his eternal power and divinity, so that they are inexcusable. 21. Because they knew God, they glorified him as God, and gave thanks; but they became vain in their imaginations, and their foolish heart hath been darkened. 22. For saying themselves to be wise, they became foolish. 23. And they changed the glory of the incorruptible God, into a similitude of the image of a corruptible man, and of the beast. 24. (For the which cause God hath delivered them vp into the desires of their heart, into uncleanness, for to abuse their own bodies among themselves ignominiously.) 25. Who have changed the justice of God into a lie; and have worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. 26. Therefore God hath delivered them into the power of the beasts, and hath burned in their desires one toward another, men upon men working turpitude, and the reward of their error (which they should receive) in themselves. 27. And as they liked not to have God in knowledge, God delivered them vp into a reprobate sense, to do those things that are not convenient: 28. Replenished with all iniquity, malice, fornication, avarice, wickedness, ful of envy, murder, contention, guile, malignity, whisperers, sectaries, odious to God, contemptuous, proud, hasty, incontinent of evil things, disobedient to parents, foolish, disolute, without affection, without sedition, without mercy. 29. Who knowing the justice of God, did not understand that they which do such things, are worthy of death; not only they that do them, but they also that consent to the doers.

ANNOTATIONS.

CHAP. I.

Apostolical grace. 7. Grace be to you and peace. It is a kind of blessing rather then a prophane salutation, proper unto the Apostles, or blessed to the Apostles, of greater yeare the the benediction of the Fathers in the old Testament.
The holy Fathers of the Church seemed to abstain from it for their reverence to the
Apostles. The Manichees (Augustine cont. ep. finiv. c. 6.) and other Heretikes (as also
the ancient fathers of our time) because they would be counted Apostles, or serenely,
of Heretikes.

8. For faith renowned. The holy Doctors upon these words of the Apostle, and spe-
sially by our Masters promisi made to Peter, that his faith should not fail, gave
the greatest testimony for the presence of God in the prefurnation of the Roman faith. S. The Roman
Cyprian thus: ep. 32, no. 6. The Roman faith is so holy that the Church have the Church where the Pope's be called: not considering the Romans to
be the whole faith (the Apostle being the commander) was praised, for whom mistake not have
not been reproved. So S. Hieron. Ep. c. 4, to. 3. Know you that the Roman faith. It cannot fail
being commended by the Apostles' word, will receive no such decree, nor can be possibly changed, though nor be corrup-
an Angel's sight; otherwise, being in heaven, by the authority of S. Peter. Again, ep. 63 ad Pammach. et eud.
O.Eccles. c. 4, to. 2. Whatsoever thing that auctorit, before the Church, I pray thee have regard to the
Romans, because the faith which was praised by the Apostles' voice, and in another place: Woe ye know, S. Paul is also, and the Catholik, how the Apostle hath noted every province with their pro-
prieties, the faith of the people of Rome is praised. Where is there done, or is there no greater concourse of Churches and
Martyr's sepulchres? Wherefore foundest, Amen, like him that from heaven, or where are the simples
(vail of the idol) so shaken as there? Not the Romans have another faith than the rest of the Chris-
tian Churches, but that there is in them more devotion and simplicity of faith. In another place the
same Holy Doctors signify that it is only to say, the Roman faith, and the Cathol-
Ambrose de oblit. propr. in med. Whereupon, this word, Rome, is added to Catholike, in
many countries where Sects are abroad, for the better distinction of true believers
from Heretikes: which in all ages did hate and abhorre the Roman faith and Church, as
as all mal-factors doe their judges and correctors.

9. Seme in spirit. Diverse Heretikes when they heare that God is a spirit, and must be
served and adored in spirit, imagin that he must be honored only inwardly, without
ceremonies & external works: which you see is otherwise, that for the Apostle fixt God
in spirit, by preaching the Gospel. To serve God there in spirit, is to serve him
with faith, or hope, and charity, and with all works proceeding of them, as to serve him
carnally, is, with works external, without the said internal virtues.

10. Memor of you. A great example of charitie for all men, specially for Prelates & Prayer for con-
Parthes, not only to preach, but to pray continually for the conversion of people to union of
Christ's faith: Which the Apostle did for them whom he never knew, in respect of God's les
honour only and the zeale of soules.

11. To evangelize. The Gospel is not only the life of our Saviour written by the fou-
the Evangelists, nor is only that which is written in the new Testament: but their whole cour-
is not only the of preaching & teaching the faith. Which faith commeth ordinarily of preaching written word,
& hearing, and not of writing or reading. And therefore S. Paul thought not himself
concerned in writing to the Romans, but his desire was to preach unto them: for that
he was the proper commission given to the Apostles, to preach to all Nations. The writing The Apostles
of the books of the Testament, is another part of God's providence, necessary for the writing, and
Church in general, but not necessary for every man in particular: as to be taught and preaching,
preached unto, is for every one of age and understanding. And therefore S. Peter (who whatever more
was the chief of the Commission) wrote little, many of them wrote nothing as all: and necessary, and
S. Paul that wrote most, wrote but little in comparison of his preaching: not to any but how,
such as were converted to the faith by preaching before.

12. Teneb by faith. In the 10. to the Hebrewes, be sheweth by this place of the
Prophet (Abraham,) that the just though he liveth in a perdition, and feareth not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope ther-
of by faith. In this place he applieth the Prophets words further to this sense, That The Catholike
it is our faith, that is to say, the Catholike belief (faith Augustine li. 1, cont. 2, or Christian
ep. Pelag.,) which makes a just man, and distinguisheth between the just and unjust; and faith whereby
that by the law of faith, and not by the law of works, Whereof it is that, the Law, the works is ri-
the Hezath Philosopher, and the Hezath, that they excelled in works of natural faith; & with
verities, could not yet be just; and a Catholique Christian man living but an ordinance of this faith, honest life, either nor fining great, or suppling his faults by prayer, is not. And this no works
but saith, faith is by faith. Nor that faith can faith any man without a ke, For it is not a whatsoever,
reprobate faith that we speak of, (as the holy Doctors faith) but that which worketh charite,
The Epistle of S. Paul.

Not only faith, but works also. By faith ye receive the promise and be justified, but by works ye are justified and justified only in faith, but in faith with works. In faith ye receive the promise and are justified, but in faith ye are justified only in faith, but in faith with works.

God is not the author of sin.

God punisheth sin by permitting men to fall further and further.

Sinnes mortal and venial.

Chapter II.

Now also he sheweth that neither the Jews can be saved by the knowledge of the Law, of which they did so much brag against the Gentiles, seeing they did not withstand the same as the Gentiles did. And therefore that the true Jew is the Christian (though he be a Gentile) who by grace in his heart doeth the good works that the Law commandeth.

Or the which cause thou art inexcusable, O man, whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. 2. For we know that the judgement of God is according to verity upon them that do such things. 3. And dost thou suppose this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God? 4. Or dost thou esteem the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5. But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the revelation of the just judgement of God, who will render to every man according to his works: 7. to them truly that according to patience in good workes, fecke glorie and honour and incorruption, life eternal; 8. but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9. Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and of the <Greek> to, but glorie and honour and peace to every one that worketh good, to the Iew.
and to the Greek. 11. For there is no acceptation of persons with God. 12. For whosoever hath sinned without the Law, without the Law shall perish: and whosoever hath sinned in the Law, by the Law shall be judged. 13. For not the hearers of the Law are just with God: but the doers of the Law shall be justified. 14. For when the Gentiles which were not the Law, naturally do those things that are of the Law; the ful and damnable thing of their conscience, giving testimonies to them, and among themselves mutually their thoughts accusing, or also defending, 16. in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ.

17. But if thou be surnamed a Jew, and restest in the Law, and doest glory in the Lord, 18. and knowest his will, and approvest the more profitable things, instructed by the Law, 19. presumest that thyself art a man in whom the just life of the faithful, a master of infants, having the form of piety, and of the foolish, a master of the blind, a light of them that are in darkness, a teacher of them that are ignorant of God, 20. and thyself teachest another; teachest not thyself: what teachest men, ought not to be taught, thou teachest: 22. that many, the name male should not commit adultery, thou committedest adultery: that many should not commit fornication, thou doest fornication; 23. that many should not commit adultery, thou doest fornication: 24. For the name of God through you is blasphemed among the Gentiles, as it is written. 25. Circe is saved into the circumcision indeed professed, if thou observest the Law: but if thou be a prevaricator of the Law, thy circumcision is become a prepuce. 26. If then the prepuce keepeth the fulness of the Law, shall not his prepuce be reckoned for circumcision? 27. and shall not that which of nature is not circumcised, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricator of the Law? 28. For not he that is in open sight, is a Jew; nor that which is in open sight in the flesh, is circumcision: 29. but he that is in secret is a Jew, and the circumcision of the heart, in spirit, not in the letter; whose praise is not of men, but of God.

ANNOTATIONS.

CHAP. II.

1. Thou in the judgment. Thus as by publike authoritie either spiritual or temporal have to punish offenders, be not forbidden to judge or condemny many for their offences, though themselves be sometimes in their conscience of the same or greater: yet may it be matter of aggravating sinnes before God, when they will not repent of those offences themselves, for which they punish others. But if they be open offenders themselves, in the same sort for which they judge others, they glue scandal, and thereby aggravate their sinnes very much. Properly here forbiddeth to charge another falsely or truly with these crimes which of himself is as farre guilty or more than the other, as the Jews specially did the Gentiles, to whom he spake here.

4. Doest thou condemne? This proveth that God offereth his grace and mercy to many, and God's judgment by long patience and sufferance expected their repentance, differing their punishment of suffering is for purpose to do that they may amend, and that he is not delighted in their perdition, nor is the our repentance.
THE EPISTLE OF S. PAUL.

cause of their sinne, but contrarywise that they harden their owne harts, and of their owne wise wil refueth grace and contempt his benigneitie.

6. According to his workes.) Though the holy Apostles special purpose be in this Epistle, to commend unto the Gentils that trusted so much in their moral works, the faith in Christ; yet left any man should thinke or gather untrue of his worde, that Christ mans works were not meritorious or the cause of Salvation, he expressly writeth, that God giveth as weleerlasting life and glory to men, so according to their good works, as he giveth damnation for the contrary works. And howsoever Heretikes fondly fly from the evidence of these places, yet S. Aug. Faine faith, Life everlasting to be reward for good works according to this manifest Scripture: God shall render to every man according to his workes.

13. (Not the heares.) This same sentence agreable also to Christes words (Mat. 7, 11.) is the very ground of S. James disputation, that not faith alone, but good workes also doe justify: Therefore S. Paul (howsoever some piercingly confer his worde in other places) meaneth the same that S. James. And here * he speaketh not properly of the first justification, when an infidel or man is made just, who had no acceptable works before to Sp be justified; (of which kind he specially meaneth in other places of this Epistle) but his c. 6.

he speaketh of the second justification or increas of former justitie, which he his in God's grace, daily proceedeth in, by doing all kind of good workes, which be justificat., and for doing of which, he is: indeed before God. And of this kind doth S. James specially treat, which is directly against the Heretikes of this time, who not only attribute nothing to the works done in sime and infidelitie, but else nothing at all of a Christian mans workes toward justificatiu & saluation, condemning the lascivious, sinful, hypocritical, Pharisaical which is directly against these & other Scriptures, and plain blaspheoming of Christ and his grace, by whose spirit and cooperation we doe them.

Against impu.

tantie justitie.

15. Shall be justified.) Of all other Articles deceitfully handled by Heretikes, they vse most guile in this of justification; & specially by the equivoication of certaine worde, which is proper to all contentious wranglers, and namely in this word, Justifie. Which because they fonde sometime to signifie the acquitting of a guilty man of some crime: whereof he is indeed guilty, & for which he ought to be condemned, (as by mans judgement either of ignorance or of purpose often a very malefactor is deemed or declared & pronounced innocent) they falsely make it to signifie in this place & the like, whereof man is said to be justified of God for his works or otherwise; as though it were said, that God justifieth man, that is, to say, imputeth to him the justitie of Christ though he be not indeed just; or of favour repateth him as just, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is just, & so to erre in his judgement or not good, that can loue and faue him whom he knoweth to be eual. And a maruelous pitiful blindness it is in the Churches Adversaries, that they should think it more to God's glory to, & for the commendation of Christ's justitie, merits, & mercie, to call and count an il man so continuing, for just then by his grace and mercie to make him of an il one, just indeed, and so truly to justifie him, or as the word doth here signifie, to ennoble and approve for just indeed, him by his grace keepest his law and commandements. For, that the keepers or doers of the commandementes be just and so reputed, it is plainly by the correspondance to the former worde; & therefore are just, but the doers. Whereupon S. Augustine de Sp. & cit. c. 26. to. hath these worde: When is it said, The doers of the Law shall be justified, what other thing is said, then, The just shall be justified? for the doers of the Law verily are just.

14. Keep the justitie.) If a Gentil 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 keep the Justitie of the law, he is just no leas then if he had beene outwardly circumcised, and shall condemne the circumcised law not keeping the Law, without which, his outward Sacrament cannot festhe him, but shall be much to his condemnation, that having the Law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercite that in his hart which the outward signe did import. And al this is no more, but to infriminate that true justitie is not in faith only or knowledge of the Law, or in the same either of Israell or Christian, but in doing good workes and keeping the Law by Gods grace.

The letter, and

19. In Spirit, not letter.) The outward ceremonies, Sacraments, threaten, and commandements
ments of God in the Law, are called the letter; the inward working of God in man's heart and inclining him with faith, hope, and charity, and with love, liking, will, and ability to keep his commandments by the grace and merits of Christ, are called the spirit. In which sense, the carnal Jew was a Jew according to the letter, and he was circumcised after the letter: but the true believing Gentil observing by God's grace in heart, and in God's sight, which was meant by that carnal sign, is a Jew according to the spirit, and justified by God. Of the spirit and letter St. Augustine made a famous work, very necessary for the understanding of this Epistle.

CHAP. III.

It is granted that the Jews did pass the Heathen Gentils, in God's benefits, but not in their own works: concluding, that he that showed both Jew and Gentil to be sinners: and therefore inferring) that there must be some other way to salvation indifferent to both; which is to believe in Jesus Christ, that for his sake their sins may be forgiven them.

God only by nature is true, and by nature may lie, deceive & be deceived: yet God by his grace & spirit may & doth preserveth the Apostles and principal Governors of his people & the Church and Councils in all truth, though they were and are mere men.

9. What then? do we exceed them? No, no so. For we have argued the Jews and the Greeks, all to be under sin: as it is written: That there is not any man that understandeth, there is not that seeketh after God. For all have declined, they are become unprofitable together: there is not that doth good, there is not so much as one. Their throat is an open sepulchre, with their tongues they dealt deceitfully. The venom of asps under their lippes. Their mouth is full of malediction and bitternesses: their feet swift to shed blood. Desolation and destruction is in their ways: and the way of peace they have not known. There is no fear of God before their eyes. And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law; that every mouth may be stopped, and all the world may be made subject to God: because he cometh by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin.

21. But now without the Law the justice of God is manifested, testified by the Law and the Prophets. And the justice of God by faith of Jesus Christ, unto all and upon all that believe in him. For by the Law, there is no distinction. For all have sinned; and do not the glory of God. 24. Justified gratis by his grace, by the redemption that is in Christ.
T O  T H E  R O M A N E S

Jesus Christ, whom God hath proposed a propitiation, by faith in his blood, to the shewing of his justice, for the remission of former
sins, in the toleration of God, to the shewing of his justice in this
time: that he may be just, and justifying him that is of the faith of Jesu
Christ.

27. Where is then thy boasting? it is excluded. By what law? by deeds?
No, but by the law of faith. 28. For we account a man to be justified
by faith without the works of the Law. 29. Is he God of the Jews
only? is he not also of the Gentiles? Yes of the Gentiles also. 30. For it is
one God, that justifieth circumcision by faith, and prepuce by faith.
31. Do we then destroy the Law by faith? God forbid, but we do esta-
blish the Law.

A N N O T A T I O N S.

C H A P. III.

S Paulus teaches mistaken of the wicked.

The sense of God may be justified. And at all these the like places of the Apostle the forewarned places that ned by S. Peter, and by the Apostle own defense and Protsation, that he never good as if God meant such horrid things, yet the wicked also of this time doe stumble and fall. But the true meaning is in all such places, that God can and doth, when it pleaseth him, converse those images which man committeth against him and his commandments, to his glory; though the images themselves stand not with his will, intention, nor honour, but are directly against the same, and therefore may not be committed that any good may fall. For, what good forever accidentally falleth, it proceedeth not of the image, but of God's mercy that can pardon, and of his omnipotence that can turn it to good. And therefore against those carnal interpretations, S. Paul very carefully & diligently geteth reason also in this place, v. 6, that it is impossible, because God could not unjustly punish any man, nor fit in judgment at the later day for image without plaine injuri, if either himself would have some committeth, or man might do it to his glory. Therefore let all sincere Readers of the Scriptures, and specially of S. Paul's writings, hold this for a certaintie, as the Apostle own defense: whatsoever he seems to say howe found in their image, that sinne commeth of God, or may therfore be comitted that he may worke thereof; (lest the Apostle himself condemneth that sinne as flanderous and blas-

...
TO THE ROMANES.

10. by the works of the Law. S. Hierom and S. Chrysostom expound this of the ceremonial works only: and in that sense the Apostle specially prosecteth this pretension in his Epistle to the Galatians. But it is true also of man's moral works done faith & grace without faith & the grace of God which can not be acceptable or available in God's sight, to justify any man. And so S. Augustine taketh it De Sp. & lit. E. 8.10.5.

11. Justice of God. Beware of the wicked and vain commentary of the Calunistes, glozing, the justice of God to be that which is resident in Christ, apprehended by our faith, and so that imputed to us which we indeed have not. Whereas at once they have forged themselves against God's manifest word, a new injustice, a phantastical apprehension of such a thing is not, a false faith and virtue imputation. Whereas the justice of God here, is that whereon he indoweth a man at his first conversion, and is now in us and therefore man's justice: but yet God's justice also, because it is of God. Of this justice in us, whereby we truly justified and indeed made just, S. Augustine speaketh thus: The grace of Christ doth work our illumination and justification inwardly also, and again: He giveth to the faithful the most sweet grace of his Spirit, which secretly be pow'rd th into infants also. And again: They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby every one leanteth to our Lord. And again: He maketh us renewing by the Spirit, and regeneration by grace.

28. By faith, without work. This is the place whereupon the Protestants gather falsely their only faith, which is not merely auoch, as though the Apostle said, that only faith doth justify. Where he both in words and meaning excepteth only the works of the Law done without Christ before our conversion: neither excluding the Sacraments of Baptism or Penance, nor hope and charity, or other Christian virtues: but which be the justice of faith. As the good works proceeding thereof, be likewise the law and justice of faith. At which the Adversaries would exclude by soiling in the term, only, Of which kind of men S. Augustine upon this place faith thus: Men not What works understanding that which the Apostle faith, (we count a man to be justified by faith without the are excluded works of the Law,) did thinketh that he said, faith would suffice a man though he lived it and had it from justis and no good work. Which God forbid the vessel of election should thinketh: who in a certain place after time he had said, "In Christ I E S V neither circumcision nor uncircumcision any whit, but straight added, but faith which worketh, by love.

CHAP. III.

That Abraham was not justified by his own power, but by God's grace, in whom he believed (6. which is a way for the sinner also to come to justification.) And that, seeing he was not as then circumcised; not only the circumcised Jew, but also the uncircumcised Gentile may by believing and receiving the Christian faith, come to justification, as Abraham did: 11. specially considering also that Abraham was promised to be father of the whole world, and not only of the Jewes, to whom only the Law was given: and that, not to fulfill the promise, but for another cause.

WHAT shall we say then that "Abraham did find, our Father according to the flesh? 2. For if Abraham were justified by works he hath glory, but not with God, 3. For what faith the Scripture? Abraham believeth God, & it was reputed him to justification. 4. But "to him that worketh, the reward is not imputed according to grace but according to debt. 5. But "to him that worketh, not yet believeth in him that justifieth the impious, his faith is reputed to justification according to the purpose of the grace of God. 6. As David also termeth the blessedness of a man, to whom God reproacheth justice without works: 7. Blessed are they, whose...
9 This blessedness then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was "reputed to justice, 10. How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11. And he received the signe of circumcision, a seal of the justice of faith that is in prepuce; that he might be the Father of all that beleue by the prepuce, that unto them also it may be reputed to justice: 12. And might be Father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our Father Abraham. 13. For not by the Law was the promise to Abraham, or to his seed, that he should be heire of the world; but by the justice of faith, word must needs be taken. 14. For if they that are of the Law, be heires; faith is made void, the promise is abolifh'd. 15. For the Law worketh wrath. For where is no Law, neither is there preuariation. 16. Therefore of faith: that according to grace the promise may be firme to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of evils, (as is it written: 17. For, a Father of many Nations hauing I appointed thee) before God, whom thou didst beleue, who quickeneth the dead; and calleth those things that are not, things that are. 18. Who contrarie to hope beleued in hope; that he might be made the Father of many Nations, according to that which was said to him: So shalt thy seed be, as the starres of Heauen, and the sand of the sea. 19. And he was not weake in faith; neither did he consider his owne body now quite dead, whereas he was almoast an hundred yeares old, and the dead mateace of Sara. 20. In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glorie to God: 21. Most fully knowing that whatsoever he promised, he is able also to doe. 22. Therefore was it also reputed him to justice. 23. And it is not written only for him, that it was reputed him to justice; 24. But also "for vs, to whom it shal be reputed beleuuing in him, that raiised vp Iesus Christ our Lord from the dead, 25. Who was delivered vp for our sinnes, and rose againe for our justification.

ANNOTATIONS.

CHAP. III.

Abraham's works before faith: 1. [Abraham.] The Apostle disputing in this chapter, as before, against them that thought they might be justified by their works done without the grace of Christ & faith in him, propofeth Abraham for an example, and proueth that he had no justice nor estimation of justice before God by any works done before he had faith, or that proceeded not of faith & God's grace.

Justice before works: 2. [by work.] If Abraham did any commendable works before he beleued Christ, as many Philosophers did, men might count him unjustly; therefore, but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should never haue had the chimation of a just man. Therefore God in the Scriptures repu
To the Romans.

reputing him as a just man, giveth the cause thereof, saying: Abraham blessed God, and is not works, was reputed to him for justice.

4. To him that worketh. That is to say: He that presumeth of his own works as done is cause of our being grace. Without faith, God's help, and grace; and saying, that grace or justification is by faith, were given to him for his works; this man doth challenge his justification as debt, & not by grace.

5. To him that worketh not. He worketh not, (in this place) that hath no works or all acts, yet his works done in his infidelity as cause of his justification, but faith in Christ, and that proceeding of mere grace. Whereupon S. Augustine faith, Know that that faith found thee unrighteous. And if faith given so that, made thee just, it found thee a wicked one whom is might make just. If it found thee unrighteous, and of such an one made thee just, what work had they being then justified? Not couldst thou have (not canst have) before thou believedst. Believe then in him that justifieth the impious, that thy good works may be good works; indeed, say, S. Augustine. In Psalm 17.

6. As David termeth. The Protestant for, termeth, translate, describeth, for that they Heretical class would have the ignorant believe the whole nature & definition of justification to be non-controversial things; but remission of sins, and no grace or inherent justice given from God at all. When the Apostle saith nothing else, but that in the first justification God findeth no good works or merits to reward, but only sins to forgive unto such as have faith in him.

7. Covered, or imputed. You may not gather (as the Heretics do) of these terms, What is, Sinners covered, and not imputed, that the sins of men be never truly forgiven, but hidden only, covered or not. For that derogate much to the force of Christ's blood & to the grace of God, by which imputed.

8. Our offences be truly remitted. He is the Lamb that taketh away the sins of the world, that wasteth, and blotteth out our sins. Therefore to count them, or, so to impute them, is, not to charge us with our sins, because by remission they be cleansed taken away.

9. But otherwise it were but a feigned forgiveness. See S. Augustine in Psalm 31. verse 2. The Sacraments are not mere marks, but causes of justification.

10. The Heretics would prove hereby, that the Sacraments of the Church give not grace or justification, but that they be notes, marks, and badges only of God's remission of sins had by faith before, because Abraham was justified before and took this Sacrament for a seal thereof only. To which must be answered, that it followeth not that it is so in all, because it was so in the Patriarch, who was justified before, and was therefore as in him, it were the Founder of circumcision, or he in whom God would establish the same; no more then it followeth that, because the Holy Sacrament of the Altar remitted not sins to Christ nor justified him, therefore it hath that effect in none. Look S. Augustine de Bapismo contra Damasius, 4. c. 24. Where you shall see that (though not in Abraham) yet in Isaac his son, and so consequently in the rest, the Sacrament went before, and justification followed.

11. For viz. to whom it shall be reputed. By this it is most plain against our Adversaries, that the faith which was reputed for justification to Abraham, was his beleef of an Article revealed to him by God, that is to say, his assent & credit given to God's speech: as in vs his power to according to the spirit. It is here plainly said, that justice shall be reputed to vs by believing the Articles of Christ's death and Resurrection, and not by any fond supposition of faith, faith, or confidence of each man's own salvation. To establish the which faith, they make no account of the faith Catholic, that is, wherein we believe the Articles of the faith, which only justifieth, but call it by contempt, an historical faith: so as they may terme Abraham's faith, & our Ladies faith, of which it was said, Beata quae creditisset, Blessed art thou that hast believed. And so in truth they deny as well the justification by faith, as by works.
B eing justified therefor by faith, let us have peace toward God by our Lord Jesus Christ; 2. by whom also we have that access through faith into this grace wherein we stand, and glory, in the hope of the glory of the sons of God. 3. And not only this; but also we glory in tribulations, knowing that tribulation worketh patience: 4. and patience, probation; and probation, hope; 5. and hope confirmeth not, because the charity of God is powerd forth in our harts, by the Holy Ghost which is given vs. 6. For why did Christ, when we as yet were weak, according to the time die for the impious? 7. For, scarce for a just man doth any die: for perhaps for a good man durst some man die. 8. But God commendeth his charity in vs: because, when as yet we were sinners, Christ died for vs. 9. Much more therefor now being justified in his blood, shal we be saved from wrath by him. 10. For if, when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, shal we be saved in the life of him. 11. And not only this; but also we glory in God through our Lord Jesus Christ, by whom now we have receivd reconciliation.

12. Therefor, as by one man sinne entred into this world, and by sinne death; and so, vnto all men, death did passe, in which all sinned. 13. For euery vnto the Law sinne was in the world: but sinne was not imputed, when the Law was not. 14. But death reigned from Adam, even on them also that sinned not, after the similitude of the prearication of Adam, who is a figure of him to come. 15. But not as the offence, so also the guilt. For if by the offence of one, many died; much more the grace of God and the guilt, in the grace of one man, Jesus Christ, hath abounded vpon many. 16. And not as by one sinne, so also the guilt. For judgement indeed is of one, to condemnation: but grace is of many offences, to justification. 17. For if in the offence of one, death reigned by one; much more they that receive the abundance of grace and of donation & of justice, shall reign in life by one, Jesus Christ. 18. Therefor as by the offence of one, vnto all men to condemnation; so also by the justice of one, vnto all men to justification of life. 19. For as by the disobedience of one, many were made sinners; so also by the obedience of one, many shall be made just. 20. But the Law entred in, that sinne might abound. And where sinne abounded, grace did more abound. 21. That as sinne reigned to death, so also grace may reigne by justice to life everlasting, through Jesus Christ our Lord.
TO THE ROMANES.

ANNOTATIONS.

CHAP. V.

1. Let us donc, let us have peace, as divers also of the Greeks Against the Doctrine (Chrisost. Or. Theod. August. Theophyl. &c.) doe or, We have peace, it maketh no Heretics spe-
ting for the maine securitie and inaffable certainty which our Adversaries say every cial faith and man ought to have upon his presumed justification by faith, that himself is in God's securitie, fauour, & sure to be saue: peace towards God, being here nothing els, but the sincere refst, tranquilitie, and comfort of mind and conscience, upon the hope he hath, that he is reconciled to God Sure it is that the Catholic faith, by which and none other men be justified, neither teareth nor breedeth any such securitie of salvation. And therefor they have made to themselves another faith which they call Fiduciam, quite without the compass of the Creed and Scriptures.

2. Accessus through faith, justification, implicit all grace and vertues received by justification. Christ's merits, but the entrance & accessus to this grace & happy state is by faith: be attributed cause faith is the ground and first foundation to build on, and port to enter into the much of faith itself. Which is the cause that our justification is attributed to faith namely in this as to the fun-

Epistle, though faith itself be of grace also.

3. Probation, yep. This refelth the errour also, of the Protestants, that would have Our hope is our hope to hold only upon God's promises, and not a whit upon our doings. Where we see strengthened by that it standeth (and is strengthened also) upon patience and constance, and good well-doing, probation and trial of our lives in adversities: and that so grounded upon God's promises and our own doings, it never confoundeth.

4. Charities powred. Charities also is given us in our first justification, and not only Charities is a imputed into us, but indeed inwardly powered into our harts by the Holy Ghost, who qualitie in vs, with and in his gifts & graces is bestowed upon us. For this Charities of God is not that which is in God, but that which he giveth vs, as S. Augustine expoundeth it Li de Sp. et li. c. 32. Who referreth this place also to the grace of God given in the Sacra-

Conc. Confirmatione Baptismi et Don. li. e. 16.

5. By one man sin enter'd. By this place specially the Church of God defendeth and by Adam the old heretikes the Pelagians, that denied children to have any ori-borne in original sinne, or to be baptized for the remission thereof; that in and by Adam all be not sinne, conceited, borne, and consituted sinners. Which no leffe maketh against the Calvinists also, that alsame Christian mens children to be holy from their mother's womb, And the same reason which S. Augustine deduceth (Li. c. 8 & de pers. merit.) out of this text, to prove against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, but eth against Erasmus and others, inclining rather to that new exposition, then to the Churches and Fathers grace judgment sect.

Conc. Milevictamianum c. 2.

14. By modo legis. Even in the time of the Law of nature, when men knew not sinne, and therefore it could not be man's judgement be imputed, and in the time of Moses' Law, when the commandement taught them to know it, but gave them not strength nor grace to avoid it, sine did reign; and therefore death and damnation, even til Moses inclusiue, that is to say, even til the end of his Law. And that not in them only Christ only which actually sinned, as Adam did, but infants which never did actually offend, but not conceived only were borne & conceived in sinne, that is to say, having their natures defiled, defiled in sinne, & (as the Law of justice, and assered from God in Adam, and by their descent from him: Christ it is thought) only excepted, being conceived without man's seed, and his Mother for his honour and our B. Lady, by his special procension (as many godly devout men judge) preferred from the fame.

20. Thus sinne might abound. That, here hath not the signification of causality, as The Law did the Law did Though the Law were given for that cause to make sinne abound, but not the sement, not cause more because that followed thereof, and so came to pass that by the prohibition of sinne, sinne, though sinne increased, by occasion whereof the force of Christ's grace is more amply and that were the abundantly bestowed in the new Testament.

Z 3

CHAP.


**Chap. VI.**

He exhorteth vi. now after Baptism, to live no more in sinne, but to walk in good works: because there we died to the one, and rose againe to the other. (Grace also giving vs sufficient strength) and were made free to the one, and servants to the other; 21. and specially because of the fruit here, and the end afterward, both of the one and of the other.

What shall we say then? Shal we continue in sinne that grace may abound? 2. God forbid. For we that are dead to sinne, how shall we yet live therein? 3. Are you ignorant that all we which are baptized in Christ Iesus, in his death we are baptized? 4. For we are buried together with him by Baptisme into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. 5. For if we be become complanted to the similitude of his death we shall be also of his resurrection. 6. Knowing this, that our "old man is crucified with him, that the body of sinne may be" destroyed, to the end that we may serve sinne no longer. 7. For he that is dead, is justified from sinne. 8. And if we be dead with Christ, we believe that we shall live also together with Christ. 9. Knowing that Christ rising againe from the dead, now dieth no more, death shall no more have dominion over him. 10. For that he died, to sinne he died once: but that he liueth, he liueth to God. 11. So thinke ye also, that you are dead to sinne, but alive to God in Christ Iesus our Lord.

12. Let not sinne therefore reign in your mortal body, that you obey the concensions thereof. 13. But neither doe ye exhibit your members instruments of iniquitie vnto sinne: but exhibit your selues to God as of deadmen, alive, and your members instruments of justice to God. 14. For sinne shall not have dominion over you. For you are not vnder the Law, but vnder grace.

15. What then? Shal we sinne, because we are not vnder the Law, but vnder grace? God forbid. 16. Know you not that to whom ye exhibit your selues servants to obey, you are the servants of him whom you obey, whether it be of sinne, to death, or of obedience, to justice. 17. But thankes be to God, that you were the servants of sinne, but "d haue obeyed from the hart, vnto that form of doctrine, into the which you have been delivered. 18. And being made free from sinne, you were made servants to justice. 19. I speake an humane thing, because of the infirmities of your flesh. For as you have exhibited your members to servre uncleanness and iniquitie, vnto iniquitie; so now exhibit your members to serve justice, vnto sanctification. 20. For when you were servants of sinne, you were free to justice. 21. What fruit therefore had you then in those things, for which now you are ashamed? For the end of them is death. 22. But now being made free from sinne, and become
TO THE ROMANS:

become servants to God, you have your fruit unto sanctification, but
the end, life everlasting. 23. For the stipends of sin, death. But the
grace of God, life everlasting in Christ Jesus our Lord. 1
their iniquities: that so also now being justified, they may & should by external works of justice, in
create their justice and sanctification.

ANNOTATIONS.

CHAP. VI.

3. We that are baptized.) That which before he challenged from the Law of Moses, to Not only faith;
faith, is now attributed to Baptism, which is the first Sacrament of our faith and the
entrance to Christian religion. Whereby it is plain, that he meaneth not only faith to justify; but the Sacraments also, and all Christian religion, which he calleth the
Law of Spirit, grace, and faith.

6. Old man, body of sin.) Our corrupt nature subject to sin and concupiscence, coming
coming to us from Adam, is called the Old man as our person reformed in & by Christ, is & the new,
depicted the New man. And the lump and male of sinness which then ruled, is called the
corpse or body of sin.

10. To him he died.) Christ died to sin, when by his death he destroyed sin; and to sin, in that we be discharged of the power thereof, which before was as it were
Dying to sin, the life of our persons, and commanded all the parts and faculties of our soul and body, as
contrariwise we live to God, when his grace ruleth and worketh in us, as the soul
doeth rule our mortal bodies.

11. Sinne reigneth.) Concupiscence is here named sinne, because it is the effect, occa-
son, and matter of sinne, and is as it were a diseace or insinuation in us, inclining to sin, en-
cence is called remaining also after Baptism according to the substance or matter thereof; but it is sinne,
not properly sinne, nor forbidden by commandement, till it reigneth in us, and we obey and follow the desires thereof. August. li. de nupt. & concupis. c. 23. Cont. i. epist. Pelag. li.
1. 6. 11. Conc. Trident. Suff. 5. decre. de pers. orig.

17. Forme of doctrine.) At the first conversion of every Nation to the Catholic faith, the doctrine
there is a forme & rule of beleefe set downe, vnto which when the people is once brought of our N. It
their Apostles, they must necessary by any persuasion of men alter the same, nor take of Apostles,
man or Angel, any new doctrine or Anagogical faith, as the Protestants call it.

23. The grace of God, life everlasting.) The sequel of speech required, that as he said, Life ever-
death or damnation is the stipend of sinne, so life everlasting is the stipend of justice; all a
and so it is, and in the same sense he spake in the last chapter, that as sinne reigneth to death, and yet grace,
so grace may reign by justice to life everlasting. But here he changed the sentence somewhat,
calling life everlasting grace, rather than reward; because the merits by which we attain

CHAP. VII.

Our former husband (sinne) with his law is dead in Baptism: and now we are united
to another husband (to Christ) to bring forth children to God, that is good works.
7. And how the Law being good, was yet so as the Law of sinne and death, because
concupiscence reigned in us. 17. But now by Baptism grace reigneth in us, though
also concupiscence doth remaine and tempt vs still.

Brethren, (for I speak to them that know
the Law) that the Law hath dominion over a man as long time
as it liueth. 1. For the wome that is under a husband; her hus-
bud liuine is boz'd 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

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called an aduoutrcse if shę 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 aduoutrcse if she be with another man. 4. Therefore my Brethren, you also are made dead to the Law by the body of Christ; that you may be another man's who is risen againe from the dead, that we may fructifie to God. 5. For when we were in the flesh, the passions of sinnes that were by the Law, did worke in our members, to fructifie vnto death. 6. But now we are loosed from the law of death wherein we were vndertaken: in so much we serue in a newnesse of spirit, and not in the oldnes of the letter.

7. What shall we say then? Is the Law sinne? God forbid. But sinne I did not know, but by the Law: for concupiscence I knew not, vntil the Law said: Thou shalt not covet. 8. But occasion being taken, sinne by the commandement wrought in me concupiscence. For without the Law sinne was dead. 9. And I liued without the Law sometime. But when the commandement was come, sinne renewed. 10. And I was dead; and the commandement, that was vnto life, the same to me was found to be vnto death. 11. For sinne taking occasion by the commandement, seduced me, and by it killed me. 12. Therefore the Law indeed is holy, and the commandement holy, and just, and good.

13. That then which is good, to me was it made death? God forbid. But sinne, that it may apeare sinne, by the good thing wrought me death: that sinne might become sinning aboue measure by the commandement. 14. For we know that the Law is spiritual, but I am carnal, sold vnder sinne. 15. For that which I worke, I understand not. For not that which I will, but which I hate, that I doe.

16. And if that which I will, the same I doe; I consent to the Law, that it is good.

17. But now, not I worke it any more, but the sinne that dwelleth in me. 18. For I know that there dwelleth not in me, that is to say, in my flesh, good. For to wil, is present with me, but to accomplishe that which is good, I find not. 19. For not the good which I wil, that doe I; but the euill, which I will not, that I doe. 20. And if that which I will not, the same I doe not: now not I worke it, but the sinne that dwelleth in me. 21. I find therefor the Law, to me having a wil to doe good, that euill is present with me. 22. And I am delighted with the Law of God according to the inward man: 23. But I see another law in my members, repugning to the law of my mind, and captiving me in the law of sinne that is in my members. 24. Unhappie man that I am, who shall deliver me from the body of this death? 25. The grace of God by Jesus Christ our Lord. Therefore I my selfe, with the mind, serve the law of God, but with the flesh, the law of sinne.
7. Thine shalt not see. It is not the habitual concupiscence or inordinate of our nature. Actual concupiscence is sensual desire or inclination to evil, contrary against the spirit, that is forbidden for properly in this precept; but the consent of our reason and mind unto it, to obey and hidden, not follow the lust thereof, that is a sin and prohibited.

15. That which I works. This being understood of S. Paul himself or any other lust, a sudden impulsion, the sin is, that the flesh hath not power to reason or to withdraw from the desires of the flesh. And upon such a sudden sometimes are no inaudeth the same, that before it is not the same reason can gather itself to deliberate, since man is in a sort (though unwittingly) entangled. Which as soon as it is perceived, being of the just condemned, rejected, and refuted, never maketh him a sinner.

19. Not that which I will. He meaneth not, that he can do no good that he willeth or Concupiscence desirous of, or that he is ever forced to do that which his will agreeeth not unto; but that he taketh not by reason of the forcible efficacy of concupiscence, whereas he cannot of himself during any free-will, life, he cannot accomplish the desires of his spirit and mind, according to the Galatians: the flesh feareth against the spirit, and the spirit against the flesh, that not whatsoever you will, you can do.

Ep. ad Gal. 17. 19. Not the good which I will. So may the just also be forced by the rage of concupiscence. Sinne is volun- cence or sensual appetite, to do or suffer many things in his inferior part or external tare, and, members, which his will consenteth not unto. And forlong it is so farre from sinne, that otherwise it is (as S. Augustine faith) he need not say to God, forgive us our sinnes, for the same. For, no sinne, sinne is voluntarie, and so be not these passions.

21. Which I will not. It maketh not any thing against free-will that the Apostle faith, that good men do or suffer sometimes in their bodies, that which the will agreeeth not unto; but it produeth plainly free-will: because the proper act thereof, that is, to will or not, to consent or dissent, is euer (as you may see here) free in itself: though there may be some other or external force to stay the members of a man, that they obey not in every act, that which the will commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties, when will concurreth not. Yea afterward (v. 16.) the Apostle faith, Non ego auctor, man doth not that which is not done by his will: which doth most evidently prove free-will. And which S. Augustine clearly teacheth 10. 4. in exposition: quassatsum peripit: ad Rom. propri. 41. 45. and 46. and in manie other places.

25. With the mind, with the flesh. Nothing done by concupiscence (which the Concupiscence, Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God. Neither can the motions of the flesh in a just man a just man's euer any wher doe like the operations of his spirit, as the Lutherans doe hold: but make actions as the them often more meritorious, for the continual combat that he hath with them. For it Lutherans say, is plaineth that the operations of the flesh and of the spirit do not concurre together to make one act, as they imagine, the Apostle concluding cleane contrary, that in mind he serveth the Law of God, in flesh the law of sinne, that is to say, concupiscence.
That now after Baptisme, we are no more in state of Damnation, because by the grace which we have received, we are able to fulfil the Law; unless we do willingly give the dominion againe to concupiscence. 18. Then (because of the persecutions that then were) be comforted and exhorted them with many reasons.

Here is now therefore no Damnation to them that are in Christ Jesus; that walk not according to the flesh. 2. For the Law of the Spirit of life in Christ Jesus, hath delivered me from the Law of Sinne and of death. 3. For that which was impossible to the Law, in that it was weakened by the flesh; God sending his Sonne in the similitude of the flesh of Sinne, even of Sinne damned Sinne in the flesh, 4. that the justification of the Law might be fulfilled in vs who walk not according to the flesh, but according to the Spirit. 5. For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the Spirit are affected to the things that are of the Spirit. 6. For the wisdom of the flesh is death; but the wisdom of the Spirit, life and peace. 7. Because the wisdom of the flesh, is an Enemy to God: for to the Law of God it is not Subject, neither can it be. 8. And they that are in the flesh, can not please God. 9. But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwell in you. But if any man have not the Spirit of Christ, the same is not his. 10. But if Christ be in you, the body indeed is dead because of Sinne, but the Spirit liueth because of justification. 11. And if the Spirit of him that raised vp Jesus Christ from the dead, dwell in you; he that raised vp Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. 12. Therefore Brethren, we are debtors, not to the flesh, but to the Spirit, according to the flesh. 13. For if you live according to the flesh, you shall die. But if by the Spirit, you mortifie the deeds of the flesh, you shall live. 14. For whatsoever ye are led by the Spirit of God, they are the Sonnes of God. 15. For ye have not received the Spirit of adoption, but ye have received the Spirit of adoption of Sonnes, wherein we criye: Abba, Father. 16. For the Spirit him self giueth Testimonie to our Spirit that we are the Sonnes of God. 17. And if Sonnes, heires also; heires truly of God, and coheires of Christ:

18. For I thinke that the passions of this time are not condigne to the glorie to come that shall be revealed in vs. 19. For the expectation of the creature, expecteth the revelation of the Sonnes of God. 20. For the creature is made Subject to vanitie, not willing, but for him that made it Subject in hope; 21. because the creature also itselfe shall be delivered from the servitude of corruption, into the libertie of the glorifying of the children of God. 22. For we know that every creature groaneth, and travaileth,euen till now. 23. And not only it, but we also our selves haing...
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14. For by hope we are saved. But hope that is seen, is not hope. For that which a man seeth, wherfore doth he hope it? But if we hope for that which we see not, we expect by patience. And in like manner also the Spirit helpeth our infirmities. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspakeable. 17. And he that searcheth the harts, knoweth what the Spirit desireth: because according to God he requesteth for the Saints. 28. And we know that to them that love God, all things cooperate vnto good, to such as according to purpose are called to be Saints. 29. For whom he hath foreknown, he hath also predestinated to be made conformable to the image of his Sonne: that he might be the First-borne in many Brethren. 30. And whom he hath predestinated; them also he hath called. And whom he hath called; them also he hath justified. And whom he hath justified, them also he hath glorified. 31. What shall we then say to these things? If God be for us, who is against us? 32. He that spared not his owne Sonne, but for vs al delivered him; how much more shall he not al with him giuen vs all things? 33. Who shall accuse against the elect of God? God that justifieth. 34. Who is he that shall condemn? Christ I say: vs that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for vs. 35. Who then shall separate vs from the charitie of Christ? tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? as it is written: For we are killed for thy sake at the day: we are esteemed as sheep of slaughter. 36. But in all these things we overcome because of him that hath loved vs. 38. For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither high, nor depth, nor other creature, shall be able to separate vs from the charitie of God which is in Christ Jesus our Lord.

The Epistle for S. Ignatius

ANNOTATIONS.

CHAP. VIII.

16. The Spirit giuen testimony.) This place maketh not for the Heretikes (special faith, or The testimonie their presumptuous, certainty that every one of them is in grace; the testimonie of the of the Spirit. Spirit being nothing els but the inward good motions, e&c. & contentment, which the children of God doe daily feel more and more in their harts by scorning him: by which they have as it were an attestation of his favour towards them, whereby the hope of their justification and saluation is much corroborated and strengthened.

17. Yet if we suffer.) Christes pains or passions have not so satisfied for all, that Christe...
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Al suffering in this life is nothing in comparison of the heavenly glory, which I think they dare not much auouch in our Saviour's actions. He expresseth only, that the very afflictions of their own nature, which we suffer with or for him, be but short, momentative, and of no account in comparison of the compensations we shall have in heaven. No more indeed were Christ's pains of their own nature, compared to his glory, any whit comparable: yet were meritorious or worthy of Heauen; & to be ours. And therefore to express the said comparison here he faith, They are not condigne to the glorie. He faith not, if the glorie, as the Heretics falsely translate: though the Scripture speaketh so also, when he useth only a comparison: as Rom. 3. in the Grecian, Omine pretioseum non est illa dignam. S. Augustin, illa dignam. S. Hierom, non vides hic comparabi: that is, No pretious thing is worthie of wisedom, or to be compared with it. See the Epistle, 1. 16. 1. Tob. 9. 1. But when the Apostle will express that they are condigne, worthy, or meritorious of the glorie, he plainly saith: That our tribulation which is now a little, & that light worketh above measure exceedingly an eternal weight of glorie. The valuer of Christ's actions risheth not of the length or greatness of them in themselves, though so also they passed all mens doing: but of the worthines of the Person, And to the value of our souls risheth of the grace of our adoption, which maketh those actions that of their natures be no meritorious or answerable to the joyes of Heauen in themselues, to be worthy of Heauen. And they might as well prove that the works of finite do not merite damnation: for sinne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hell: but because it hath a departing or an auerison from God, it doth make it to be detestablie, because it alwayes proceedeth from the enemy of God, as good worke that be meritorious, proceed from the child of God.

14. By hope, faith only is named, in other places he attributeth to faith, is here attributed to hope for whensoever there be many causes of one thing, the holy Writers (as matter is ministred & occasion given by the doctrine then handled) sometimes referre it to one of the causes, sometimes to another: not by naming one alone, to exclude the other as the expresser captiviitates & ignorantly doe argue; but at divers times and in sundry places to express that, which in counseil discoure could not, or needed not to be vetter. In some discoure, faith is to be recommended in others, charitie in another, hope sometimes, almes, mercy elsewhere, other vertues. One while, Every one that believeth, is born of God. 1. Is. 5. 31. Another while, Every one that loveth, is born of God. 1. Io. 4. 7. Sometimes, faith justifieth man's heart. Acts 1. 9. And another time, Charitie reminiseth sinnes. 1. Pet. 4. 8. Of faith it is said, The influence faith. Heb. 11. 6. 17. Of charitie, We know that we are transferred from death to life, because we are born &c. 1. Io. 3. 14.

14. Thou dost see.) Tertius and Macedonius, old Heretics, had their places to confound upon against the Churches sense, as our new Masters now have. They abueth this text to prove the Holy Ghost not to be God, because he needed not to pray or ask, but might command if he were God. Therefore S. Augustin expoundeth it thus: The Spirit prayeth, that is, satisfied & teacheth us to pray, and what to pray, or ask. August, de anima & ciuis, orig. l. 4. c. 9. & ep. 111. c. 11.

30. Whom he hath predestinat.) God's eternal foresight, love, purpose, predestination, & election of his dear children, & intinct their calling, justifying, glorifying by Christ, as all other acts & intentions of his divine will and providence towards their salvation, ought to be renuenced al men with dreadful hurtility, & not to be fought out or disputed on with presumptuous boldnes and audacitie. For it is the gentle that many proud persons, both in this Age and alwayes, hate by God's just judgement perished in, foundering them most horrid blasphemies against God's mercy, nature, and goodnes, and diners damnable errors against man's free-will, & against all good life & religion. This high conclusion is here set downe for vs, that we may leame to know of whom we ought to depend in all our life, by whom we expect our salvation, by whose providence at our graces, gifts, and worke do stand: by what an outlasting gratious determination, our redemption, which is in Christ Iesus, was designed: and to give God inceassable thanks for our vocation and preferment to the state we are in, before the fewes, who deferred no better then they, before the light of his mercie shining upon us accepted us, and received them. But this saith eminent truth of God's eternal predestination standeth (as we are bound to beleive under paine of damnation, whether we understand how or no) & fo S. Augustin in all his divine worke written of the same (De gratia & lib. arb. de corpore. & gratia Ad

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18. I am sure this speech is common in S. Paul, according to the Latin translation. No man ordi-

narily, when he had no other assured knowledge but by hope, could stand (I say) with man's free-will and the true liberty of his actions, and therefore no man can stand either in or good, to sin or to virtue, to salvation or damnation, nor take the means or nature of merits, and cooperation with God to our own and other men's salvation.

CHAP. IX.

With a protestation of his sorrow for it (lest they should think he to rejoice in their perdition,) he intimates the Jews to be reprobate, although they come of Abraham's flesh. 6. Saying, to be the sons of God, yet not by that, but by God's grace. 19. Considering that all were once damned massa. 24. 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 themselves to the faith of Christ, which the Jews will not.

SPEAKE the verity in Christ, I lie not, my conscience bearing me witness in the Holy Ghost. 2. that I have great sadness and continual sorrow in my heart. 3. For I wished my self to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, 4. who are Israelites, whose is the adoption of sons, and the glory, and the Testament, and the law-giving, and the service, and the promises: 5. who are the Fathers, &c. of whom Christ is according to the flesh, who is above all things God Blessed for ever. Amen.

6. But not that the word of God is frustrate. For, "not all that are of Israel, they be Israelites: 7. nor they that are the seed of Abraham, al be children: " but in Isaac shall the seed be called unto thee: 8. that is to say, they that are the childre of the flesh they are the childre of God: but they that are the children of the promise, are eschewed for the seed. 9. For the word of the promise is this: According to this time will I come; and Sura shall have a son. 10. And not only the. But "Rebecca also conceiving of one copulation, S. Hierom. of Isaac our Father. 11. For where was not yet born, nor had done anything good or evil, (that the purpose of God according to election might stand) 12. nor of works, but of the Caller it was said to her: That the elder shall serve the younger. 13. As it is written: Jacob I loved, but Esau I hated. 14. What shall we say then? Is there iniquity with God? For God forbid, for to Mose he said: I will have mercy on whom I will have mercy; and I will show mercy to whom I will show mercy. 16. Therefore it is not of the willer,
understand, we need the help of the Holy Ghost, who by the Apostle did declare these same things: but especially this place. It behoves nothing pleads with us, which is ecclesiastical, that is, the sense of the Church, that God is not the cause of any mans reprobation or damnation, otherwise they for punishment of his sins, he suffereth by that he expecteth all men to amend themselves with great patience, and consequently that they have also free will.

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Wiler, nor the runner, but of God that sheweth mercy. 17. For the Scripture faith to Pharaoh: That as this purpose he took to raise thee, that in thee, I may shew my power; and that my name may be renowned in the whole earth. 18. Therefore on whom he will, he hath mercy; and whom he will, he doth indurate.

19. Thou saist therefore unto me: Why doth he yet comproach, for who resisteth his will? 20. O man, who art thou that dost answer God? Doth the work say to him that wrought it? Why hast thou made me thus? 21. Or hast not I the potter of clay, power, of the same make to make one vessel unto honour, and another unto contempt? 22. And if God willing to shew wrath, & to make his might known, sustained in much patience the vessels of wrath apt to destruction, 23. that he might shew the riches of his glory upon the vessels of mercy which he prepared unto glory.

24. Whom also he hath called, vs, not only of the fewes, but also of the Gentils, 25. as in Osee he faith: I will call that which is not my people, my people; & her that was not beloved, beloved: & her that hath not obtained mercy, obtaining mercy. 26. And it shall be, in the place where it was said to them, you are not my people, there shall be called the names of the living God. 27. And Esaias crieth for Israel: If the number of the children of Israel be as the sand of the sea, the remanence shall be saved. 28. For consummating a word, and abridging it in equity: because a word abridged shall our Lord make upon the earth. 29. And as Esaias foretold: Unless the Lord of Sabaoth had left vs seed, we had been made like Sodom, and we had been like as Gomorrah.

30. What shall we say then? That the Gentils which pursued not after justice, have apprehended justice, but the justice that is of faith. 31. But Israel in pursuing the law of justice, is not come vnto the law of justice. 32. Why so? Because not of faith, but as it were of workes. For they have stumbled at the stone of stumbling, 33. as it is written: Behold I put a stone of stumbling, and a rock of scandal: and whosoever belieuseth in him shall not be confounded.

Annotations.

Chap. IX.

3. Anathema. Anathema, vb of Scripture is either that which by separation from profane vb, and by dedication to God, is holy, dreadful, and not vulgarly to be touched, or contrariwise, that which is rejected, feuered, or abandoned from God, as cursed and detested, and therefore to be avoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. If any man love our Lord IESVS CHRIST, be he Anathema, that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councils vbe the word for accursed and execratory and against Heretikes & other notorious offenders and blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to save his Country-men soules, did take this word; it is a very hard thing to determine. Some thinke, he desired only to die for their salvations. Others, that being very loth to be kept from the fruits of Christ, yet he could be content to be sold for to save their soules. Others, that he wished what malediction or separation from Christ, for he that did not imply the disfavour of God towards him, nor take away his love toward God. This only is certaine that it is a point of vspeakeable charitie.
charitie in the Apostles breaf, and a paterne to al Bishops and Priests, how to louse the salvation of their flocke. As the fike was wert by Moyses when he said: Either forgive this peole, or blus me out of thy booke.

6. For of Israel.) Though the people of the Jews were many wailete honoured and God's promife priviledged, and namely by Chrifl taking flesh of them, yet the promife of grace and not mode to salvation was neither only made to them, not to all them that carnally came of them or carnal Israel, their Fathers: God's election, and mercie depending upon his owne purpose, wil, and determination, and not tied to any Nation, familie, or perfon.

7. But in Israel.) The promisent made to Abraham was not in Ismael, who was a fonne Ismael preferred borne only by flesh and nature; but in Isaac, who was a fonne obtained by promife, before Ismael, faith, and miracles; and was a figure of the Churches children borne to God in Baptifme.

10. Of one population.) It is proned also by God's choofing of Jacob before Esau (who Jacob before were not only brethren by father and mother, but also twinnies, and Esau the elder of the Esau, two, which according to carnal count should have had the preeminence) that God in giving graces followeth not the temporal or carnal prerogatives of men or familice.

11. Not in born.) By the fame example of the twinnies, it is evident also, that neither by the exple Nations nor particular persons be elected eternally, or called temporally, or preferred of Jacob and to God's faute before others, by their owne merits; because God, he made choife, Esau, is shewed and first loved Jacob, and rejoiced Esau, respected them both as ill, and the one no lefe God's more then the other guilty of damnation for original sinne, which was all in them both, mercie in the And therefore where justly he might have reprobated both, he faulted of mercie one. Esau, & justice Which one therefore, being as ill and as void of good as the other, must hold of God's in the Reproternal purpose, mercie, and election, that he was preferred before his brother which was bate.

elder then himself, and no worse then himself. And his brother Esau on the other side hath no cause to complain. For that God neither did not suffer any thing to be done towards him, that his sinne did not deserve. For although God elects eternally & giues his first grace without al merites, yeke he doth not reprobate or hate any man but for sinne, or the foresight thereof.

14. Isthene iniquiit) Upon the former discourse, that of two persons equal God calleth That God is the one to mercie, and leaueth the other in his sinne, one might inferre that God were not vniust, or vniust and an acceptor of persons. To which the Apostle anweth, God were not an acceptor of just nor indifferent indeed, so to vfe the matter where grace or salvation were due. As persons is deif two men being Chriftned, both beleeue wel, & face wel: if God should giue Heauen to claered by familie the one, and should damn the other, then were he vniust, partial, & forgetful of his examples, promise: but respecting or taking two, who both be worthy of damnation (as al are before they be first called to mercie) then the matter standeth on meres mercie, and of the givers wil and liberalitie, in which case partialitie hath no place. As for example

1. Two malefactors being condemned both for one crime, the Prince pardoneth the one, & lettreth the law proceed on the other.

5. The theefe that is pardoned, can not attribute his escape to his owne defernings, but to the Princes mercie.

3. The theefe that is executed, can not chalenge the Prince that he was not pardoned also; but must acknowledge that he hath his deseruing.

4. 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 offencce.

5. If they alie further, why the Prince pardoned not both, or executed not both? the answer is, that as mercie is a goodly vertue, so justice is necessarie & commendable.

1. So likewise, God seeing al mankind and S. Augustines every one of the same in a general con example is of denation & maffe of sinne, in & by Ad a, two debters: delucreth some, and not othersome, one forgiueth. It that be delucre of that common uznal, & the damnation, be delucre by grace and other put to pardon, through the meanes and merites payal, by the of Chrift.

3. Such as be left in the common case of iue de pradest, & damnation, can not complaine, becaufe gr. e.4. they have their deseruing for sinne.

4. We may not say that such be damned, because God did not pardon them, but because they did sinne, and therefore deserued.

5. That some should be damned, & not al pardoned, and others some pardoned rather then al condemned, is agreeable to God's justice mercie; both which vertues in God's providence towards vs are recommended.

6. But
But if it be further demanded why John rather than Thomas was executed, or Thomas rather than John pardoned; answer, that (the partys being otherwise equal) it hangeth merely and wholly upon the Princes will and pleasure.

Presumption & reprobation take not away free-will: neither must any must be rech-\v{I}leffe & despe-\v{I}rate.

In all this mercy of God towards some, and justice towards others, both the pardoned workes by their owne free-will, and thereby secure their salvation; and the other not, by their owne free-will, without all necessity, workes wickednes, and themselves, and only of themselues procure their owne damnation. Therefore no man may without blasphemie say, or can truely say, that he hath nothing to doe towards his owne salvation, but will, live, and thinketh he may live without care or cigation of his end the one way or the other, sayling: If I be appointed to be sau’d, be it so; if I be one deigned to damnation, I can not help the matter: come what come may. These speachess and cigationes are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therefore the good man must without search of God’s secrets, work his owne salvation, and (as S. Peter faith) make his election sure by good workes, with continual hope of God’s mercy, being assured that if he beleueth well & doe well, he shall have well. For example, if a husband-man should say: If God will, I shall have corn enough; if not, I can not make it; and so neglect to till his ground: he may before that he shall have none, because he wrought not for it. Another man vseth his diligence in tilling & ploughing, and committeth the rest to God: he findeth the fruit of his labours.

Our election or conversion is not of our selves, but of God’s grace and mercy.

Our will is not the willer. If our election, calling, or first coming to God, lay wholly or principally upon our owne will or workes, or if our willing or endoeuying to be good, would serve without the help and grace of God, as the Pelagians taught, then our election were wholly in our selves, which the Apostle denieth. And then might Pharaoh and other inordinate persons (whom God hath permitted to be obstinate, to shew his power and just judgiment upon them) be convicted when themselues lost without God’s help and assistance: whereas we see the contrarie in such obstinate offenders, whom God for punishment of former sinnes visiteth not with his grace, that by no threat, miracle, nor persuasion, they can be converted. Whereupon we may not with Hestrikes ascribe, that man hath not free-will, or that our will worketh nothing in our connection or comming to God: but this only, that our willing or working of any good to our salvation, commeth of God’s special motion, grace, and assistance, that it is the secondary cause, not the principal.

To this purpose have I rais’d.) He doth not say, that he hath of purpose rais’d or set him vp to sinne, or that he was the cause of the same in Pharaoh, or that he intended his damnation directly or absolutely, or any other wise but in respect of his demerits; but rather (as the Apostle faitheth, after in this chapter of such hardened and obstinate offenders) that he with long patience and toleration expected his conversion, and (as S. Chrysostome interpreteth this word) Ecitani preferred him suitor repent, whom he might fully have condemned before. In the 9. of Exodus, whence this allegation is, we read, Psuithe, I have put or setthit vp, as here, I have rais’d; other. That is to say, I have purposely advanced thee to be so great a king, and chosen thee out to be so notorious example both of the obdurate obstinacie that is in such whom I have for so great sinnes foraken, and also to shew the world, that no obstinacie of neuer so mightie offenders can resist me, or doe any thing which shall not falte my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his justice & glorie, giueneth wicked Princes into them, & by indowynge them with power and prosperitie, and by taking his grace from them, upon their deserts, hardeneth their harts, as they withstand and contemne him, and afflieth his people, in whose end and fall, either temporal or eternal, at the length God will ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperitie in this life, wherupon he knoweth they will be worse, but that he can worke al that to his honour and glorie. Mary, that he vseth not such rigorous justice on all that deffere it, that is his greatest grace and mercy. And that he exerciseth his justice upon some certaine persons, rather then upon othesome of equal deserts, that lieth wholly upon his will, in whose judgments ther be many things secret, but nothing vniust; as S. Augustin...
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The Law was not (as the Jews ignorant zeal supposed) for them to justify themselves by it (considering that they could not fulfill it); but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God. 5. According to Moses saying, and the Apostles preaching: 11. that so the Gentiles also (according to the Prophets) hearing and believing might come to justice; the Jews in the meantime (though inexcusably) remaining incredulous.

Brethren, the will of my heart surely and prayer to God, is for them unto salvation. 2. For I give them testimonie that they have zeal of God, but not according to knowledge. 3. For not knowing the justice of God, and seeking to establish their own, they have not been subject to the justice of God. 4. For, as the end of the Law is Christ; unto justice to every one that believeth. 5. For Moses wrote, that the justice which is of the Law, the man that hath done it, shall live in it. 6. 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. 7. Or who descendeth into the depth? that is to call Christ againe from the dead. 8. But what saith the Scripture? The word is nigh, in thy mouth, and in thy heart. This is the word of faith which we preach. 9. For if thou confesse with thy mouth our Lord Jesus, and in thy hart believe that God hath raised him vp from the dead, thou shalt be saved. 10. For with the hart we believe unto justice; but with the mouth confession is made to salvation.

11. For the Scripture saith: Who soever believeth in him, shall not be confounded. 12. For there is no distinction of the lowe and the Greeke: for one is Lord of all, rich toward all that inuocate him. 13. For every one who soever shall Novemb.
To believe in him & to innocate him, is to fince him with a lone & sincere affection. All that so doe, shall double be faied & shall never be confounded.

We fee then that it is in a mans free-will to believe or not to beleue, to obey or disobey the Gospell or truth preached.

But if I say, haue not Israel known? Mens first faith: I wil bring you to emulation in that which is not a Nation: in a foolish Nation I wil drive you into anger. But if a man be bold, and faith: I was founded of them that did not seek me: openly I appeared to thin" that asked not of me. But to Israel the faith: At the day haue I sped my hands to a people that beleue unhors, and contra-dicted me.

Annotations.

The Epistle of S. Paul.

Chapter X.

God's justice, & the Law's justice.

1. The justice of God.) The justice of God, is that which God giueth vs through Christ: The Lawes owne or proper justice, is that which they had or challenged to haue of themselues, and by their owne strength, holpen only by the knowledge of the Law, without the help or grace of Christ.

Justice of faith.

6. The justice of faith.) The justice which is of faith, reacheth to the life to come, making man a s_TRUNCED of the truth of such Articles as concern the same: as, of Christ's Ascension to heaven, of his Defending to Heav, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorifie. By which his actions we are pardoned, justified, and saued, as by the Law we could never be.

Open confession & protection of our faith is somet ime necessarie.

Helcheset.

The place alleged against innocate of Saints, the Apostle saying nothing els, but that they can not innocate Christ as their Lord, and Maister, in whom they doe not beleue, and whom they never heard of. For he speake of Gentils or Pagans, who could not innocate him, whereas they did suff beleue in him.

The due innocate of Christ, we must know him and our duties to him. And so it is true also, that we can not pray to our B. Ladie nor any Saint in heaven, till we beleue and know their perfections, dignities, and grace, and truth that they can help us. But if our Adversaries thinke that we can not innocate them, because we cannot beleue in them; let them understand that the Scripture vseth also this speach, to beleue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much, Exod. 14. 31. They beleued in God and in Moses, and in the Hebrews. And the ancient Fathers did read in the Creed indifferently, "I beleue in the Catholike Church: & I beleue the Catholic Church, Con. Nich. episc. Episcop. in fine Ancorat Hieron. contr. Lucif. Cyril, Hierof. Cathol. 17.

[Page 32]
To the Romans:

15. Unluck they be sent. This place of the Apostle iniquibly condemneth all the Searchers not preaching, writings, ordinances, innovations, and usurpations of Church, pulpit, & lawfully called whatsoever our new Evangells have intrusted themselves and entered into by the none, window: shewing that they be every one from the highest to the lowest, false Prophets, running and usurping, being never lawfully called. Which is so evident in the Heretics of our days, that the Calvmists confess it in themselves, & say that there is an exception to be made in them, because they found the State of the Church interrupted.

20. That I ake disput. That Christ was found of those that never asked after him, it is The first fruits he that first grace and our first justification is without merit. That God calledlection of me to continually and earnestly by his Prophets and by other his signs, and wonders, grace, upon the Jews, and they withstood, grace, will is proved; and that God would have men Free-will, saued, and that they be the cause of their own damnation themselves.

Chap. XI.

Not all the Jews were reprobate, but some elected: and they by grace obtained justification, the rest (according to the Prophets) being execrated. 11. Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not infallit, but rather be every man himself to be likewise cut out of the tree (which is the Catholike Church) 25. and know that when all the Gentils are brought into the Church, then (about the end of the world) shall the multitude of the Jews also come in 33. according to the disposition of the wonderful wisdom of God.

Say then: Hath God rejected his people? God forbid: For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin. 2. God hath not relected his people which he foreknew. Or know you not in Elias what the scripture faith; how he requireth God against Israel? 3. God, they have slaine thy Prophets: they have dugd downe thine Altars: and I am left alone, & they seek my life. 4. But what faith the diuine answer vnto him? I have left me seven thousand men, that have not bowed their knees to Baal? 5. So therefore at this time also, there remaines saued according to the election of grace. 6. And if by grace, not now of works. Otherwise grace now is not grace.

7. What then? that which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded. 8. As it is written: God hath given them the spirit of compunction: eyes, that they may see, and ears, that they may not hear: until this present day. 9. And David saith: Be their table made for a snare, and for a trap, and for a stumblingblock unto them. 10. Be their eyes darkned, that they may not see: and their backs be made always crooked. 11. I say then, have they not stumbled? that they should fall? God forbid. But by their offence, salvation is to the Gentils, that they may emulate them. 12. And if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentils; how much more the fulnesse of them?

13. For to you Gentils I say, as long verily as I am the Apostle of the Gentils, I will honour my ministrer, 14. if by any means I may provoke my flesh to emulation, and may saue some of them. 15. For if the losse of all the of them be the reconciliation of the world; what shall the receiuing be, but life from the dead? 16. And if the first fruit be holy, the male also: and if the root be holy, the boughs also. 17. And if some
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The boughes be broken, and thou whereas thou wast a wild olive, are graffed in them, and art made partaker of the root and of the fatnesse of the olive, 18. glorie not against the boughes. And if thou glorie; not thou bearest the root, but the root thee. 19. Thou failest then: The boughes were broken, that I might be graffed in. 20. Wel: 'because of incredulitie they were broken, but thou by faith dost stand: be not too highly wise, but ' feare. 21. For if God hath not spared the natural boughes, left perhaps he will not spare thee neither. 22. See then the goodnes and the fructificie of God: upon them surety that are fallen, the feare; but upon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. 23. But they also, if they do not abide in incredulitie, shall be graffed in. For God is able to graffe them in againe. 24. For if thou wast cut out of the natural wild olive, and contrary to nature wast graffed into the good olive; how much more they that are according to nature shall be graffed into their owne olive. 25. For I will not have you ignorant, Brethren, of this mysterie (that you be not wise in yourselfes) that blindness in part hath chanced in Israel, vntil the fulnesse of the Gentils might enter: 26. and so Israel, might be saued, as it is written: There shall come out of Sion, he that shall deliever, and shall suert Insipie from Iacob. 27. And this to them the Testament 10. from me: when I shall have taken away their sinnes. 28. According to the Ghostel indeed enemies for you: but according to the election, most decree for the Fathers. 29. For without repentance are the guifets & the vocation of God. 30. For 'as you also sometime did not beleue God, but now have obtained mercie because of their incredulitie; 31. so these also now have not beleued, for your mercie, that, they also may obtaine mercie. 32. For God hath 'concluded all into incredulitie, that he may have mercie on all. 33. O depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgements, and his waies vnsrarchable. 34. For * who hath knowen the mind of our Lord? or who hath been his Counseler? 35. Or who hath first giuen to him, and retribution shall be made him? 36. For of him, and by him, and in him are all things: to him be glorie for ever. Amen. 1

The Epistle upon Trinistic Sunday.

ANNOTATIONS.

CHAP. XI.

4. Seven thousand) The Heretikes allege this place and example very impertinently to prove that the Church may be wholly secret, hid, or unknown. For though the faithful were forced to keep close in the perfection of Achaeb and Izabell, which was only in the Kingdom of the ten Tribes, that is, of Israel; yet at the very same time, in Hierusulam and in the Kingdom of Iuda, the external worship and profession of faith was open to all the world, and well known to Elias & the faithful, so many, that * the very | foulebe ye only were numbered about ten hundred thousand. Besides that there is a great difference between the Chrystian Church & the Jewes; ours resting upon better promises then theirs. And we will not put the P resistats to prove that there were 7000 of their Sex & when their new Elias Luther began; but let the prove that there were feuen, or any one, either then or in all Ages before him, that was in all points of his beleefe. Heretikes there were before him, as Iouianian, Vigilantius, Heluidius, Wiceloffe &c. and with him, Zuingius, Caluin, &c. Who beleued as he did in some things; but not in all.

6. Bm

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6. Now of works.) If salvation be attributed to good works done of nature with, What works our faith & God's help, the same cannot be of grace. For such works exclude grace, are not, & what favour, and mercie: and challenge only of debt, and not of grace. Therefore take heed are the cause of the Heretics exposition, that virtuously exclude Christian mens works from salvation, necessity or merit of Saluation, which are done with and by God's grace and therefore evidently consist with the same, and be joined with God's grace as causes of our salvation. Our Adversaries are like the Potestaries, ever taking quid pro quo, either of ignorance or of intent to deceive the simple.

8. God hath given.) It doth not signify his working or action, but his permission. God is not Chrys. ho. 19, in ep. Ro. And S. Augustine faith, not by putting malice into them, but Author of sin by not imparting his grace unto them, and that through their own deserts always, and not their own wills, &c. properly working the same. See Annotation. Mat. c.13, 14. Ro. c.1, 24.

20. Because of incredulity.) He repreheth the pride of the Gentils vanitizing themselves. A paraphrase of their receivings, and of the Jews rejection, namely in that they thought the Jews to be explicites, forsaken for no other cause, but that they might come into their rooms: declaring of the text, that the direct and proper cause of their forsaking was their incredulity, exhorting concerning the Gentils to beware of the same, because they may fall as well as the other, and that the Jews and God is as like to execute justice against them as against the Jews; as he hath done in Gentils, their many Nations falling to heresie.

21. According to the Gospel.) In respect, or as concerning beleeue in Christ and receivings against the Gospel, they are God's enemies: by occasion of which their incredulity, &c.

23. For as you.) As the Gentils which before beleueth not, found mericke and came to faith, when the Jews did fall: so the Jews not now beleeueth, when al the Gentils have obtained mericke, shall in the end of the world by God's disposition obtain grace and pardon as the Gentils have done.

33. When he addeth.) The Apostle addeth that no man ought to search further into God's how farre it secret and unsearchable counsel of the vocation of the Gentils, & rejecting the false and to Jews, otherwise then this, that all which be reiecced, for their sins be justly reiated, know in the & al that be fauned, by God's great mericke and Christ's grace be fauned. And whosoever doeth this, he is among the people to spread contagion of curiosity by seeking further after predecellation things past man's & Angel's reach, they over-reach and overthrew themselves. If thou wilt the fauned, beleue, obey the Church, fear God and keep his commandments; that is thy part and every man's else. Thou maist not examine whether thou be predestinate or reprobate, nor yet to know the waies of God's secret judgement toward thy self or other men. It is the common enemy of our foules, that in this unhappie time hath opened blasphemous tongues, and directed the proud penes of Calvin, Beza, Verone, writings of their predestinatiu, to the perdition of many a predestination simple man, and specially of sone Scholers in Universitie, which with their study may learn to be proud and curious, then to be humble, wise, and obedient.

The Heretics opened blaspheous tongues, and directed the proud penes of Calvin, Beza, Verone, writings of and such reprobrates, to the perdition of such particulars, to the perdition of many a predestination simple man, and specially of sone Scholers in Universitie, which with their study may learn to be proud and curious, then to be humble, wise, and obedient.
The second part of this Epistle, moral.
The Epistle upon the 1. Sunday after the Epiphaniac.

**CHAP. XII.**

He exhorted them to mortification of the body.2. to renovation of the mind.3. to keeping of justice by humility.4. to the right using of their gifts and functions.5. to many other good actions,6. and especially to loving of their enemies.

**BESEECH you therefore, Brethren, by the mercie of God, that you exhibit your bodies **alivin Hoft, holy, pleasing God, your reasonable service.2. And be not conformed to this world, *but be reformed in the newnes of your mind,* that you may prove what the good, & acceptable, & perfect will of God is.3. For I say by the grace that is giuen me, to all that are among you, **to be not to be more wise than behoeth to be wise, but to be wise vnto sobrietie, *to every one as God hath deuided the measure of faith. 4. For as in one body we have many members, but at the members have not one action; 5. so we being many, are onebody in Christ, & each one another members. 6. And having guilts, according to the grace that is giuen vs, different, either *prophecier according to the rule of faith, 7. or ministerie in ministirin, or he that teacheth in doctrine, 8. he that exhorts in exhorting, he that giueth in simplicie, he that ruleth in carefullnes, he that sheweth mercie in cheerfulness. 9. Looke without simulation. Hating euell, cleaunsing to good. 10. Louing the charitie of the brotherhood one toward another, with honour preventing one another. 11. In carefullnes not slouthful. In spirit feruet. Serving our Lord. 12. Rejoycing in hope. Patient in tribulation. Instant in praiyer. 13. Communicating to the necessities of the Saints. Pursuing hospitalitie. 14. Blesse them that persecute you: blesse, and curse not. 15. To rejoyce with them that rejoyce, to weep with them that weep. 16. Being of one mind one toward another. Not minding high things, but consentign to the humble. 17. Benot wise in your owne conceit. 18. To no man rendring euill for euill. Providing good things not only before God, but also before almen. 19. If it may be, as much as is in you, having peace with almen. 20. Not reuenging your selues, my Deerest, but giue place vnto wrath, for it is written: Revenge to me, I will reward, faith our Lord. 20. but if thine enemies hunger, giue him meat, if he thirst, giue him drinke. For, doing this, thou shalt heap coales of fire vpon his head. 21. Be not overcome of euill, but overcome in good the euill. **

**ANNOTATIONS.**

**CHAP. XII.**

1. A living Hoft. Left men should thinke by the former discourse of God's eternal predestination, that no reward were to be had of good life and works, the Apostle now Epiphaniac, earnestly recommendeth to them holinesse of life.
TO THE ROMANES.

1. (A living Hope.) Man maketh his body a Sacrifice to God by giving it to suffer for him, by chastising it with fasting, and such like, and by occupying it in works of charitie & vertue to God's honour. Whereby appeareth how acceptable these works are to God and gratefull in his sight, being compared to a Sacrifice, which is an high seruice done to him.

6. According to the rule of faith, we may gather, that the Apostles by the Holy Ghost, before they were endowed into divers Nations, set down amongst themselves a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but all other principles, grounds, and the whole platforme of all the Christian religion. Which Rule was before any of the Books of the new Testament were written, & before the faith was preached among the Gentiles: by which not only eueri other inferiour Teacher's doctrine was tried, but all the Apostles, & Evangelists preaching, writing, interpreting (which is here called prophesying) were of God's Church approved and admitted, or disproved and rejected. This forme, by mouth and not by Scripture, every Apostle delivere to the country by them concerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warned them by no man's plausible speach to be drawn from the same. This he commendeth to Timothee, calling it his Depositor. For not holding this fast and sure, he blameth the Galatians, farther also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding alwayes to beware of them that taught otherwise. For fear of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labour, he went to conferre with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councils, and their Successors by their example. For the holding of this Rule, and by the measure thereof, were all the holy Scriptures written. For and by the same, all the glorious Doctours have made their sermons, commentaries, and interpretations of God's word: all writings and interpretations of other: admitted not 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 us every where for the Apostles tradition; and not the phantastical rule or square that every Scot-maister pretendeth to gather out of the Scriptures falsely understood and wrested to his purpose, by which they judge of Doctour, Scripture, Church and al. Arian had by that means a rule of his own, Luther had his false weights, and Calvin his own also. According to which feneral measure of every Scot, they have their expostions of God's word; and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying which St. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by every man's peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore all this new phantastical Prophecy and all other preaching in Calvin's school, is suitly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeald obedience and all other duties vnto Potente: 8. to love their neighbour which is the fulfilling of the Law: 11. and specially to consider, that now being the time of grace we must doe nothing that may not be done day-light.

ET every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordained. 2. Therefore he that refuseth the power, refuseth the ordination of God, And they that resist, purchase to themselves damnation. 3. For Princes are no lesse to the good worke, but to the cuit. But wilt thou not scare the power? Doe good: and thou shalt haue prais of the same. 4. For he is God's Minister vnto thee for good. But if thou doe cuit, feare; for he behareth
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not the sword without cause. For he is God's Minister: a revealer unto wrath, to him that doeth evil. 5. Therefore be subject to necessity, not only for wrath, but also for conscience sake. 6. For therefore 'tis you give tributes also. For they are the Ministers of God, serving unto this purpose. 7. Render therefore to all men thine duty: to whom tribute, tribute: to whom custom, custom: to whom fear, fear; to whom honour, honour. 8. Owe no man any thing: but that you love one another. For he that loveth his neighbour, hath fulfilled the law. 9. For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not bear false witnes, Thou shalt not covet: and if there be any other commandement, it is comprised in this word, Thou shalt love thy neighbour as thy self. 10. The love of thy neighbour, worketh no evil. Love therefore is the fulness of the Law. 11. And that knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer then when we beleued. 12. The night is passed, and the day is at hand. Let us therefore cast off the works of dishonesty, and put on the armour of light. 13. As in the day let us walk honestly, not in lustful concupiscences, but in chamberings and impudicities, not in contention and emulation. 14. But as ye on our Lord Jesus Christ, hand make no provision for the flesh in concupiscences.

ANNOTATIONS.

CHAP. XIII.

1. Every soul be subject. Because the Apostles preached liberty by Christ from the yoke of the Law and servitude of sin, and gave all the faithful both example and commandement to obey God more then men, and withall they charged them expressly to be obedient and subject to their Prelates as to them which had cure of their soules, and were by the Holy Ghost placed over the Church of God: there were many in those days newly converted that thought themselves free from all temporal Potestates, carnal Lords, and humane creatures or powers: whereupon the bondman took himself to be loose from his servitude, the subject from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate souer: specially the Princes of those days being Heathens and persecutors of the Apostles, and of Christes religion. For which cause and for that the Apostles were truely chargd of their Aduersaries, that they withdrew men from order and obedience to Civill laws and Officers; S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth himself, and expressly chargeth every man to be subject to his temporal Prince and Superiour: Not every man to al that be in Office or Superiouritie, but every one to him whom God hath put in authority over him, by that he is his Master, Lord, King, or such like. Neither to them in matters of religion or regiments of their soules (for most part were Pagans, whom the Apostle could not wil men to obey in matters of faith,) but to them in such things only as concern the publicke peace & Politie, & what other causes souer: consit with God's holy will and ordinance, for against God no power may be obeyed.

In what sense. 1. No power but of God. S. Chrys. homine here noteth, that power, rule & Superioritie, is God's ordinance, but not of princes: because many may usurp, who peroriitie is of reigne by his permission only, and not by his appointment: nor al actions that every one doeth in and by his soueraine power; as Julian's Apostatic and affiction of Catholikes, Pharaoh's tyrannical oppression of the Israelites, Achab's persection of the Prophets, Nero's executing of the Apostles, Herod's and Pilat's condemning of Christ: all which things God permitted them, by the abuse of their power to accomplish, and not being the cause of their evil doings, turned and ordered the same to good effects. S. August. hom. 111. In Isaak. S. Thep. 1. p. 13. a. 17.

3. They
2.  Thus, that it is Jn-lawful for a Christian to obey his lawful Superiors in things lawful and causeth, wherein he is subject unto him, with hand in God's appointment, so sin externally, command, and it is worthy to be punished both in this world by his Superiors, and by God, when it is mortal in the next life. For in temporal government and causes, the Christians were bound, in no sense to in conscience to obey their Heavens Emperors: though on the other side, they were obey our Supers, bound under pains of damnation to obey their Apostles and Priests, and not to obey others.

4.  Becaum by the sword.) That the Apostle means here especially of temporal powers. The Apostle means by the sword, and a temporal compulsion, which he here attributes to himself, and the Christian men then had no doubt, but they should obey their spiritual powers. But now the dill is clean contrary. For all is given to the secular power, but nothing to the spiritual which expressely is ordained by Christ and the Holy Ghost, and all the faithful are commanded to be subject to it.

There were Heretikes called Bishops, that took away all rule and Superintendence. The wickthest always obey nor Princes nor Priests, if he were once in deadly sins. The Proles of our time (as we may see in all Countries where the secular sword is drawn against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholic is only most humbly obey both, The obedience even according to God's ordinance, the one in temporal cause, and the other in spiritual cause, in which order both these States have blessed and flourished in all Christian countries both to Spiritual and temporal Superiors.

6.  You give tribute.) Though every man ought to be ready to render his temporal Prince with his goods, by tribute or what other lawful taxes and subsidies a secular power may exact, exempt by privileges whom they think good. As in all countries Christian: The Clerics of the honour of Christ, whose Ministers they be, have by the grants and ancient exemptions of the Emperors been exempt and exempted. Notwithstanding they were never voluntary tribute, ready to render voluntarily to their Sovereign, in all common causes, with what intention they had. See Amst. in Mai. 17, 16.

11.  Not in bankeings.) This was the very place where S. Augustine, in his glorious Doctrine, was by a voice from Heaven, directed unto, at his first miraculous and happy conversion, not only to the Catholic faith, but also to perpetual continence, by this voice comming from Heaven, Tolle, leges: Tolle, leges. Take up and read, take up and read, as himself stilleth. B. Conf. cap. 12.

CHAP. XIII.

Like a moderator and peace-maker between the same Christians (who were the Gentiles) and the inermine (who were the Christian Jews, having yet a scruple to come from keeping the ceremonial meats and days of Moses Law) he exhorted the Jew not to confound the Gentile using his liberty; and the Gentile again, not to confound the scrupulous Jew: but rather to abstain from using his liberty, then offending the Jew, to be an occasion unto him of apostatizing.

ND him that is weak in faith, take unto you; not in disputations of cogitations. 2. For one believeth that he may "care at all things: but he that is weak, let him care herbs. 2. Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him. 4. Who art thou that judgest another man's servant? To his owne Lord he standeth
THE EPISTLE OF S. PAUL

3:10. Standeth or falleth. And he shall stand: for God is able to make him stand. 5. For one judgeth between day and day; and another judgeth everyday: let every one abide in his own sense. 6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. 7. For none of us liveth to himself; and no man dieth to himself. 8. For whether we live, we live to our Lord; or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lord’s. 9. For to this end Christ died and rose again; that he may have dominion both of the dead and of the living. 10. For thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. 11. For it is written:举起 our Lord, that every knee shall bow to me, and every tongue shall confess to God. 12. Therefore every one of us shall render account to God. 13. Let us therefore no more judge one another. But this judge ye rather, that you put not a stumbling block or a scandal to your brother. 14. I know and am persuaded in our Lord Jesus Christ, that there is nothing common of itself, but to him that hath supposed any thing to be common, to him it is common. 15. For if because of meat thy brother is grieved, now thou walkest not according to charity. * Do not with thy meat destroy him for whom Christ died. 16. Let not then our good be blasphemed. 17. For the Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost. 18. For he that in this scrutineth Christ, pleaseth God, and is acceptable to men. 19. Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep. 20. Defer not the worke of God for meat. * All things indeed are clean: but it is well for the man that eateth by giving offence. 21. It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened. 22. Hast thou faith? haue it with thy self before God. Blessed is he that judgeth not himself in that which he approveth. 23. But he that discerneth, if he eat, is damned; because not of faith. For all that is not of faith, is sinne.

ANNOTATIONS.

CHAP. XIII.

The Apostles. 1. Eate al things.) By similitude of words the simple are soone deceived, and Heretikes meaning about make their vaourage of any thing to seduce the unlearned. There are divers meats forbidden in the Law of Moses, and for signification made and counted unclean, whereas the lawes might not eate at all, as pork, hare, conny, & such like, both of fives, foules, and beasts, a great number. Christ discharged all them that became Christians, after his Passion, of that obseruation and all other ceremonies of the old Law. Notwithstanding, because divers that were brought vp in the Law, had a religion and confidence, sodainly to forfake their former manner, the Apostle here admonished such as be stronger and better instructed in the cause, to beare with the weaker sort, that being Christians could not yet finde in their heart to eate and use the meats forbidden by God in the Law; as on the
the other side he warmeth the weak that would not eat, not to take offence or scandal at them that did eat without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to judge or condemn the eater, but to come that to God, & finally that they should not condemn each other for eating or not eating. Now the Protestants The Heretics fondly apply this to the faults of the Church, and differences of meats in the same, as fondly abuse though the Church did forbid any meat wholly never to be eaten or touched, or made this place any creatures vniclean, or otherwise prescribed any abstinence, then for chastising of against the faults men's bodies and service of God. It is a great blindness that they can put no difference of the Church.

between Christ's fall of fourt y days, Mat. 4. John's abstaining from all delicate meats and drinks, Mat. 1, 31. the widow Anes, Luc. 2, 37. the Nazareites, Num. 6. the Recabites, Jerem. 3, 14. the Ninieres, Jon. 3. S. Paul, 3 Cor. 11, 5, 7. S. Timotheus, 1. Tim. 5, 21. John's Disciples and Christ's Disciples fast Mat. 9, 14-15. (which he said they should keep after his departure from them) and the ceremonial diversities of meats, &c. &c. and vniclean, in the old Law. Of which it is evident the Apostle reasoneth in all this chapter, & of none other at all. Therefore when the Protestants by the words of this place would prove, that we be either made free from fasting and from obeying the Churches commandment or following Christ's example in that matter, or that the observances of Christian falls be weak in faith, & ought not in any wise condemned of none the breakers of the prescribed faults of the holy Church, they do abuse ignorantly or willfully the Apostles words and discourse.

(7. Between day and day.) By the like deceit they abuse this place against the Holy Definition of days of Christ and his B. mother & Saints, which concerneth only the few religions days and observations of times, whereof in the Epistle to the Galatians c. 4, 10.

6. Every one in his own sense.) The Apostle doth not use freedom, as the Churches one. The text excludes would have it, that cary man may doe or thinke what he list. But in this matter of plicated consensual observation of days and meats, &[i.e.] for a time only, till the Christian religious service be perfectly established, he would have no restraint made, but that every one man's conscience should be borne withal in his own sense, yet so, that they should not condemne one another, nor make necessity of salvation in the observation of the religious rites of all meats and meats, days, &c.

17. Rest meat and drinks.) The substance of religion or the Kingdom of God standeth. Not eating not in meat or drinks, and therefore the better might they use indifferency & toleration but disposed in that point for a time, for peace and to avoid scandal. But if the precept of Moses was not so severe Law had bound ill as before, then (not for the meats fake, but for the disobedience) it had been damnable to have eaten the vniclean meats.

22. Have in thine own.) Thou that art perfect, and beelest not or knowest certainly that thou art free from the Law concerning meats and fæsities, yet to the trouble and hindrance of the feeble that cannot yet be brought to fare, be discrete and vter not thy self out of fease.

23. He that is inferior.) If the weak have a conscience, and should be driven to caste the To doe against things which in his own he thinketh he should not doe, he committeth deadly our conscience, since, because he doth against his conscience, or against his owne pretended knowl., is sinne,ledge.

23. Al that is not of faith.) The proper sense of this speech is, that every thing that a What actions man doeth against his knowledge or conscience, is a sinne, for by the circumstance of infidels are of the letter, faith must here be taken, though S. Augustin sometimes applieth it also sinne, & what to prove that all the affairs of infidels (meaning those works which directly proceed are not of their lacke of faith) be sinnes. But in any wise take heed of the Haaretics controversy, who hereby would prove that the infidel sinne in the whole of his actions, fighting for his country, tilling his ground, and in all other works. And no marvel that they so hold of infidels, who maintaine in good deed. 

Chap i
CHAP. XV.

He proceeded to make peace between the Christian Gentils and Iewes, 8. with this resolution, that the Iewes vocation is of promise indeed, but the Gentils also of mercy & foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romans for writing thus vnto them, bnaing hope at length to see them, after that he hath been at Hierusalem, 29. whereunto also he requesteth their prayers.

And we that are the stronger, must sustaine the infirmities of the weak, & not please our selues. 2. Let every one of you please his neighbour vnto good, to edification. 3. For, Christ did not please himself, but as it is written: The reproches of them that reproched thee, fell vpon me. 4. For what things foever have been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may have hope. 5. And the God of patience and of comfort gie you to be of one mind one toward another according to Jesus Christ: 6. that of one mind, with one mouth you may glorifie God & the Father of our Lord Jesus Christ. 7. For the which cause receive one another; as Christ also hath received you vnto the honour of God. 8. For I say Christ Jesus to have been a minister of the circumcision for the verite of God to confirm the promisses of the Fathers. 9. But the Gentils to honour God for his mercie, as it is written: Therefore wil I confess thee in the Gentils, o Lord, and witting to thy name. 10. And againe he said: Rejoyce ye Gentils with his people. 11. And againe: Praise al ye Gentils our Lord; and magnifie al ye peoples. 12. And againe Elia's faith: There shall be the root of Iesse; and he that shall rise vp to rule the Gentils, in him the Gentils shall hope. 13. And the God of hope replenish you with al joy and peace in beleuung; that you may abound in hope, and in the vertue of the Holy Ghost.

14. And I my self also, my Brethren, am assured of you, that you also are full of loue, replenished with al knowledge, so that you are able to admonish one another. 15. But I have written to you (Brethren) more boldly in part, as it were putting you in remembrance, for the grace which is given me of God. 16. to be the minister of Christ Jesus in the Gentils: sanctifying the Gospell of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost. 17. I haue therefore glorie in Christ Jesus toward God. 18. For I dare not speake any of those things which Christ wrought not by me for the obedience of the Gentils, by word and deed, 19. in the vertue of signes and wonders, in the vertue of the Holy Ghost: so that from Hierusalem round about vnto Illyricum I have replenished the Gospell of Christ. 20. And I haue so preached this Gospell, not where Christ was named, left I should build vpon another man's foundation; 21. but as it is written: They to whom it hath not been preached of him, shall see, and they that have not heard, shall understand. 22. For the which cause also I was hindered very much from coming vnto you. 23. But now hauing no longer place in these countrys, and having a desire to come vnto you thefe
many years now past: 24. When I shall begin to take my journey into Spaine, I hope that as I passe, I shall see you, and be brought thither of you, first in part I shall have enjoyed you. 25. Now therefore I will goe into Hierusalem to minister to the Saints. 26. For Macedonia and Achaia have liked well to make some contribution upon the poor Saints that are in Hierusalem, 27. For it hath pleased them: and they are their debtors. For if the Gentils be made partakers of their spiritual things; they ought also in carnal things to minister unto them. 28. This therefore when I shall have accomplished, and signed them this fruit, I will goe by you into Spaine. 29. And I know that coming to you, I shall come in abundance of the blessing of Christ. 30. I beseech you therefore Brethren by our Lord Jesus Christ, and by the charitie of the Holy Ghost, that you help me in your prayers for me to God, 31. that such as doth I may be delivered from the judgements that are in Jewrie, and the oblation of my service may become acceptable in Hierusalem to the Saints, 32. that I may come to you in joy by the will of God, that I may be refreshed with you. 33. And the God of peace be with you all. Amen.

CHAP. XVI.

He commendeth the bearer Phoebe to the Romans, 3. and himself to many there by name, 17. he declareth the doctrine which the Romans had learned, to be the touchstone to know Seducers. 21. he doth vowe them the commendations of all the Churches & of certain persons by name; 25. and concludes.

And I commend to you Phoebe our Sister, who is in the ministry of the Church that is in Cenchris: 2. that you receive her in our Lord as it is worthie for Saints: and that you assist her in whatsoever busines she shall need you. For she also hath assisted many, and myself.


4. who for my life have laid downe their necks; to whom not I only give thanks, but also all the Churches of the Gentils, 5. and their domestical Church. Salute Epenetus my Beloved: who is the first fruit of Asia in Christ. 6. Salute Marie who hath laboured much about vs.

7. Salute Andronicus and Julia their kinship and fellow captives: who are noble among the Apostles, who also before me were in Christ.

8. Salute Ampliatus my best Beloved in our Lord. 9. Salute Urbanus our helper in Christ Jesus, and Stachys my Beloved. 10. Salute Apelles that there is one approv'd in Christ. Salute them that are of Aristobulus house.

11. Salute Herodion my kinman. Salute them that are of Narcissus house, that are in our Lord. 12. Salute Triphana and Tryphoza: who the Apostles labour in our Lord. Salute Persis the Beloved, who hath much la preaching in bourned in our Lord.

13. Salute Rufus the elect in our Lord and his mother and mine. 14. Salute Asyncretus, Phileon, Hermas, Patrobas, Hermes: and the Brethren that are with them. 15. Salute Philologus and Julia.
THE EPISODE OF S. PAUL

17. And I desire you, Brethren, to mark them that make divisions and scandals contrary to the doctrine which you have learned, and avoid them. For such does not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents. For your obedience is published into every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. 20. And the God of peace crush Satan under your feet quickly. The grace of our Lord Jesus Christ be with you,

21. Timocle my Coadjutor salute you, and Lucas, and Iason, and Sophister, my kinsmen. 22. I Terrius salute you, that wrote the epistle, in our Lord. 23. Caius mine host, and the whole Churches salute you. Erastus the Cofferer of the citie salute you, and Quartus, a Brother.

24. The grace of our Lord Jesus Christ be with all you, Amen.

25. And to him that is able to confirm you according to my Gospel and preaching of Jesus Christ, according to the revelation of the mystery from eternal times kept secret, which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith known in all Gentiles, to God the only wise through Jesus Christ, to whom be honour & glory for ever and ever. Amen.

ANNOTATIONS.

CHAP. XVI.

16. Salute one another. Neuer Seft-masters made more foule or hard shifts to profe or defend falshood, then the Protestants but in two points, about S. Peter specially, they passe even them selves in impudencie. The first is, that he hold he was not preferred before the other Apostles, which is against the Scriptures most evidently. The second is, that he was never at Rome, which is against all the Ecclesiastical histories, all the Fathers, Greeke & Latine, against the very sense & sight of the monuments of his Seat, Seulcher, doctrine, life, and death there. Greater evidence certes there is thereof and more weighty testimonie, then of Romulus, Numas, Cæsar’s, or Cicero’s being there; yet were he a very brutish man that would deny this to the discred of so many Writers and the whole world. Much more monstrous it is, to heare any deny the other. Theodorese faith he was there, writing upon this chapter, Prusper also carmin de ingratis in principi. S. Leo de natu li. S. Augustini 8, 6, c.21, 23, ep. 2. 3, 6. S. Chrystiyome in Psal. 48, 1. S. Epiphanius her. 37. Prudentius in hymno 2, S. Launetz & hymno 3. Optatus li. 9. contra Donatistas, S. Ambrosci li. 6, ep. de Bapatius tradendis. S. Hierome in Cataloge. Lactantius D. 4, c.21, de vita sapientia. Eusebius hist. Eccl. li. 9, 13, 15. S. Athanasius de fugisitiis. S. Cyprian ep. 13, 14, 15. Tertullian de prescriptibus li. 14, and 12, contra Martiacionem li. 1, Origens de exordiis li. 9, 12, 12. Epistulis li. 1, 2, de exordiis. Hierosolym. Caius & Papias the Apostles own cholers, and Diony the B of Corinth, alleged by Eusebius li. 3, 14, and 12, Ignatius ep. ad Romanos. The holy Council of Chaldon, and many others affirm it. Yea Peter himself ( according to the judgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon ep. 4, c. 5. Euseb. li. 5, c. 14, hist. Ec.

See the Annotations 1. Pet. 6, 5, 1. 3.
TO THE ROMANES.

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Apollines time deceiuer or be deceived? how could Ca,lvin and his, after fifteen hundred yeares know that which none of them could see?

Some great argument must they needs have to controule the credit of the whole world. This of truth is here their argument; neither have they a better in any place, to The Prot. An's wit: If S. Peter had been at Rome, S. Paul would have saluted him, as he did others here, great argument, in the end of his letter to the Romans. Is not this a high point to disprove antiquity that Peter was by? Any man of discretion may therefore see, that S. Peter might be known unto S. Paul not at Rome, to be out of the City, either for persecution or business, when this Epistle was written (for he went often out, as S. Ephesians declareth & for the omitting to salute him, can prove no more, but then he was not in Rome: but it prove why so much neither, because the Apostles 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 shall it be that this Epistle was not sent enclosed to S. Peter, to be delivered by his means to the whole Church of the Romans in some of their assemblies? It is very likely it was recommended to some one principal man or other that is not here named: and the causes there may be unknown to us, why he saluted him not: but no cause why we Adversaries upon such frivolous reasons should reprove 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 Roman sect: and faith of The Heretikes of Peter, which they (as all Heretikes before them) doe fear & hate, and which will be their bane, and they know that there is no argument which convinseth in their conscience Roman sect: that Peter was never at Rome. Therefore to conclude we say to them in S. Augultines words: Why call you the Apostolicke chaire, the chaire of poisthence? what hast the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious furie you have separated yourselves?

14. Holy kisse. Hereof, and by the common vsage of the first Christians, who had special regard of vnitie and peace among themselves, and for signe and protestation thereof of killed one another, came our holy ceremonie of giuing the Pax, or killing one another in the Sacrifice of the blessed Mafi.

17. To marke them. He carefully warneth them to take heed of seditious powers of Sects & dissension in religion, and this cuer to be their marke, if they should teach or move them to any thing which was not agreable to that which they had learned at their conversion; not bidding them to examin the table by the Scriptures, but by their first forme of faith and religion delivered to them before they had or did read any booke of the new Testament.

18. But their owne belly. Howsoever Heretikes pretend in wordes and external shew of their sheeps coat, indeed they seeke but after their owne profit and pleasure, & by the Apostles owne testimonie we be warranted so to judge of them as of men that indeed have no religion nor conscience.

19. Your obedience. Against Heretikes and their illusions, there is no better way then in simplicitie to cleave unto that which hath been taught before, for which the Roman obedience is much commended. See Amos. upon the first chap. vers. 17.

THAT
The Argument of the First Epistle to the Corinthians.

How S. Paul planted the Church at Corinth, continuing there a year and an half together, we read Act. 18. After that, when he was at Ephesus Act. 19. about the end of the three years that he abode there, he wrote his first Epistle to the Corinthians. For even as S. Luke there writeth: When these things were ended, Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to go to Hierusalem: so likewise doth S. Paul himself write here: I will come to you in Achaia, when I shall have gone over Macedonia, for I will go over Macedonia: but I will tarie at Ephesus until Pentecost.

The matter that he writeth of, is not one, as is the Epistle to the Romans, but divers. Partly such faults of theirs, as were signified unto him by them that were of Chloe. 1. Cor. 1. 11. partly such questions as themselves wrote to him of: And concerning the things that you wrote to me. 1. Cor. 7. 1. For so we may (as it seemeth) divide the Epistle into these two parts. Or, so put all together, he writeth of eight things: 1. Of certaine Schismes beginning among them, by occasion of certaine Preachers, whom in the Second Epistle he toucheth more plainly, as being false-apostles chap. 1. 2. Of an incestuous Soveraine, and some that went to law before infidel Judges. chap. 5. 3. Of Matrimonie and Contemencie. chap. 7. 4. Of meats sacrificed to Idols. chap. 8. 9. 10. 5. Of his Traditions. chap. 11. 6. Of the Gifts of the Holy Ghost. chap. 12. 13. 14. 7. Of the Resurrection. chap. 15. 8. Of the Contributions that he gathered of the Gentiles, to succour the Christian Jews at Hierusalem. chap. 16.
THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After salutation, 4. having acknowledged the graces of their Church, 10. he doth set forth the part of Schismes, that were among them, from the Schismatical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptism) 17. and in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Baptizers & Crosse, whereby God sanctheth the world, and wherein only Christians should boast: 26. Preachers, seeing God of purpose chose the contemptible, that so himself might have the glory.

4. I give thanks to my God alwayes for you for the grace of God that is given you in Christ Jesus, 5. that in all things you be made rich in him, in al vertue, and in al knowledge, 6. so that nothing is wanting to you in any grace, expecting the revelation of our Lord Jesus Christ, 8. who also will confirm you unto the end without crime, in the day of the returning of our Lord Jesus Christ. 9. God is faithful, by whom you are called into the santic of his Sonne Jesus Christ our Lord.

10. And I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye al lay one thing, and that there be no schismes among you: but that you be perfect in one sense, & in one knowledge. 11. For it is signified unto me (my Brethren) of you, that there be contentsions among you. 12. And I meaned this, that every one of you faith, 13. I certeines am Paul, & I Apollo's: but I Cepha's, and I Christ's. 14. Is Christ divided? Why was Paul crucified for you? or in the name of Paul were you baptized? 15. I give God thanks, for this oune particular.
The First Epistle of S. Paul

1. For Christ sent me not to baptize, but to evangelize: not in wisdom of speech, that the cross of Christ be not made void. 2. For the word of the cross to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. 3. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. 4. Where is the wise? where is the scribe? where is the disputers of this world? Hath not God made the wisdom of this world foolish? 5. For because in the wisdom of God the world did not know God, it pleased God by the foolishness of the preaching to save them that believe. 6. For both the Jews ask for signs, and the Greeks seek wisdom. 7. But we preach Christ crucified, to the Jews for a scandal, and to the Gentiles, foolishness; 8. But to the called Jews and Greeks, Christ the power of God and the wisdom of God. 9. For that which is the foolishness of God is wiser than men; and that which is the strength of God is stronger than men. 10. For the preaching of the cross is to them that perish a stumbling block; and to them that are saved, the word of God. 11. And for he that is weak is strong, and the base things of the world are chosen, and the things which are despised, and the things which are not, are chosen that there may be nothing able to glory in his sight. 12. And because ye are in Christ Jesus, who is made unto us wisdom from God, and just, and sanctification, and redemption:

Annotations.

Chapter I.

Faith consisteth by hearing rather than reading. 5. In all knowledge. Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before. For men cannot of themselves know the Christian religion by reading Scriptures, but by hearing and by the presence of their Teachers, which may instruct them at large and particularly of every Article, as clearly and briefly by letters they could not do. Neither doth now any man learn his faith first but by hearing and by the presence of his Parents and Mistrers. For if we should when we come to yeares of discretion, better to pick out their faith out of the Scriptures, there would be a mad worke and many faiths among vs.

Christ is made our Justifie. He meaneth not, as our Adversaries captiously take it, that we have no Justifie, no justitie, nor sanctity of our owne, but Christ is imputed to us; but the sense is, that he is the Author of the Justifie in us. For so the Apostle interpreteth himself plainly in the 6. Chapter following, when he writeth thus: Ye shall be washed, ye shall be justified, ye shall be sanctified in the name of our Lord Jesus Christ, and in the Spirit of our God.
That his owne preaching among them, was in humble manner in the sight of man. 5. Howbeit it is most profound wisdom (as they should and would perceive, if they were not casual) which is taught in the Church of Christ.

And I (Brethren) when I came to you, I came not in slovenliness of speech or of wisdom, preaching to you the testimony of Christ. 2. For I judged not my self to know anything among you but Christ, and him crucified. 3. And I was with you in infirmities, and fear and much trembling: 4. and my speech and my preaching was not in persuasive words of humane wisdom, but in shewing of spirit and power; 5. that your faith might not be in the wisdom of men, but in the power of God.

But we speak wisdom among the perfect. 6. But the wisdom not of this world, neither of the Princes of this world, that come to naught: 7. but we speak the wisdom of God in a mystery, which is hid, which God did predestinate before the worlds, unto our glory: 8. which none of the Princes of this world did know: for if they had known, they would never have crucified the Lord of glory. 9. But as it is written: That which eye hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them that love him. 10. But to vs God hath revealed by his Spirit. For the Spirit searcheth all things, yea the profoundities of God. 11. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the spirit of God.

12. And we have received not the spirit of this world; but the spirit that is of God: " that we may know the things of God are given to vs. 13. Which also we speak not in learned words of humane wisdom; but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14. But the sensual man perceiveth not those things that are of the Spirit of God, for it is foolishness to him, and he can not understand; because he is spiritually examined. 15. But the spiritual man judgeth all things: and himself is judged of no man. 16. For who hath known the sense of our Lord that may instruct him? But we have the sense of Christ.

ANNOTATIONS.

CHAP. II.

11. But the spirit of man. One man can not know another's cogitations naturally: but God giveth to prophets and other men in this world oertulines, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and Saphira. Sicutius,
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Saphira, and to Elisur, his servant's bribery in his absence, and what was done in the King of Syria his chamber. And as he glorified to all Angels and Saints (so far as is convenient to our necessities and their heavenly glories) to understand not only our vocal praises, but our inward repentance and desires.

12. That we may know. The Proverbs that chasen a particular spirit revealing to each one his own predilection, instruction, and illumination, would draw this text to that purpose, Which importeth nothing else (as is plain by the Apostles discourse) but that the Holy Ghost hath given to the Apostles, & by them to other Christian men, to know God's inestimable gifts bestowed upon the believers in this time of grace: that is, Christ's Incarnation, Passion, presence in the Sacrament, & the incomprehensible joys of Heaven, which Pagans, Jews, and Heretics desire.

14. The sensual man. The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affections, as, the Jew, Pagan, and Heretic do sometimes both here and elsewhere the more inanimate and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affairs, and given to sensual joy and worldliness, have no such sense nor feeling of these great gifts of God, as the perfect sort of the faithful have. Who try these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that judgeth and differenteth through of such things as the carnal cannot attain unto: that doth by the spirit of the Church, whereas he is partner in the use of the same, not only in the cirruses of the carnal, but condemneth them and judgeth every power refuting God's spirit and word: the carnal Jew, Heathen, or Heretic, having no means nor right to judge of the said spiritual man. For when the spiritual is said to be judged of none, the meaning is not that he should not be subject or obedient to His Pastor and spiritual Power and to the whole Church, especially for the trial or examination of his life, doctrine, and faith: but that a Catholic man and namely a Teacher of Catholic doctrine in the Church, should not be any whit subject to the judgement of the Heathen or the Heretic, nor care what of ignorance or infidelity they say against him. For such carnal men have no judgment in such things, nor can attain to the Churches wisdom in any ceremony, mystery, or matter which they condemn.

Therefore S. Irenæus excellently declaring that the Church and every spiritual child thereof, judgeth and condemneth alsale Prophets and Heretics of what sort soever, at length he concludes with these notable words: The spiritual shall judge also at that same feasting, which be cruel, not having the love of God, and respecting their own private, more than the unity of the Church, mangle,aside, and (as much as in them lieth) bid for small causes the great and glorious body of Christ, speaking peace, and seeking battle. He shall judge also them that he oust of the truth, that is, every one of the Church, which Church shall be under no man's judgment, for to the Church are all things known, in which is perfect faith of the Father, and of all the dispensation of Christ, and some knowledge of the Holy Ghost that teacheth us truth.

Chapter III.

If they will not be carnal spirits, they must boast in God only, and not in their Preachers, which are but his Ministers, and need to look well how they preach: because not at preaching, though it be Catholike, is meritorious, but rather it buildeth matter to be purged by fire, when it is vain and useless (as also any other like works of other Catholikes.) Nor if it be heretical, destroying the Temple of God, then is worketh damnation. The remedy is, to humble themselves and refer all to God.

ND 1, Brethren, could not speak to you as to spiritual, but to carnal. As it were to little ones in Christ, I gave you milk to drink, not meat: for you could not as yet. But neither can you now verily, for yet you are carnal. For whereas there is among you emulation and contention are you not carnal,
To the Corinthians.

carnal, and walk according to man? 4. When one faith, 1 cannot am
Paul's, & another, I Apollo's; are you not 'men'? What is Apollo then?
and what is Paul? 5. The Ministers of him whom you have belied, and
unto every one as our Lord hath given. 6. I planted, Apollo watered; but I
or the God gave the increase. 7. Therefore neither he that planteth is any
imperfect who
thing, nor he that watereth; but he that giveth the increase, God.
8. And he that planteth and he that watereth are one. And 'every one
shall receive his own reward according to his owne labour. 9. For we are
God's coaditours; you are God's husbandry, you are God's
building. 10. According to the grace that is given me, as a wise Work.
matter haue I laid the foundation; and another buildeth thereupon. But
let every one look how he buildeth thereon. 11. For other foundation
no man can lay, beside that which is laid, which is Christ Jesus. 12. And
if any man build upon this foundation, gold, sliver, precious stones,
wood, hay, stubble, 13. The worke of every one shall be manifest: for
the day of our Lord will declare, because it shall be revealed in fire:
and the worke of every one of what kind it is, the fire shall tried. 14. If any
man's worke abide, which he buildeth thereon, he shall receive reward.
15. If any man's worke burne, he shall suffer detriment: but himself shall
be saved: yet so as by fire. 16. Know ye not that ye are the Temple
of God; and the Spirit of God dwelleth in you? 17. But if any violate
the Temple of God, God will destroy him. For the Temple of God is
holy: which ye are. 18. Let no man seduce himself: if any man seem
to be wise among you in this world, let him become a fool that he
may be wise. 19. For the wisdom of this world is foolishness with God.
For it is written: I will compass the wife in their subtiltie. 20. And againe: Our
Lord knoweth the cogitations of the wife that they are vain. 21. Let no man therefore
glorie in men. For all things are yours: 22. Whether it be Paul, or Apollo,
or Cephas, or the world, or life, or death, or things present, or things
to come; for all are yours: 23. and you are Christ's, and Christ is God's.

Annotations.

Chap. III.

8. Every man shall receive according.) A most plain text for proofe that men by their Good works
labours, and by the diversities thereof, shall be diversely rewarded in Heaven: and therefore
meritorious, for that by their works proceeding of grace, they doe deserve or merit Heaven, and also the
more or lesse joy in the same. For though the holy Scripture commonly proclaims rewards in Heaven;
this word merit, yet in places innumerable of the old and new Testament, the very word meaneth difference of merit is contained, and so often as the word, mercies, and the like be used, they must according be ever understood as correlative or correspondent unto it. For if the joy of Heaven be to the same,
retribution, reparation, livery, wages for works (as in infinite places of holy Scripture,) then the
works can be none other but the value, defect, price, worth, and merit of the same. And indeed this word, reward, which in our English tongue may signify a voluntary or boundless gift, doth not so well express the nature of the Latin word, or the
Greke, which are rather the very signe that the hired workes-man or jourme man
construeth to have of him whose workes he doth, and is a thing equally and justly answering to the time and weight of his travails and works (in which sense the Scripture faith, Dignatus est operarium mercede tua, the workes-man is worthy of his hire) rather
than a free gift, though, because faithful men must acknowledge that their merits
be
be the gifts and graces of God, they rather use the word reward, then hire, stipend, or repaitemt; though indeed it be alone, as you may fee by divers places of holy writ, as, "My mercis (reward) is with me forever according to his works." And, Our Lord's tender word to me according to my sacrifice Ps. 17. And the very words merita (equivalent to the Greek) is said thus: Merita shall make a place to every one 1 according to the merit of works. Ecles. 16, 15. And, If you do your iniquity before men, you shall not have reward in Heauen, that is, 6, 1. Where you fee that the reward of Heauen is recompenne of justice. And the asuasion of the Haraak is frivolous and evidently false, as the former and like words doe consistence; for they say Heauen is our Mercis or reward, not because it is due to our works, but to the promise of God; where the words be plain, According to every man's work or labour, upon which works, and for which works conditionally, the promise of Heauen was made.

12. Upon this foundation. The foundation is Christ, and faith in him working by charitie. The upper building may be either pure and perfect matter of gold, siller, and precious stone, which (according to the most authentical and probable exposition) be good works of charitie, and all Christian justice done by God's grace; or else, wood, hay, stubble, which signifies the manifold acts of man's infirmity and his venial sins, which more or less mixed with the better matter aforesaid, require more or less punishment or purgation at the day of our death. At which day, if by penance or other means in the Church, the said venial sinnes be before hand cleansed, there shall need no purging at all, but they shall straight receive the reward due to them.

13. Shall be manifest. Whether our works be pure and need no cleaning, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plain: as the terms every man's life is towards God. For then Purgaetire fire shall consume and prove it. For, whosoever hath any impure matter of venial sinnes or such other debts, to God's justice payable and purgable, must into that fire, and after due payment and cleansing, be consumed through the same. Where the works of the perfect men and such as died with all debts paid, cleansed, or forgiven, are quitted from the fire, and never incur such damage, paine, or loss thereby. The places of Fathers expounding this for Purgaetire, be very many most evident, which are cited in the last Annotation following.

15. The day of our Lord shall declare. That this purgation rather signifies the place of God's justice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of realing and notifying of the difference of mens. works by the same: which is not done evidently ever in this life: and namely the word, day of our Lord; which commonly and properly signifies in Scripture & namely in this Apostle (1 Cor. 15, 51. Cor. 1, 13. Phil. 1, 10, 6. 1 Thes. 5, 2. 2 Thes. 2, 2.) either the particular, or the general judgement: and therefore the trial spoked of, is not properly nor literally by any afflicts or austerities of this life, as Calumty also of self, coyning a foolish new construction of his own. Where you may note also in that man's Coniarie, that this word, dies Domini, was so prejudicial against him and all other expositions of the trial to be made in this world, that he would gladly have (Domini) out, reading thus, A day shall come which shall open. Where understand, that if it were only Dies (as * in the Grecke) yet thereby also the Scripture is wont to signify the self same thing: as, 1 Tim. 1, 12. 28. and 3 Tim. 4, 8. and Heb. 10, 25. the day, as in this place, with the Grecke article only, which is alone with Dicelle, or Dies Dominii.

11. Ash by fire. St. Augustin upon these words of the Psalme 17. Lord rebuke me not in th' indignation, nor amend me in th' wrath. For it shall come to passe (faith he) that some be amended in the wrath of God and be rebbuked in his indignation. And not al perhaps that are rebuked, shall be amended, but ye same shal be had by amending. It shall be sorely, because amending in name; 1st to a by fire. If some there be not amended, and not amended, to whom he shal say: Go ye into everlasting fire. Fear ye therefore these more grievous pinnaces, be dephit that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: Dwrge me in this life, and make me such an one as shall not need the amending fire; being for them which shall be saved, yets so by fire. Wherefore but because here they build upon the foundation, wood hay, the purging or stubble. For if they did build gold, siller, and precious stones, they should be secure from both fires, amending fire, not only from that eternal which shall commit the impious eternally; but also from that which shall amend them that shall be saved by fire. For it is said: He shall be safe, yet so as by fire, and because it is so, he shall be safe, that fire is consumed. Yet very wise though safe by fire, yet that fire shall
O let a man esteem vs as the Ministers of Christ, and the dispensers of the mysteries of God. 1 Here now is required among the dispensers that a man be found faithful. 2 But to me it is a thing of least account, to be judged of you, or of man's day. But I judge not my-self neither. 4 For I am not guilty in conscience of anything; but I am not justified herein: but he that judgeth me is our Lord. 5 Therefore judge not before the time; until our Lord doe come, who also will lighten the hidden things of darkness, & will manifest the counsels of the harts: & then the praise shall be to every man of God.

6. But these things, Brethren, I haue transfigured into my self and Apollo, for you; that in vs you may leare one not to be puff'd vp for one against another, above that is written. 7 For who discerneth thou? Or what hast thou that thou haft not received? And if thou haft received what dost thou glorie as though thou haft not received? 8 Now you are filled, now are you become rich: without vs you reign; & I would to God you did reign, that we alfo might reign with you. 9. For I think that God hath shewed vs Apostles the last, as it were reputed to death: because we are made a spectacle to the world, and to Angels and men. 10. We are fools for Christ; but you wise in Christ. We weak; but you strong. You noble, but we base. 11. Untill this hour we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, 12. and labour working with our owne hands. We are cursed; and doe blasphe. We are persecuted; and sustaine it. 13. We are contemned by some Conscionable men.
THE FIRST EPISTLE OF S. PAUL

will put you in mind of my words that are in Christ Jesus, as everywhere in every Church I teach. 18. As though I would not come to you, so certain are puffed vp. 19. But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed vp, but the power. 20. For the Kingdom of God is not in words, but in power. 21. What will you? in rod that I come to you; or in charitie, and the spirit of mildnes?

ANNOTATIONS.

CHAP. III.

No man sure of grace or justification.

4. But not justified.) The Heretikes are certaine that they be in God's grace, but S. Paul though guilty of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to be judge of his owne hart and cogitations, whether they were pure or no: but the tryal thereof he left only to God's judging day.

Spiritual power to punish or pardon.

21. Inrod.] The Apostle, haue power of discipline and censures against offenders, and power of gentlenes, meeknes, and indulgence also: to see either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

CHAP. V.

The second part of the Epistle of the incestuous fornicators & lusting before Infidels.

Sundry rebuking their Clerges negligence, 3. himself absent excommunicateth that publisheth incontinent person: 9. commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

HERE is plainly heard fornication among you, and such fornication, as the like is not among the Heathen, so that one hath his fathers wife. 2. And you are puffed vp; and haue not mourned rather, that he might be taken away from among you, that hath done this deed. 3. I indeed absent in body, but present in spirit, have already judged, as present, him that hath so done, 4. in the name of our Lord Iesus Christ, you being gathered together and my spirit, with the vertue of our Lord Iesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Iesus Christ.

6. Your glorying is not good. Know you not that a little leaven corrupteth the whole pate? 7. Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasche, Christ is immolated. 8. Therefore let vs feast, not in the old leauen, nor in the leauen of malice and wickednes, but in the azymes of sinceritie and veritic.

9. I wrote to you in an epistle, not to keep company with fornicators. 10. I meane not the fornicators of this world, or the couteous or the extorsioners, or seruors of Idols: otherwise you should have gone out of this world. 11. But now I wrote to you, not to keep company, if he that is named a Brother, be a fornicator, or a couteous person, or a seruer of Idols, or a railler, or a drunkard, or an extorsioner:
To the Corinthians.

1. To absent.) S. Paul here vseth his Apostolike power, of binding this incestuous person, excommunicating him by his letters and Mandate, though absent.

4. You being gathered.) Though he commanded the act should be done in the face of the Church, as such sentences and confinements be at this day executed also, yet the judgment and authority of giving sentence was in himself, and not in the whole multitude, as the Protestants and the popular sectaries affirmed. 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 only, &c. exec the benefit of the whole. Whereupon S. Chrysostome upon these words, Die Ecclesiâ, Tetratec (used in the Church Mat. 18. Complain to the Church, this is a faith of the Prelates and Presidents thereof.

4. With the verse.) Al such great power over sinners, is holden and exercised in the name & virtue of CHRIST JESVS and whatsoever steth with light by it, despiseth our Lord's name and power.

5. To Satan.) To assure us that all excommunicate persons be in the power & possession of the Diuel, & quite out of Christ's protection as soon as they are separated by the Church's sentence, from her body and the Sacraments and fellowship of Christian Catholike men: it pleased God to give power to the Apostles and Prelates in the primitive Church, to cause the Diuel to take upon sentence of excommunication, to incline the body of the excommunicate, &c. to torment him corporally. So Christ excommunicated sentence of Judas, and the Diuel entered into him, and yet went forth of the happy fellowship of excommunicate the Apostles. Is. 13, 5. So this Apostle excommunicated Alexander and Hymenæus, and Iob. 31, 5. Satan straight took them: 1. Tim. 1. Yea it is said that S. Peter excommunicated Ananias & Saphira, and for signe of his power and terror of the sentence took them both alive dead. 

2. Ex. 12.) The Passchal lamb, which was the most express figure of Christ every way, was first sacrificed and afterward eaten with ashes or unleavened bread. So Christ our Passchal, being then newly sacrificed on the Cross, is recommended to them as to be eaten with all purgative and sinceritie, in the Holy Sacrament. Which mysticke the holy Church in these words cometh to the faithful every year at the feast of Easter.

11. Norsake meat.) It is not meant that we should separate our selves corporally from all sinners, or that we might refuse to line in one Church or fellowship of Sacraments with them, which was the errour & occasion of the Donatists great schisme; but that every man is straught after he hath committed any deadly sin, excommunicate, as S. Lutheras holdeth; but that we should avoid the when the Church hath excommunicate them for such crimes, in mind, and condemnation of their faults, every one ought to be always far from them. As for the Heathens & Pagans, which be not under the Churches discipline, and at that time in external worldly affairs dealt with Christians and lived amongst them in particular cases.
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among them whether they would or no, the Apostle did not forbid Christians their

13. The evil one,) He concludes, that though they cannot, nor himself neither, cut off
the Heathen that be publick offenders, yet the person by him excommunicated being
one of their own body, they may cut off, as is aforesaid, and avoid his company. Upon
which commandment of the Apostle, we see that we are bound by God's word to avoid
the company and conversation with the excommunicate, except in cases of necessity;
and the spiritual profit of the person excommunicated.

CHAP. VI.

He rebuketh them for going to law before Judges that were not Christians. 9. telling
this exortion (as many other offenses likewise) is a mortal sin. 12. And with divers reasons he inveigheth against fornication, bidding also to fly at all occasion thereof.

ARE any of you having a matter against another,
to be judged before the vniust, & not before the Saints?
2. Or know you not that the Saints shall judge of the
world? And if the world shall be judged by you: are you
vnuorthie to judge of the least things? 3. Know you
not that we shall judge Angels? how much more secular
things? 4. If therefore you have secular judgments, the contemptible
that are in the Church, set them to judge. 5. I speake to your shame. So is
there not among you any wise man, that can judge between his brother?
6. But brother with brother "contendeth all judging: & that before
infidels? 7. Now certes there is plainly "a fault in you, that you have
judgments among you. Why do you not rather take wrong? why do
you not rather suffer fraud? 8. But your selves do wrong and defraud;
and that to the Brethren. 9. Know you not that the vniust shall not pos-
se the Kingdom of God? Do not err: Neither fornicatours, nor ser-
uers of idols, nor aduouerers, nor the effeminate, nor the liers with
mankind, 10. nor theues, nor the crouetous, nor drunkards, nor railers,
or extorcioners shall posse the Kingdom of God. 11. And these things
certes you were, but you are washed, but you are sanctified, but you are
justified in the name of our Lord Jesu Christ, and in the Spirit of our
God.

12. All things are lawful for me, but all things are not expedient. All
things are lawful for me, but I will be brought under the power of none.
13. The meat to the belly, & the belly to the meats: but God will destroy
both it and them: and the body not to fornication, but to our Lord, &
our Lord to the body. 14. But God both hath raised vp our Lord, and
will raise vp vs also by his power. 15. Know you not that your bodies are
the members of Christ? Taking therefore the members of Christ, shall I
make them the members of an harlot? God forbid. 16. Or know you
not, that he which cleaueth to an harlot, is made one body? For they shall
be, faith he, two in one flesh. 17. But he that cleaueth to our Lord, is one
spirit. 18. Fly fornication. Every sinne whatsoever a man doeth, is

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To the Corinthians.

19. Or know you not that your members are the temple of the holy Ghost which is in you, whom ye have of God, and you are not your owne. 20. For you are bought with a great price. Glorifie and beare God in your body.

Annotations.

Chap. VI.

6. Contendeth in judgement.) To be given much to brailing and litigiousnes for every triflle to spend a pound rather than lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the judgements, seats, and courts of Heathen Princes (which then only reigned) and not to suffer their controversyes and quarrels to be taken vp among themselves brotherly and peaceably, was a great fault: as, for one Catholike to draw another for more mercies before secular or heretical Officers, is a very vnchristian part.

7. Juest.) He forbade not all judgements of controversyes, but only signified that it was a fault, and that it proceed of some injuries done one to another, & imperfection, that they so molested one another: and that it had beene more agreeable to Christian perfection and charitie, rather to tolerate and suffer a small injurie, then to draw his fellow to judgement: seats.

Chap. VII.

That married folke may ask their debt, and must pay it, though it be better for them to continue, so also for the unmarried and widowes to continue single, though they may marry. 10. That the married may not depart from one another (not in any case marry another, during the life of the former.) 12. Vnto them that is unbaptized, which yet be dissuaded: 17. Counselling also every one to be content with his state wherein he was christened. 25. Virginitie is not commanded, but counselled at the better and more meritorious then marriage. 39. as also widowhood.

And concerning the things wherof you wrote to me: It is good for a man not to touch a woman. But because of fornication let every man have his owne wife, & let every woman have her owne husband. 3. Let the husband render his debt to the wife: and the wife also in like manner to her husband. 4. The woman hath not power of her owne body: but her husband. And in like manner the man also hath not power of his owne body; but the woman. 5. Defraude not one another, except perhaps by consent for a time: that you may give your self to prayer: and returne againe together, lest Satan tempt you for your incontinencie. 6. But I say this by indulgence, not by commandement. 7. For I would all men to be as my self: but every one hath a proper guilt of God; one so and another so. 8. But I say to the unmarried and to widowes: It is good for them if they so abide even as I also. 9. But if they doe not contente themselves, let them marry. For it is better to marry then to be burnt.

10. But
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10. But to them that be joined in matrimony, let not the commandment of our Lord fail; nor let the husband put away his wife: 11. And if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife. 12. For to the rest, I say, not the Lord. If any brother have a wife that believeth not, and she believeth not, let him not put her away: 13. And if she depart, let him not take a wife, nor let him be reconciled unto her. And if she live with her husband, let her not be put away. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children illegitimate; but now they are holy. 15. But if the unbelieving depart, let him depart. A brother or sister is not subject in such cases. But God hath called us to peace. 16. For howbeit we labour, or whether we Fast, this do we all for your profit, that your joy may be full. 17. But I speak this for your profit: for that which is done wrongfully is done wrongfully at the command of the devil. 18. Be not deceived: evil communications corrupt good manners. 19. Yet let every one of you in particular so walk, as he hath determined to walk, without solicitation; for to this purpose also have I laboured, yea, and have handled it before your eyes. 20. Now concerning liberty, brethren, ye know the instruction of our Lord Jesus Christ, how that one that is called of a man in a servant, is the more blessed. But he that is called unto the Lord, being a servant, is made free from that service. 21. As many as walk in this same vocation, as they are in the Lord, are freed. 22. For it is not the believer in Christ Jesus who shall be condemned, but the unbeliever that shall be condemned. 23. And if a man have been called into the church by the Lord, let him not forsake his vocation. 24. Every brother that is in the vocation of a servant, let him not despise his vocation, whether he be a bondman or a free man. 25. And as concerning virgins, I counsel ye, as the Lord saith, let them as it be well with them. 26. But if any man thinketh that he shall be able to please God, let him do so, and let him notsvgive the cause of his being put in bondage. 27. Let every man be fully persuaded in his own mind. 28. And 29. But if thou take a wife, thou hast not sinned. And if a woman marrieth, she hath not sinned. 30. But if she be taken away, let her not be put away. 31. For this cause shall a man leave his father and mother, and shall cleave to his wife: 32. And the twain shall be one flesh. 33. But I say that the husband of the wife, and the wife of the husband, are one, the husband being called in the Lord. 34. And the woman, when she is married, is not free from the law, but she is bound to her husband, that she may please him. 35. And this I say, brethren, for your own profit: that the man may be free from the woman, and the woman from the man, as the law says. 36. If any brother have a wife that believeth not, and she believeth not, let him not put her away: 37. But and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife. 38. And if she depart, let him not take a wife, nor let him be reconciled unto her. And if she live with her husband, let her not be put away. 39. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children illegitimate; but now they are holy. 40. But if the unbelieving depart, let him depart. A brother or sister is not subject in such cases. But God hath called us to peace. 41. For howbeit we labour, or whether we Fast, this do we all for your profit, that your joy may be full. 42. 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And this I say, brethren, for your own profit: that the man may be free from the woman, and the woman from the man, as the law says.
you power without impediment to attend upon our Lord. 35. But if any man think that he seemeth deshonoured upon his virgin, for that she is past age, and if it must be, let him do that he will. He sinneth not if she marrie. 37. For he that hath determined in his hart being settled, not having necessitie, but having power of his owne wil, and that judged this in his hart to keep his virgin, doth well. 38. Therefore both he that joyneth his virgin in matrimonie, doth well, and he that joyneth not, doth better.

39. * A woman is bound to the law so long time as her husband liveth; but if her husband sleep, she is at libertie: let her marrie to whom she will only in our Lord. 40. But more blessed shall she be, if she so remaining, according to my counsel. And I thinke that I also have the Spirit of God.

**Annotations.**

**Chap. VII.**

1. His owne wife.) He faith not, as the Protestants here pretend to exclude the unlawful. The Apostle conuation of Votaries. Let every one marrie: but, let every one have, keep, or use his biddeth not his owne wife to whom he was married before his conversion. For the Apostle explained to marrie, but here to the first question of the Corinthians, which was not, whether it was lawful to keep their marty, but whether they were not bound upon their conversion, to abstaine from the com-wives before pany of their wives married before in their infidelities, as some did persuade them that married. they ought to doe. Hier. lii. cont. Ioan. c. 4. Cursiv. in locum ho 10.

Let the husband render.) These words open the Apostles intention and talk to be onely of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendring of the debt of carnal copulation one to another, declaring that the married persons have yealded their bodies so one to another that they cannot without mutual consent, neither perpetually, nor for a time, defraud one the other.

3. Give yourself to prayer.) This time, & the Heretics doctrine, and high estimation of matrimonial acts, are farre from the puritie of the Apostolike and primitive Church. when the Christians to make their praiers & fasting more acceptable to God, abstained by mutual consent euon from their lawful wives: our new Mailers not much abstinence (as it may be thought) from their wives for any such matter. And yet S. Augustine faith, the Prelate should passe other in this case, and think: that not to be lawful for him, that may be borne in others, because he must daily supply Christes roomes, offer, baptize, and pray for the people. So faith he in q. 1. c. 19, Post. Ioan. S. Ambr. ii. 10. Offer. viii. 7. But alas for the people, whose married Paulitres are in this point more wroth then the vulgar folk, neither reaching continentie, nor giving good example.

6. By indulgence not commandement.) Left some might misconstrue his former words, as Perpetual contrary to though he had precisly commanded married persons not to abstaine perpetually from continentie, even carnal copulation, or not to Glouce their continentie one to another of continence but for a time only: he declareth plainly that he gave no rule or precept absolutely therein, but kep, better then that he spake at the foresaid, confedencing to their inquiries onely, intimating that carnal copulation, continentie from carnal copulation is much better, & that himself kept it continually.

Aug. de ben. c. 10. en. 87. c. 78.

7. A proper gift.) To such as may lawfully marry, or be already married God giueth not alwaies that more high and special grace or gift of continentie, though every one of them all must alke labour for it, might have it. But such are not bound to endeavour or seek for it alwaies, & therefore can not be commanded to abstaine further then they like. But whereas a man is bound to abstaine, either by vow or any other necessitie occasion.
Who are bound occasion (as if one of the parties be in prison, war, banishment, sickness, or absent perpetually by lawful divorce) the other must needs in paine of damnation abstaine, and conuntly: and that not excuse the want of the gift of chastity. For he is bound to ask it & to seek for it of God by fasting, praying, & chastising his body; & so beholding duly for it, God will give grace of chastity. So had S. Paul, & so had all the holy men that ever lived chaste. Therefore deter the doctrine of the Protestant in this point, that when they lift not fast nor pray, nor so they have not the gift. And it was a great maruel why few of the new Scots or rather none now a-days have that gift, but that we see it is obtained by those means which our Fathers used, & they see not at all. To live in marriage continantly without the breach of conuial fidelity, is a gift of God also; but men must not break the faith of their reckoning for what of it, but must know that God doth that gift to such as humbly ask of him. Aug. de grat. & li. ariuine. c. 4. De commiss. c. 1.

The Apostle permiteth marriage to them that be free, not to yeued persons, outworn and falt into fornication. For, to burne, or, to burne, is not to be tempted only, as the Protestant thinketh, but to be yeald to concupiscence either in mind or in study. We say also, for such as be free. For concerning others lawfully made Priestes, and such as otherwyes have made vow of chastity, they may not marry at all, and therefore there is no comparison in them betwixt marriage & fornication or burning. For their marriage is but precedure, and is the worst sort of incontinency and fornication or burning.

The Apostle deputeth marriage to them that be free, not to burn. For to burn, is not to be tempted only, as the Protestant thinketh, but yeald to concupiscence either in mind or in study. We say also, for such as be free. For concerning others lawfully made Priestes, and such as otherwyes have made vow of chastity, they may not marry at all, and therefore there is no comparison in them betwixt marriage & fornication or burning. For their marriage is but precedure, and is the worst sort of incontinency and fornication or burning.

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How the infidel, or infidel's child, are sanctified by the Christians. 14. Sanctified. When the infidel partie is said to be clean or sanctified by the faithfull, or the children of their marriage to be clean, we may not think that they be in grace or state of saluation thereby, but onely that the marriage is sanctified to the infidel partie and to the children. For S. Augustin. (li. 3. de gen. et rem. c. 11.) concludes against the Pelagians, as we may doe against the Calunists, holding Christian meane sanctified to be holy from their mothers womb and not to need Baptisme, that what other sanctification foreuer it be that is here meant, it can not be enough to saluation without faith, Baptisme, & c.

The difference of counsels and precepts. 25. Counsel I gave. A counsel is one thing, a commandement is another. To doe that which is counseld, is not necessarie, because one may be bound notwithstanding. But he that will doe that which he is counseld unto, shall have a higher degree of glory. He that fulfilleth not a commandement, except he doe repent, can not escape punishment.

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A professed virgin may not marry. 28. If a virgin marry. He speaketh not of that virgin which hath dedicated her selfe to God, (for if any such marry she shall be damned for breaking her first vow) but only of young maides unmarried in the world. Hier. adv. lonin. c. 7. Chryst. 30. Theodoret, Photius, and the other Greeke Doctors upon this place spin Octav. Epiph. lib. 6. 1.

Virginitie counseld as more meritorious. 28. Tribut of the flesh. They are maruely deceived (faith S. Augustin. c. 13.) that think the Apostle counsellth virginitie rather then marriage, only for that marriage hath many miseries and moleflations joyned unto it, which by virginitie shall be avoided, & not in respect of the greater reward in Heauen. For the Apostles presiding councilling to virginitie, is for the next life, and he allegesthe these troubles of marriage in that sense specially as they be a hindrance to the service of God here, & therefore an impediment to vs toward the next life and the more ample joys thereof.
To the Corinthians.

29. Although they had not...the continent...the marriage hinder them as little as may be, from...their...which is best fulfilled of them that by mutual consent doe wholly...Their perpetu-...the sensual...Of the...of heaven. And these marriages be more blessed then any other...Augustine, best...De Ser. Dom. Monte, lib. cap. 14.

32. Careful for the things of our Lord. The Protestant might here learn, if they list, first, that virginitie is not only preferred before marriage, for that it is a more quiet state of life preferred, and in this world, but for that it is more convenient for the service of God. Secondly that why...why...venerabili hæanc...of God. Thirdly, they may learn, the cause why the Church of God requires...in the Clergie, and forbiddeth not only fornication, but also carnal copulation even in the Clergie, lawful wedlockes. Which is not only to the end that God's Priests be not divided from him by the clogges of marriage, but also that they be clean and pure from the fleshly affections.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eat Idolothesia, that is, the meat offered to idols, using (as they said) their liberty; but not considering that if they use them, they will do to them an example for them to frequent such meats, as they did before in their Paganism, with opinion that they did sanctifie the eaters.

And concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth vp; but charitie edifieth. 2. And if any man thinketh that he knoweth something, he hath not yet known, as he ought to know. 3. But if any man love God, the same is known of him. 4. But as for the meats that are immolated to idols, we know that an Idol is nothing in the world, and that there is no God, but one. 5. For although there be that are called Gods, either in heaven, or in earth (for there are many Gods, and many Lords), yet to vs there is one God, the Father, of whom all things, and we vnto him: and one Lord Jesus Christ, by whom all things, and we by him. 6. But there is not knowledge in all. For some until this present with a conscience of the Idol, are as a thing sacrificed to idols: and their conscience being weak, is polluted. 8. But mea...conscience being weak, is polluted. 8. But mea...vs God. For if either we eat, that we abound: nor if we eat not, that we lack. But take heed lest perhaps this your libertie become an offence to the weake. 10. For if a man see me that hath knowledge, sit at table in the Idol's Temple; shall not his conscience, being weak, be edified, to these things sacrificed to idols? 11. And through thy knowledge shalt the weake Brother perish, for whom Christ hath died? 12. But sinning thus against the Brethren, and stricking their weake conscience; you sinne against Christ. 13. Wherefore if mea...I will never eat flesh, lest I scandalize my Brother.

ANNO-
ANNOTATIONS.

CHAP. VIII.

1. We all have knowledge.) The spiritual and perfectly instructed Christians knew no
meats not to be unclean, neither for signification, as in the Law of Moses, nor always by
nature and creation, as the Manichees thought, nor by any other pollution, as in that
they were offered to Gods; therefore they did eat boldly of such meats as were sacri-
cificd, condemning and condemning their Gods as mere nothing, and the worship of them
as the honour of things imaginary. Which their fault, for their want of distinction and
charity, and for the sake of their liberty to the unclean & scandal of the weak, the
Apostle doth here apprehend.

7. Some with a conscience.) The perfect men's fault was, that they gave offense by their
eating; to the weak Christians. Who seeing them whom they reputed wise and learned,
to eat, the meats, offered to Gods, conceived that there was some virtue and sanctification
in those meats, from the Gods 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.

The Heretikes apply S. Paul's words against
the Churches.

Therefore the case standing thus, and the Apostles discourse of eating or not eating
meats being false as declared (a thing so evident that it admitteth no other interpreta-
tion) if the Protestants apply any of this adonation against our fauls in the Cath.
Church, they be too ridiculous.

10. In the Idol's Temple.) Like as now, some Catholikes have said, they know that Calvin's
communion is but of other bread and wine. But yet the ignorant seeing 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 Calvin's Communion, when they are seen in the Idol's
Temple solemnly setting or communicatig at the abominable table.

CHAP. IX.

To them that do vaunt their libertie about Idololatry, be bringeth his owne example,
to wit, that he alfo had libertie to dye by the Gospel, but yet that he used it not, so to
avoid scandal of the infirme, and because it was more meritorious. 2. Declining
against their securitie, and showing them by similitudes and examples, 2. by his
himsel, 1. And of the Israelites, that salvation is not so lightly come by; 14. and so
conclude that againg against eating of Idololatry, because it is also to commit idolatry;
and not only to give an example to the infirme.

M I not free? Am I not an Apostle? Haue I not seen
Christ Jesus our Lord? Are not you" my workes in our
Lord? 2. And if to others I be not an Apostle, but yet to
you I am. For you are the scale of my Apostleship in our
Lord. 3. my defense to them that examine me is this.

4. Haue not we power to eate and drinke? 5. Haue we
not power to lead about a woman a Sifter, as also the rest of the Apo-
stles, and our Lord's Brethren, and" Cephas? 6. Or I only and Barnabas
have not we power to doe this? 7. l lowe ever plaith the soudianar at his
owne charge? who plante d a vine, and eate the fruit thereof?
Who feedeth a flock, and eateth not of the milke of the flock? 8, Speake
I these
TO THE CORINTHIANS.

I these things according to man? Or doth not the Law also say these things? 9. For it is written in the Law of Moses: Thou shalt not wrest the mouth of the ox that treadeth out the corn. Why, hast God care of oxen? 10. Or for vs certes doth he say it? For they are written for vs. Because he that eateth, ought to eat in hope; and he that eateth, in hope to receive fruit. 11. If we have sown vnto you spiritual things, is it a great oxen, as we matter if we reap your carnal things? 12. If other be partakers of your power; why not we rather? Howbeit we have not vfed, this power: but we beare al things, lest we should give any offence to the Gospell of Christ. 13. Know you not that they which work in the holy place, care the things that are of the holy place: and they that serve the altar, participate with the altar? 14. So also our Lord ordained for them that preach the Gospell, to live of the Gospell.

15. But I have vfed none of these. Neither have I written these things, that they should be so done in me; for it is good for me to die rather, then that any man should make my glory void. 16. For if I euangelize, it is no glory to me: for necessitie lieth upon me: for woe is to me if I euangelize not. 17. For if I doe this willingly, I have reward: but if against my wil, a charge is committed to me. 18. What is my reward then? That preaching the Gospell, I yeald the Gospell without cost, that I abuse not my power in the Gospell. 19. For whereas I was free of al, I made my self the servant of al: that I might gaine the more. 20. And I became to the Jewes as a lew, that I might gaine the lewes. 21. 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. 22. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gaine them that were without the Law. 23. To the weake I became weake, that I might gaine the weake. To al men I came al things, that I might save al. 24. And I do al things for the Gospell, "that I may be made partaker therof.

25. Know you not that he that run in the race, al run indeed, but one receiueth the price? 25. And every one that striveth for the maistrie, refraineth himself from al things: and they certes that they may receive a corruptible crowne: but we an incorruptible. 26. I therefore so run, not as it were at an vncertaine thing: so I fight, not as it were beating the aire. 27. But "I chastise my body, and bring it into seruitude, "lest perhaps when I have preached to others, my self become reprobat.

ANNOTATIONS.

CHAP. IX.

1. My warke.) As he called himselfe before Gods Coadiutour, so here heboldly allso The Heretis challenge. In the Corinthians complexion to be his handy-worke in our Lord nothing k f r prederogating thereby from Christ, as the Protestants didly charge the Fathers & true of God's Catholikemen ( vnder presence of God's honour ) for vng such phrases or speeches honour.
in the Apoftles fenfe, of the Saints or Sacraments.

Heretical translation.

7. Who plaies she so small? He proveth by the Scriptures and natural reasons that

Doings well in respect of reward.

16. I believe.

Running for the game.

Penalties meritorious.

S. Paul had not the Protestant sects of salvation.

3. A woman a sister. The Heretikes purposely (as they doe al other places for the
advantage of their sect) expound this of the Apoftles wives, and for woman, translate, wife, al beles fouling wedding to them. Where the Apoftle meaneth plainly the
devout women that after the manner of ierchie did serve the Preacher of necessaries,
of which sort many followed Christ, and suffained him and his of their substance. So
doeth S. Chrysostome, Theodore, and all the Greeks (Cfes. in calciat super hanc loc.) take it. So doth S. Augustin in Deap. Monarch. c. 4. and S. Hierom. ii. 1. adu. louminianum c. 14. both
disputing and proving it by the very words of the text. S. Ambrose also upon this place.
And the thing is most plain, For to what end should he talke of burdening the Cor-

Palls and Preachers due.

Works of supererogation.

11. That may be paraller. A singular place to convince the Protestants, that will not

have men work wel in respect of reward at God's hand: the Apoftle confessing
expressly that all this that he doth either of ducity or of Supererogation above ducity
[to work of free-cost, and to work with his owne hands to get his owne meat, and his
fellows, and to abstaine from many lawfull things] al is, the rather to attain the
reward of Heauen.

24. Sermon. If such as run for a prize, to make them selves more swift, and to win
the game, abstaine from many meats and pleasures: what should not we doe or suffer to
winne the crowne of glory, proposed and promised to none but such as run, travel, and
endure for it.

27. I chastife. The goale of everlasting glory is not promised nor fet forth for
only-faiths; for such run at random: but it is the prize of them that chastifie and
subdue their bodies and fleshly desires by fasting, watching, voluntary povertie, and
other afflictions, Lord, how faire is the carmes doctrine of the sectaries and the manners of
these dates from the Apistles spirit! Wherein we see, that be Catholikes, thought we

do not condemne with the Protestant sects voluntary afflictions as superfluous
(much lesse as superflitious or injurious to Christ's death,) but much commend them,
yet we see nothing the scale and diligence of our first Christian Ancestor in herein, and
therefore are like to be more subject to God's temporal chastisements, at the least in the
next life, then they were.

30. Possibly. Here may we lambs tremble (faith a holy Father) when the rammes
the guide of the flock, must fo labour and punish himself (besides all his other natures
adoyed to the preaching of the Gospel,) lest he perhaps mis the mark. A man
migh: think S. Paul should be as sure and as confident of God's grace & saluation as
we pover retched caities but the Heretikes unhappy sectorie, preemption, and
faithles persaytion of their salvation is not: for Epistolarem, but for Damorinum, nor the
faith of the Apistles, but the faith of Dives.
OR I will not have you ignorant, brethren, that our Fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud and in the sea: 3 and all did eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ,) 5. But in the more part of them God was not well pleased. For they were overthrown in the desert. 6. And these things were done in a figure of types, that we be not coveting evil things, as they also coveted. 7. Neither become ye idolaters, as certain of them: as is written: The people sat down to eat and drink, and rose up to play. 8. Neither let us fornicate, as certain of them did fornicate, and there fell in one day three and twenty thousand. 9. Neither let us tempt Christ, as certain of them tempted, and were swallowed by the serpents. 10. Neither do ye murmur, as certain of them murmured, and were swallowed by the destroyer. 11. And all these things chanced to them in a figure: but they were written to our instruction, upon whom the ends of the world are come. 12. Therefore it is that He thinketh himself to stand, let him take heed lest he fall. 13. Let not temptation prevail over you, but overcome it. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make you able to stand in the power which He gives. 14. For the which cause, my dear friends, fly from the service of idols. 15. I speak as to wise men: ye are able to judge what I say. 16. The chalice of benediction, which we do bless, is it not the communication of the blood of Christ? and the bread which we break, is it not the participation of the body of our Lord? 17. For being one, we are one bread, one body, as that partakes of one bread. 18. Behold Israel according to the flesh: they that eat the Hosts, are they not partakers of the altar? 19. What then? do I say that that which is immolated to idols is anything? or that the idol is anything? 20. But the things that the Heathen immolate, are to Dions they immolate, and not to God. And I will not have you become fellows of Dions. 21. You can not drink the chalice of our Lord, and the chalice of Dions; you can not be partakers of the table of our Lord, and of the table of Dions. 22. Or doe we emulate our Lord? Why, are we stronger then he?

"All things are lawful for me, but all things are not expedient. 23. All things are lawful for me, but all things do not edifie. 24. Let no man seek his own, but another man's. 25. All that is sold in the shambles eat: asking no question for conscience. 26. The earth is our Lord's, and the fulnes"
The First Epistle of S. Paul

3. The same. The red sea and the cloud, a figure of our Baptism: the Manna from Heaven and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christ's body and blood: our Sacrament containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Calminists, to write upon this place, that the Jews received no leffe the truth and substance of Christ and his benefits in their figures or Sacraments, but that they and we al eate and drinke of the self same meate and drinke: the Apostle sayeing only, that they among themselves did al feed of one bread, & drinke of one rock: which was a figure of Christ, therein especially, that out of Christs side pierced upon the Cross, gushed out blood and water for the matter of our Sacraments.

15. As to wise men. To cause them to leave the Sacrifices and meats or drinkes offered to Idols, he putteth them in mind of the only true Sacrifice and meat and drinke of Christes body and blood: of which, and the Sacrifice of Idols also, they might not be in any case parasites. Ving this termes, reprehendens loqueor, in the same sense (as it is thought) as the Fathers of the primitive Church did give awafe-word of keeping secret from the Infidels and unbaptized, the mystery of this divine Sacrifice, by these wordes, Normem fidelis, nemo qui initiatus est, Augustine in Ps. 39. & 33. Conc. 1.2. & Ps. 109. 41. 41. c. 4. in l. 50. hom. Orig. in Laps. 9. Chrys. ho. 27. in Gen. in fine ho. 51. ad pop. Antich. ho. 1. in 1 T. S. Paul faith, I speake to you boldly of this mystery as to the wise and better instructed in the same.

16. Which we beleeue. That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commission doe consecrate: by which speach as well the Calminists (that vno consecration of the cup at al, blasphemously calling it magical murrusion, and perverly referring the benediction, to thankes-giving to God) as also the Lutherans be refuted, who affirm Christes body and blood to be made present by receiuing and in the receiuing only. For the Apostle expressly referrith the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

Our uniting to Christ by the B. Sacrament.

17. One bread, one body. As we beeste made one with Christ by eating his body and drinking his blood, so secondly we are conioug'd by this one bread which is his body, & cup which is his blood, in the perfect union and fellowship of all Catholike men, in one
one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reason that all the true persons and true members of the same, be Manfully knit together by Christes own body, and by the selfsame blood in this divine Sacrament, see St. Augst. liii. 25. de cfr. Dei. Hilar. liii. de Trin. sicca. med.

18. They that eateth the Hult. It is plain also by the example of the Iewes in their Participation Sacrifices, that he that eateth any of the Host inmolated, is partaker of the Sacrifice, in Sacrament and saune by office and obligation to God, of whose Sacrifice he eateth.

20. I will not have you, I conclude then (as the Apostle) thus: that as the Christian sheweth of which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is what soever participator of Christes body, and is ioyned in fellowship to all Christian people that eat we are, & drink of the same, being the Host of the new Law: and as that did eat of the Holles of the Sacrifices of Moses Law were belonging & associated to that State and to God to whom the Sacrifice was done, even so who soever eateth of the meats offered to Idols, he sheweth & professeth himself to be of the Communion and Societie of the same Idols.

21. You cannot drinke. Upon the premises he warneth them plainly, that they must either forsake the Sacrifice & fellowship of the Idols & Idolaters, or else refuse the Sacrifice of Christes body and blood in the Church. In all which discourse we may observe that our bread and chalice, our table and altar, the participation of our Host and oblation, be compared or resembled by point by point, in all effects, conditions, and proprieties, to the altars, host, sacrifices and immolations of the Iewes and Gentils. Which the Apostle would not, nor could not have done in this Sacrament of the Altar, rather then in other Sacraments or service of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathens. And so doe all the Fathers acknowledge, calling it only, & continually almost, by such terms as they doe no other Sacrament or ceremonial of Christes religion: The Lamb of God laid upon the table: Cong. Nic. the unbloody sacrifice of the Sacrifice, in Cong. Ephes. ep. ad Nector. pag. 693, the Sacrifice of Sacrifices. Dionys. Ec. Hier. c. 7. the quickening holy Sacrifice: the unbloody Host and Victim: Cyril. Alex. in Cong. Ephes. Anath. 11. the propitiatory Sacrifice both for the lising and the dead: Tertul. de cor. Milit. Chryf. ho. 41. in 1. Cor. Ho. 3. ad Philip. Ho. 66. ad po. Antioch. Cypr. ep. 66. & de cœn. Do. nu. 1. Agust. Ench. 109. Quast. 1. ad Dulcit. 10. 4. Scr. 34. de verb. Apost. the Sacrifice of our Mediator: the Sacrifice of our price: the Sacrifice of the new Testament: the Sacrifice of the Church: Agust. li. 9. & li. 3. de bapsc. c. 19. the only incommensurable Victim without which there is no religion: Cyprian de cœn. Do. nu. 2. Chryf. ho. 17. ad Heb. 6. The pure Obedience, the pure Offerings of the new Law: the pure and impolluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thanksgiving: the Sacrifice of Christ's sacrifice. Which Melchisedeck his Oblation in bread and wine did properly and most singularly prefigurate this office of Christes eternal Priesthood & sacrificing himself under the forms of bread and wine: which shall continue in the Church throughout all Christian Nations instead of all the Offerings of Aarons Priesthood, as the Prophet Malachie did foretell: as S. Cyprian, S. Iulin. S. Irenaeus and other the most ancient Doctours and Martyrs do testifie. Cypr. ep. 63. 2. Insfr. Did. cum Trypho p. 79. med. Iren. li. 4. & 32. 4. And S. Agustini li. 17. e. 20. decim. Doi. c. li. 1. cont. adu. leg. & propl. c. 18. & li. 3. de bapsc. c. 19. S Leofer. 8. de Passione: and others do expressly auouch that this one Sacrifice hath proceeded as other & fulfilled all other differences of Sacrifices: that is that the force and virtue of all other, to be offered for all persons and causes that the other, for the lising and the dead, for the sainnes and the Fathers for thanksgiving: and for what other necessitie of body or soule. Which holy called this Sacrifice of Sacrifices: that also calle the MASSE in plain words, Augst. str. 131. 91. Cong. crucif. the Camb. 2. e. 13. e. 84. Milet. liii. 12. Leo ep. 31. c. 2. Greg. li. 2. ep 9. 93. &c. This is the MASSE. Apostles and Fathers doctrine, God grant the Adversaries may find merci to fee to evident and inuincible a truth.

21. Partakers of the table. Though the faithful people be many wises known to be the distinguis God's peculiar, and be ioyned both to him & among them selves, & also feuer of distinguis Christen guished from others that pertaine not to him, as well Iewes and Pagans, as Heretiques Cath likeus, and Schismatickes, by sundry other external signes of Sacraments, doctrine, and government, the rest, is by men: yet the most proper & substantial union or difference consisteth in the Sacrifice not communicating...
specially in their sacrifices, and at the communion table.

The heretics: Communion is the very table and cup of Diuels.

How by participation with Idolaters, Idolatry is committed.

How to avoid scandal in things indifferent.

Chapter XI.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man praised and prophesied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehends the rich, that at the charitable supper suffered no customably: 23. telling them that they received therefore unworthily the body and the representation of his death, as he by tradition had taught them.

E ye followers of me, as I also of Christ. 2. And I praise you Brethren, that in all things you be mindful of me: and as I have delivered unto you, you keep my precepts.

3. And I will have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. 4. Every man praying or prophesying with his head
head covered, dishonesteth his head. 5. But every woman praying or prophesying with her head not covered, dishonesteth her head: for it is as if she were made bald. 6. For if a woman be not covered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her cover her head. 7. The man truly ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man. 8. For the man is not of the woman, but the woman of the man. 9. For the man was not created for the woman, but the woman for the man. (Therefore ought the woman to have power upon her head for the Angels.) 11. But yet neither the man without the woman; nor the woman without the man, in our Lord. 11. For as the woman is of the man, so also the man by the woman: but all things of God. 13. Your sexes judge: doth it become a woman not covered to pray unto God? 14. Neither doth nature itself teach you, that a man indeed if he nourish his hair, it is an ignominie for him: 15. but if a woman nourish her hair, it is a glory for her, because hair is given her for a vail? 16. But if any man seeme to be contentious, we have no such custome, nor the Church of God.

17. And this I command: not praising it, that you come together not to better, but to worse. 18. First indeed when you come together into the Church, I heare that there are schismes among you, and in part I beleue it. 19. For there must be hereof: also that they also which are approved, may be made manifest among you. 20. When you come therfore together in one, it is not now to eate our Lordes supper. 21. For every one taketh his owne supper before to eate. And one certes is an hungred, and another is drunke. 22. Why, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shall I say to you? praise I you in this? I do Christ day, not praise you.

23. For I received of our Lord that which also I haue delievered vnto you, that our Lord l e s v s in the night that he was betrayed, tooke bread: 24. and giuing thankes brake, and said: Take ye & eate, THIS IS MY BODY WHICH SHAL BE DELIVERED FOR YOU. This doe ye for the commemoration of me. 25. In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD, This doe ye, as often as you shall drinke, for the commemoration of me. 26. For as often as you shall eate this bread, and drinke the chalice, you shal shew the death of our Lord, until he come. 27. Therefore whosoever shall eate this bread, or drinke the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord. 28. But let a man proue himselfe: and so, let him eate of that bread, and drinke of the chalice. 29. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the body of our Lord. 30. Therefore are there among you many weak and feeble, and many slope. 31. But if we did judge our selves, we should not be judged. 32. But whereas we are judged, of our Lord we are chastified; that with this world we be not damned.

33. Therefore, my Brethren, when you come together to eate,
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eare, "except one another. 34. If any man be an hungered, let him eate at
home; that you come not together unto judgement. And the rest I will
dispose, when I come.

Annotations.

CHAP. XI.

1. My preceptors.) Our Pasters and Prelates have authoritie to command, and we are
bound to obey. And the Gouerners of the Church may take order and prescribe that
which is comely in every state, as time and place require, though the things be not of
the substance of our religion.

5. Every woman.) What gifts of God foever en warne haue, though supernatual, as
some had in the primitieve Church, yet they may not forget their womanly shamefacednes,
but show themselves subject and modest, and cover their heads with a veile.

16. Custom.) If women or other, to defend their disorder & malapertnes, dispute
or allege Scriptures and reasons, or require causes of their Preachers why and by
what authoritie they should be thus restrained in things indifferent, make them no
other answer but this: This is the custome of the Church, this is our custome. Which is
a goodly rule to represe the fruitfulnes of contentious anglers, which being out of all
modestie and raenon, never want wordes and replies against the Church. Which
Church if it could then by prescription of twenty or thireen yeares, and by the authority
of one or two of their chief Preachers, flay the mouths of the fasilous: what should
not the custome of fiftie or thireen yeares, and the decrees of many hundred Pastours,
gaine of reasonables, modest, and humble men;

That whereas.) When the Apostle saith: Sheerese must be, he sheweth the
shall come, and event, and not that God hath directly so appointed it as necessarie. For, that they be,
and commen of man's malice & free-will, but that they be committed to the manifestation
of the good and constante in faith & the Churches vitie, that is God's special worke of
providence that worketh good of evil. And for that there should fail Heresies and
Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar,
whereof he nowbeginneth to treat, it may make vs maruelde the lesse, to see so great
diffisions, Heresies, and Schismes of the wicked and weak in faith concerning the
same. Such things then will be, but woe to him by whom scandals or sects doe come. Let
us vs Heroes is, faith S. Augustin, not to that end to approve their errors, but that by defending
the Catholike doctrine against their decies, we may more watchfull and wary: because it is most
true written, There must be heresies that the tried & approved may be manifested or discerned from
the hollie among them. Let us vs this benefit of God's providence. For Heresies be made of
such as would evere be masters, though they were in the Church: but being out, they profit vs
exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the
Church to seeke truth, and the sensual Catholike, to seek the truth. For there be innumerable
holy approved men in the Church, but they be not discerned from other among vs, nor manifest, so long
as we had rather sleep in darkness of ignorance, then behold the light of truth. Therefore we are raised
out of their step by Heresies to see the day of God, and are glad thereof. Aug. c. 8 de vero relig.

10. Our Lord's supper.) The Christians at or about the time of the Churches only
Sacrafy & their communicating thereof, kept great feastes, which continued long, for
that the reliefe of the poore upon the common charges of the richer sort, and the chari
tie and vitie of all sorts were much preferred thereby, for which cause they were called
severs, that is, Charities, of the ancient Fathers, and were kept commonly in Church
houes or porches adjoyning, or in the body of the Church (wherof see Tertullian
Apologie c. 39. Clemens Alexand. S. Iulian. S. Augustin. c. 99. 106. c. 10.) after the
Sacrafy and Communion was ended, as S. Chrysofom, c. 17. 97. Cor. in initio judiceth.
Those feastes S. Paul here calleth coram Dominica, because they were made in the
Churches which then were calleth Dominica, that is, Our Lordes houes. The disorder
therefore kept among the Corisians in these Church-feastes of Charite, the Apostle
seeketh here to redresse, from the foule abuses expressed here in the text. And as
S. Ambrose in hunc locum, and most good Authors now thinke, this which he
calleth Dominica caenum, is not meant of the B. Sacrament, as the circumstances
also

Conf.
Gang. c. 11.
Con.
Laude.
Conf. c. 75.

Whether the
Apostle meane
by our Lord's
Supper, the B.
Sacrament,
also of the text do glue, namely, the reciting of the poor, the rich men's private drinking of all, not expecting one another, glutony and drunkenness in the same, which cannot agree to the Holy Sacrament. And therefore the Heretikes have some reason, upon this place, to name the said Holy Sacrament, rather, the Supper of the Lord, than after the manner of the primitive Church, the Eucharist, Mass, or Liturgy. But by like they would bring it to the supper again or evening service, when men be not fasting, the rather to take away the old estimation of the holiness thereof.

23. I have delivered. As all other parts of religion were first delivered by preaching and word of mouth to every Nation contiguous, to this holy order and vice of the B. Sacrament outwriting, was by S. Paul first given unto the Corinthians by tradition, unto which as received of our Lord he renewed them by this Epistle, not putting in writing particularly all things pertaining to the order, Vice, and institution, as he afterwards in his Epistles. But repeating the former and substance thereof, and leaving the residue to his returne. But his words and narrative here written we will particularly proteste, because the Heretikes make profession to follow the same in their pretended reformation of the Masse.

23. In the night. First the Advertiseris may be here concluded that all the circumstances of time, person, and place which in Christ's action is noted need not to be imitated; As that the Sacrament should be instilled at the old time, to men only, to only twelve, after or at supper, & such like: because (as S. Cyprian, ep. 13. m 7. & S. Augustine ep. 11. 8. c. 6. note) there were causes of those accidents in Christ that are not now to be accounted for: He instituted then this holy act; we do not. He made his Apostles Priests, that is to say, gave them commission to doe and minister the same; we do not. He would have this the last act of his life & within the bounds of his Passion: it is not so with us. He would make an end of the Passover at the supper; that can not be in our action. Therefore he must needs do it after supper and at night; we may not doe so. He excluded all women, all the rest of his Disciples, but men: we invite all faithful men & women. In many circumstances then, neither we may imitate Christ's first action, nor the Heretikes as yet do; though they seem to encline by abandoning other names saving this (calling it supper) to have it at night & after meat: though (as is before noted) they have no just cause to call it so upon Christ's faith, seeing the Evangelists do plainly shew that the Sacrament was instituted after supper, as the Apostle himself here records. All the latter part in express speech. And most men think, a long sermon & the washing of the Apostles feet came between; yea and that the supper was quite finished & grace said. But in all these & such like things, the Catholicke Church only, by Christ's Spirit can tell, which things are imitable, which not, in all his actions.

23. Tooke. Christ took bread into his hands, applying this ceremony, action, and The Protetists: benediction to it, & did bless the very element, vfd power & active words upon it as imitate not he did over the bread & fillets which he multiplied, and doth the Church of God: and Christ in blessing do not the Protetists, if they follow their own book & doctrine; but they let the bread bread & cup stand alone, & occupie Christ's words by way of report & narration, and wine, applying them not at all to the matter proposed to be occupied; and therefore, how soever the simple people be deluded by the refusal of the same words which Christ vfd, yet consecration, benediction, or sanctification of bread and wine they professeth they make none at all. At the first alteration of religion, there was a figure of the Crose at this word, Humbled, and at this word, Hasteke, there was a gloss or rubrique that appointed the Minister to imitate Christ's action, & 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.

23. Bread. Christ made the holy Sacrament of unleavened bread & al the Latin They imitate Church imitate him in the same as a thing much more agreeable to the signification of him not in both in itself & in our lips, then the leaven. Yet our Advertiseris neither follow Christ, unleaven S. Paul, not the VVeal Church in the same; but rather purposely make choice of that kind that is in itself more unseemly, & to the first institution lese agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnable. For Christ and all the Apostles & al Catholicke Churches in the world have ever mixed their wine with water, for great mysterie & signification, especially for that water gethether with blood our of Lords side. This our Lord did (Faith S. Cyp. Ep. 22. ad Ceriv. m 4. 7. and none rightly offereth, that followeth not him therein. Thus Trenkis (p. 1. & 2.) Instrue (Apostles in fine) & al the Fatheres tellifie the Primitive Church did; and in this sort it is done in the MASSES of the Greeks, S. Iames, S. Basile, S. Chy.
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Chystiun's. And yet our Protestants pretending to reduce all to Christ, will not doe as he did, and all the Apollitians, and Churches that ever were.

21. This is.) These words being set downe, not in the person of the Evangelists or the words of Apolitians, but express'd as in Christes owne person, to be laid over the bread, and the confecration, like over the wine, are the forms of the Sacrament, and words of confecration: neither to be laid over, or upon, are any Evangelists, but that is it a Sacrament but (as S. Auguist faith) when the words come, that is to say, actually upon the bread and wine, S. Ambrose plainly and precisely writeth, recording how farre the Evangelists narrative words doe goe, and where Christes owne peculiar mystical words of confecration begin: and so forth of the Fathers, Ambros., l. 4. de Sacram., e. 4. & c. 9. de init. Mysti. &c. Apol., e. 5. in fin. Cyprian, de Can. Dom. no. 1. 1. August. Serm. 8. 4. de verb. Dim. Bc. Mart. Tertulian. l. 4. cont. Marc. Chrysostom. no. 1. in Tim. in fin. & hom. de prod. Ind. 2. 3. Gregor. NPs. in eos. Catech. Vamps. l. 4. c. 14.

24. My body.) When the words of Confeccion be laid by the said impiete of the Protestants, thus removed from the element, no manuel if Christes holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So then that vniustly charge the Catho. Church with deceiving the people of one piece of the Sacrament, haue in very deed left no part nor spie of Sacramet, neither following Christ they pretend, nor S. Paul, nor any Evangelists, but their owne detestable 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 blessing or confecration, or other action over them, the forms be gone: and consequently the body and blood, the Sacrament of the Sacrifice.

24. This doe.) By these words, authority and power is given to the Apostles, and by the like in the Sacrament of Orders, to all lawful Priests only. No manuel then that the new heretical Ministers being Lay-men, give the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and all gracie. See the Annotation upon S. Luke chap. 12. 19.

24. Take and eate.) This pertaineth to the receiving of those things which by confecration are present and sacrific'd before: as when the people or Priests in the old Law did eate the Hosts offered or part thereof, they were made partakers of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrifice or Sacrifice of Christes body and blood: but it is the name and application to the receiving of the things which were made and offer'd to God before. There is a difference betwixt the making of a medicine or the substantia and ingredients of it, and the taking of it. Now the receivings being but a consequence or one of the ends why the Sacrament was made, and the meanes to apply it unto vs, the Adulteraries unlearnedly make it all & some, & therefore improperly name the whole the Sacrament, and Ministration thereof, by calling it the 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, of the fiele alone, of referring the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the Masse is not called Communion, for that many should concur together in the external Sacrament: but for that we doe communicate or joyn in vnitie and perfect fellowship of one body, with all Christien men in the world, with ale (we say) that eate it through the whole Church and not with them only 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 receiv'd throughout all the world. This is called Communion (faith S. Da. li. 4. &c. 14. malchene) & S. I. 4. v. 1. if we communicate with Christ, & be partakers of his flesh & blood, but disimine, e. by it doe communicate and are united one with another. Only let vs take heed that we doe side, not partake with herewiers. And when the Apostile faith, that all be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place: but that all be so, that communicate in vnitie.
in Christ the whole Church. Then the name Communion is as ignorantly vouchèd of them as the name of Supper.

15. You shall show.) Upon this word the Heretics fonily ground their false supposition, that this Sacrament can not rightly be ministred or made without a sermon of the death of Christ: and that this and other Sacraments in the Church be not profitable, death is show'd, when they be ministred in a strange language. Although the grace, force, operation, &c. by the body, actuating, together with the intimation & representation of the things which they signify, were not in the very substance, matter, forme, v. c., and worked itself of every of the Sacraments: and as though preaching were not an one way to shew Christ's Passion, and sermon or the Sacraments another way: namely this Sacrament, containing in the very kind of the elements and the action, a most lively representation of Christ's death. As wisely might they say that neither Abel's Sacrifice, nor the Paschal lamb could signify Christ's death without a Sermon.

17. Guilty of his body.) First upon marke well, that men receive the body and blood of Christ, be they infedil or infidels. For in this case they could not be guilty of that which they recieve not. Secondly, that it could not be so heinous an offense for any man to receive a piece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sinne to receive any Sacrament without voluntie and intention to continue in sinné, or without repentance of former sinnés: but yet by the unworthy receiving of any other Sacrament is man guilty of Christ's body and blood, but here where the unworthy (as S. Chrysostom faith) doth vilany to Christ's own person, as the Iewes or Gentiles did, that crucified him, Christo du non consip. Ec. &c. Ho. 60. &c. 61. ad po. Amish. Which inexcusably proveth against the Heretics that Christ is really present.

18. Let him prove.) A man must diligentlie examine his life diligently whether he be in any mor. Confession be not willing, and must confess himself guilty of others sinne which he knoweth or feareth to be offending, before he presume to come the Holy Sacrament. For to the Apostles doctrine the S. Sacraments be in continuall custom of the Cath. Church and the Fathers example, bindeth men, to doc. 

d. delap. n.s. 7. Ang. Ecc. dox. c. 13.

16. Not disrevering the body.) That is, because he putteth no difference nor distinction Adoration of betwixt this high event and others: and therefore S. Augustin faith, ep. 18. c. 3. that if he be the S. Sacrament, the Apostle faith shall be damned, that doth not by singular veneration or adoration make a difference between this and others. And againe in Psal. 98. No man saith is he before he adore it. And S. Ambrose 13. e. 11. de sp. san. We adore the body in the Mystierie, S. Chrysost. Ho. 24. in 1. Cor. We adore him on the altar, as the Sages did in the manger. S. Nazianzen in Epist. Gorgiane. My pillar called on him which is 1. upon the altar. Theodoret Dial. 2. Inconfirm. The mystical tokens be adored. S. Denys, this Apostles scholer, made solemn invocation of the Sacrament after Confession. Ecles. l. Hier. c. 3. par. 3. in princip. and before the receiving, the whole Church of God crieth upon it, Domine non sum dignus, Deus pro ciusius est mihi preceaturus, Lamb of God that taketh away the sinnes of the world, have mercy on us. And for better disreverence of this divine meate, we are called from common profane hows to God's Church for this we are forbidden to make it in vulgar apparel, and are appointed sacred solemn vestiments. Hier. in Epist. Nep. &c. li. 2. ed. Pelae. 9. Paulin. ep. 15. ad Sacer. In D. te. Dio. in vio. D. Greg. li. 19. For this, is the halowing of Corporals and Chalices, Church.

The manifold honour and disreverence of Christ's body in the Cath. Church.
and compound you not discerning his holy Body, and for conciliating the blood of the new Testament.

30. Many sleep. We see here by this, it is a fearful case and crime to defile by sinning as much as in which the body of Christ in the Sacrament, seeing God thereof many to death for it in the Primitive Church, & punished others by grievous sickness. No marvel that so many strange diseases and deaths fall upon vs now in the world.

31. Let your-selves. We may note here that it is not enough, only to sin no more; or to repent lightly of that which is past; but that we should punish our-ourselves according to the weight of the fault's past and forgiven: and also that God will punish vs by temporal scourges in this life or the next, * if we do not make our-selves very clean before we come to receive his holy Sacrament. Whose heavy hands we may escape by punishing our-selves by fasting and other penance.

33. I will dispose. Many particular orders & decrees, must then be here or in any other book of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to Corinthians, let down by tradition, which our whole ministration of the mass is agreeable unto, as the substance of the Sacrifice and Sacrament is by the prelates proued to be most consonant: Calvin's supper and communion in all points wholly repugnant to the same. And that it agree not to these other not-written traditions, they easily confesse. The * Apostles delivered unto the Church to take it only fasting; they cast not for it. The Apostles taught the Church to confecrate by the words and the sign of the Cross, without which (Faith S. Augustin tradit, in to. 138. Serm. 75. in append. Chrys. hom. 55. in 16. March.) no Sacrament is rightly perfest; the Protestants have taken it away. The Apostles taught the Church to keep a Memorie or invocation of Saints in this Sacrifice: the Calum.s haue none. The Apostles decreed that in this Sacrifice there should be special praises for the dead Chrys. hom. 3. in epist. ad Philip. Aug. de cur. pro mort. c. 1. they haue none. Likewise therit should be mixed with the wine, and to forth, Ser. Annat. inc. ii. v. 13. Bread Therefore Calvin had made his new ministration according to all the Apostles written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, Cateca cum versus dispone (the rest I will dispose, when I come) he could not have satisfied any wise man in his new change. But now seeing they are fallen to so palatable blindness, that their doing is directly oppo to the very Scripture also, which they pretend to follow only, and have quite destroyed both the name, substance, and all good accidents of Christ's principal Sacrament, we trust all the world will see their folly and impudence.

**Chap. XII.**

They must not make their diversities of Guises an occasion of Schisme, considering that all are of one Holy Ghost, and for the profit of the one body of Christ which is the Church.

12. *Also* could not be a body, without such variety of members. Therefore neither they that have not inferior guises, must be divers, seeing it is God's distribution; nor they that have the greater, containe the other, considering they are no less necessary: but all alioyne together, 28. and every one know is own place.

And concerning spiritual things, I will not have you ignorant, brethren. You know that when you were Heathen, you went to dumme Idols according as you were led. Therefore I do you to understand that no man speaking in the Spirit of God,
To the Corinthians.

4. And there are diversions of graces, but one Spirit. 5. And there are diversions of ministrations, but one Lord. 6. And there are diversions of operations, but one God, which worketh all in all. 7. And the manifestation of the Spirit is given to every one to profit. 8. To one every one to profit. 9. To another faith in the same Spirit: to another, the grace of doing cures in one Spirit: 10. To another, discerning of spirits; to another, knowing of tongues; to another, interpretation of languages. 11. And all these things worketh one and the same Spirit,dividing to every one according as he will.

12. For as the body is one, and hath many members, and all the members of the body, whereas they be many, yet are one body; so also is Christ. 13. For as one Spirit were we all baptized into one, whether Jews, or Gentiles, or bondmen, or free; and in one Spirit were we all made to drink. 14. For the body also is not one member, but many. 15. "If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body? 16. And if the ear should say, because I am not the eye, I am not of the body: is it therefore not of the body? 17. If the whole body were the eye, where is the hearing? If the whole were the hearing, where is the smelling? 18. But now God hath set the members, every one of them in the body, as it hath pleased him. 19. And if all were one member, where were the body? 20. But now there are many members, yet one body. 21. And the eye cannot say to the hand, I have not need of thee; nor again the head to the feet, You are not necessary for me. 22. But much more will he be the more weak members of the body, are more necessary: 23. and such as we think to be the baser members of the body, upon them we put more abundant honour: and those that are our unhonest parts, have more abundant honour. 24. And our honest parts need nothing: but God hath tempered the body, giving to it that which becometh the more abundant honour. 25. And if one member suffer any thing, all the members suffer with it. Or if one member doe glory, all the members rejoicing with it. 26. And ye are the body of Christ, and members of Christ. 27. And if a scribe walketh in the Church first the Apostles, secondly Prophets, thirdly Doctors, next miracles, then the graces of doing cures, helping, governements, kinds of tongues. 28. Are all Apostles? Are all Prophets? Are all Doctors? 29. Are all miracles? Have all the grace of doing cures? doe all speake with tongues? doe all interpret? 30. But pursue the better gifts. And yet I shew you a more excellent way.

anno.
9. Faith in the same. This faith is not another in substance then the common faith in Christ, but is of another accidental qualitie only, that is, of more fervour, devotion, zeal, and confident trust, especially for doing of miracles.

21. If she falleth.) The Church is of exceeding great distinction of members, guilts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in all actions of her members among themselves, and with Christ the head of the body.

21. Schisme in the body.) As Charitie and vnitie of spirit, is the proper bond and weale of the common Body: so is division or schisme, which is the interruption of peace and mutual Society between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Souveraigne.

CHAP. XIII.

That above all other Guils they should seek after Charitie: as that without which nothing profiteth, and which doth al as is to be done, and remaineth also in Heauen.

If I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasse, or a tinkling cymbal. 2. And if I should haue prophesie, and knew all mysteries, and all knowledge, and if I should haue all faith so that I could remove mountaines, and haue not charitie, I am nothing. 3. And if I should distribute all my goods to be meate for the poore, and if I should deliver my body so that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is beneigne: Charitie envieth not, dealeth not peruerse: is not puffed vp, is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not evil, reioyceth not vp quiniquitie, but reioyceth with the truth: suffereth al things, beleueth al things, hopeth al things, beareth al things. 5. Charitie never falleth away: whether prophecies shall be made void, or tongues shal cease, or knowledge shall be destroyed. 6. For in part we know, & in part we prophesie. 7. But when that shal come that is perfect, that shal be made void that is in part. 11. When I was a little one, I speake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one. 12. We see now by a glasse in a darke fume, but then face to face. Now I know in part: but then I shal know as alfo I am known. 13. And now there remaine, faith, hope, charitie, these three: but the greater of these is charitie.
To the Corinthians.

Annotations.

CHAP. XIII.

1. Not Charitie. Without charitie, both toward every particular person, and specially Charitie, toward the common body of the Church, none of the gifts and graces of God be profitable.

2. Deliver my body. In Extremo. (see S. Augustin) assuredly and boldly for certaine, that no Heretike, Schismatike, or unchristian, may not give himselfe to the Catholike Church agayn, as great ales he never he gie, yet shall this his blood for Christes name, can posibly be saved. For many Heretikes, by the stoke of Christes cause deceiving the simple, suffer much. But where true faith is, there is no infidell, because the thinge by faith. So it is also of Schismatikes, because where charitie is not, justice can there be none; which if they had, they would not plucke it out of the body of Christ which is the Church. Aug. vet. Ful. d. fid. ad Pet. c. 39. So faith S. Aug. in diuers places, not onely of Heretikes that died directly for defenc of their heresie, as the Anabaptistes and Calvinistes now aduertse do (for that is more dannable) but of some Heretikes and Schismatikes that may lye among the Heathen or Turks for defense of truth, or some Article of Christes religion, Aug. de verb. Do. deo. et. c. 1. & in 2b. 34. et. 1. prop. finem. Cyp. de vni. Ec. m. 8.

11. These three. These are the three vertues: Theologie, each one by nature and definition distinct from another; and faith is by nature the fist, and may be and often is before, and without Charitie: and truly haue remaunte in dieres after they haue by deadly sinne lost charitie. Beware therefore the Heretikes opinion, which is, that by every mortal sinne faith is lost no lesse then charitie.

CHAP. XIII.

Against their vaine childishnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophesying, that is opening of mysteries: be declared that this gift of languages is inferior to the gift of prophesying. 26. Giving order also how both gifts are to be used; to wit, the Prophet to submit himselfe to other Prophets: and the Speaker of languages, not to publish his inspiration, vntil there be an Interpreter. 34. Provided alwaies, that woman speake not at all in the Church.

Follow Charitie, earnestly pursue spiritual things: but rather that you may prophecy. 3. For he that speaketh with tongues spake not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 5. For he that prophecy, spakeith to men unto edification, & exhortation, & consolation. 6. He that speaketh with tongues, edifieth himselfe, but he that prophesieth, edifieth the Church. 7. And I would have you al to speake with tongues, but rather to prophecy. For greater is he that prophesieth, then he that speaketh with tongues: vntill he perhaps he interpret, that the Church may take edification. 8. But now, Brethren, if I come to you speaking with tongues, what shall I profit you, vntill I speake to you either in revelation, or in knowledge, or in prophecy, or in doctrine? 7. Yet the things without life that give a sound, be it pipe or harp...
THE FIRST EPISTLE OF S. PAUL

1. If I speak in tongues, my spirit prieath, but my understanding is without fruit.
2. What is it then? I will pray in the spirit, and also in the understanding. 16. But if thou blessest in the spirit, how shall he, that sitteth in the charriot, know what thou sayest? 17. For thou givest thanks in the spirit, but only the spirit answereth thee, that I may instruct thee that the word which thou gavest to me was received of the Lord. 18. Brethren, let not the tongue overrule the spirit, and that by a hope. 19. And if the whole church was to be edified in one, and all were to speak in tongues, and there enter in a profane person, or a person of the church, he is convinced of all, he is judged of all. 25. The secrets of his heart are made manifest, and so falling on his face, he will adore God, pronouncing that God is in you indeed.

26. When you come together, every one of you hath a psalm to sing, a doctrine to teach, a tongue to speak, and an interpretation. 27. Whether a man speaketh with a tongue, by two, or at the most by three, and in the church, 28. But if there be not an interpreter, let him hold his peace in the church, and speak to himself and to God. 29. And let prophets speak two or three, and let the rest judge. 30. But if it be revealed to another sitting, let the first hold his peace. 31. For you may all prophesie, and all may learn; and all may be exhorted: 32. And the spirits of prophets are subject to prophesying. 33. For God is not the God of confusion, but of peace: as also in all the churches of the saints I teach.

34. Let women hold their peace in the churches: for it is not permitted the to speak, but to be subject, as also the Law of Moses. 35. But if they lift Learn any thing, let them ask their husbands at home. For it is a shameful thing for a woman to speak in the church. 36. Or did the word of God proceed from you? came it unto you only? 37. If any man seem to be a prophet, or spiritual, let him know the things that I write...
ANNO TATIONS.

C H A P. X I I I.

1. Rather prophesie. | The guift of prophesying, that is, of expounding the hard points of our religion, is better then the guift of strange tongues, though both be good.

2. To talke in a strange language, vnknowne also to himself, prophesie not the heares, though in respect of God who understandeth all tongues and things, and for the mysteries which he vtereth in his spirit, and for his owne edification concerning vnspirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understandinge of the whole assemble, edifieth not himselfe, but alone bæit all his heares.

3. If I come. | That is, If I your Apostles, and Deacons should preach to you in an unknowne tongue, and vse any kind of exposition, interpretation, or explication of my Strange words, what profit could you take thereby?

4. If the trumpet. | As the Trumpeter can not give warning, toor from the fire, unless he vse a distinct and intelligible sound or stroke knowne to the suddenly: even so the Preacher that exhorteth to good life, or exhorteth from sinne, except he doe it in a speech which his heares understand, can not attaine to his purpose, nor doe the people any good.

5. Let him pray. | He that hath only the guift of strange tongues, let him pray to God for the guift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not unlawful nor vnprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

6. My spirit prayer. | Also when a man praieth in a strange tongue which himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he praieth. Nevertheless the Apostle forbidding not such praying neither, confessing that his spirit, heart, and affection praieth well towards God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he understood the words. Neither yet doth he appoint such an one to get his strange praiere translatte into his vulgar tongue, to obtaine thereby the forefaide instruction. See the Declaration following of this Chapte.

7. A sign. | The extraordinary guift of tongues was a miraculous signe in the primitive Church, to be used specially in the Nations of the Heathen for their conversion.

8. Infidels. | In the primitive Church, when Infidels dwelteer or among Christians, and oftentimes came unto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it was both vnprouitable and ridiculous to heare a number talking, teaching, singing Psalmes, & the like, one in this language, & another in that, all at once like a black-sauntes, and one often not understand of another, sometime not to themselves, and to strangers or the simple stiders by, not at all. Where otherwise if they had spoken either in knowne tongues, or had done it in order, hauing an exposition or interpreter withal, the Infidels might have been convinced.

9. A Psalm. | We see here that those spiritual exercises consisted specially, first, in Of what spirit singing or giving forth new Psalms or praiers and lauds: secondly, in Doctrine, teantual exercise thing, or reading lectures: thirdly, in Revelation of secret things either present or to the Apostle come: fourthly, in speaking tongues of Strange Nations: lasly, in translating or interpreting, prenting that which was said, into some common knowne language, as into Greck, Latin, &c. All which guifts they had among them by miracle from the Holy Ghost.

10. In course. | All these things they did without order, of pride and contention, they The disorders did preached, in the same.
preached, they prophesied, they praised, they blessed, without any seeming respect one of another, or offering of tumors and entencourse of uttering their gifts. Ye women without cower or veile, and without regard of their sex or the Angels, or Priests or their own husbands, most perually spake tongues, taught or prophesied with the gift. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by forbidding women violently that such exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting and prophesying it should be kept.


That S. Paul's place maketh nothing against the service in the Latin tongue.

By strange tongues the Apostle meaneth not the Latin Greek or Hebrew.

S. Augustin our Apostle brought in the Service in the Latin tongue.

The Latin Service one and the same in all countries and strange to none. The service in vulgar tongues strange & barbarous to every stranger.

Whether the service in vulgar tongues do more edifie.

This then being the scope and direct drift of the Apostle, as is most clear by his whole discourse, & by the record of an antiquity: let the godly, grave, & discreet Reader take a care in this one point, of the Protestant deceitful dealing, abusing the simplicity of the popular, by perversely applying of God's holy word, ype some small similitude & equivocation of certain terms against the approved godly & truth of the universal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather willfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here no word written or meant of any other tongues but such as men spake in the Primitive Church by miracle: & that nothing is meant of those tongues which were the common languages of the world or of the Faithful, understanding of the learned & wise people in every great city, & in which the Scriptures of the Old & New Testament were written, & the Hebrew, Greek, and Latin. Therefore those also might be given by miracle & without study, yet being known to the Jews, Romans, or Greeks, in every place, they be not counted among the differences of barbarous & strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Evangelists also & others did their books) wrote his Epistles in Greek to the Romans & to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereas he spake them here, but in a notable, known, & learned speech, interpretable of thousands in every country.

No more did S. Augustin our Apostle speaking in Latin, & bringing in the Service in Latin, preach & pray in Tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the whole, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore S. Bede (that is, 1st, 2d, 3d, 4th, 5th, 6th, c. t.) that being then four or divers vulgar languages in our country, the Latin was made common to them all. And indeed of the two (though in truth not forbidden by this passage of S. Paul,) the barbarous languages of every provincial or respecting in the whole Church of Christ, are rather the strange tongues here spoken of, then the common Latin tongue, which is universally of all the whole Church more or less learned, and pertaineth much more to vtnice and orderly communion of all Nations in one faith, Service, and worship of God, then if it were in the sundry barbarous speeches of every Province. Wherein all Christians that travel about this part of the world or the Indies either, where sooner they come, shall find the self-same Mass, Mattins, & Service, as they had at home. Where now if we go to Germanie, or the Germans or Genevian come to vs, each others Service shall be thought strange and barbarous, and the Service of our owne language within a few hundred years (or rather every Age) shall wholly become barbarous and unknown to ourselves; our tongue (as a vulgar) doth so often change.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath given at the world a full demonstration whether our Fathers were not as wise, as faithful, as dutiful, as zealous to breake God's laws, & as likely to be saued, as we are in all our tongues, translations, & English prayers. Much vanity, curiosity, contempt of Superstitions, disputes, emulations, contentions, Schismes, horrible errors, profanities & divulgation of the secret Mysteries of the dreadfull Sacraments, which of purpose were hidden from the vulgar (as S. Denys Ecl. Hær. c. 1. and S. Basil. de Sp. Sant. c. 17. tectific) are fallen by the same; but vertue or found knowledge none at all.

Wherein this also is a grosser illusion and vanity, that the force and efficacie of the Sacraments, See And not. 1. Cor. 13.
TO THE CORINTHIANS.

Sacraments, Sacrifice, and common prayer, dependeth upon the people’s understanding. The virtue of hearing, or knowledge: the principal efficacy of such things & of the whole ministration the Sacraments of the Church, consisting specially of the very virtue of the words, & the public office & Service of the Priests, who be appointed in Christ’s behalf to displose the Mysteries to our fifth not in most good: the infant, innocent, idiot, & unlearned, taking no least fruit of Baptism the people’s vs. & other divine offices, meet for every one condition, then the learned Clerk in the understanding. Realme: and more, if they be more humble, charitable, devout, and obedient, then the other, having taste of these qualities to more learning.

Which way not as though it were inconvenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and service of the Church (for that to their comfort and unnecessary knowledge, both by preaching, catechizing, and reading of good Catholic books, Christian people do learn in all Nations, much more in those countries where the Service is in Latin, and then in their Nation, God knoweth.) But we say that there be other ways to instruct them, & the same lessons subject to danger & disorder, then to turn it into vulgar tongues. We say, the simple people and many that think themselves somebody, understand as little of the sense of divers Psalms, Lessons, & Orations in the vulgar tongue, as if they were in Latin, yet often take them in wrong, pernicious, & perversfe sense, which lightly they could not have done in Latin. We say, that such as would learn in devotion and humility, may, and must rather with diligence learn the tongue that such Divine things be written in, or use other diligence in hearing sermons & instructions, then for a man to use unnecessary knowledge, the holy vniersal order of God’s Church should be altered. For if in the Kingdom of England only it be not convenient, necessary, nor almost possible, to accommodate their Service book to every province & people of divers tongues: how much lesse should the whole Church so do, consisting of so many differences? Neither doth the Apostle in all this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more may we doe concerning the Service in Latin, which is no strang nor miraculously gotten or understood tongue, but common to the most & chief Churches of the world, and hath been, since the Apostles times, daily with diligence throughout all those parts of Christendom, expounded in every house, school, church, and pulpit: and is so well known for every necessary part of the Divine Service, that by the diligence of parents, Masters, and Curates, every Catholic of age almost, can tell the sense of every ceremonial of the Mass, what to answer, when to say Amen at the Priest’s benediction when to confess, when to adore, when to stand, when to kneel, when to receive, what to receiv, when to come, when to depart, and all other duties of praying and fasting, sufficient to salvation. And thus is it evident that S. Paul speaketh not of the common tongues of the Churches Service.

Secondly, it is as certain, that he meaneth not nor writeth any word in this place of the Churches publice Service, prayr, or ministration of the holy Sacrament, wherein the office of the Church specially consisteth: but only of a certain exercise of mutual conversation, wherein one did open to another and to the assembly, miraculous graces and graces of the Holy Ghost, and such Canticles, Psalms, secret Mysteries, formes of languages, and other Revelations, as it pleased God to give unto certain both men and women in that beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods grises to pride and vanity, and namely that grise of tongues, which being indeed the least of all grises, yet most abused the lauers, and now also doth commonly abuse the Professors of such knowledge, according as S. Augustin writeth thereof. This exercise and the disorder thereof was not in the Church (for any thing we can read in antiquity) these fourteen hundred years: and therefore neither the vices nor abuse, nor S. Paul’s reprehension or redress thereof, can concern any whit the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Against the publike Service had but one language: in this exercise they spake in many tongues. In the publike Service every man had not his own special tongue, his special Interpretation, special Revelations, proper Psalms: but in this they had. Against the publike Service had in it the ministration of the Holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Cathchumens, and Infidels, & whoever would in this woman...
The First Epistle of S. Paul

before S. Paul's order, did speak and prophesie, so did they in the Ministration of the Sacrament; with many other plain differences: that by no means the Apostles' words can be rightly & truly applied to the Corinthians, & since now. Therefore it is either great ignorance of the Protestants, or great guiltness, so vntruly and pervertely to apply them.

Neither is there anything mean of the private prayers which devout persons of all sorts & sexes haue ever read, specially in Latin, as well as their primers as Beads. For, the private prayers here spoken of, were psalms or hymns and psalms newly inspired to them by God; & in this conference or prophecy, they were directly inspired to others. But, the psalms and holy words of the Christian people were devoutly inspired to them by God, & approved and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful. Therefore the Apostle prescribeth nothing here thereof, deeming nothing therein, teacheth not the same thing at all. But the devout people in their ancient right may and ought still to have their Latin primers, beads, & prayers, as ever before. Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though the holy forbideth not, but sometimes granteth to have them translated; and would gladly have all faithful people in order and humility, as they may, the contents of their prayers, and hath commanded also in some Counters, that such as cannot learn distinctly in Latin (specially the Pater noster and the Creed) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian people, devout since their conversion, so pray in Latin, then in the vulgar, though every one in particular, understand not what the faith is. It is plain that such pray with less confection of spirit, with less devotions and affection, and oftentimes more, then the other: and awaits more then any Schismaticke or Heretike in his known language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that first inspired them; and there is a reverence & majesty in the Churches tongue dedicated in our Saviours Cross, & giuen more force & value to them, then in the Churches obedience, then to others. The children of the Church, and the laymen, & our people, and were allowed, though they knew not what they said. It is well now a thousand yeares that our people which could nothing els, but barbarous frenders, did sing Aul/us, & not Praisye the Lord, & longer ages since the poor men sang the same at the plough in other countries. Hier. 10. p. 5. And Surumi us, & Kyrie eleison, and the Psalms of David sung in Latin in the Church, and thus the whole Church, have the ancient & that testimonies of S. Cyril, S. Augustin, S. Hierom and other Fathers. Greg. 13. ep. 15. Cyp. ep. 23. de nou. 15. August. p. 7. S. Hier. pref. in Psal. ad Sophron. & Catechiz. & Gals. & Hebr. & Deut. & Chr. & c. 13. see ep. 10. August. of S. Hieroms Latin translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though so often times instruct vs, but their special use is, to offer our harts, desires, and asks to God, and to shew that we hang of him in all things; and this every Christian like doth for his condition, whether he understand the words of his prayer or not. The simple prayers cannot understand all Psalms, nor scarce the learned, that they be translated or read in known tongues; men must not cease to use them for all that, when they are not known to contain God's holy prayers. The simple people when they desire anything, specially at God's hand, are not bound to know, whether they can, or know what they do, nor in what language they are in. The translation of such holy things is often bredeth manifold danger and irreverence in the vulgar; (as to think God is author of sins, when they read Lead me not into temptation) and doth any edification at all. For though, when the prayers be turned and read in English, the people know the words, yet they are not edified to the instruction of their mind and understanding, except they knew the sense of the
TO THE CORINTHIANS:

the words also & meaning of the Holy Ghost. For if any one thinketh that S. Paul speaking of the mind of edification of man's mind or understanding, meaneth the understanding of the or understanding words only, he is foully deceived. For, what is a child of five or six years old edified or if edified, increased in knowledge by his father in English? It is the sense therefore, which every man can have, neither in English nor Latin, the knowledge whereof properly and rightly edifieth to instruction : and the knowledge of the words only, often edifieth not a whit, and sometimes buildeth to error and destruction : as it is plain in all Heretikes and many curious persons besides. Finally both the one and the other without charity and humility maketh the Heretikes and Schismatikes with all their English and what other tongues and intelligence souer, to be as Jonaet & symboal simens, founding brass & a stinking cymbal.

To conclude, for praying either publicly or privately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet will be contentious in the matter, we must answer them with this same Apostle: The Church of God hath no such customs: and with this notable saying of S. Augustin, e. 1168. 1. Any thing that the whole Church doth praiseth and observeth throughout the world, so dispute thereof as though it were not to be done, is most insolent madness.

34. Let women hold their peace. There be, or were, certain Heretikes in our Country (for such ever take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any kingdom or temporal Souveraignity: but that is false and against both reason and the Scriptures. This only in that sense is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bishops: not speake in the Church, and so not preach, nor dispute, nor haue or give voice deliberative or definitive in Councells and publike Assemblies, concerning matters of Religion, nor make Ecclesiastical laws concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other things Baptisme in the case of mere necesse: then neither Priest nor other may be had: much lesse prescribe any thing to the Clergie, how to minister the, or glue any man right to rule, preach, or execute any spiritual function as under her & by her authority: no creature being able to impart that of itself is incapable both by nature & Scriptures. This Regiment is expressly given to the Apostles, Bishops, and Prelates: they only have authority to bind and loose, Mat. 18: they only are set by the Holy Ghost to govern the Church, &c. 10: they only have cure of our soules directly, and must make account to God for the same, Heb. 13.

CHAP. XV.

He proveth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. answereth also objections made against it. 49. And then exhorteth in respect of it, unto good life.

ND I doe you to understand, Brethren, the Gospel which I preached to you, which also you received, in the which also you stand, 2. by the which also you are saved, after what manner I preached vnto you if you keep it, vntill you have beleu'd in vaine. 3. For if I deliuered vnto you first of all which I also received: that Christ died for our sins according to the Scriptures: 4. and that he was buried, and that he rose againe the third day, according to the Scriptures: 5. and that he was seen of Cephas; and after that of the eleuen. 6. Then was
was he seen of moe then five hundred Brethren together: of which many remaine vntil this present, and some arc a-sleep. 7. Moreover he was seen of Iames, then of all the Apostles. 8. And laft of all, as it were of e an abortive * he was seen also of me. 9. For I am the lafte of the Apostles, who am not worthy to be called an Apostle, because I persecutied the Church of God. 10. But by the grace of God I am 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 with me. 11. For whether I, or they, so we preach, and so you have beleued.

12. But if Christ be preached that he is risen againe from the dead, how doe certaine among you say, that there is no resurrection of the dead?

13. And if there be no resurrection of the dead, neither is Christ risen againe.

14. And if Christ be not risen againe, then vaie is our preaching, vaie also is your faith.

15. And we are found also false witnesses of God: because we have giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe.

16. For if the dead rise not againe, neither is Christ risen againe.

17. And if Christ be not risen againe, vaie is your faith, for yet you are in your sinnes.

18. Then they also that are asleep in Christ, are perished.

19. If in this life onely we be hopinge in Christ, we are more miserable then al men.

20. But now Christ is risen againe from the dead, the first fruits of them that sleep: 21. by a man death; and by a man the resurrection of the dead. 22. And as in Adam all die, so also in Christ al shall be made al live. 23. But every one in his owne order: the first fruits Christ, then they that are of Christ, that beleued in his comming.

24. Then the end, when he shall have deliuered the Kingdom to God and the Father, when he shall have abolisshed al principality & authority & power. 25. And he must reigne, until he put all his enemies under his feets. 26. And the enemie death shall be destroyed alt. For he hath subdued all things under his feet. And whereas he faith, 27. All things are subdued to him; vndoubtedly, except him that subdued all things vnto him. 28. And when all things shall be subdued to him; then the Sonne also himself shall be subiect to him that subdued all things vnto him, that God may be Al in al.

29. Otherwise what shal they doe that are baptizd for the dead, if the dead rise not againe at al? 30. Why also are they baptizd for them? Why also are we in danger every houre? 31. I die daily by your glory; Brethren, which I haue in Christ lesys our Lord. 32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not againe? 33. Let vs eat and drink, for to-morrow we shal die. 34. Be not seduced, Evil communications corrupt good manners. 35. Awake ye, and sinne not. For some haue not the knowledge of God, I speake to your shame.

36. But some man faith: How doe the dead rise againe? and with what manner of body that they come? 37. Poole, that which thou lowest is not quickned, vntil he die first. 38. And that which thou lowest, not the body that shal be, doeth thou low; but bare graine, to wit, of wheat, or of
or of some of the rest. 38. And God giueth it a body as he will: & to every
seed his proper body. 39. Not all flesh, is the same flesh: but one of men,
another of beasts, another of birds, another of fishes. 40. And bodies ce-
lestial, & bodies terrestrial: but, one glory of the celestial, and another
of the terrestrial. 41. One indeed glory of the sunne, another glory of the
moone, and another glory of the stars. For " starre differeth
from starre in glory: 42. So also the resurrection of the dead. It is fowen
in corruption, it shall rise in incorruption. 43. It is fowen in dishonour,
it shall rise in glory. It is fowen in infirmity, it shall rise in power. 44. It
is fowen a natural body; it shall rise a "spiritual body. If there be a natu-
ral body, there is also a spiritual, 45. as it is written: The first man Adam
was made into a living soul: the last Adam into a quickening spirit. 46. Yet
that is not first which is spiritual, but that which is natural: afterward
that which is spiritual. 47. The first man of earth, earthly: the second
man from Heauen, heavenly. 48. Such as is the earthly, such also are the
earthly: and such as the heavenly, such also are the heavenly. 49. Therefore
as we have borne the image of the earthly, let us beare also the image
of the heavenly. 50. This I say, Brethren, that a flesh and blood can not
possesse the Kingdom of God: neither that corruption possess incor-
ruption.

51. b Behold I tell you a mysterie. We shall all indeed rise againe: but we
shall not all be changed. 52. In a moment, in the twinkling of an eye, at
the * last trumpet ( for * the trumpet shall sound ) and the dead shall rise
againe incorruptible: and we shall be changed. 53. For this corruptible
must doe on incorruption; & this mortal doe on immortalitie. 54. And
when this mortal hath done on immortalitie, then shall come to passe
the saying that is written: Death is swallowed vp in victorie. 55. Death where
is thy victorie? Death where is thy sting? 56. And the sting of death, is sinne: and
the power of sinne is the Law. 57. But thanks be to God that hath giuen
vs the victorie by our Lord Jesus Christ. 1:58. Therefore, my beloved Bre-
thren be stable and unmoueable; abounding in the worke of our Lord
always, knowing that your labour is not vaine in our Lord:

ANNOTATIONS.

CHAP. XV.

11. Wth me,) God vseth not man as a brute beast, or a block: but so worketh in him and
by him that free-will may concurre in every action with his grace, which is alwaies the with
grace, principal. The heretits to avoid this concurrence in working and labouring, translate, Heret.
which is with me: where the Apostle saith faith, which laboureth with me.
12. Let vs eat and drinke,) S. Ambrose applieth these words to our Christian Epicurean儿女
rians that take away fasting, and deny the merits thereof: how can we be saved ( faith he ) it is not just.
if we wash not away our sinne by fasting, seeing the scriptures say, fasting and alms deliver from
sinne? What are these new Masters? They are the very voice of the heathen, saying: Let vs eat and drinke, to morrow we shall die. 10:12, 16, is.
AND concerning the collections that are made for the Saints, as I have ordained to the Churches of Galatia, so do I also. In the first of the Sabbath let every one of you put a part with himself, laying up what shall well like him: that not when I come, then collections be made. And when I shall be present, whom you shall approve by letters, them shall I send to carry your grace into Hierusalem. And if it be meet, I also go, they shall go with me.

And I will come to you, when I shall have passed through Macedonia. For I will pass through Macedonia. And with you perhaps I will abide, or will winter also: that you may bring me on my way whithersoever I go. For I will not now see you by the way, for I hope that I shall abide with you sometime, if our Lord will permit. But I will tarie at Ephesus until Pentecost. For a great door and evident is opened unto me: and many adversaries. And if Timothee come, see that he be without fear with you, for he worketh the work of our Lord, as also I. Let no man therefore despise him, but add to his faith: that he may have boldness, and work the work of our Lord, as also I. Let no man therefore despise him, but add to his faith: that he may have boldness, and work the work of our Lord, as also I.

Watch ye, stand in the faith, and be strong. And I beseech you, brethren, of the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, and have ordained them to the ministerie of the Saints. Let no one despise him, and to every one that helpeth & laboreth with us. And I rejoice in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they have supplied. For they have refreshed both my spirit and your. Know them therefore that such.

The Churches of Asia salute you. Aquila and Priscilla with their domestical Church salute you much in our Lord. Salute one another in a holy kisst. The salutation with mine owne hand Paules. If any man love not our Lord Jesus Christ, be he anathema. Maranatha. The grace of our Lord Jesus Christ be with you. My charitie be with you al in Christ Jesus. Amen.

THE
THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

Or the time when this Epistle was written, look the Argument of the epistle to the Romans: to wit, about the eighteenth year after his conversion, & our Lord's passion, because in the 11. chapter he maketh mention of 14. years, not only after his conversion, 1 Cor. 15, but also after hisCapt. as to the Galatians, but also after his Capt. 1 Cor. 15, it hath been when he was at Hierusalem Act. 9, 26. four yeares after his conversion (Gal. 1, 18.) in a trance or excess of mind, as he calleth it, Act. 22. 17. It was written at Troas (it is thought) and sent by Titus, as we read chap. 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deal openly against them, & to descend both his owne person which they sought to bring into contempt, making way thereby to the correction of the Corinthians, and withall to maintain the excellency of the Ministerie and Ministers of the new Testament, above which they did magnifie the Ministerie of the old Testament: bearing themselves very high because they were lesse.

Against these therefore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giveth a pardon to the inconstant or fornicator whom he excommunicated in the last epistle, seeing now his penance, and against threateneth to come & excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haste at in a readines against his coming.
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 Jewes) allegeth to them the testimonie of his owne and also of their conscience. 17. answering them that objected lightnes against him, for not comming to Corinth according to his promise.

AVL an Apostle of Jesus Christ by the will of God, and Timothee our Brother: to the Church of God that is at Corinth, with all the Saints that are in all Achaia. 2. Grace vnto you and peace from God our Father, & from our Lord Jesus Christ. 3. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort. 4. who comforteth vs in al our tribulation; that we also may be able to comfort them that are in al distresse, e by the exhortation wherewith we also are exhorted of God. 5. For as the passions of Christ abound in vs: so also by Christ doth our comfort abound. 6. And whether we be in tribulation, for your exhortation & salutiation: whether we be exhorted, for your exhortation & salutiation, which worketh the toleration of the same passions which we also doe suffer: 7. and our hope is firme for you: knowing that as you are partakers of the passions, so shall you be of the consolation also. 8.

8. For we wil not haue you ignornant, Brethren, concerning our tribulation which hapned in Asia, that we were pressed above measure above our power, so that it was tedious vnto vs even to liue. 9. But we in our selves, had the answer of death, that we be not trusting in our selves, but in God who raiseth vp the dead, 10. who hath delivered and doth deliver vs out of so great dangers: in whom we hope that he wil yet also deliver vs. 11. you helping withal in praiere for vs, that by many mens persons, thankes for that gift which is in vs, may be given by many in our behalf. 12. For our glorie is this, the testimonie of our conscience.
To the Corinthians,

conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conformed in this world: and more abundantly towards you. 13. For we write no other things to you then that you have read and know. And I hope that you shall know unto the end: 14. as also you have known vs in part, that we are your glorye, as you also ours in the day of our Lord Jesus Christ. 15. And in this confidence I would first have come to you, that you might have a second grace: 16. and by you passe into Macedonia, and againe from Macedonia come to you: and of you be brought on my way into Iewrie.

17. Wheras then I was thus minded, did I vs lightenes? Or the things that I mind, do I mind according to the flesh, that there be with me, It is and it is not? 18. But God is faithful, because our preaching which was to you, there is not in it,"It is," and It is not. 19. For the Sonne of God Jesus Christ, who by vs was preached among you, by me and Syluanus and Timothee, was not, It is, and, It is not, but, It is, was in him. 20. For all the promises of God that are, in him It is: therefore also by him, Amen to God, vs to our glorye. 21. And he that confirmeth vs with you in Christ, and that hath anointed vs, God: 22. who also hath sealed vs, and given the pledge of the Spirit in our harts. 23. And I call God to witnesse upon my soule, that sparing you, I came not any more to Corinth, 24. not because we ouer-rule your faith: but, we are helpers of your joy. For in the faith you stand.

ANNO TATIONS.

CHAP. I.

3. Passions of Christ.] All the afflictions of the faithful be called Christ’s owne passions: for not only because they be suffered for him, but for that there is so sweet communion & Christ’s affliction between him being the head, & every of the living members of his body, is accounted communion as a piece of his owne Passion. As likewise whatsoeuer good works be done to any of between the them, or by any of them be accepted as done to, or by Christ himself. Which thing head & body, if the Protestants well weighed, they would not marvel that the Catholike Church attributeth such force of merit & satisfaction to the works of holy men.

5. The comfort about.] Wordly men that see only the exterior miseries and afflictions that Catholiques do suffer being persecuted by the Heathen or Heretikes, deeme not the them exceeding miserable. But if they felt or could conceive the abundance of consolations which Christ ever giuen according to the measure of their afflictions, they slipt Catholiques would never wonder at the voluntary toleration of what torments sooner for Christ’s sake, but would with rather themselves to be in any dungeon in England with the comfort that such hate from God, than to live out of the Church in all the wealth of the world.

11. You helping in prayer.] S. Paul knew that the help of other men prayers was nothing Intercession of derogatorie to the office of Christes mediation or intercession for him, nor to the hope Saints or holy that he had in God; and therefore he eueth the Corinthians aid herein as support and men for vs, no suecessors for himselfe in the sight of God. With what reason or Scripture then can the derogation to Protesant vs say, that the prayers of Saints be injurious to Christ, or not to stand with Christ.

the confidence we have in him? As though it were more dishonour to God that we should vs the aid of Saints in heauen then of sinners in earth: or * the intercession of these
of these our followers, were more available then the prayers of those that be in the glorious fight of God alone.

11. By many more. He meaneth that as the prayers of many joined together for him, shall be rather heard then of any alone, to their common thanksgiving to God, for granting their request, shall be more acceptable glorious to God, then any one man's thank you alone. Which thing doth much commend the holy Churches' public prayers, processions, solemnities, and pilgrimages, where so many meet and uniformly move to God's lauds together unto God.

14. Your glorious. The Apostles, Teachers, and Preachers, that concert countrys or particular persons to Christ, & the peoples or parties by them concert, shall in the day of judgment have much mutual joy and glory of and for each other, one giving to the other great matter of merit in this life, and afterward joy in the next. See 1 Thess. 2:19.

18. As he dischargeth himself of all other leue at touching his promise or purpose of coming to them, to much more of all inconstancy in preaching Christ's doctrine and faith wherein one day to affirm, another day to deny, to differ from his fellows or from himself, to change every yeare or in every epistle the forms of his former teaching, to come daily with new devises repugnous to his owne rules, were not agreeable to an Apostle and true Teacher of Christ, but proper to false Prophets & Heretikes. Whereof we have notorious examples in the Protestants: who being deserters of the Spirit of peace, concord, constancy, virtue, & verity, as they vary from their own writings which they retract, reform or subvert continually, so both in their preachings or forms or Ceremonies, they are so refutes, changeable, and repugnant to themselves, that if they were not kept in awe with much ado, by temporal lawes, or by the shame and rebuke of the world, they would coins every yeare or every Parliament, new Confederations, new faiths, and new Christies, as you see by the manifold endeavours of the Puritans. And this is the proper note of false Apostles and Heretikes, see in 5 Irenaeus li. c. 13, and Tertull. de praerapia. S. Basil. ep. 12.

23. Hath failed. The learned Divines prove by his place & by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only give grace, but impropitiate & fealeth the soul of the Baptized, with a spiritual signe, marke, badge, or token, which can never be blotted out, neither by sinne, heresie, apostasie, nor other wares, but remaineth for ever in man for the cognizance of his Christendome, & for distinction from others which were never of Christies fold. By which also he is as it were consecrated and dedicated to God, made capable and partaker of the rights of the Church, and subject to her lawes and discipline. See S. Hieronym. Ep. S. Ambrose li. 1. de Sp. Sancto. cap. 6. 1. Cyril, Hieronym. Catheces 17. 'At the end, and S. Dionysius Areopag. c. 11. Eccl. Hierarch. The which Fathers express that spiritual signe by divers acceptable names, which the Church and nought Divines, after S. Augustin, cal the Character of Baptisime, By the truth and force of which spiritual note or mark of the soul, he specially convinseth the Donatists, that the said Sacrament though given and ministrad by Heretikes or Schismatizes or whooles ever, can never be reiterated. See ep. 57. & l. 6. cont. Dona. c. 8 & li. cont. Parmenian c. 13. As the like indecorable Characters given also by the Sacrament of Confirmation and Orders, doe make those also irreireatable and never to be received but once. Whereas all other Sacraments failing these three, may be often receiv'd of the self-same person. And that holy Orders can not be reiterated, see S. Augustin. l. 11. de bono coniug. c. 14. & S. Gregorie l. 2. Regus. ep. 11. The like of Confirmation is decreed in the most ancient Counsell Terracun. cap. 6. Finally that this Character is given only by those said three Sacraments, & is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Counsellors Florentine & Trent, Which yet is no new devise of them, as the Heretikes falsely affirm, but an acceptable (as you see) both to the Scriptures and also to the ancient Fathers & Counsellors.

The Calvinists will be subject to no tribunal in earth for triall of their religion.

14. Not because we are sure. Calvin and his seditious Sectaries with other like which despise dominion, as S. Jude describeth such, would not by this place deliver themselves from all yoke of spiritual Magistrates and Rulers: namely that they be subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no man that the malefactors and rebels of the Church would come to no tribunal but God's, so that they may remain unpunished as least during this life. For though the Scriptures plainly condemn their herefies, yet they could with themselves out by false glosses, construotions, corruptions, and denials of the books to be Canonical

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To the Corinthians.

Canonical, if there were no laws or judicial sentence of men to rule and reprove them.

Notwithstanding these words of S. Paul, whereby only tyrannical, insolence, and proud behaviour, and indigesty of Prelates or Apostles towards their flocks is noted, as also in the first of S. Peter cap, 5. (the Greek word in these places, and in the mino is forbidd, Gospel Ms. 10, 15, Mr. 10, 22, signifying lordly and insolent dominion;) yet he had not exercised such rule, preeminence, and predece over them, not only for their life, but also for ecclesiastical principally touching their faith. For he might and did call them to account for the same, Soveraign and excommunicate heretikes for forfaking their faith 1. Cor. 15; 2. Cor. 10, 4, 17, 10, for excommunication, 1. Tim. 1, 10, Tit. 1, 11. And all Christian men are bound to obey their lawful Prelates in faith or matters of doctrine specially, and must not under that ridiculous pretence of manners obeying God's word only (which is the shift of all other heretikes, as Arianists, Arians, and the like, as well as the Protestants) disobey God's Church, Councils, and their own Pastours and Bishops, who be the Scriptures have the regimen of their souls, and may examine and punish, as well John Calvin as Simon Magus, for falling from the Catholic faith. For though God alone be the Author, and giver of faith, yet they are his co-operators and coadjutors by whom the faithful do believe, and be preserved in the true faith, and be defended from wolves, which be Heretikes, seeking to corrupt them in the same. And this same Apostle * thall enethod to be their father, as he that begat and formed them by his preaching in Christ.

**CHAP. II.**

Prosecuting the true cause which in the last chapter be gane of his not coming, 6. he pardonest now after some part of penance, him that forsworn be excommunicated in the last epistle, requiring them obediently to content themselves. 11. Then of his going from Troas in to Macedonia; God enky where giving him the triumph.

And I have determined with me self this same thing, not to come to you again in sorrow. 2. For if I make you sorry, & who is it that can make me glad, but he that is made for by me? 3. And this same I wrote to you; that I may not, when I come, have sorrow upon sorrow, of the which I ought to rejoice: trusting in you al, that my joy is the joy of you al. 4. For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sore, but that you may know what charitie I have more abundantly toward you. 5. And if any man have made you sorrowful, not me, but he that made sorrowful, but in part, that I burden not al you. 6. To him that is such a one, this rebuke sufficeth that is gien of many: 7. So that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorrow. 8. For which cause I beseech you that you confirme charitie toward him. 9. For therefore also I have written that I may know the experiment of you, whether in all things you be obedient. 10. And whom you have pardoned any thing, I also. For, me self also that which is I pardoned, if I pardoned any thing, "for you" in the person of Christ, 11. that we benot "circumcised of Satan, lest this pardo ning, arrog, averse, avarice, because his finnes was greater then his penance, wel
The second Epistle of S. Paul.

wel, I went forth into Macedonia. 14. And thanks be to God, who always triumpheth vs in Christ Jesus, and manifesteth the odour of his knowledge by vs in every place. 15. For we are the good odour of Christ vnto God in the that are faueld, & in them that perish. 16. To some indeed the odour of death vnto death: but to others the odour of life vnto life. And to these things who is so sufficient? 17. For we are not as very many adulterating the word of God, but of sincerity, and as of God, before God, in Christ we speak.

ANNOTATIONS:

CHAP. II.

6. This rebukes sufficeth ] This Corinthian for incest was excommunicated & put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is given for his absolution & pardoning. Wherein first we have a plain example & proofe of the Apostle's power, there of binding, & there of loosing; there of punishing, there of pardoning: there of retaining sinne, here of remission. Secondly we may hereby prove that not only amendment, ceasing to sinne, or repentance in heart & before God alone, is always enough to obtaine full reconciliment, whereas we see his separation also from the faithful, and the Sacraments, and from all companie or dealing with other Christian men, besides other bodily affliction, at which called of the Apostle before the church, for the correction of the fault, and named the rebuke, (or as the Greek word also importeth multy, penitence, correction, chastisement,) were enjoyned him by the Apostles commandement in the face of the Church, and by the offender patiently sustained for long. Thirdly we see that it lieth in the hands of the Apostles, Bishops, & Spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weakness of the persons punished, and other respects, of time and place as to their wisdom shall be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heretike of the Protestant, that would make the simple belief, no punishment of a man's own person for sin committed, nor penance enioyned by the Church, nor any pains temporal or satisfaction for our life past, to be necessary, but all such things to be superfluous, because Christ hath satisfied enough for all. Which Epicurian doctrine is refuted, not only hereby, but also by the Prophets, John the Baptist, Christ, & the Apostles preaching of penance and confession works or fruits of repentance, to every man in his own person, & not in Christ's person only, and by the whole life and most plain speaches and penitential canons of the holy Doctors and Councils prescribing times of penance, commanding penance, enioyned penance, and continually vying the word satisfaction in this case throughout all their works, as our Adversaries themselves can not but confesse.

3. If benef., &c.] They which at the beginning did bear too much with the offender and feared rather to have him excommunicate in so saulfer manner, yet through their obedience to the Apostle became on the other side so rigorous, and so farre deteles the malefactor after he was excommunicated, that the Apostle now meaning to absolve him, was glad to intreat, and command them also to accept him to their companie and grace again.

9. See, &c.] Though in the last chapter he dischargd himselfe of tyrannical dominion over them, yet he challenge their obedience in all things as their Pastor and Superiour, and consequently in this point of receiving to mercie the penitent Corinthian. Whereby we see, that as the power and authoritie of excommunicating, so of absolving also was in S. Paul's person, though both were to be done in the face of the Churches; he would not have commanded or required their obedience.

10. Also, &c.] The Heretikes and others not well grounded in the Scriptures and antiquitie
To the Corinthians.

quitie, martial that the Popes pardons, counting them other fruittles or unlawful omno. The authorities then S. Gregorie. But indeed the authoritative power and right of them is of Christ, by indulgences own word and commissiion, principally given to Peter, and so afterward to all the princes when Apollos and in their persons to all the cheefe Paffours of the Church, when it was sa d, uppon is Whatsoever you loose in earth shall be lost in heaven. By which commissiion the holy Bishops grounded of old did cut out large pieces of penance enioyed to offenders, and gave grace, grace, or indulgence, before they had accomplished the measure of their appointed or deserved punishment. And that is to give pardon. And so S. Paul here doth towards the Corinthians, whom he affiseth the grace and mercy, as the word done or condonne doth signify, when he saith longer have kept him in penance and temporal affliction for his offende. Whereof if he already before God inwardly repented, yet was he fully holden under this correction for some satisfaciotion of his fault past, during the Apollos pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence itself & the guilt there of be forgien of God, is an indulgence or pardon. Which the principal Magistrates of God's Church by Christes warrant and the Apollos example, haue ever done, being no lese authorized to pardon then to puni;f and by imitation of our Master (who forgane * the aduertersse and divers other offenders, not only their sinnes, but also of the temporal punishments due for the same) are as much gien to mercy as to justice.

Indulgences or pardons in the primitive Church.

Theodore in his place faith that the Apollse gave this pardon to the Corinthians at the intercession of the blessed men Timotheus and Titus. And we may read in fundrie places of S. Cyprian nameby, that indulgences or remissions were given in the primitive Church by the mediation of holy Confessours or Martyrs, and by communicating the satisfactorie workes of one to another: to which end they gave their letters to Bishops in the behalfe of divers their Christian Brethren: a thing most agreeable to the mutual entercourse that is between the members of Christes mystical body, and very answerable to God's justice, * which by supply of the one that aboundeth, standeth entire in respect of the other that wanteth. In which kind the Apollse confesteth that himselfy by his suffering and tribulations supplieth the wants of such passionis as Chriss had to suffer, not in his own person, but in his body, which is his Church. Wherupon we inferre most assuredly, that the satisfactorie and penal workes of holy Saints suffered in this life, be communicable and applicable to the vs of other faithful men their fellow-members in our Lord, and to be dispensed according to euy ones necessity and desiring, by them whom Christ hath constituted over his familie, and hath made the dispensers of his treasures.

In the person of Christ, For that many might of ignorance or pride reprove the practice of Gods Church and her Officers, or deny the Apostles authority to be so great over mens soule as to punish and pardon in this fort, S. Paul doth purposely and precisely tell them that he doth give pardon as Christes Vicar, or as bearing his person in this case and therefore that no man may marvel of his power herein except he think that Christes power, authority, and commission is not sufficient to releafe temporal punishment due to sinners. And this to be the proper meaning of these words, In the person of Christ, and not as the Protestant would have it (the better to avoid the former conclusion of the Apollse giving indulgence) in the face of Christ, you may easily understand by the Apostles like insinuation of Christes power, when he committeth this offender to Satan, affirming that he gave that sentence in the name and with the power of our Lord IESVS CHRIST. In all which cases the Protestant's blindness is exceeding great, who cannot see that this is not the way to extoll Christes power, to deny it to his Priests, feigning the Apollse challengeth it by that that Christ hath such power, & that himself doth it in his name, vertue, and person. So now in this and in no other name gives Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sinne and the eternal punishment be forgiven, is not so great a matter as the remission of the sinne it self: which yet the Priest by express commissiion doe also remit.

Circumvented of Satan, We may see hereby, that the dispensation of such discipline and the releasing of the same, be put into the power and hands of Gods Ministers, to deal more or less rigorously, to pardon sooner or later, punish longer or shorter, as shall be thought most to their wisdome. For the end of all such correction or pardoning, must be the salvation of the parties soul, as the Apostle noted Cor.16. Which to some, and
CHAP. III.

LESS the Judical false Apostles should object again that he praieth himself, he saith that the Corinthians are his commendation: and they in their harts being inflited by his ministrie, he therefore inferreth that the Ministers of the new Testament are farre more glorius then they of the old, and our people more lightened then theirs.

BEGIN we againe to commend our-selves? or doe we need (as certaine) epistles of commendation to you, or from you? Our epistle you are, writte in our harts, which is knowne & read of all mens: being manifester that you are the epistle of Christ, ministred by vs, and written not with inke, but with the Spirit of the living God: not in tables of stone, but in the tables carnal of the hart. And such confidence have we by Christ to God: not that we be sufficient to thinke anything of our-selves, as of our-selves: but our sufficiency is of God. Who also hath made vs meet Ministers of the new Testament not in the letter, but in the Spirit. For the letter killeth, but the Spirit quickneth. And if the ministiration of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moses for the glorie of his countenance, that is made void; how shal not the ministiration of the Spirit be more in glorie?
9. For if the ministration of damnation be in glory, "much more the ministerie of justice aboundeth in glory. 10. For neither was it glorified, which in this part was glorious, by reason of the excelling glory. 11. For if that which is made void, is by glory: much more that which abideth, is in glory.

12. Having therefore such hope, we we much confidence: 13. and not as Moyes put a veil upon his face, that the children of Israel might not behold his face, which is made void, 14. but their senses were dull. For until this present day, "the self-same veil in the lecture of the old Testament remaineth vnreuele (because in Christ it is made void) 15. but until this present day, when Moyes is read, a veil is put vpon their harte. 16. But when he shall be converted to our Lord, the veil shall be taken away. 17. And our Lord is a Spirit. And where the Spirit of our Lord is, there is "libertie. 18. But we al, beholding the glorie of our Lord with face revealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

ANNOTATIONS.

CHAP. III.

3. The Epistle of Christ.) S. Paul and other holy Writers of Scriptures did set downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghost: but the speciall and proper book of Christes truth and Gospell, is not the external writing in those dead creatures, but in the harts of the faithful, being the proper subject of these truths and graces preached in the new Testament, and the habitation of the Holy Ghost. In the which book of faithful mens harts S. Paul wrote diuers things not vtered in any Epistle: as hindrie of the Apostles wrote the Christian religion in the harts of their hearers only, and in other material books not at all. Whereof S. Irenaeus b. i. c. 4, faith. What if the Apostles also had his no Scriptures, ought we not to follow the order of the tradition, which they delibred unto them whom they committed the Churches? To the which ordination many Regions of those barbarous people that have beleived in Christ, do consent, without letter or ink, having saluation written in their harts, and keeping diligently the tradition of the Elders. And S. Hieron. (cont 10. Hiero c. 9, ad Pam.) in the Creed of our faith and hope, which being delibred by tradition from the Apostles, is not written in paper and inke, but in tables carnall of the harts. And this is the Churches book also, whereby and wherein the keeper faithfully all truth written in the harts of those to whom the Apostles did preach, with the like diligence as the keepeher & preserueth the other book which is of holy Scriptures, from all corruption of Heretikes and other injuries.

5. Of our selves.) This maketh first against the Heretikes called Pelagians, that hold God's grace & our meritorious actions or cogitation to be of free-will only, and not of God's special fre-will both grace. Secondly against the Protestants, who on the contrary side referre al to God, must concurre, and take away man's freedom and proper motion in his thoughts and doings: the Apostles confesing our good cogitations to be our owne, but not as conning of our-selves, but of God.

6. The letter killeth.) As the letter of the old Law not truly underflood, nor referred The letter killeth to Christ, commanding and not giving grace and spirit to fulfill that which was commanded, did by occasion kil the carnall Law: so the letter of the new Testament not and Heretike: truly taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the Heretike: who also, be carnall and void of spirit, gaineth nothing by the external recep'tor good lessons of the Scriptures, but rather taketh hurt by the same. Sec. S. August. 10. 70, & 100, de tempore & li. de Sp. & li. c. 5. 6. & seq.
The preeminence of the new Testament, Sacraments, &c.

The Heretics more blind in not seeing the Church, then the Jews in not seeing Christ.

The Christian Libertie.

CHAP. III.

That according as so glorious a ministriety requireth, he lieth and preacheth sincerely, 7. the which glorie his Adversaries can not count vain, considering his persecutions: because persecution is to God's glory, and to our humiliation and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules afterward.

THerefore having this ministriety; according as we have obtained mercy, we faile not, 2. but we renounce the secret things of divinestite, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth commanding our felicis to every confidence of men before God, 3. And if our Gospel be also hid, in them that perish it is hid, 4. in whom the God of this world hath blinded the minds of the infidies, that the illumination of the Gospel of the glorie of Christ, who is the Image of God, might not shine to them. 5. For we preach not our felicis, but Iesus Christ our Lord: and vs, your seruants by Iesus: 6. because God that commanded light to shine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glory of God, in the face of Christ Iesus. 7. But we have this treasure in earthen vessells, that the excellencie may be of the power of God, and not of vs. 8. In all things we suffer tribulation, but are not in distress: e we want, but are not destitute: 9. we suffer persecution, but are not forsake: we are cast downe, but we perish not: 10. alwaies bearing about in our body the mortification of Iesvs, that the life alfo of Iesvs may be manifested in our bodies. 11. For we that liue are alwaies deliered vnto death for Iesvs: that the life alfo of Iesvs may be manifested in our mortal flesh. 12. Death the worke thin vs, but life in you. 13. And having the
TO THE CORINTHIANS.

Ps. 113, 10. The same spirit of faith, as it is written: I believed for the which cause I spake also: 14, knowing that he which raised vp Jesus, wil raise vp vs also with Jesus and set vs with you. ¶ 15. For all things are for you: that the grace abounding by many in ginning of thanks, may abound vnto the glorie of God. 16. For which cause we faile not: but although that our man which is without, b corrupt: yet that which is within, is renewed from day to day. 17. For that our tribulation which presently is momentanite & light, c worketh above measure exceedingly an eternal weight of glorie in vs. 18. we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

The English Bible 1572, doth falsely translate, &e.

ANNOTATIONS.

CHAP. III.

See Lec. 6. Adulterating. He giveth often warning of false Teachers, whose special and proper Heretikes are to falsifie and adulterate by deceitful constructions, interpretations, and raptures of applications, the word of God: having no other end but to make their advantage of God's word; the Scriptures, and to againe glorie and estimation among the sinful and simple, by Catholike new devised expositions. Wherein the Proseantists doe excel the ancient Heretikes, none Doctours, ever more impurely handling the word of God then they doe. Origen calleth such right handlers 

Scripturam fures et adulteras, theues and adulterers of the Scriptures. S. Cyprian thereof. ( de unis. Ec. mi. 7.) calleth them, corrupters of the Gospel, false Interpreters, artificers and crafts-masters in corrupting the truth. On the other side, for special reverence and sinceritie of dealing in those matters, the Fathers and al Catholike Preachers or Expositores were of old called according to S. Paulus words to Timothee, Rese exactantes verbum Dei, right handlers of the word of God.

17. Worketh.) The temporal and short tribulations which we patiently and willingly suffer for Christ, doe winne vs everlastinge joy and glorie. And it is here to be noted meritorious against the Heretikes, that tribulations doe worke or cause the said salvation, which of glorie, they deny to be gitten for such things, but for or by faith only. S. Augustin makest such tribulations for Christ to much the meritorious cause of everlastinge life and rest, that he faith it is salable and bought thereby. And it is written Sap. 10, God rendereth or requites to instruct the hire of their labours.

Ec 2. CHAP.
That after death of the body the soul may go to heaven: therefore, although naturally we abhorre death, by grace be destroyed: rather; 9. in consideration of Christes just judgement, living as in the sight of God, yea and of their consciences: 12. Which he spake not to praise himself, but because of his Adversaries who did glory in carnal respects; but he and the other Apostles regard nothing but their reconciliation unto God by Christ, and to reconcile others also, as being his Legates for that purpose.

OR we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in Heauen. 2. For in this also doe we groan, desirous to be outer-clothed with our habitation that is from Heauen: 3. yet so, if we be found clothed, not naked. 4. For we also that are in this tabernacle, groine being burdened: because we would not be spoiled, but outer-clothed, that that which is mortal might be swallowed up of life. 5. And he that maketh us to this same, is God, who hath given vs the pledge of the Spirit. 6. Being bold therefore alwayes, and knowing that while we are in the body, we are pilgrims from God, (7. for we walke by faith and not by sight) 8. but we are bold, and haue a good will to be pilgrims rather from the body, & "to be present with our Lord, 9. And therefore we endeaue, whether absent or present, to please him. 10. For we must all be manifested before the judgement seat of Christ, that every one may receive "the proper things of the body, according as he hath done" either good or evil. 11. Knowing therefore the fear of our Lord we use persuasion to men: but to God we are manifest. 12. And I hope also that in your consciences we are manifested. 13. We commend not our selves againe to you, but give you occasion to glory for vs: that you may haue against them that glory in face, and not in heart. 14. For whether we exceed in mind, to God: or whether we be sober, to you. 15. For the charitie of Christ vrgeth vs: judging this, that if one died for all, then al weare dead. 16. And Christ died for all: that they also which live, may not now live to themselves, but to him that died for them and rose againe. 17. Therefore we from hence-forth know no man according to the flesh. And if we haue known Christ according to the flesh: but now we know him no more.

18. If then any be in Christ a new creature: the old are passe, behold all things are made new. 19. But al of God, who hath reconciled vs to himself by Christ: and hath gien vs the ministerie of reconciliation. 20. For God indeed was in Christ reconciling the world to himself, not imputing to them their sinnes, and hath put in vs the word of reconciliation. 21. For Christ therefore we are Legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God.

22. Him
that knew no sinne, for vs he made vs sinne: that we might be made "the justice of God in him.

ANNOTATIONS.

CHAP. V.

10. The proper things of his body. J.S. Augustin [Enchirid. c. 110.] obiecteth this speach of the Apostle, as in the person of such as deny the prayers, almes, and Sacrifices of the against prayers living to be available for the dead, and he answereth as followeth: This præsage ( faith he) for the dead, of God's church in the condemnation of the dead as nothing repugnant to the sentence of the Apostle, answered by where his faith, that we shall stand before the judgement seat of Christ, that every one may receive S. Augustin, according to his defects in the body, either good or evil, for, in his life and before death he deserve this, that these works after his death might be profitable unto him. For indeed they be inprofitable for all men. And why so? But because of the difference and diversities of mens lives as they were in flesh, the like he hath in divers other places. August, ii, de Præd. Sanct. c. 12. & ad Dulcit. q. 1. And so hath S. Dionys. c. 7. Ec. Hierarch.

10. Either good or evil: He saith as is as well the reward of good works, as Heli is the reward of all works. Neither is faith alone sufficient to procure salvation, nor lacketh of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other. This is the Apostles doctrine here and in other places, for soever the Adversaries of good life and works teach otherwise.

18. The ministration of reconciliation. Christ is the chief Minister, according to his manhood, of all our reconciliation to God: and for him, as his Ministers the Apostles and their Successors, the Bishops and Priests of his Church, whom the word of reconciliation, as well by ministring of the Sacrifice and Sacraments for remission of sinnes, as by preaching and government of the world to salvation, is placed. And therefore their preaching must be to us, as if Christ himself did preach: their absolution and remission of sinnes, as Christes own pardon: their whole office being nothing els (as we see by this passage) but the Vicareship of Christ.

21. The justice of God. Even as ( faith S. Augustin ) when we read, Salvation is our Lordes, God's justice; it is not meant: that salvation whereby our Lord is saved, but whereby we are saved whom he saveth: wherefore he so when it is said, God's justice, that is not to be understood wherewith God is just, but that wherewith maketh vs just. men are just whom by his grace he justifieth. See S. Augustin in 'p. & h. c. 11.' & ep. 120. ad Honor. and abhorre Calvin's wicked and unlearned gloses on this place, that teacheth justice no otherwise to be in man, then sinne in Christ, Whereas the Scriptures call man just, because * he doth justice: but not so cal they Christ sinne, because he doth sinne, but because he taketh away sinne, and is a Satisfaction for sinne, as the Heretikes know very well, that know the vice and signification of the Hebrew word in at the old Testament, namely Psal. 39. 8. and in the booke of Levit. very often c. 5. 6. 9. 11. 14. 16. and Numcr. c. 29. Ee 3 CHAP.
That he helpeth with his exhortations, and in all things behaveth himself as becomes a Minister of God. 11 Which he speaketh so openly, because his heart is open unto them: exhorting them to be likewise open-hearted towards him, 14: and to avoid those infidels.

ND we help to exhort that ye receive not the grace of God in vaine. (2. For he saith: in time accepted have I heard thee, and in the day of salvation have I holpen thee. Behold, now is the time acceptable: behold now the day of salvation.) 3. To no man giving any offence, that our ministry be not blamed. 4. But in all things let us exhibit ourselves as the Ministers of God, in much patience, tribulations, necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, infastings, in chastisements, in knowledge, in longanimitie, in sweetness, in the Holy Ghost, in charity not feigned, in the word of truth, in the virtue of God; by the armour of justice on the right hand and on the left, 8. by honour and dishonour, by infamy and good fame: as seducers, and true: as they that are unknown, and known: 9. as dying, and behold we live: as chastened, & not killed: 10. as sorrowful, but alwayes reioying: as needie, but enriching many: as hauing nothing, and possessing all things.

11. Our mouth is open to you. 6 Corinthians, our heart is dilated. 12. You are not straitened in vs: but in your owne bowels you are straitened. 13. But hauing the same reward (I speake as to my children) be you also dilated. 14. Beare not the yoke with infidels. For what participation hath justice with iniquitie? or what societie is there between the light and darkness? 15. And what agreement with Christ and Belial? or what part hath the faithful with the infidel? 16. And what agreement hath the Temple of God with the Idols? For you are the Temple of the living God: as God saith, That I will dwell, and walk in them, and will be their God; and they shall be my people. 17. For which cause, Go out of the midst of them, and separate your selues, faith our Lord, and touch not the uncleanes: and I will receive you. 18. And I will be a Father to you: and you shall be my sons & daughters, faith our Lord omnipotent.

ANNOTATIONS.

CHAP. VI.

God's Ministers. 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 new faith, Helping therefore that is to say, joyning or working together with God, we do exhort.
God's grace forsaith no man against his will.

Voluntary penance.

14. What society. Generally here is forbidden conversation and dealing with all idolaters, and consequently with Heretikes; but specially in prayers, or meeting at their Schismatical Service, preaching, or other divine office whatsoever. Which the Apostle here uttereth in more particular and different terms, that Christian folk may see any acts of the better heed of it. No society (faith he) nor fellowship, no participation nor agreement, no comity between light and darkness, Christ and Baal, the Temple of God and the Temple of Idols; all service, as pretended worship of God set up by Heretikes or Schismatikes, being nothing els but Service of Baal and plaine Idolatry, and their conventicles nothing but conspirations against Christ. From such therefore specially we must fere our selves always inward and outward, and touching any act of religion, in every body also, according as the children of Israel were commanded by God to separate themselves from the Schismatikes Core, Dathan, & Abiron, and their tabernacles, by these words: Depart from the tabernacles of the impious men, and touch ye not these things which pertain to them, lest ye be ensnared in their sinnes.

CAAP. VII.

He proceedeth to exhort them to persevere, and to receive him into their charity.

1. Which left they should think, he speaketh to accuse them, he commendeth them highly, both for their behaviour toward Titus, and for their penance which they had done upon his other epistle.

AVING thersore these promises, my Deareste, let vs cleanse our sues from al inquination of the flesh and spirit, persistent sanctification in the fear of God.

2. Receive vs. We have hurt no man, we have corrupted no man, we have circumcised no mans.

3. I spake not to your condemnation. For I said before that you are in our harts to die together and to live together.

4. Much is my confidence with you, much is my glorying for you. I am replenished with consolation; I doe exceedingly abound in joy in al our tribulation.

5. For alfo when we were come into Macedonia, our flesh had no rest, but we suffered al tribulation: without combats, within feares.

6. But God that comforteth the humble, did comfort vs, in the comming of Titus.

7. And not only in his comming, but also in the consolation, wherwith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I rejoiced the more. For although I made you sore in an epistle, it repenteth me not: albeit it repenteth me, seeing that the same epistle (although but for a time) did make you sore. 9. Now I am glad not because you were made sore, but because you were made a sorie to penance. For you were made sore according to God, that in nothing you should suffer detriment by vs. 10. For the sorrow that is according to God, worketh penance vnto salvation that is stable: but the sorrow of the world worketh death.

Ec 4
behold this very thing, that ye were made for issue according to God, how
great carefulnes it worketh in you: yea defese, yea indignatio, yea feares, yea
defire, yea emulatio, yea revenge, in all things you have showed your
felues to be vndesiled in the matter. 12. Therefore although I wrote to
you, not for him that did the inuiery, nor for him that suffere: but to
manifest our carefulnes that we have for you before God, 13. therefore
we are comforted. But in our consolation, we did the more abundantly
reioyce vpon the ioy of Titus, because his spirit was refreshed of al you.
14. And if to him I gloriied any thing of you, I am not confounded: but
as we spake all things to you in truth, so also our glorying that was to
Titus, is made a truth, 15. and his bowles are more abundantly toward
you: remembering the obedience of you all, how with feare and trem-
bling you receiued him. 16. I reioyce that in all things I haue confidence
in you.

ANNOTATIONS.

CHAP. VII.

Contrition for a man's issue
worketh sal-
vation. 9 Sore to penance.) The sorrow which a man taketh for worldly losse or any temporall adversitie, is not there commended, but that which is & ought to be in all men for their
sine. p 4, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requisiit & much praised, the fruits whereof are
these that the Apostle recketh, working salvation. Which doctrine is faire distant from * Luther's, and Caluin's, and such wicked Libertines, that teach contrition to be
altogether a means to make sinners either hypocrites, or to put them in dispaire.

CHAP. VIII.

By the example of the poore Macedonians he exhorteeth them to contribute largely vnto
the Church of Hierusalem, 7, & by praising of them, 9, and by the example of Christ,
14. and by their owne spiritual profit in being partakers of that Churches merites,
16. and by commending the Collectors that he sendeth.

ND we doe you to understand, Brethren, the grace of
God, that is giuen in the Churches of Macedonia, 2,that
in much experience of tribulation they had abundance
of ioy, & their very deep provencie abounded vnto the
riches of their simplicitie, 3, for according to their power
(I giue them testimonie) and aboue their power they were willing,
4, with much exhortation requesting us the grace and communication
of the ministrie that is done toward the Saints. 5. And not as we
hoped, but their owne felues they gave, first to our Lord, 6 then to vs
by the will of God: 6. in so much that we desired Titus, that as
he began, so also he would persif in you this grace also.

7. But
7. But as in al things you abound in faith, and word, and knowledge, and all carefulnes, moreover also in your charitie toward vs, that in this grace also you may abound. 8. I speake not as cominding but by the carefulnes of others, approuing also the good disposition of your charitie. 9. For you to S. Paulines know the grace of our Lord Jesus Christ, that for you he was made poore, whereas he was rich; that by is povertie you might be rich. 10. And in this point I giue counfel: for this is profitable for you, which have begun not only to doe, but also to be willing, from the yeare past: 11. But now performe ye it also in deed: that as your mind is prompt to be willing, so it may be also to performe, of that which you have. 12. For if the will be prompt, it is accepted according to that which it hath, not according to that which it hath not. 13. For not that other should have case, and you tribulation: but by an equalitie. 14. Let in this present time your abundance supplie their want: that their abundance also may supplie your want, that there be an equalitie. 15. as it is written: He that had much abounded not: and he that had little, wanted not. 16. And thankes be to God, that hath giuen the self-same carefulnes for you in the hart of Titus, 17. For that he admitted indeed exhoration: but being more careful, of his owne wil he went vnto you. 18. We have sent also with him the Brother, whose praise is in the Gospel through all Churches: 19. not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is minisitred of vs to the glorie of our Lord, and our determined wil: 20. avoiding this, lest any man might reprehend vs in this fulnes that is minisitred of vs. 21. For we provide good things not only before God, but also before men. 22. And we have sent with them our Brother also, whom we have proued in many things often to be careful: but now much more careful, for the great confidence in you. 23. either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apostles of the Churches, the glorie of Christ. 24. The declaration therefore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches.  

ANNOTATIONS.

CHAP. VIII.

14. Abundance supple.) He meaneneth that such as abound in worldly riches, should com- municate for supply of other their Brethren necessities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them againe some spiritual pert of their spiritual riches, as prayers, and other holy works and graces, which is a happie song change and entercourse for the welthie men, if they could see it. And this place proueth One may satisfie plainly that the satisfactions and satisfactorie deeds of one man, be available to others. fie and supr ones and other vertuous persons may in measure and proportion of regale for other mens necessitie, and defruings, allor in them, as well the supercrosis of another their spiritual workes, as those that abound in worldly goods, may give almes of their superfluities, to them which are in necessitie. Which interchame, and proportion of things the Apostle doth evidently seconde.
CHAP. IX.

He proceedeth exhorting them to the foresaid contribution, 3 to verifie his commending of them, 6 and to doe it liberally, that so they may merit the more, and God be the more praised.

Or concerning the ministerie that is done toward the Saints, it is superfluous for me to write unto you. 2. For I know your prompt mind; for the which I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked very many. 3. But I have sent the Brethren, that the thing which we glorie of you, be not made void in this behalfe, that (as I have said) you may be ready: 4. Left when the Macedonians shall come with me, and find you vnready, we (that we say not, ye) may be ashamed in this substance. 5. Therefore I thought it necessarie to desire the Brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, "not as avarice. 6. And this I say, he that soweth sparingly, sparsely also shall reap: and he that soweth in blessings, of blessings also shall reap. 7. Every one as he hath determined in his heart, not of sadness or of necessitie. 8. For God loveth a cheerful giver. 9. And God is able to make all grace abound in you: that in all things alwayes having sufficiency, you may abound vnto all good works, 10. as it written: He distributed, he gave to the poor: his justice remaineth for ever. 11. And he that ministreth seed to the lower, will give bread also for to eate: and will multiply your seed and will augment the increase of the fruits of your justice: 12. that being enriched in all things, you may abound vnto all simplicitie, which worketh by vs thankes-giving to God. 13. Because the ministerie of this office doth not only supply those things that the Saints want, but aboundeth also by many thankes-givings in our Lord, 14. by the proofe of this ministerie, glorifying God in the obedience of your confessio vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto all, 15. and in their praying for you, being desirous of you because of the excellent grace of God in you. 16. Thanks be to God for his unspeakable gift.

ANNOTATIONS

CHAP. IX.

1. Toward the Saints.) By the Apostles earnest and often calling upon the Corinthians to give alms for relieuing the faithful in distress, the Patrons of Gods Church may lesne that it specially pertaineth to their office to be Proctors for holy men in prison, pooretie, & al other necessitie, specially when their want commeth for confection of their faith.
TO THE CORINTHIANS.

5. Not as surtine. The courteous man that parteth with is penie painefull and with cheerful gil.
forow, as though he lost a limme of his body, is noted and cheerful, ready, volunterie, using.
and large contribution is recommended.
6. Soewhat sparingly. Almes is compared to seed. For as the seed thrown into the The grea.
ower-ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of me,
great encreafe: so that which men giue in almes, though it seeme to be cast away to the merit and
purpos in respect of the giver, yet indeed it is most fruitful: the benefit therof man-
foldly returning to him again. Whereupon the Apostles conclusion is cleare, that ac-
cording to the measure of the almes or feeding (which is more or lesse in respect of the
will & abilitie of the giver) the encreafe & abundance of harvest, that is, of grace and
gracie, that encreafe. See S. Auguflin in Tsal, 49, circa med. & 9, 4, ada Duplicium.
11. But not only supply. When almes are giuen, specially to holy men, not only the Almes recei-
guers obtaine great benefit thereby, and the wants of others be supplied, but God also to God's ho-
by the receivers continual prayers and thankes-giving therefore, is exceedingly hon-
nour, nourished: so that charitable bestowed in this sort, is an act of God's worship and of reli-
gion.

CHAP. X.

Against the false Apostles granting the infirmitie of his person, he dure nor withstand-
set out the power of his Apostleship, 12 reprehending them also for challenging to
themselves the praise of other men's labours.

AND I Paul my selfe bechee you by the milde and
modesty of Chrifi, who in presence indeed am humble
among you, but absent am bold on you. 1. But I bechee
you, that being present I need not be bold by that con-
dence wherewith I am thought to be bold against some:
which thinke vs as though we walke according to the
flsh. 3. For walke in the flsh, we warre not according to the flsh. 4.
For the " weapons of our warfare are not carnall: but mightie to God
unto the destruction of munitions, destroying counselfs, 5, and al los-
fineffe extolling itself against the knowledge of God, and bringing into
captiviitie and understanding vnto the obedience of Christ, 6, and haueing
ing in a readiness" to revenge al disobedience, when your obedience shall be
fulfilled. 7. See the things that are according to appearance. If any man
have affiance in himselfe, that he is Christ's: let him thinke this againe
with himselfe, that as he is Christ's, so we also. 8. For and if I shoulde glorie
some-what more of our power, which our Lord hath giuen vs" vnto edifi-
cation and not to your destruction: I shall not be ashamed. 9. But that
I may not be thought as it were to terrifie you by epistles (10. for his
epistles indeed, say they, are force and vehemnt; but his bodily presence
weake, & his speach contemptible) 11, let him this think that is such a
one, that such as we are in word by epistles, absent; such also we are in-
deed, present. 11. For we dare not match or compare our selues with cer-
taine, that comes the selues: but we measure our selues in our selues, &
copare our selues to our selues. 13. But we will not glorie above our mea-
ure: but according to the measure of the rule, which God hath measured
to us, a measure to reach euery vnto you. 14. For not, as though we reached
not
not unto you, doe we extend ourselves beyond. For we are come as farre as to you in the Gospel of Christ. 15. not glorying about measure in other mens labours: but having hope of your faith increasing, to be magnified in you according to our Rule abundantly, 16. yea unto those places that are beyond you, to euangelize, not in another man's Rule, to glorie in those things that are prepared before. 17. But he that glorieth, let him glorie in our Lord. 18. For not he that commendeth himself, the fame is approved, but whom God commendeth.

ANNOTATIONS.

CHAP. X.

Punishing of Heretikes.

Their pride.

4. Weapons.) He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebellers to God's Church, who are here noted specially by pride, and insolence (which is the proper marke of such fellows) to extoll themselves above the measure of the scence of God, which consisteth in humble obedience to the faith and the Preachers of the same.

6. To rule.) You may see hereby, that the spiritual power of Bishops is not only in preaching the Gospel, and so by persuation and exhortation only (as some Heretikes hold) to remit or retaine smal sine, 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, acknowledgeth to be grounded upon Christ's word, whatsoeuer you bind in earth, shall be bound in heaven. Mat. 18,18 applying also the words spoken to Hieromin c. 140. Rebo'dl appointeth our Nations and Kingdoms, that thou plant plucke up, build and destroy, to confirme & explicate the power Apostle-like here allcaged by S. Paul. Mary they would gladly draw this power from the lawful Successours of the Apostles, to themselves, their Ministers, and Consisters, which are nothing els but the Bishops and Counsell of sedition and all the conspiracies of this time, against the lawful Princes of the world.

8. Indecifation.) This great power of the Churches confers, specially of excommunication, as it was giuen for the good and saluation of the people, so must not be vised against the innocent, nor nor yet upon Heretikes or other offendors, but where & when it may by likeliest benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it can not be, by reason of the multitude of offendors. Which caused the Apostle here to signifie that he would not use his utmost authoritie against the false Apostles which disturbed him, till themselves were in perfect obedience vnto him, lest by punishing the principal offendors, a greater disturbance & ruok might fal among the people, if they were not before in perfect obedience.
Ould God you could bear some little of my folly: but do ye also support me: 2. for I emulate you with the emulation of God. For I have despised you to one man, to present you a chaste virgin unto Christ. 3. But I fear lest, as the serpent seduced Eve by his subtlety, so your senses may be corrupted, and fall from the simplicity that is in Christ. 4. For if he that commeth, preach another Christ whom we have not preached, or you receive another Spirit whom you have not received; or another Gospel which you have not received, you might well suffer it. 5. For I suppose that I have done nothing lefse then the great Apostles. 6. For although rude in speech, yet not in knowledge. But in all things we are made manifest to you. 7. Or did I commit a sin, humbling my self, that you might be exalted? because I evangelized unto you the Gospel of God gratis? 8. Other Churches I spoiled, taking a stipend, for your ministerie. 9. And when I was with you, and had need, I was burdenous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in all things I have kept my self without burden to you, and will keep. 10. The truth that is in me, that this glorying shall not be infringed toward me in the countries of Achaia. 11. Wherefore? because I love you not? God doth know. 12. But that which I doe, I will also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glory, they may be found even like us. 13. For such false Apostles are craftic workers, trafficing themselves into Apostles of Christ. 14. And no marvel: for Satan himself transfigureth himself into an Angel of Light. 15. It is no great matter therefore if his Ministers be transfigured as the Ministers of iniquity: whose end shall be according to their works.

16. Again I say, (let no man think me to be foolish: otherwise take me as foolish, that I also may glory a little,) 17. that which I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorying. 18. Because many according to the flesh, I also will glory. 19. For you do gladly suffer the foolish: whereas your spirits are wise. 20. For you suffer if a man bring you into servitude, if a man deoure, if a man take, if a man extoll, if a man strike you on the face. 21. I speake according to dishonour, as though we had been weake in this part. Wherin any man dare (I speake foolishly) I dare also. 22. * They are good.
ANOTATIONS;

CHAP. XI.

As Eve by the Serpent, so the people are led by Heresies.

Heresies sometime eloquent, knowledge better the gay words. Young Oratours among Heretics preferred before the ancient Doctors.

3. From the simplicity. People fall from their first faith, virginitie, and simplicity in the Chrisist, not by sedition or riot, but by little & little, inguining care to the subtil persuasion of the Serpent, speaking to them by the sweet mouths & allurementes of Heretics, of which kind of seduction he giveth Eve for an example, who was by her greedy desire of knowledge and the Dives promise of the same, drawn from the nature simplicity and obedience to God. At this day, promise and pretence of knowledge driucheth many, poore soul from the sure, true, sincere, and only belief of God's Church.

6. Rude in speech. Hereby we see that the seditious and false Teachers have often the guilt of eloquence whereby the simple be easily beguiled. Such were Core and Dathan, as Josephus writeth. Anti. li. 4. c. 3. & for the same, S. Augustinus (l. i. Confess. 3. & 13.) calleth the Heretike Faustus Manichaeus, magnum laquentium Diabolus, a great snare of the Devil, saying that he passed the glorious Doctor S. Ambrose in shew of words, but farre inferior to him (without al comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and exalt farre above him by reason of their eloquency, granting to them that guilt, but challenging to himselfe superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-dias giue credit rather to new Oratours and foolish yonkers, for their sweet speeches than to the glorious Doctours of Christes Church, for their singular knowledge and more graven eloquence.
To the Corinthians.

Chapter XII.

He telleth of his incomparable visions, but for humility likest better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is saine thus to rehearse his owne commendations. 13. Where againe he faileth with them like a father, why they should preferre those false Apostles before him. 20. And therewith left at his comming he shall be compelled to excommunicate many of them.

I must glose (it is not expedite indeed) but I wil come to the visions & revelations of our Lord: 2. I know a man in Christ about fourteen yeares agoe, whether in the body, I know not, or out of the body, I know not: God doth know such a one: 3. rapt euenth to the third Heaué. And I know such a man (whether in the body, or out of the body, I know not; God doth know) 4. that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speake. 5. For such an one I wil glose: but for my selfe I wil glose nothing, sauing in my infirmities. 6. For and if I wil glose, I shall not be foolish: for I shall say the truth. But I spare, lest any man should censure me about that which he seeth in me, or heareth any thing of me. 7. And lest the greatnesse of the revelations might extol me, there was given me a prick of my flesh, an Angel of Satá, to afflict me. 8. For the which thing Christ I besought our Lord, that it might depart from me. 9. And he said to me: My grace sufficeth thee, for power is perfited in infirmity. Gladly therefore will I glose in mine infirmity, that the power of Christ may dwell in me. 10. For the which cause I please myself in infirmities, in contemptes, in necessities, in persecutions, in distresses for Christ. For when I am weake, then am I mightie.

11. I am become foolish: you have censuré me, for I ought to have been censured of you: for I have been nothing else then they that are about measure and weights; although I am nothing.

12. Yet the signs of my Apostleship have been done vp to you in al patience, in signs, wodders, & mighty deeds.

13. For what is there that you have had less the other Churches; but that my selfe have not burden you? Pardoe me this injuriie. 14. Behold, now the third time I am ready to come to you; & I will not be burdenous vnto you. For I seeke not the things that are yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the children. 15. But I most gladly wil bellowe & wil my selfe morower be bestowed for your soules; although loving you more, I am loved lesse.

16. But be it so: I have not burdened you: but being craftie, I tooke you by guile.

17. Have I circumvented you by any of them whom I sent to you? 18. I requisted Titus, and I sent with him a brother. Did Titus circumvent you: walked we not with one spirit? not in the selfe-same steps?

19. Of old: thinke you that we excuse our selves to you: Before God in Christ we speake: but all things (my Dearest) for your edifying. 20. For I feare lest perhaps when I come, I find you not such as I would: and I be found of you such an one as you would not. I left perhaps censurations emulations, formakings, disfusions, detractioes, whisperings, swellings, seditions be among you. 21. Left againe when I come, God humble me among you: & I mourne many of them that sinned before, & have not done penance for the vniclannes & fornication and incontinencie that they have committed.
ANNOTATIONS.

CHAP. XII.

1. Visions have no credit with heretics.


3. Some greater than others.

4. We must stick to the faith first planted by miracles.

5. Miracles be necessary, and be great signs of truth, when it is first newly taught. And therefore let all Catholic men hold fast that faith which was first preached and confirmed by miracles. As in England by S. Augustine, and in other Nations by holy Apostolic men, and let the Heretikes that preach extraordinary, newly and other wise then we received at our first conversion, shew their calling and doctrine by miracles, or else let them be taken for false Apostiles as they be.

CHAP. XIII.

He driveth into them the fear of excommunication: to the end that they doing penance beforehand, he may not be compelled to use his authority when he cometh, and as be hath threatened. 11. And so with a general exhortation he ends.

OE this the third time I come unto you: *In the mouth of two or three witnesses shall every word stand. 2. I foretold and doe foretell as present, and now absent, to them that sinned before, and all the rest, that if I come againe, I will not spare. 3. Seek ye an experiment of him that speaketh in me, Christ; who in you is not weak, but is Mighty in you? 4. For although he was crucified of infirmity, yet he lieth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you. 5. "Trie your owne felowes if ye be in the faith, prove ye your felowes. Know you not your felowes that Christ is with you, vnlesse perhaps you be reprobates. 6. But I hope you know that we are not reprobates. 7. And we pray God, that you doe no evil, not that we may appeare approved, but that you may doe that which is good, and we be as reprobates. 8. For we can not any thing against the truth; but for the truth. 9. For we reioyce, for that we are weake, and you are mighty. This also we pray for, your communion. 10. Therefore these things I write absent: That being present I may not deal hardly according to the power
To the Corinthians.

11. For the rest, Brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace & of love shall be with you. 12. Salute one another in a holy kiss. All the Saints salute you. 13. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Annotations:

Chap. XIII.

5. Tria yours saluer. The Heretics argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expressly and only of faith: the We may know act whereof a man may know and feele to be in himself, because it is an act of under- that we have standing, though he can not be assured that he hath his sinnes remitted, and that he is faith, but not in all points in state of grace and salvation: because every man that is of the Catholike that we are in faith, is not alwaies of good life agreeable thereunto, nor the acts of our wil so subject grace to understanding, that we can know certainly whether we be good or evil. See S. Augustine to, 7 of perfect, institut. c.15. Li. de cor. gr. c.13. & S. Thomas 1.1.9.11.2. art. 1.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE GALATIANS.

Hat this Epistle may seeme to be the first that S. Paul wrote, was declared in the argument of the Epistle to the Romans; norwithstanding that in the second chapter it is evident to have been written 14. yeares at the least after his Conversion, and (as it is said) from Ephesus, be like as that time of his being there, which is mentioned Act. 16.

The occasion of it were such false-apostles, as we read of, Act. 15, Et quidam descendentes, &c. And certaine comming downe from Iewrie, taught the Brethren (that is the Christian Gentiles at Antioch) that vnto you be circumsicied according to the manner of Moses, you can not be saved. Such commers also to the Galatians (whom S. Paul had converted Act. 16, as himself mentioneth Gal. 1. and 4) did seduce them, saying, that at the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did use Circumcision: yea and that Paul himself, when he came among them, durst doe none other. And so winne them more easilie, 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 Resurreccion, and that the other Apostles (although he learned nothing of them) received him into their society, and allowed well of his preaching to the Gentiles, though themselves being Jews, and living among the Jews, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover that the said false-apostles byed 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, whatsoever they pretended, that indeed they did is only to please the Jews, of whom otherwise they should be perswaded.

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 contrariwise, reflectioni scientia (Rom. 15.) replenished with all knowledge.
THE EPISTLE
OF S. PAUL TO THE
GALATIANS.

CHAP. I.

After the foundation laid in the salutation, 6. he exclaimeth against the Galatians, &
their False Apostles, 11. considering that the Gospel which he preached to them, he
had it immediately of Christ himself. 12. Which to shew he beganeth to tel the story
of his conversion and preaching since then, and that as he learned nothing of the
other Apostles, so yet he had their approbation.

Paul an Apostle not of men, "neither by man, but by
Jesus Christ, and God the Father that raised him from
the dead, 2. and all the Brethren that are with me, to the
Churches of Galatia. 3. Grace to you and peace from
God the Father and our Lord Jesus Christ, 4. who gave
himself for our sinnes, that he might deliver us from
this present wicked world, according to the will of our God and Father:
5. to whom is glory for ever and ever. Amen.

6. I marvel that thus soon you are transferred from him that called
you into the grace of Christ, vnto another Gospel: 7. which is not an-
other, vnles there be some that trouble you, and wil" inuer the "New Gospel:
Gospel of Christ. 8. But although we, "or an Angel from Heauen, pellers that
cuangelize to you beside that which we have cuangelized to you, be he
anathema. 9. As we have said before, so now I say againe: If any cu-
gelize to you, beside that which you have receiued, be he anathema.
10. For doe I now use persuation to men, or to God? Or doe I seeke to delivered
please men? If I yet did please men, I should not be the servant of Christ.

11. For I doe you to understand, Brethren, the Gospel that was
cuangelized of me, that it is not according to man. 12. For neither did I
receive it of man, nor learne it; but by the revelation of Jesus Christ.

13. For you have heard my conversation sometime in Judaisme, that
above measure I persecuted the Church of God, and expugned it, 14. and
profited in Judaisme above many of mine equales in my Nation, being
more
more abundantly an emulatrix of the traditions of my Fathers. 14, But when it pleased him that separated me from my mothers womb, and called me by his grace, to reveal his Son in me, 16, that I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood, 17, neither came I to Hierusalem to the Apostles my Antecedents; but I went into Arabia, and again I returned to Damascus. 18, Then, after three years I came to Hierusalem, to see Peter: and departed with him fifteen days. 19. But other of the Apostles saw I none, save James the brother of our Lord. 20, And the things that I write to you, behold before God, that lie not. 21, After that I came into the parts of Syria and Cilicia, 22, And I was unknown by sight to the Churches of the Jewry, that were in Christ, but they had heard only, that he which persecuted us at sometime, doth now evangelize the faith which sometime he expunged. 24, And in me they glorified God.

ANNOTATIONS.

CHAP. I.

S. Paul sent to preach by ordinary imposition of hands, 1. Neither by man. Though we were not first by man's election, nomination, or appointment, but by God's own special appointment, chosen to be an Apostle, yet by the like express ordinance of God he took his orders or imposition of hands of men, as is plain. 22. Let us beware then of such false Apostles, as now-a-days intrude themselves to the office of Ministering and preaching, neither called of God, nor rightly ordered of men.

No show of learning or virtue must move us from the faith. 3. Or an Angel. Manie worthie observations are made in the Fathers writings, of the earnest admonition of the Apostle, and much we gather of the text itself. First, that the credit of any man or Angel, or what learning, eloquence, shew of grace or virtue soever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholic Church: of which point Vincentius Lirinensis excellently treateth in cons. pr. bar. Noustans, Whereby we may see that it is great pite and shame, that so many follow Luther & Calvin & such other lead fellows, into a new Gospell, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in guils of learning or eloquence, much less in good life.

Secondly. Augustine noteth upon the word, Beseide, that not all other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. The Apostle did not say, faith he, If any man evangelize to you more then you have received, but Beseide that you received. For if he should say that, he should be prejudicial to himself, who ought to come to the Thessalonians, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c. By which we see how truly and acclamously the Heretikes charge the Church with addition to the Scriptures.

The Gospell is not only in the written word of Scripture, but in unwritten tradition also. Thirdly, as well by the word evangelizamus (we evangelize) as the word acceptatis (you have received) we may note that the first truth, against which no second Gospell-ling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Evangelist's writings, but that which was by word of mouth also preached, taught, or delivered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospell by the Scriptures only, thinking themselves not to include S. Paules curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully err, when they charge the Catholikes with adding to the Gospell, when they teach any thing that is not in express words written by the Apostles or Evangelists:
not marking that the Apostle in this Chapter, and els-where commonly calleth his & his fellowes, whole preaching the Gospell, be it written or unwritten.

Fourthly, by the same words we see condemned all after-preachings, later doctrines, new sects and Authoris of the same: that only being true, which was first by the Apostles and Apostolike men, as the lawful husband-men of Christ’s field, sowed and planted in the Church; and that false, which was later and as it were over-sown by the enemy, by which rule not only Tertullian (de preserv. num. 6. § 9.) but also other ancient Doctors, and specially S. Ireneeus (lib. 3. c. 1, 2, 4.) tried truth from falsehood, & condemned old Heretikes, prouing Marcion, Valentine, Ceruson, Memander, and suchlike false Apostles, because they came in with their novelties long after the Church was settled in former truth.

Fifthly, this curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to all times, Preachers, and Teachers, unto the world’s end: and it concerneth them, (as Vincentius Liriensis faith,) that preach a new faith, or change that old faith which they received in the vitie of the Catholike Church. To preach any thing to Christian Catholiken (faith he) b. 6. that which they have receiv’d, never was unlawful, never is, nor never shall it be unlawful. To say anathema to such, is hath been, or is, and shall be always holy. So S. Auguins, in this place holdeth all accursed, that draw a Christian man from the sectie of the whole Church, to make the severall part of any one sect: that call to the hidden conventicles of heretikes, from the open & known Church of Christ: that allure to the private, from the common: finally all that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church, * employee 48. P. ad. 103. Con. 1. * mentioning also that a Donatist feigned an Angel to have admonish’d him to call his friend out of the Communion of the Catholike Church into his sect: And he faith, that if it had been an Angel indeed, yet should he not have heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to all false teachers not once but twice, to prove that the zeale of Catholike men ought to be so great toward all heretikes and their doctrines, that they should giue them the anathema, though they were never so dear unto them. In which case, faith this holy Doctor, I would not spare mine owne parents. * Ad Pamphil. c. 13. cont. Io Hieros. 18. Tose Peter.) In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of ducy as Tertullian de prescrip. faith (notwithstanding his great affairs Ecclesiastical,) he went so farre to see him: not in vulgar manner, but (as S. Chrysostom noteeth the Greke word to import,) to behold him as men behold a thing or person of name, excellencie, and majestie. For which cause, and to fill himself with the perfect view of his behauiour, he abode with him fifteen daies. See S. Hierom ep. 101. ad Paulinum. 3. who maketh also a mysterie of the number of daies that he taried with S. Peter. See S. Ambrose in Comment. sinae loc. 23, and S. Chrysostome upon this place, and p. 87. in Iosan.

**CHAP. II.**

He tellleth for the storie begun in the last chapter, and how he reprehended Peter, 15. and then specially vseth the ensample of the Christian Jewes, who sought unto Christ for justification, and that by warrant also of their Law itself, as also because otherwise Christ’s death had been needless.

THEN after fourteen yeares I went vp againe to Hierusalem with Barnabas, taking Titus also with me. And I went vp according to revelation: and confessed with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be some-thing, lest perhaps in vaine I should runne or had runne. 3. But neither Titus which was with
The Epistle of S. Paul

with me, whereas he was a Gentil, was compelled to be circumcised: 4. but because of the false Brethren craftily brought in, which craftily came in to yspie our libertie that we haue in Christ Jesvs, that they might bring vs into servitude. 5. To whom we yealded not subjection no not for an houre, that the truth of the Gospell may remaine with you. 6. But of the that seemed to be some thing, (what they were some time, it is nothing to me. * God accepteth not the perfom of man) for to me, they that seemed to be something, "added nothing. 7. But contrariwise when they had seen, that to me was committed the Gospell of the : prepuse, as "to Peter of the circumcision (8. for he that wrought in Peter to the Apostleship of circumcision, wrought in me also among the Gentils.) 9. and when they had known the grace that was given me, James and Cephas and John, which seemed to be pillars, "gave to me and Barnabas the right hands of societie: that we vnto the Gentils, & they vnto the circumcision: 10. only that we should be mindful of the poore: the which same thing also I was careful to doe.

11. And when Cephas was come to Antioche, "I resisted him in face, because he was "reprehensible. 12. For before that certaine came from Iames, he did eate with the Gentils: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. 13. And to his simulation contented the rest of the Iews, so that Barnabas also was led of them into that simulation. 14. But when I saw that they walked not rightly to the verite of the Gospell, I said to Cephas before them all: If thou being a few, liuest Gentil-like and not Judaicaly, how doest thou compel the Gentils to Judaize?

15. We are by nature Iews, and not of the Gentils, sinners. 16. But knowing that * man is not justified by the worke of the Law, but by the faith of Jesvs Christ; we also beleue in Christ Jesvs, that we may be justified by the faith of Christ, and not by the worke of the Law: for the which cause, by the worke of the Law no flesh hath he justified.

17. But if seeking to be justified in Christ, our fleshes also be found sinners; is Christ then a Minister of sinne? God forbid. 18. For if I build the same things againe which I haue destroied, I make my selfe a preuariatour. 19. For by the Law, am dead to the Law, that I may live to God: with Christ I am nailed to the cross. 20. And I live, now not I, but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the Sonne of God, who loved me, and deliuered himselfe for me. 21. I cast not away the grace of God. For if justice be by the Law, then Christ died in vaine.

ANNOTATIONS.

CHAP. II.

3. Paul confer 2. Conferred with them,) Though S. Paul were taught his Gospell of God and not of faith with S. man, and had an extraordinarie calling by Christ himselfe, yet by revelation he was sent.
sent to Hierusalem to conferre the said Gospell which he preached, with his elders the ordinary Apostles and Rules of the Church, to put both his vocation and doctrine to their trial and approbation, and to joyn in office, teaching, and societie or communion with them. For there is no extraordinary or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinary known societie of God's people and Priests. Therefore whatsoever be (upon what pretence soever) that will not have his calling and doctrine tried by the ordinary Gouverners of God's Church, or disclaimeth to give up to the principal place of our religion, to conferre with Peter and other pillars of the Church, it is evident that he is a false Teacher, a Schiissinate, and an Heretike. By which rule you may try all your new Teachers of Luther's or Calvin's school: who never did nor ever durst put their preaching to such conference or trial of holy Council or Bishops, as they ought to doe, and would doe, if it were of God, as St. Paul was.

2. in vain.) Though St. Paul doubted not of the truth of the Gospell which he preached, knowing it to be of the holy Ghost, yet because other men could not, nor would not acknowledge such much, till it were allowed by such as were without all exception known to be Apostles & to have the spirit of truth, to discern whether the vocation, spirit, & Gospell of Paul were of God, he knew he should otherwise without conference with them, have lost his labour, both for the time past and to come. He had not had (as faith St. Hierom) sufficient of preaching the Gospell, if it had not been approved by Peter's sentence & their intent that were with him. Hier. ep. 89. c. 2. See Tertul. lib. 4, cont. Marc. No. 3. Therefore by revelation he went to conferre with the Apostles at Hierusalem, that by them having his Apostleship and Gospell liked and approved, he might preach with more fruit. Wherein we see, this holy Apostile did not as the fuddish proud Heretikes doe now adayes, which refusing al man's attestation or approbation, will be tried by Scriptures only. As also we may learn that it is no such absurditie as the Adulteraries would make it, to have Scriptures approved by the Churches testimonie; seeing the Gospell which St. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without all derogation to the truth, dignitie, or certaintie of the same. And the concluding of Heretikes, that we make subject God's Oracles to man's censure, and the Scriptures to have no more force then the Church is content to grant unto them, is vain and false. For, to beare witnes or to give evidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Gold-smith or touchstone that trie and discerne which is true gold, make it good gold; but they give evidence to man that so it is. And therefore that dispute also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giving testimonie to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or 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 judiciall authortie by office and jurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversie in religion, & to punish disobedient persons, of which judiciall power the Scriptures be not capable: as neither the truths and determinations of the same can be so evident to men, nor so agreeable and fit for every particular resolution, as diversitie of times and persons required. Certaine is the truth, and great is the authoritie of both: but in such divers kindes, as they can not be well compared together. The controversy is much like as if a man touching the ruling a case in law or giving sentence in a matter of question, should ask, whether the judge, or the evidence of the parties, be of more authoritie or credit. Which were as frivolous 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 censures. With such triers and seditious persons have we to do now adayes in divinitie, as were intolerable in any profane science or facultie in the world.

6. (Added nothing.) The Gospell and preaching of St. Paul was wholly of God, and therefore though it were put to the Churches probatio, as gold is to the touchstone yet being always true in found in all points pure, nothing could be altered or amended therein by the Apostles themselves, are Lien to the Scriptures which are indeed wholly of the Holy Ghosts enduing, being put to be known unto the Churches trial, are found, proved, and testified unto the world to be such, & not made be by the
true, altered, or amended by the same. Whithout which attestation of the Church, the holy Scriptures in thenselves were always true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustin, Cons. ep. 13. 1.5, which troubleth the Heretikes so much: I would not believe the Gospel ( faith he) were the authority of the Church made me.

The Apostles commit their general through the world, & yet peculiar to certain Provinces.

Iewes and Gentils specially committed to the two principal Apostles.

Neither Peter only of the Iewes, nor Paul Apostle of the Gentils only.

Calvin's foolish reason that Peter was not B. of Rome, & his derogation from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

Al Chatholike Preachers and Pastours must communicate with Peter and calling of God, yet the Holy Ghost caused him to goe vp to his elder Apostles to be his Successours received into their fellowship or brotherhood. For it is to be noted, that S. Peter, James, and John were not sent to S. Paul, to ioyne with him or to be tried for their doctrine and calling, by him but contrariwise he was sent to the apostles, and to the chief Apostles. They therefore gave Paul their hands, that is to say, took him into their society, and not he them. And S. Hierom's rule concerning this, shal be found true to the world's end, speaking of S. Peter's Successour: He that gathereth not with me, is cast forth. Ep. 37. And in another place for the same cause he calleth Rome, the most safe and sure haven of Communion or society. Ep. 16 c. And whereas the Heretikes by this also would preuent that Peter had no preeminence about Paul being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be always equal, as though there were not order and government, superioritie, inferiortie,
The Heretics, in every society, are appointed. And they might perceive by this whole passage, that Peter was the special, and in more singular for the Apostle of the Jews, though James and John were also: as S. Paul is also called in more singular for 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 ministrie, and ordered together. It is a poor reason then to say or think, S. Peter not to be above S. Barnabas neither, because of this society and fellowship unto which he was received together with S. Paul.

1. (ref. him.) Wicked Porphyrie as S. Hierom writeth, chargeth S. Paul of envious & malapert boldnes, and S. Peter of error Pream. Comment. in Galat. Even to the like impiety pious sons of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For, it is the propriety of Heretics S. Peter, and all men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of S. Augulf, against Faustus the Manichee, who gathered out all the acts of the holy Patriarches, that might seeme to the People to be worthy blame. Whom the said holy Doctor defendeth at large against him, as both he, and before him S. Cyprian, find here upon this Apostles reprehension, much matter of praising both their virtues: S. Pauls great zeal, and S. Peters wonderful humility: that the one in the cause of God would not spare his Superior, and that the other, in that excellent dignity, would not take it in ill part, nor by allegation of his Supremacie disdain or refuse to be controlled by his Junior. Which of the two they count the greater grace and the other, more to be imitated. For neither Peter (faith S. Cyprian) whom our Lord chose the first, and upon whom, built the Church, when Paul disputed with him of circumcision; charged in sincerity or arrogantly took anything to himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him. cp. 11. ad Quinatum, n. 2. And S. Augulf, cp. 19. c. 1. in fine. That (faith he) which was done of Paul profitably by the liberty of charity, the same Peter took in good part by holy and benigne Godliness of humility, and so he gave unto Peteris a more rare and holy example, if at anytime perhaps they did amisse, so be content to be corrected of their tumors, then Pauls, to be bold and confident yet the injurious to resist their letters for defending the truth of the Gospel, brotherly charity always preferred. By which notable speeches of the Doctors we may also see how fruifully the Heretics argue hereupon, that S. Peter could not be Superior to S. Paul, being reproved of him: whereas the Fathers make it an example to the Superiors, to bear with humility the correction or contemple even of their inferiors. Namely by this example S. Augulf, (b. de Esp. c. i.) excellently declareth, that the B. Martyr S. Cyprian, who walked away touching the rebaptizing of them that were christified of Heretics, could not, nor would not have been offended to be admonished & reformed in that point by his fellows or inferiors, much lese by a whole Council. Who have learned, faith he, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is so precious, when he did otherwise concerning circumcision when the truth required, was corrected of Paul the latter Apostle. I think (without any reproach on him) Cyprian the Bishop may be compared to Peter the Apostle, although as I ought rather to spare lest be injurious to Peter. For who knoweth not that the principall of Apostleship is to be preferred before any dignity of Bishop whatsoever? But the grace of the Churches or sees differ, yet the glory is alike. And who is so dull that can not see, that the inferior though not by office and jurisdiction, yet by the law of brotherly love and fraternal correction, may reprehende his superior? Did may be reprehende any man was so good a Priest or any virtuous person should tell the Pope, or bended or any other great Prelate, or greater Prince in earth, their faults? Popes may be reprehended, and are subtly admonished of their faults, and ought to take it in good part, and so the inferior, doe & euer have done, when it cometh of zeal & love, as of S. Paul, Irenaus, Cyrialeticus, Hieros, Hieretics reprovin Hierom, Augulf, Bernard. But of Simon Magnus, Ptolemaeus, Iulian, Wicclef, Luther, prehension of Caluin, Beza, that doe it of malice, & rail on lese at their virtues then their vice, of Catholike Bishop (I say) Gods Prelates must not be taught nor corrected, though they must patiently suffer us rather take it, as our Saviour did the like reproches of the malicious Jews; and as David did railing, the malicelation of Semei. 2. Reg. 1.

1. Reprehensible. The Heretics, hereof againe inferre, that Peter the did err in faith, S. Peter's error was not in faith, but in the Annotation upon these words, it is thy faith failer: it is certain that S. Peter did not err in faith.
The Epistle of S. Paul

not herefaile in faith, nor ere in doctrine or knowledge. For it was conversationis, non praedicatio satis, as Tertullian faith de prescript., p. 7. It was a default in conversation, life, or regimen, which may be committed of any man, be he never so holy, and not in doctrine. S. Augustin and who soever make most of it, thinke no otherwise of it. But S. Hierom and * many other holy Fathers decree it to have been no fault at all, nor any other thing then S. Paul himself did upon the like occasion: and that this whole combat was a set thing agreed upon between them. It is a schoole point much debated betwixt S. Hierom and S. Augustin ep. 9. 11. 19. 4. and August.

Chap. III.

By their owne conversion at the first, 6. and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seek vs unto God by faith in Christ, 10. Seeing also that the Law curseth every one that hath not evermore kept the Law. 15. And, that the Law was not given to alter God's Testament, 19. but to convince the Jews of sins, 23. and so to be their pedagogue or leader vs unto Christ, 25. and then to cease.

"For any people or person to forfake the faith of their first Apostles & conversion, at the voice of a few novellaries, seemeth to wise men a very bewitching and fen-les brutishnes. Such is the case of our poore countries, Germanie, and others."

"This faith whereby Abraham was justified, and his children the Gentils beleeuing in Christ, implied at Christian vertue, of which the faith is faith the ground, and foundati of all the rest, and therefore here and else where often named of the Apostle."

"The Epistle upon the 11. Sunday after Octost.

Senses Galatians, who hath bewitched you, not to obey the truth, before whose eyes Iesus Christ was proscribed, being crucified among you? 2. This only I would learn of you: By the works of the Law, did you receive the Spirit, or by the hearing of the faith? 3. Are you so foolish, that whereas you began with the Spirit, now you will be consummate with the flesh? 4. Have you suffered so great things without cause? If ye without cause. 5. He therefore that gueth you the Spirit, and worketh miracles among you, the works of the Law, or by the hearing of the faith doth he it? 6. As, Abraham beleeued God, and it was reputed to him vs unto righteous

Know ye therefore that they that are of faith, the same are the children of Abraham. 8. And the Scripture fore-seeing that God jutifiseth the Gentils by faith, shewed unto Abraham before, That in thee shall all Nations be blessed. 9. Therefore they that are of faith, shall be blessed with the faithful Abraham. 10. For who soever are of the works of the Law, are under curse. For it is written: "Cursed be every one that abideth not in all things that are written in the booke of the Law, to doe them." But that in the Law no man is justified with God, it is manifest, because the just lieth by faith. 12. But the Law is not by faith: but, He that doeth those things, shall live in them. 13. Christ hath redeemed vs from the curse of the Law, being made for vs (because it is written: Cursed is every one that hangeth on a tree): 14. that on the Gentils the blessing of Abraham might be made in Christ Iesus: that we may receive the promise of the Spirit by faith.

15. "Brethren I speake according to man: yet a man's testament being confirmed no man despiseth, or further disposeth. 16. To Abraham the promises said, and to his seed. He faith not, and to seeds, as in many: but as in one, And to thy seed, which is Christ. 17. And this I say, the testament

Gen. 15
6. Ro. 4. 3.
Gen. 15
3.
Deut. 27
16. Abd. 2.
Rom. 1.
Lev. 18
Deut. 31.
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18.
testament being confirmed of God, the Law which was made after
four hundred and thirtie yeares, maketh it void to frustrate the
promise. 18. For if the inheritance be of the Law, now not of promise. But
God gave it to Abraham by promise. 19. Why was the Law then? It
was put for transgressions, until the seed came to whom he had promised:
ordained by Angels in the hand of a Mediator. 20. And a Mediator
is not of one: but God is one. 21. Was the Law then against the promises of
God? God forbid. For if there had been a Law given that could jus-
tifie, undoubtedly justice should be of the Law. 22. But the Scripture
hath concluded all things under sinne: that the promise by the faith of
Jesus Christ might be given to them that believe. 23. But before
the faith came, under the Law we were kept shut up, unto that faith
which was to be revealed. 24. Therefore the Law was our Pedagogue in
Christ: that we may be justified by faith. 25. But when the faith came,
now we are not under a Pedagogue. 26. For you are all the children of
God by faith in Christ Jesus. 27. For as many of you as are baptized
in Christ, have put on Christ. 28. There is not Jew nor Greek, there is
not bond nor free, there is not male nor female. For you are one in
Christ Jesus. 29. And if you be Christ's, then are you the seed of
Abraham, heirs according to promise.

ANNOTATIONS

CHAP. III.

10. Cursed be) By this place the Heretikes would prove that no man is just truly be-
Notwithstanding God, al being guiltee of damnation and God's curse, because they keep not every
notion of the Law, where indeed the Apostile meaneth not such as a formal venial sin-
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11. Lineth by faith.) It is neither the Heretikes special presumption and confidence, nor
the faith of Diuels, nor faith without works, which is dead in it-self as S. James faith,
that can give life to the just: For that which is dead, can not be the cause of life: But it
is the Catholike faith, as S. Augustin writer, which worketh by charitie (according to
the Apostiles owne explication of this whole passage) by which the just lineth. Li. 3. 6.
cont. dass ep. Deyag. See the Annotations upon the same word's. Rom. 1.

17. Have put on Christ.) Here the Auctoritaries might have seen, if they were not blinded
by contentious striving against God's Church, that when justification is attributed to
faith without mention of good works or other Christian virtues & Sacraments, it is
not meant to exclude any of the same in the working of justice or salvation. For here
weLearn, that by the Sacrament of Baptisme alone we put on Christ, which is to put on
faith, hope, charity, & al Christian justice. By the same we prouve also that the Sacraments
of the new law give grace, for that the receivers thereof put on Christ. And the Auctoritaries exclamation, that it is faith which worketh in the Sacrament, and not the Sacrament
it-self, is plainly false: Baptisme giving grace and faith it-self to the infant that had
none before.
That the Law was fit for the time of noneage: but being now come to ful age, to desire such seruitude is absurd, specially for Gentils. 12. And that he writeth this not of any displeasure, but to tel them the truth, remembering how pasingly they honoured him when he was present, and exhorting them therefor not to harken to the false Apostles in his absence. 21. By the allegoric also of Abraham's two sones, shewing, that the children of the servis Synagogue shal not inherit, but we who are the chil-

The Epistle upon Twelfth cue.

That is, the rudiments of religion, wherein the carnal creatures were trained up: or the corporal creatures, wherein their manifold sacrifices, ceremonies, and rites did consist.

And I say, as long as the heire is a little one, he differeth nothing from a servant, although he be Lord of all. 1. But is under tutors and governours until the time limited of the Father: 3. So we also, when we were little ones, were serving under the elements of the world. 4. But when the fulness of time came, God sent his Sonne made of a woman, made under the Law: 5. That he might redeem them that were under the Law: that we might receive the adoption of sons. 6. And because you are sons, 7. God hath sent the Spirit of his sonne into your harts crying: Abba, Father. 7. Therefore now he is not a servant, but a sonne. And if a sonne, an heire also by God. 8. But then indeed not knowing God, you serued them that by nature are not Gods. 9. But now when you have known God, or rather are known of God, how turne you againe to the "weake & poore elements, which you will serue againe? 10. You observe daies, and months, and times, and yeaeres. 11. I fear you, lest perhaps I have laboured in vain among you. 12. Be ye as I, because I also am as you: Brethren, I beseech you, you have hurt me nothing, 13. And you know that by infirmity of the flesh I evangelized to you hertofore: 14. And your tentation in my flesh you despiled not, neither rescied, but as an Angel of God you receivest me, as Christ Jesus. 15. Where is then your blessednes? for I give you testimonie that if it could be done, you would have plucked out your eyes and have given them to me. 16. Am I then become your enemie, telling you the truth? 17. They emulate you not well: but they would exclude you, that you might emulate the. 18. But doe you emulate the good in good alwaies: and not only when I am present with you.

The Epistle upon the 4.

Sunday in Lest.
ments. The one from mount Sina, gendring unto bondage; which is Agar, (25. for Sina is a mountaine in Arabia, which hath affinity to that which now is Hierusalem,) and herewith with her children. 26. But that Hierusalem which is above, is free; which is our mother. 27. For it is written: Rejoice thou barren, that bearest not: breake forth and run, that travailest not: because many are the children of the desolate, more then of her that hath a husband.

28. But *we, brethren, according to Isaac, are the children of promise. 29. But *as then he that was borne according to the flesh, persecuted him that was after the spirit, so now also. 30. But what saith the Scripture? Cast out the bond-woman and her sonne. For the sonne of the bond-woman shall not be heir with the sonne of the free-woman. 31. Therefore, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

ANNOTATIONS.

CHAP. III.

3. Servants.) There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathens so venerated the creatures of elements that they served them as their Gods. The Jews, of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God under the elements: that is, in being serenely clogged, yoked, kept occupied in a way with innumerable fleshly, grovel, and contemptible offices about creatures. The Christians neither serve elements, as the one, nor be kept in servile thralldom thereby as the other, but occupie only a few exceeding canies, sweet, sweetly, and significant, for an agreeable exercise both of body and mind. Whereof S. Augulfin faith this, li. 3. c. 9. de don. Christ. Some say for many, most refer to be done, most honourable for signification, and most clean & pure for to be observed and kept, hath our Lord himself and the Apostolical discipline delivered. And li. de ver. relig. c. 17. of the Wisdom of God's self-man's nature being taken, whereby we were called into liberty, a few Sacraments must be performed and instituted, which might contain the substance of Christian people, that is, of the free multitude under one God. And again, cont. Fausti. li. c. 15. The Sacraments are changed; they are made easier, sweeter, holier, happier. The same hath in the 137. epistle. c. 1 and many other places besides. By which you may see, it is not alone to vse elements, visible Sacraments or ceremonies, and to serve them as the Pagans doe, or to serve them as the Jews did; where with the Heretikes calumniously charge the Christians. And as touching the final number, facility, efficacit, and signification, wherein the said holy Father putth the special difference; who saith that for so many burdens, we have but one: for Sacraments well-accorded, yet sensual so easy, so full of grace, so significant, as can be possible, as of any one in their featural places is proved.

Here, let the good Reader take heed of a double deceit by the Adversaries about S. Augulfines places alldeaged. First, in that they say he made but two Sacraments, which is untrue. For, although treating of the difference between the Jewish Sacraments and ours, he namely giuen example in Baptisme and the Eucharist (as sometimes also for example he nameth but one,) yet he hath no word nor signe at all that there should be no more. But contraries wise in the foresaide epistle l. 188., he intimateth, that besides those two, there be other of the same force in the Scriptures. Yea, with water and bread, which be the other Sacraments of the two foresaide Sacraments, he expressly nameth also (1. 1. caen. li. ii. 11. e. 124.) the element or matter of the Sacrament of Confirmation: which in the same word of F. place he maketh to be a Sacrament as Baptisme is: So that the Same of the Sacrament of Augulfins, Orders li. de bap. c. 1 and also of Mysteriones li. de bap. c. 14. of Penance likewise he speaketh as of Baptisme, which he calleth Reconciliation, li. 1. de an. c. 15. Lastly by the
S. Augustin falsely alleged against the ceremonies of the Church.

The Epistle of S. Paul.

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by the booke de visitatione infernorum in S. Augustin in S. c.4. by Proserpina p.21. Ser. de temp. 1. Cons. Ep. ad Eugubin. 10. S. Cyril. 6. in locutionem, and S. Chrysostom. 1. de Sacerdotii, is proved to be a Sacrament. It is falsely then that the Heretics affirme of S. Augustin, by whose doctrine it is plain that though the elements or Sacraments of the new law be few but few and very few in comparison of those in the old law, yet there be no fewer then seven specified by him. Which number of seven the holy Councils of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretics. See more of these Sacraments in their places.

Act 8. 1. Tim. 4. 10. 10. 1a. 5. Eph. 5.

The other orgerie of the Adversaries concerning the elements or ceremonies, is, that S. Augustin (ep. 111. c. 19.) should affirme, that the Church and Christian people in his daies (wherupon they inferre that it is so much more now) were so laboring with observation of unprofitable ceremonies, that they were in as great strauntliandubitath to such things as the Jews. He faith so indeed of some particular presumptions, intentions, and vyages of certaine persones; as that some made it a heinous matter to touch them ground with their bare feet within their own othes, & such like vanities. Wherby some simple folks might be infected, which this holy Doctor specially disliked, and wished that such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremony that the Church vieth, either appointed by Scripture, or Council, or custom of the Catholike Church, himself denieth it in express terms in the same place, and in sundrie other places he alloweth all the holy ceremonies done in the ministration of the Sacraments and elswhere. Whereby it is clear, that the Churches most comly orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretics affirme, but to the sweet yoke of Christ and light burden of his law, to order, and decenzie, and instruction of the faithful, in all libertie, love, faith, grace, and Spirit.

9. Weake and poor.) Whether he meant of the creatures which the Gentils feuered, (as it may beconce by the words before of seruing strange Gods) to the elements were most bafe and beggerly, or of the Judaical ceremonies and sacraments (as most expound it) even to their elements were weake and poor in themselues, not giving life, salvation, and remission of sines, nor being instruments or vessel of grace, as the 7. Sacraments of the new law be.

10. You observe daies.) That which S. Paul speakes against the Idololatrie observacion of daies, months, and times, dedicated by the Heathen to their false Gods, and to wicked men or spirits, as to Jupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitions differences of daies, fatal, fortunet, & disnon, and other obseruations of times for good luck or ill luck in mans aions, gathered either by particular fanse, or popular obseruation, or curious & unlawful acts, or (lastly) of the Judaical feultituties that were then ended & abrogated, unto which notwithstanding certain Christiand Jews would have reduced the Galatians against the Apostles doctrinall so(they say) doe the Heretics of our time falsely and deceitfully interpret against the Christian holy daies, & the sanctification & necessary keeping of the same. Which is not only contrary to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles and the whole Church.

Ang. cont. Adimant. 16. Ep. 128. c. 7. Hiero. in hunc locum. In the Apocalypse, 1. 1. there is plaine mention of the Sunday, that is, our Lordes day (Dominicus dies) into which the Jews Sabbath was altered, their Pasch into our Easter, their Pentecost into our Whitsonside: which were ordained & obserued of the Apostles themselves; And the antiquitie of the feast of Christs Nativitie, Epiphanie, & Ascension is such, that they cannot be referred to other origin but the Apostles institution: who (as S. Clement testifieth, S. conf. Apost. c. 37.) gave for celebrating their fellow Apostles, S. Stevens, & other Martyrs daies after their death: and much more no doubt did they give order for Christs festinities. Accordingly to which, the Church hath kept not only his, but S. Stevens, the B. Inoences, even on the same daies they be now solemnly kept, and his B. Mothers, & other Saints, (as the Adversaries themselfes confess) about 1500. years, as appeareth in the Barbarous combats between the Welfphalus the Lutheran, & Caluin, & also by the writings betwixt the Puritans & Protestants.

For which purpose, see alio how old the holy day of S. Polycarpe is in Ethib 11. 4. c. 14. of the Assumption of our Ladye or her dormition in S. Athanasius, S. Augustin, *See the S. Hierom.
TO THE GALATIANS.

S. Hierom, S. Damasc, and both of that feast, and of her Nativity in S. Bernard, who professeth he received them of the Church, & that they ought to be most solemnly kept. ep. 17. 17. Wherein we can but wonder at the new Church in England, that (though against the pure Calvinists will and doctrine) keep other Saints and Apostles' days of their death, and yet have abolished this special feast of our Lady's departure, which they might, though they believed not her Assumption in body (whereof yet S. Denys gieseth so great testimony) being allured she is departed at the least; except they either hate her, or think her worthy of false remembrance, then any other Saint;* herself prophesying the contrary of all Catholic Churchmen, that they should bless her. And indeed the Assumption is her proper day, as also the feast of Nativity, the other of the Purification, and the Angelic Notice, which they keep in England, but not so particular to her, but to See S. Gregori, belonging rather to Christ's Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian, ep. 34. Origens, s. 12. in divers. Tertullian de cor. mil. Martyrus, sacis S. Gregori Nazianzen de amore speramus, the Council of Gangres, yea, and in the all the years, & Council of Nice, itself giving order for Easter, and the certaine walking thereof, that Martyrs in the Christian Festivities be holy, ancient, and to be observed on prescript days, and times, and same, that this is not Judaical observation of days as Arioiam taught, for which he was condemned of Heretics, as S. Epiphanius witnesses. But of holy days, S. Augustin sheweth both the reason and his liking, in these memorable words, First for the feasts belonging to our Lord, thus: We dedicate and consecrate the memory of God's benefits with solemnities, feasts, and S. Augustin's certaine appointed days, left by Christ and his Church. And of the feasts belonging to our Lord, thus: We dedicate and consecrate the memory of the Martyrs, with reliquies and ghions solemnly, both to make ourselves so imitation of them, that they may be paragogues of their holy days. And of all Saints' days, thus: Keep ye, ye celebrate with devotion the Nativity of Saints: that we may imitate them which have gone before us, and they may rejoice in us, which pray for us. In Ps. 85. Cons. a. in fine.

And as is said of prescript days of feasts, so the like is to be said of saints, which else Precept hath, where we have shewed to be of the Apollinare's ordinance. And so also of the Ecclesiastical days, that division of the yeare into Advent, Septuagesime, &c. the week into so many Ferees, Canonical the day into Hours of prayers, as the Prime, Third, Sixth, the None, &c. Whereof see hours, * S. Cyprian, who describeth these things by the Scriptures from the Apollines also; and counseth these things, which the wicked Heretikes oppose, to be full of Phariez. Like unto this also is it, that the holy Scriptures were so disputed of, and deputed, that certaine people (as is always observed and practised until this day) should be read at one time, & others at other times and seasons, throughout the yeare, according to the diuersification of our Lordes actions and benefits, or the Saints stories then recorded. Which the Puritane Calvinists also condemne of Superstition, desiring to bring in hellish horror and al disorder. See Conc. Carthage, 36. 47. and pag. 259. of this book.

24. By an allegoricall. Here we learn, that the holy Scriptures have beside the literal sense, a deeper spiritual and more principal meaning; which is not only to be taken of the holy words, but of the very facts and Perfoms reported: both the people and the actions being significative for and above the letter. Which pregnancie of manifold senses if S. Paul had not signified himselfe in certaine places, the Heretikes had beene left wicked and presumptuous in condemning the holy Fathers' allegorical expostions: almost who, now shew themselves to be mere brutish and carnall men, having no sense nor feeling of the profundity of the Scriptures, which our holy Fathers the Doctors of God's Church gave.

31. 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 Divine, to such as obey him: but not libertie to doe what every man list, or to be under no obedience of spiritual or temporal laws and Gouernors: but a licence neuer to pray, fast, keep holy-day, or work-day, but when and how it seemeth best to every man's phantasy, such a dissolute licentious state is farre from the true libertie which Christ purchased for us.
Against the lie of the false Apostles, he protesteth his mind of Circumcision, 13. and testifieth, that they are called to libertie. But yet let any miscreater Christian libertie, he testifieth them that they shall not inherit the kingdom, unless they abstain from the works of the flesh, which are all mortal snares, and doe the fruitful works of the spirit, fulfilling all the commandments of the Law by Charitie.

And be not holden in againe with the yoke of servitude. 2. Behold I Paul tell you that if you be circumcised, Christ shall profit you nothing. 3. And I testifieth againe to every man circumciding himself, that he is a debtor to doe the whole Law. 4. You are evacuated from Christ, that are justified in the Law: you are fallen from grace. 5. For we in spirit, by faith, expect the hope of justice. 6. For in Christ Jesus neither circumcision availeth ought, nor prepuce: but faith that worketh by charitie. 7. You ranne well, who hath hindered you not to obey the truth? 8. The persuasion is not of him that calleth you. * 9. A little leaue corrupted the whole paste. 10. I have confidence in you in our Lord, that you will be of no other mind: but he that troubleth you, shall bear the judgement, whoseoeuer he be. 11. And as for me, Brethren, if as yet I preach circumcision, why do I yet suffer persecution? then is the scandal of the crossie evacuated. 12. I would they were also cut-off that trouble you.

13. For you, Brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie ferue one another. 14. For all the Law is fulfilled in one word: Thou shalt love thy neighbour as thy self. 15. But if you bite and eate one another, take heed you be not consumed one of another. 16. And I say, walke in the spirit, and the lusts of the flesh you shall not accomplish. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: for these are aduerse parties one to another: that not what things soever you will, these you doe. 18. But if you be led by the spirit, you are not under the Law.

19. And the works of the flesh be manifest, which are fornication, uncleannesse, impudicitie, lecherie, 20. sorcery of Idols, witchcrafts, enmities, contentions, emulations, anger, brawl, diffensions, sects, 21. enuiies, murders, ebribeties, commiffions, and such like. Which I fore-tel you, as I haue fore-told you, that they which doe such things, shall not obtain the Kingdom of God. 22. But the fruit of the Spirit is, Charitie, joy, peace, patience, benignitie, goodnes, longanimitie, 23. mildnes, faith, modestie, continencie, chastitie. Against such there is no law. 24. And they that be Christes, have cruſtified their flesh with the vices and concupiscences. 25. If we live in the spirit, in the spirit also lete vs walke. 26. Let vs not be made desirous of vaingeclorie, prouing one another, envying one another.
6. Faith.) This is the faith working by charitie, which S. Paul witeseth els-where, when he saith that faith doth justify. And note well that by these terms, Circumcision and Prepuce not available to justification, it is plain that in other places he meaneth the works of Circumcision and Prepuce (that is, of the Jews and Gentiles) without faith, which aileth not, but faith working by charitie: as who should say, faith & good works, not works without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speachses of the holy Scriptures, had followed but their own rule, this one text would have interpreted & cleared into them all other whereby justice and salvation might seeme to be attributed to faith alone: the Apostle here so expressly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie; as S. Augustin notheth, de fid. & op. c. 14. Further the good Reader most obserue, that whereas the Protestants some of them confesse, that Charitie and good works be joyned and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good works are not part of our justice or any cause of justification, but as fruits and effects of faith only, which they say doth all, yet though the other be present: this false gloss also is reproved evidently by this place, which teacheth vs cleane contrarie: to wit, that faith hath her whole actinic and operation toward justice and salvation, of charitie, and not contrariwise: without which it cannot have any act meritorious or agreeable to God for our salvation. For which cause S. Augustin in faith, lib. 15. De runs. c. 18. Fides non facit vitam nisi charitas nothing maketh faith profitable but charitie. But the Here- tikes answer, that where the Apostle faith, worketh by charitie, he maketh charitie to be the instrument only of faith in well working, and therefore the inferior cause at the least. But this also is easily refuted by the Apostles plain testimonie, affirming that charitie is the greater venite, & that if a man had al faith & lacked charitie, he were worth nothing. And againe, that Charitie is the perfection and accomplishment of the Law (as faith is not which can not agree to the instrumental or inferior cause; And therefore) How faith, when it is said that faith worketh by charitie, it is not as by an instrument, but as the body worketh by the soul, the matter by the formes, without which they have no actinic, charitie. Whereas the Schoole cal Charitie, the form of life of faith, that is to say, the force, actinic, and operative qualitie thereof, in respect of merit and justice. Which S. James doth plainly intimate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation, c. 2. v. 25.

13. Libertia an occas. They abuse the libertie of the Gospell to the advantage of True libertie; their flesh, that under pretense thereof, shake the obedience to the lawses of man, to carnal and the decrees of the Church and Counclers, that wil live and believe as they list, and not be fleshly, taught by their Superiors, but fornicate with every $ect-maister that teacheth pleasant & licentious things: and all this under pretense of spirite, libertie, and freedom of the Gospell. Such must learrne that all heresies, schismes, and rebellions against the Church & their lawful Prelats, be counted heresy among the works of the flesh. See S. Augustin de fid. & op. c. 14. 19.
If any do sin, the rest that do the works of the Holy Ghost, must not therefore take pride in themselves, but rather make humility of it, partly by fearing their own fall, partly by looking straitly to their own works. He exhorts earnestly to good works, assuring them, that they shall reap none other than 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 levites: 17, and a plain argument that he preacheth is not, to be this, that he is persecuted of the levites.

Brethren, if a man be preoccupied in any fault, ye that are spiritual, instruct such an one in the spirit of lenity, considering thine own self, lest thou also be tempted. 2. Beare ye one another's burdens: and so ye shall fulfill the law of Christ. 3. For if any man thinketh himself to be some thing, whereas he is nothing, he seduceth himself. 4. But let every one prove his owne workes, and so in himselfe only shal he haue the glorie and not in another. 5. For every one shall beare his owne burden. 6. And let him that is catechized in the word, communicate to him that catechizeth him, in all his good. 7. Be not deceived, God is not mocked. 8. For what things soever he soweth, those also shall he reap. For he that soweth in the flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. 9. And doing good, let vs not faile. For in due time we shall reap not failling. 10. Therefore whiles we haue time, let vs worke good to al, but especially to the domesticals of the faith. 11. See with what manner of letters I haue written to you with mine owne hand. 12. Whosoever will please in the flesh, they force you to be circumcised, only that they may not suffer the perdition of the whole. 13. For neither they that are circumcised, doe keep the Law: but they will haue you to be circumcised, that they may have glory in your flesh. 14. But it is God forbid that I should glory, sauing in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. 15. For in Christ is neither Circumcision, nor Prepuce, but a new creature. 16. And whosoever shall follow this rule, peace upon them, and mercy, and upon the Israel of God. 17. From henceforth let no man trouble me. For I beare the marks of our Lord Jesus in my body. 18. The grace of our Lord Jesus Christ be with your spirit, Brethren. Amen.
ANNOTATIONS.

CHAP. VI.

6. Communicate. The great duty & respect that we ought to have to such as preach of Duty to our teach vs the Cath. faith: and not in regard only of their paines taken with us, and well Spiritual Tea- deservings of vs by their doctrine; but that we may be partakers of their merits, we ought chers, specially to doe 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. Augustin. b. 1.

10. Especially I know no almes, though we may doe well in helping all that are in need of almes whom we see, as farre as we can, yet we are more bound to succour Christians, then Jews or to persay, Infidels, and Catholikes, then Heretikes. See S. Hierom. q. 1 ad Hebr. n.

16. A new creature. Note well that the Apostle calleth that here a new creature, which Justice an in the last chapter he termed, faith working by charitie, & (1. Cor. 7, 19.) the observation of the herent qualis- commandments of God, Wherby we may learne that under the name of faith, is containde to vs, the whole reformation of our soules and our new creation in good works; and also that Christian justice is a very qualitative, condition, & state of virtue and grace resident in vs, Faith with the and not a phantasitical apprehension of Christ's justice only imputed to vs. Lastly, that other virtues the faith which justifieth, joyned with the other virtues, is properly the formal cause, & is the formal not the efficient or instrumental cause of justification; that is to say, these virtues put or cause of justifi- gether, being the effect of God's grace, be our new creature and our justice in Christ.
THE ARGUMENT OF
THE EPISTLE OF S. PAUL
TO THE EPHESIANS.

F S. Paulus first comming to Ephesus, and short abode there, we read
Aed. 19. And immediately Aed. 19. of his returning thither according to
his promise, what time he abode there three moneths, speaking to
the Iewes in the Synagogue. Aed. 19. v. 8, and afterward apart
from them (because they were obstinate) two yeares in a certain
schoole, so that all that dwelt in Asia, heard the word of our Lord, Iewes.
and Gentils. Aed. 19. v. 10. The whole time himself calleth three yeares, in his
exhortation at Mileium to the Clergie of Ephesus. Aed. 20. v. 31.

After all this he wrighteth this Epistle vnto them from Rome (as it is said) being then
prisoner and in chaine : and that as it seeming, not the first time of his being in
bonds there, whereof we read Aed. 23, but the second time, whereof we read in the Ec-clesias-
alical Stories afterward: because he faileth in this Epistle c. 6. v. 21. Tychicus
will certifie you of all things, whom I have sent to you. Of whom againe in
the 2. to Tim. c. 4. v. 12. he faileth: Tychicus I have sent to Ephesus. And he
said 2. Epistle to Timothee (no doubt) was written very little before his death: for in it
thus he faileth: I am euene now to be sacrificed, & the time of my resolution
is at hand. 2. Tim. 4. 6.

In the three first chapters, he commendeth vnto them the grace of God, in calling of
the Gentils no lesse then the Iewes, and making one blessed Church of both. Wherein his
intention is to move them to perseuer (for otherwise they should be pausing vngrateful)
and specially not to be moved with his trouble, who was their Apostle knowing (beske)
that it would be a great temptation vnto them, if they should heare sooner 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 commendeth Christians: and after at other things that they be most studious to
continue in the service of the Church, and obedience of the Pastours thereof, whom Christ
hath givn to continue and to be our stay against all Heretikes, from his Ascension, even
to the full building vp of his Church in the end of the world.
THE EPISTLE
OF S. PAUL TO
THE
EPHESIANS.

CHAP. I.

He magnified the grace of God's eternal predestination and temporal vocation, 11. both of the Jews, 13. and also of the Ephesians being Gentiles. 15. For whose excellent faith and charity he rejoiced, and continually prayed for their increase, that they may see more clearly the greatness both of the inheritance in heaven, & also of God's might which helpeth them therunto: 20. an example of which might they may behold in the supereminent exaltation of Christ.

PAUL an Apostle of Jesus Christ by the will of God: to all the Saints that are at Ephesus; & to the faithful in Christ Jesus. 2. Grace to you and peace from God our Father, and our Lord Jesus Christ.

3. Blessed be God and the Father of our Lord Jesus Christ, which hath blessed us in all spiritual blessings in heavenly places, in Christ: 4. as he chose us in him before the foundation of the world, that we should be holy and immaculate in his sight in charity.

5. Who hath predestinated us unto the adoption of sons, by Jesus Christ, unto himself; according to the purpose of his will: 6. unto the praise of the glory of his grace, wherein he hath glorified us in his beloved Son: 7. In whom we have redemption by his blood (the remission of sins) according to the riches of his grace.

8. Which hath superabounded in us in all wisdom and prudence, 9. that he might make known unto us the mystery of his will, according to his good pleasure, which he purposed in himself, 10. in the dispensation of the fulness of times, to gather together all things in Christ, that are in heaven and in earth, in him. 11. In whom we also are called by lot: predestinate according to the purpose of him that worketh all things, according to the counsel of his will: 12. that we may be unto the praise of his glory, which before he hoped in Christ: 13. in whom ye also, when you had heard the word of truth (the Gospel of your salvation: in which also believing you were signed with the holy Spirit of promise), 14. which is the pledge of our inheritance, to the redemption of the acquisition, unto the praise of his glory.

G 3
15. Therefore
17. Therefore I also hearing your faith that is in our Lord Jesus, and loue toward al the Saints, 16. cease not to giue thankes for you, making a memorie of you in my praiers, 17. that God of our Lord Jesus Christ, the Father of glory, give you the spirit of wisdome and of revelation, in the knowledge of him, 18. the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glory of his inheritance in the Saints, 19. and what is the passing greatness of his power toward vs that beleuue: according to the operation of the might of his power, 20. which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials 21. aboue all Principalitie & Protestate & Power, and Domination, & euery name that is named not only in this world, but also in that to come. 22. And he hath subdued al things under his feet: and hath made him Head ouer al the Church, 23. which is his body, the fulnes of him, which is full of al al.

ANNOTATIONS.

CHAP. I.

17. *Al Principalitie.*) The Fathers upon this, and other places of the old and new Testament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we fee: in the Epistle to the Colossians, the order of Thrones is specified, which maketh five: to which if we add these foure Cherubin, Seraphim, Angels and Archangels, which are commonly named in holy writ, in al there be nine. S. Deyys cal. Hier. c. 7. x. 9. & Ec. Hier. c. 1. S. Athan. *Li. de Communi essent. in sine. Gregor. Moral. li. 32. c. 18. Therefor a good Reader, make no account of *Caluus and others insidusite, which blasphemously blame and condemn the holy Doctors diligence in this point, of curiousitie and impietie. The whole endavour of these Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

21. Head.) It maketh a high proofe among the Protestantvs, 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 Paustour, because he is the Bishop and Paustour of our soule: nor Pontifex, nor Apostle, for by those titles S. Paul termeth him Heb. 3. none should be pillar, foundation, rock, light, & Master of the Church or truth, because Christ is properly al these.

And yet our new Doctors (though they be exceeding sedulous and would for the advantage of their Selvs be gladly ridde of Kings and al other Superiors temporal, if they feared not the sword more then God, and would find as good Scriptures to be delivered of them, as they now find to discharge themselfes of obedience to Popes:) yet (say) they wil not deny, al the former tittes and dignitiees (notwithstanding Christs soueraine right in the same) to be given and communicated to the Princes and Magistrates of the earth both spiritual and temporal. Though Christ in a more divine, ample, absolute, excellent, and transcendent vort, haue al these things attributed or appropriated to himself. So then, though he be the Head of the Church, and the only Head in such soueraine and Principal manner, as no earthly man or creature can be, and is ioyned to the Church in a more excellent vort of consouion, then any King is to his subiectes or Countrie, or any Pope or Prerate to the Church where he is Gouernour, even so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body: Though in this same (we say) no man can be Head but Christ, nor the Church be body to any but to Christ; yet the Pope may be the ministirial Head, that is to say, the chief Gouernour, Paustour, and Prerate of the same, and may be his Viceroy or Viceregent in the regiment of that part which
TO THE EPHESIANS.

Hier. ep. 4
13. 1.
2. Cor. 22, 21.

which is in earth: as S. Hierom calleth Damasus the Pope, Summam Sacerdotem, the chief and highest Priest: and the Apostle faith of this ministerial Head, The head cannot say to the feet, you are not necessary for me. For therein also is a great difference between Christ and every mortal Prelate, that (as the Apostle here faith) his is Head of the whole Church, meaning of the triumphant (& of all Angels also, though in another sort) no lese then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you must observe, that for this sovereign preeminence of Christ in this case, the Church is not called the body mystical of any Gouvernor, Peter, Paul, or what Prelate or Pope soever.

CHAP. II.

He puteth them in mind of their unworthines before they were Christians; that all the praise may be given to the grace of God: 11. and of the enmities that was then between the Jew and the Gentil, 15. until now that Christ by his Cross hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of all in his Catholicke Church.

ND you when you were dead by your offenses and finnes, 2. wherein sometime you walked 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 difidence, 3. in whom also we al conversed sometime in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature the children of wrath as also the rest: 4. but God (which is rich in mercie) for his exceeding charitie wherewith he loued vs, 5. even when we were dead by finnes, quickned vs together in Christ, (by whose grace you are saued,) 6. and raised vs vp with him, and hath made vs sit with him in the celestialls in Christ I es vs, 7. that he might shew in the worlds succeeding, the abundant riches of his grace, in bountie upon vs in Christ I es vs, 8. For by grace you are faused through faith (and that not of your selues, for it is the gift of God) 9. not of workes, that no man glorie. **It is said, not of workes, as this, of thy self being vnto thee, but as those in which God hath prepared that we should walke in them.

11. For the which cause be mindful that sometime you were Gentils in the flesh, who were * called precepts of that which is called circumcision in the flesh, made with hand: 12. who were at that time without Christ alienated from the conversation of Israel, and * strangers of the Testaments, having no hope of the promise, and without God in this world. 13. But now in Christ I es vs, you that sometime were farre off, are made nigh in the blood of Christ. 14. For he is our peace, who hath ** eret. c. 8. made both one, and dislouing the middle wal of the partition, the enmities in his flesh: 15. crucifying the law of commandements in decrees: that he may create the two in himself into one new man, making peace, 16. and may reconcile both in one body to God by the crose, killing the enmities in himself.

G5 4

17. And
The Epistle of S. Paul

17. And coming he evangelized peace to you that were far off, and peace to them that were nigh. 18. For by him we have access both in one Spirit to the Father. 19. Now then you are not strangers and forreigners: but you are citizens of the Saints, and the domesticals of God. 20. "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the highest corner-stone: 21. in whom all building framed together, growtheth into an holy Temple in our Lord, 22. in whom you also are built together into an habitation of God in the holy Ghost.

Annotations.

Chap. II.

Our first justification of our defeating; because none of our actions that were before our justification, could merit or insufficiently 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.

Chap. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 12. wherein the Gentils therefore have cause to rejoice, rather than to shrink. So be faith, 14. and also praise to God (who is Almighty) to confirm their inward man, though the outward be infirm, by persecution.

Or this cause, I Paul the prisoner of Jesus Christ, for you Gentils: 2. if yet you have heard the dispensation of the grace of God, which is given me toward you. 3. because according to revelation the sacrament was made known to me, as I have written before in brief: 4. according as you reading may understand my wisdom in the mysterie of Christ, 5. which unto other Generations was not known to the fones of men, as now it is revealed to his holy Apostles, and Prophets in the Spirit. 6. The Gentils to be coheires and concurrent and coparticipant of his promise in Christ Jesus by the Gospel: 7. wherein I am made a Minister according to the gift of the grace of God, which is given me according to the operation of his power. 8. To me * the least of all the Saints is given this grace, amongst the Gentils to evangelize the uns Bryce riches of Christ, 9. & to illuminate all men what is the dispensation of the sacrament hidden from worlds in God, who
who created all things: 10. that the manifold wisdom of God, may be notified to the Princes & Powers of the Celestial by the Church, 11. according to the predestination of worlds, which he made in Christ Jesus our Lord. In whom we have assurance and access in confidence by the faith of him. 13. For which cause I desire that you faint not in my tribulations for you, which is your glorie.

14. For this cause I bow my knees to the Father of our Lord Jesus Christ, 15. of whom all paternitie in the Heauens and in earth is named, 16. that he give you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. 17. Christ to dwell in vs by his graces, and we be just by these his graces remaining and resident in vs. 18. that you may be able to becomen with all the Saints, what is breadth, and length, and height and depth, 19. to know also the charitie of Christ, surpassing knowledge, that you may be filled unto the fulnes of God. 20. 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: 21. to him be glorie in the Church, and in Christ Jesus, vnto all Generations world without end. Amen.

CHAP. III.

He exhorts them to keep the virtue of the Church most carefully withal humility, bringing them many notices therunto: 7. answering that even the duties it self of offices is not for division, as being the gifts of Christ himself, but to build vp the Church, and to hold all in the virtue thereof, against the false currentations of Heretikes: that under Christ the Head, in the Church being the body, every member may prosper. 17. Neither (as touching life) must we live like the Heathen, but as it becommeth Christiauns, laying off all our old corrupt manners, and increasing daily in all goodness.

Therefore prisoner in our Lord, beseech you, that you The Epistle walke worthy of the vocation in which you are called, upon the 15. Sunday after Pentecost. And in a Votive Mass, against Schisme.

5. One Lord, one faith, one Baptisme. 6. One God and Father of all, which is over all, and by all, & in all vs. 7. But to every one of vs is given grace according to the measure of the donation of Christ. 8. For the SS. Simon and which he faith: Ascending on high he lead captivum captivitatem: he have graces to men, Iudges day. (9. And that he ascended, what is it, but because he descended also first into the inferior parts of the earth? 10. He that descended, the same is also he that is ascended above all the Heauens, that he might fill all things.) 11. And he gone, some Apostles, & some Prophets, & other-some Evangelists & other-some Pastours & Doctours, 11. to the consummation of the Saints, vnto the worke of the Ministerie, vnto the edifying of the body of Christ: 13. vntil
THE EPISTLE OF S. PAUL

13. Until we meet all into the vanity of faith and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fullness of Chrift: 14. That now we be not children wauering, and caried about with every wind of doctrine in the wickednes of men, in craftines to the circumvention of errore. 15. But doing the truth in charitie, let vs in al things grow in him which is the Head, Chrift: 16. Of whome the whole body being compact and knit together by al inuatures of sunderation, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.

17. This therefore I say and testifie in our Lord: that now you walke not as also the Gentils walking in the vanity of their sense, 18. Having their understanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindness of their hart, 19. Who despairing, have giuen vp themselues to impudicitie, vnto the operation of al vnclannesse, vnto aunacie. 20. But you have not so learned Christ: 21. If ye yet you have heard him, & have been taught in him, (as the truth is in Jesvs) 22. Lay you away according to the old conversation the old man which is corrupted according to the desires of errore.

23. And be renewed in the spirit of your mind: 24. And put on the new man which according to God is created in justicie, and holinesse of the truth. 25. For which cause laying away lying, speake ye truth euery one with is neighbour, because we are members one of another.

26. Be angry and sinne not. Let not the sunne goe downe vpon your anger. 27. Giue not place to the Diuile. 28. He that stole, let him now not steale: but rather let him labour in working with his hands that which is good, that he may haue whence to giue vnto him that suffereth necessitie. 29. Al naughtie speach let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. 30. And contristate not the holy Spirt of God: in which you are signed vnto the day of redemption. 31. Let al bitterness and anger, and indignation, and clamour, and blaspheemie be taken away from you with al malice. 32. And be gentle one to another, mercifull, pardoning one another, as also God in Chrift hath pardoned you.

ANNOTATIONS.

CHAP. IV.

Vnitie of the Cat.Church.

5. One faith. As rebellion is the bane of civil Common-wealths and Kingdoms, and peace, and concord, the preservation of the same: so is Schisme, division, and diueritie of faith or fellowship in the service of God, the calamitie of the Church: and peace, vnitie, uniformitie, the speciall blessing of God therein: and in the Church above all Common-wealths, because it is in all points a Monarchie tending euery way to vnitie: But one God, but one Chrift, but one Church, but one hope, one faith, one baptism, one head, one body. Whereof S. Cyrilian lib. de unit. Eccles, in. 1. faith thus: One Churfh the Holy Gif in the person of our Lord signifith faith, One is my name. This vnitie of the Church heath that holdeth not, deat he thinketh he holdeth the faith, he that will standeth and refifteth the Churfh, he that saith that Petres chriue upon which the Churfh was buildt, deat he will not heare in the Churfh. When the heftet Apostle S. Paul alsi sheweth this Sacrament of vnitie, saying: One body or one
To the Ephesians.

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Ep 40.

Schism decried.

Among heretics as many faiths as wills.

The Heretikes foolish negative argument against the Pope answered.

The Pope's office is called an Apollonship, and St. Bernard calleth it Apostolatium.

11. Some Apostles: many functions that were even in the Apostles time, are not here named: which must be noted against the Adversaries that call here for Popes. As though the names of Bishops, Priests, or Deacons were not as well left on as Popes: whom yet they can not deny to have been in use in St. Paul's days. And therefore they have no more reason to object against this place to dispute against the Pope, the against the rest of the Ecclesiastical functions. Neither is it necesseary to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be contained under the names of Apostles, Bishops, Priests, and Deacons.

The question of the Pope is very continual Apollonship, and St. Bernard calleth it Apostolatium.

13. 'Till we meet.) The Church of God shall never lack these spiritual functions, or such continual such as be answerable to them, according to the time and state of the Church, till the world's end. Whereby you may prove, the Catholike Church, that is to say, that visible company of Christians which hath ever had, and by good records can prove they have had, a general argument of those ordinate succession of Bishops, Pastors, and Doctors, to be the only true of the true visible Church: and these other good fellows that for many worlds or ages together can not be Church, shew that they had any one Bishop, or ordinate priest or extraordinary officer for them: The Fathers and their Sects, to be an adulterous Heretical Generation. And this place of the Apostles refused Heretical, the true Church a perpetual visible continuance of Pastors and Apostles or keys by the succession of the Holy Fathers to true Heretikes by the most famous cession of the succession of the Popes of Rome. So did S. Irenæus f. 3. c. 1. Tertullian, in praef. Opta. Bishops of Rus tus, fcont. Pamm. Augustin, in ps. cont. part. Don. 4. 6cont. ep. Mani, c. 4. 5. Ep. 65. Epip. me. Heres. 27 and others.

Heretical blasts carie away the inconstant only.

14. With every wind.) The special use of the spiritual Gournours is, to keep us in victoric and constancy of the Catholike faith, that we be not carried away with the blast or wind of every heresie. Which is a very proper note of Sects and new doctrines that trouble the infirm weaklings of the Church, by certaine reasons of divers ages: as sometime the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Calvinists, and such like: who at divers times in divers places, have blown divers blasts of false doctrine.
CHAP. V.

He continued his exhortation to good life, 5. assuring them against all deceivers, that no committer of mortal sin shall be saved: considering that for such sins is that the Heathen shall be damned: 8. & that Christians must rather be the light of all others, 22. Then he commeth in particular and exhorseth husbands and wives to doe their duty one towards the other, by the example of Christ and his obedient and beloved Spouse the Church.

Eye therefore followers of God, as most deare children: 2. and * walke in loue, as Christ also loved vs, and deliwered himselfe for vs an oblation and houf to God in an odour of sweetnes. 3. But * fornication and al vn cleane, or auarice let it not so much as be named among you as it becometh Saints: 4. or filthines, or foolish talke, or feurritie, being to no purpose: but rather giuing of thankes. 5. For understanding know you this that no fornicator, or vnclene, or couetous person (which is the service of Idols) hath inheritance in the Kingdom of Christ and of God.

6. Let no man seduce you with vaine words. For, for these things commeth the anger of God upon the children of disidence. 7. Become not therefore partakers with them. 8. For you were sometime darknes, but now light in our Lord. Walke as children of the light, ( 9. for the fruit of the light is in al goodnes, and justice, and veritie) 10. prouing what is well pleasing to God: 11. and communicate not with the vnfruitful works of darknes, but rather reprove them. 12. For the things that are done of the in secret, it is shame even to speake. 13. But al things that are reprooued, are manifested by the light. For al that is manished, is light. 14. For the which cause he saith: Rise thou that sleepest, & arise from the dead, and Christ will illuminat thee. 15. See therefore, Brethren, how you walke warily. Not as vnwise, but * as wise: 16. redeeming the time, because the daies are enuill. 17. Therefore become not vnwise, but * understanding what is the wil of God. 18. And be not drunke with wine wherein is riotousnes, but be filled with the Spirit, 19. speaking to yourselves in Pialmes & hymnes, and spiritual canticles, chantinge and singinge in your harts to our Lord: 20. giuing thankes alwaies for al things, in the name of our Lord Iesus Christ to God and the Father. 21. Subject one to another in the feare of Christ.

22. Let * women be subject to their husbands, as to our Lord: 23. because * the man is the Head of the woman: as Christ is the Head of the Churche. Himself, "the Saviour of his body. 24. But as the Churche is subject to Christ, so also the women to their husbands in all things. 25. Husbands, loue your wives, as Christ also loued the Churche, and deliwered himselfe for it: 26. that he might

See the heretical corruption of this place in the Annotatio Col. 3. v. 5.
TO THE EPHESIANS.

Sanctifie it, cleansing it by the laver of water in the Word, 27. that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it may be holy and unspotted, 28. So also men ought to love their wives as their owne bodies. He that loueth his wife, loueth himself. 29. For no man euer hated his owne flesh: but he nourisheth and cheriseth it, as also Christ the Church: 30. because we be the members of his body, of his flesh, and of his bones. 31. For this cause shalt thou leave thy father and mother, and shalt cleave to thy wife, and they shall be two in one flesh. 32. This is a great Sacrament. But I speake in Christ & in the Church. 33. Neuertheles you all every one, let each loute his wife as himself, and let the wife seare her husband.

ANNOTATIONS.

CHAP. V.

23. Sanier of his body.) None hath salvation or benefit by Christ, that is not of his body the Church: and what Church that is, S. Angustinus expresseth in these words: The Catholike Church is only the body of Christ, where he is Head. Out of this body the Holy Ghost quickeneth no man. And a little after: He that will have the Spirit, let him beware he remaine not out of the Church. Let him beware he enter not into it feinedly, August, epist. 30. 

24. Subieito Christ.) The Church is alwaye subject to Christ, that is, not only under him, but ever obedient to his words and commandement. Which is an evident and indiscible demonstration that she never receiveth against Christ, never suffereth from him by error, Idolatry, or fals worship, as the Heretikes now, and the Donatists of old did teach.

25. Loci Christi.) Loc[e] Christi singular loute of the Church, for which only & the members thereof he effectually suffered his Passion, and for whose continual cleansing & purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without a spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of divers members, she cannot be wholly without sinne, but must say alwaies: Domine nos inlere nobis, for we are our deities. Aug. li. Retract. c. 18.

29. As Christ the Church.) It is an unspeakable dignitie of the Church, which the Apostle expresseth of eterne where, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed & embued with water & blood issuing out of his holy side, to be nourished with his owne body (for so both S. Iren. expoundeth lib. 5. in principio) to be his members, * to be so joyned unto him, as the body and members of the same flesh, bone and substance, to the head; to be louted and cherished of him as wife of husband, yea to be his wife and most dear Spouse, taken and formed (as S. Angustinus often faith) out of his owne side upon the Cross, as Enie our first father Adam’s Spouse was made of his ribbe. In Psal. 136. & in Psal. 137. & 138. & 139. In respect of which great dignity and excellency, the same holy Father affirmeth the Church to be the principle creature, and therefore named in the Creed next after the Holy Ghost. And he proneth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellency of the Church, so beloved of Christ, and so incomparably joyned in marriage with him, if the Heretikes of our time had any sense or consideration, they would neither think their contemptible companie or congregation to be the glorious Spouse of our Lord, nor teach that the Church may err, that is to say, may be disœrded from her Spouse for Idolatry, Superstition, Heresie, or other abominations. Whereupon one of these absurdities would ensue, that either Christ may sometimes be without

The Church.

The Church is the principal creature.

The Church cannot be without

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The Epistle of S. Paul:

Abuses, that follow, if the Church may err.

MATRIMONY a Sacrament.

Who would have thought such mysteries & Sacraments to be in Marriage, that the joining of man & wife together should represent to great a mystery, if the Apostle himself, & after him this holy Father and others, had not said it or who can marvel that the holy Church taketh this to be a Sacrament, and to give grace of sanctification to the parties married, that they may live together in mutual fidelity, bring vp their children in faith and fear of God, and possesse their vessel, as the Apostle speaketh in sanctification and honour, and not in passion of lust and ignominie, as the Heathen doe which know not God, and as our brutish new Maisters seeme to doe that commend marriage above all things so farre as it feedeth their concupiscences, but for grace, Sacrament, mystery, or sanctification thereby, they care no more then the Heathen or brute beasts doe. And thus we gather that Matrimonie is a Sacrament, and not of the Greek word Mysteries only as Calvin falsely faileth; nor of the Latin word Sacrament, both which we know have of their nature a more general significacion, and that in the Scriptures also: but whereas these names are here given to Matrimonie by the Apostle, & are not given in the Scriptures to Baptisme and the Eucharist, let then tell vs why they also apply these words from their general significacion to signify specially & peculiarly those two Sacraments never so named expressly in Scripture, and doe not likewise follow the Catholike Church in calling matrimonie by the same name, which is here so called of the Apostle, specially whereas the significacion in it, is as great as in any other of the Sacraments, and rather greater.

Chapter VI.

Likewise children and parents he cokrect, 7. item servants and maisters. 10. Then that stakke courage in the might of God, but so, that whither they arm themselves (considering what mightie enemies they have) with all pieces of spiritual armour, 18. praying alwayes fervently, and for him also.

Children, obey your parents in our Lord. For this is Iust. 2. Honour thy father & thy mother (which is the first commandment in the promis) 3. that it may be well with thee & thou mayest long live vpon the earth. 4. And ye fathers, prouoke not your children to anger: but bring them vp in the discipline & correction of our Lord.
TO THE EPHESIANS.

5. Servants, be obedient to your Lords according to the flesh, with fear and trembling, in the simplicity of your heart as to Christ: 6. not serving to the eye, as it were pleasing men, but as the servants of Christ doing the will of God from the heart, 7. with a good will serving, as to our Lord and not to men. 8. Knowing that every one what good socier he shall doe, that shall receive of our Lord, whether he be bond, or free. 9. And you Masters, doe the same things to them, remitting with no good threatenings: knowing that both their Lord and yours is in Heaven: and acceptance of persons is not with him.

10. Hence-forth, Brethren, be strengthened, in our Lord, and in the night of his power. 11. Put you on the armour of God, that you may stand against the deceits of the Devil. 12. For our wrestling is not against flesh and blood: but against Princes and Powers and Spirituals, against the airs of the World of this darkness, against the Spirituals of wickedness in the Celestials. 13. Therefore take the armour of God, that you may resist in the evil day, and stand in all things perfect. 14. Stand therefore having your loines girded in truth, and your feet shod to the preparation of the Gospel of peace: 15. in all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one. 16. And take unto you the helmet of salvation: and the sword of the spirit (which is the word of God). 17. In all prayer and supplication praying at all times in spirit: and in the same watching in all possibility and supplication for all the Saints: 18. and for me, that speech may be given me in the opening of my mouth with confidence, to make known the mysterie of the Gospel, for the which I am a Legate in this chaine, so that in it I may be bold according as I ought, to speake.

21. And that you also may know the things about me, what I doe, Tychicus my dearest Brother and faithful Minister in our Lord, will make you understand all things: 22. whom I have sente to you for this same purpose, that you may know the things about us, and he may comfort your harts. 23. Peace to the Brethren and to charitie with faith from God the Father, and our Lord Jesus Christ. 24. Grace with al that love our Lord Jesus Christ in incorruption. Amen.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.

OWS. Paul was called by a vision into Macedonia, Acts 16, and how 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 called presbyter to Rome (Acts 28) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension; about 10 years after the first.

In it he confirmed them (as he did* the Ephesians also about the same time) against the temptation that they might have in hearing that he was executed. Therefore he first faith: And I will have you know, Brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in all the Court &c. Secondly he signifieth that his desire is, to be dissolved and to be with Christ. But yet (lest they should be discomfited) that he hopeth to come again to them. Wherefore, notwithstanding that he hath yet no certainie, he signifieth in saying: I hope to send Timothee vnto 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 servisce of your faith, I rejoyce and congratulate with you al, and the self-same thing doe you also rejoyce and congratulate with me.

Moreover he partly warneth them (as he had done before) of those Judaical False Apostles who preached circumcision and Moses law to the Christian Gentiles: partly he exhorteth them to suffer persecution, to live well, and specially to humble themselves one to another, rather than by any pride to break the peace & unity of the Church.
I. Having signified that he ysith to thanke God for their vertue, 9. and also to pray for their increas; 12. he certisfeth them (for their confirmation & comfort) what good was come through his truble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27. exhosthng them to live as they ought to doe, 28. and namely not to shrinke for perseveracion.

P. A V L and Timothee, the servants of Iesus Christ; to al the Saints in Christ Iesus that are at Philippi, with the Bishops and Deacons. 2. Grace to you and peace from God our Father, and our Lord Iesus Christ.

3. I giue thankes to my God in al memorie of you (4. alwaies in al my praysers for al you, with joy making petition) 5. for your communicating in the Gospell of Christ from the first day vntil now. 6. trusting this same thing, that he which hath begun in you a good worke, will perfect it vnto the day of Christ Iesus. 7. As it is reaason for me, this to thinke for al you, for that I haue you in hart, & in my bands, and in the defense, and the confirmation of the Gospell, al you to be partakers of my iy. 8. For God is my witnes, how I couete you al in the bowels of Iesus Christ. 9. And this I pray, that your charitie may more and more abound in knowledge and in al understanding: 10. that you may approve the better things, that you may be sincere and without offence vnto the day of Christ. 11. replenished with the fruit of justice by Iesus Christ, vnto the glorie and praisce of God. 12. And I wil haue you know, Brethren, that the things about me are come to the more furtherance of the Gospell: 13. so that my bands were made manifest in Christ in all the court, and in all the rest, 14. that many of our Brethren in our Lord, having confidence in my bands, were bold more abundantly without scare to speake the word.
THE EPISTLE OF S. PAUL

word of God. 14. Some indeed even for enmity and contention: but some also for good will preach Christ. 16. Some of charitie: knowing that I am set vnto the defence of the Ghoospel. 17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18. But what? so that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I reioyce, yea & will reioyce. 19. For I know that this shal fal out to me vnto saluation by your prayer and the subministration of the Spirit of Iesus Christ, 20. according to my expectation & hope; because in nothing shal I be confounded, but in al confidence as alwaies, now also shal Christ be magnified in my body, whether it be by life, or by death. 21. For vnto me, to liue is Christ: and to die is gaine. 22. And if to liue in the flesh, this vnto me be the fruit of the worke, and what I shal choose I know not. 23. And I am straitned of the two: hauing desire to be dissolved & to be with Christ, a thing much more better. 24. But to abide in the flesh, "necessary for you." 25. And trusting this, I know that I shal abide and continue with you al, vnto your furtherance and joy of the faith: 26. that your gratulation may abound in Christ Iesus in me, by my comming againe to you.

27. Only * converse ye worthie of the Ghoospel of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one mind labouring together to the faith of the Ghoospel. 28. And in nothing be ye terrified of the Aduersaries, which to them is cause of perdition: but to you of saluation, & this of God: 29. for to you it is given for Christ, not only that you beleeue in him, but also that you suffer for him, 30. hauing the same combat like as you have seen in me, and now 'have heard' of me.

ANNOTATIONS.

CHAP. I.

Bishops and Priests alwaies distinct functions.

1. Bishops and Deacons. Wiclifte and other Heretikes would prove by this that Priests are not here named; & for that there could not be many Bishops of this one towne, that there is no difference between a Bishop and a Priest, which was the old heresie of Aertius, of which matter, * in other places. For this present it is enough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies divers degrees & distinct functions. See S. Chrysostom, Oecumenius, Theophilactus, and the rest of the Graians upon this place.

* See Annot. Tis. 1. 7. 5.
To the Philippians.

CHAP. II.

He exhorteth them most instantly to keep the vnitie of the Church, and to humble themselves for that purpose one to another, 5. by the example of the marvellous humiliation of Christ, 9. specially seeing how marvelously he is now exalted for it. 12. Item to obedience, patience, and perseverance. 17. Instructing (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothee he hopeth to send, whom he highly commendeth: 25. as also Epaphroditus, whom he presently sendeth.

Therefore there be any consolation in Christ, if any solace of charitie, if any society of spirit, if any bowels of commiseration; 1. fulfill my ioy, that you be of one meaning, having the same charitie, of one mind, agreeing in one. 3. Nothing by contention, neither by vaine glorie: but in humilitie, * each counting other better then themselves: 4. * every one not considering the things that are their owne, but those that are other mens. 5. For this thinke in your selves, which also in Christ Iesvs; 6. who when he was in the forme of God, thought it no robberie, himselfe to be equal to God: 7. but he exalted himself, taking the forme of a servant, made into the similitude of men, and in shape found as a man. 8. He * humbled himselfe, made obedient unto death: even the death of the crose. 9. "For the which thing God also hath exalted him, and hath given him a name which is above all names: 10. that * in the name of Iesvs every knee bow of the celestiall, terrestrialls, and infernals: 11. and every tongue confesse that our Lord Iesvs Christ is in the glorie of God the Father. 12. Therefore, my Dearest, (as you have alwaies obeyed) not as in the presence of me only, but much more now in my absence, " with feare and trembling worke your saluation. 13. For it is God that " worketh in you both to will and to accomplish, according to his good will. 14. And doe ye all things without murmuring and staggerings: 15. that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and perverse Generation. Among whom you shine as lights in the world: 16. containing the word of life: " to my glorie in the daie of Christ, because I have not runne in vaine, nor in vaine laboured. 17. But and if I be " immolated, upon the " Sacrifice and service of your faith, I reioyce and congratulate with you al. 18. And the self-same thing doe you also reioyce, and congratulate with me. 19. And I hope in our Lord Iesvs, to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20. For I have no man so of one mind that with sincere affection is careful for you. 21. For " al seke the things that are their owne: nor the things that are Iesvs Christs. 22. And know ye an experiment of him, that as a sonne the Father, so hath he furnished.
THE EPISTLE OF S. PAUL

with me in the Gospel. 23. This man therefore I hope to send unto you, immediately as I shall see the things that concern me. 24. And I trust in our Lord that my self also shall come to you quickly. 25. But I have thought it necessarie to send to you Epaphroditus my brother and coadjuvour and fellow-souldiar, but your Apostle, and minister of my necessitie. 26. Because indeed he had a desire toward you all: and was pensiue, for that you had heard that he was sicke. 27. For indeed he was sicke cuen to death: but God had mercie on him: and not only on him, but on me also, lest I should have sorrow upon sorrow. 28. Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be without sorrow. 29. Receive him therefore with al joy in our Lord: and such intreat with honour. 30. Because for the worke of Christ, he came to the point of death, yealling his life, that he might fulfil that which on your part wanted toward my service.

ANNOTATIONS.

9. For the which, Calvin doth so abhorre the name of merit in Christian men toward their owne saluation, that he wickedly and unlearnedly denieth Christ himself to have deferr'd or merited any thing for himself: though these words (which he shamefully writeth from the proper and plausible sense, to signify a sequelle and not a cause of his exaltation) and divers other in holy word, prove that he merited for himself according to all learned mens judgement. As Apoc. 5. The Lamb that was slain, is worthy to receive power and Dominie. And Heb. 2. We see IESVS for the passion of death, crowned with glory and honour. See S. Augustin upon these words of the Pslme 109. properas et aliquid caput.

10. Name of IESVS. By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of IESVS. As though they worshipped not our Lord God therin, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and all this, by sophistification to draw the people from due honour and devotion toward CHRIST IESVS, which is Satans drift: by putting scruples into poor simple mens minds about his Sacraments, his Saints, his Crosses, his name, his image, & such like, to abolish all true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reason, warranteth and teacheth all her children to do reverence when so-euer IESVS is named. Because Catholikes doe not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they have to our Saviour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes: why make we not reverence at the name of Iesus the Sonne of Man as well as of IESVS CHRIST? And it is a pitifull case to see these prophane subtilties of Heretikes to take place in religion, which were ridiculous in all other trade of life. When we heare our Prince or Sovereigne named, we may without these scruples doe obedience, but towards Christ it must be superfluous.

12. With fear and trembling. Against the vaine presumtion of Heretikes, that make men secure of their predestination and saluation, he willethe the Philippians to worke their saluation with fear and trembling, according to that other Scripture, blessed is the man that alwaies is careful. Proverb. 18. v. 14.

15. Worketh in you. Of this true faith S. Augustin: Not because the Apostle faith, it is God that worketh in you both to will and work, but because he thinketh he worketh away our free-will, for if it were so, then would he not a little before have willed them to work their owne saluation with free-will.
TO THE PHILEPIANS.

They were recommended to works, their free-will is called upon; but, with trembling and fear, it is added, lest by attributing their well-working to themselves, they might be proud of their good deeds as though they were of themselves. August. de gratia et lib. arbitr. c. 7.

17. The Sacrifice.) The obedience of faith and Martyrdom be so acceptable as to Martyred God, when they be voluntarily referred to his honour, that by a metaphor they be called Sacrifice & pleasant Gifts to God.

Chapter III.

He warneth them of the False-Apostles, 4. shewing that himself had much more to brag of in Judaism than they; but that he maketh price of nothing but only of Christ, and of Christian justice, and of suffering with him (12. when yet he acknowledgeth his imperfection) 17. exhorting them to bear Christ's Cross with him, and not to imitate those belly-Gods.

ROM. henceforth, my Brethren, rejoice in our Lord. To write the same things unto you, to me surety it is not tedious, and to you it is necessary. 2. See the dogs, see the cull workers, see the concision. 3. For we are the circumscription, which in spirit erre God: and we glory in Christ Jesus, and not having confidence in the flesh, 4. albeit I also have confidence in the flesh, if any other man seem to have confidence in the flesh, I more, 5. circumcised the eighth day of the Rocke of Israel, of the tribe of Benjamin; according to the Law, 6. according to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame. 7. But the things that were gains to me, esteem'd not to labour fail, as though I were not sure to come to the marke without continual endeavours; what securitie may we poor sinners have of Herrykes persuasions & promises of securite and saluation by only faith? 8. The Epistle being four to the marke, 9. to the prize of the supernal vocation of God in Christ Jesus. 10. Let us therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. 10. Neuertheless when we are come, that we be of the same mind, let vs continue in the same rule.

17. Be followers of me, Brethren, & observe them that walk so as you have our forme. 18. For many walk whom often I told you of.
may so fly to his flocke.

Nor is it
any delegation
to Christ, that
the people
should imita
tion ofthe Apo
rites 

e, & do
erm, & other
holy men,
S.
Augustin,
S.
Benedict,
S.
Dominic,
S.
Frances.

( and now weeping also I tell you) the enemies of the crosse of Chrift:
9. Whose end is destruction: whose God, is the belly: and their glory
in their confusion, which mind worldly things. 10. But our concursa
ion is in Heaven: whence also we expect the Saviour, our Lord Jesus
Chrift, 21. who will reforme the body of our humiliation, configured to the
body of his glorie, according to the operation whereby also he is able to
subdue all things to himself.

ANNOTATIONS

CHAP. III.

The objection
against inherent
justice,
answered.

9. My inquirer.) Divers Lutherans, in their translations, doe
shamefully mangle this sen
tence by transposing the words, and false pointing of the parts thereof, to
make it have this sense, That the Apostle would have no injustice of his own, but only that injustice
which is in Christ; Which is a false and heretical sense of the words, and not meant by
S. Paul who calleth that a man's own injustice, which he chelengeth by the works of
the Law or nature without the grace of Christ; and that God's injustice (as S. Augustin
exhibited this place) not which is in God, or by which God is just, but that which is
in man from God and by his guilt. l. 3. com. x. p. Pel. 7. de Sp. & lisc. 9.

10. Not that now.) No man in this life can attain the absolute perfeccion either of injustice
or of that knowledge which shall be in Heaven: but yet there is also another perfeccion,
such as according to this state a man may reach unto, which in respect of the perfeccion
in glory is final, but in respect of other lesser degrees of man's injustice and knowledge
in this life, may be called perfeccion. And in this sense the Apostle in the next sentence
calleth himself and others perfect, though in respect of the absolute perfeccion in Hea
ven, he faith here, he is not yet perfect nor hath yet attained therunto.

The heretikes
foolish defense
of their dif
densions and
divisions am
among them
selues.

15. Otherwise minded.) When Catholike men now a-dales charge Heretikes with their
horrible divisions, dissensions, combats, contentions, and diversities among themselves,
as the Catholikes of all other Ages did chalenge their Adversaries 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 unity, and specially for that it is, as S. Augustin
said (l. de agone Christi. c. 29.) the just judgement of Gods, that they which feek nothing
elst but to divide the Church of Christ, should themselves be miserably divided among
themselves) therefore (I say) when men charge the Protestants with these things, they
fly for their defence to this, that the old Fathers were not al of one judgement in every
point of religion: that S. Cyprian stood against others, that S. Aug. and S. Hier., wrote car
nely in a certain matter one against another, that our Dominicans and Franciscans,
our Thonists & Scotists be not of one opinion in divers matters, and therefore divisions and
contentions should not be so prejudicial to the Zwinglies and Lutharans, as men make it.
Thus they defend themselves: but ridiculously 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 error, or thynke the name that another thinkest: whenupon may
rise differences of understanding, opinion, and judgement, in certain hard matters
which God hath not revealed or the Church determined, and therefore that such divers
ities is tolerable and agreeable to our humane condition and the state of the way
that we be in always provided, that the controversy be such and in such things, as be
not against the set known rule of faith, as he here speaketh, & such as break not mutual
societie, fellowship, & comminacion in prayer, service, Sacraments, and other offices
of life and religion. For such divisions and differences come never but of Schisme or Her
refie, and such are among the Heretikes, not only in respect of vs Catholikes, but among
themselves: as they know that be acquainted with the writings of Luther against
Zwinglie, or Wclphalbus against Calvin, or the Puritans against the Protestants, not
only charging one another with Heresie, Idolatrye, Superstition, and atheisme, but
also condemning each others ceremonies or manner of administrations, til it come to excommunication, and banishment, yea sometimes burning one of another. Thus did not S. Cyprian, S. Augustin, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, who al agree in one rule of faith, al of one communion, al most dare one to another in the same, al (thankes be to God) come to one holy Mass & receiue the same Sacraments, and obey one Head throughout al the world. S. Augustin li. 3. de Bapte, c. 3. shall make up this matter with this notable sentence: We are men (faith he) and therefore think some what otherwise then the thing is, is an humane tenetion: but by loving our owne fature too much. A notable or by ensuing our pastors, so proceed unto the facciage of desiring the mutual satisfaction of making place of S. schisme, or hereafter, is dishonour presumption: in nothing to have other opinion then the truth is, that is Augustin. Angelical perfection. And a little after, if you be any otherwise minded; this God wil reconcile: but to them only (faith he) that walk in the way of peace, and that stray aside into no division or separa- tion. Which saying would God al our deare Countrie-men would marke, and come into the Church, where only, God revealeth truth.

CHAP. IIII.

He exhorteeth them to perseverance, and certaine by name to visitie, 5. to modestie, 6 to peace without solitude or carefull anxietie, 8. to al that good is, 9. to such things as they see in himself. 10. That he rejoyced in their contribution, not for his owne need, but for their merites.

HERFORE, my dearest Brethren and most desired, my "joy and my crowne: so stand in Our Lord, my dearest. 2. Euchodia & Syntych be affectionate to our mind in our Lord. 3. Yea and I beseech thee my "sincere Companion, help those women that haue laboured with me in the Gospell with "Clement, and the rest my Coadiutours, whose names are in the booke of life. 4. Rejoyce in our Lord alwayes, againe I say rejoyce. 5. Let your modestie be knowne to all men. Our Lord is nigh. 6. Be nothing careful: but in euerie thing by praier & supplication with thankes-giving let your petitions be knowne with God. 7. And the peace of God which passeth al understanding, keep your harts and intelligences in Christ Jesus. 8. For the rest, Brethren, what things sooever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any vertue, if any praise of discipline, these things thinke in you. Which you haue both learned, and receiued, 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 nourished to care for me, as you did also care: but you were occupied. 11. I speake not as if were for penure. For I haue learned to be content with the things that I haue. 12. I know both to be brought low, I know al to abound: (every-where, and in all things I am instructed) both to be ful, for a time had been slacke & to be hungre, both to abound, and to suffer penure. 13. I can al things in him that strengtheneth me. 14. Neuerthelesse you haue done well, communicating to my tribulation.

Hh 4 15. And
The Epistle of S. Paul

15. And you also know, o Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated unto me in the account of guifst and "receipt, but you only: 16. For unto Thessalonica also, once and twice you sent to my vse. 17. Not that I feke the guift, but I feke the fruit abounding in your account: 18. But I haue al things, and abound: I was filled after I received of Eaphroditus the things that you sent, an odour of sweetnes, an acceptable Host, pleasing God. 19. And my God supply al your lack according to his riches in glorie, in Christ Iesvs. 20. And to God & our Father be glorie world without end. Amen.

21. Salute ye euery Saint in Christ Iesvs. 22. The Brethren that are with me, salute you. Al the Saints salute you: but especially they that are of Caesars house. 23. The grace of our Lord Iesvs Christ be with your spirit. Amen.

ANNOTATIONS.

CHAP. III.

1. My joy. He calleth them his joy and crowne, for that he expected the crowne of everlathing life as a reward of his labours towards them. Whereby we 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.

2. Sincere companie. The English Bibles with one consent interpret the Greek words, faithful 5ek-fellow, perhaps to signifie (as some would have it) that the Apostle here speaketh to his wife: but they must understand that their Masters Caluin & Beza mislike that exposition, and * al the Greek Fathers almost much more reject it: and it is against S. Pauls owne words speaking to the unmarried, That it is good for them to remaine so, even as himself did. 1 Cor. 7, 8. Whereby it is euident he had no wife; and therefore meanceth here some other his coadjutour & fellow-labourer in the Gospel, S. Chrys.

3. Acceptable. How acceptable almes are before God, we see here: namely when it is giuen for religion to devout persons for a recompence of spiritual benefits. For so it putteth on the condition of an obligation or Sacrifice offered to God, and is most acceptable and sweet in his sight.

S. Chry.
Theodore.
Oecomm.
Theophyl.
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, alone with the Epistle to the Ephesians, and was sent also by the same messenger, Tychicus: c. 4. v. 7. And in it he makest him mention of his bonds and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had never been, as he signifies c. 2. v. 1. Therefore although in matters of exhortation he be more briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Judaical False-apostles, who sought to corrupt the with some ceremonies of Moses law, & also of the Platonike Philosophers, who receiued Christ (who is indeed the Head of the Church and the Mediator to bring vs to God) and instead of him, brought in certain Angels as more excellent then he, whom they termed, Minores Diij, teaching the people to sacrifice unto them (calling that humility) that they might bring them to the great God. With which falsedoom the heretike of Simon Magus a long time deceived many, as we read in Eph. hæref. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the Head of the Church, the principal in all respects: that he is the Redeemer, Mediator, and pacifier between God and men, and therefore by him we must go to God, so that whether we pray our selves, or desire any other in earth or in heaven to pray for vs, almost be done (as the Cath. Church in every Colleen doth) Per Christum Dominum nostrum, that is, through Christ our Lord. or, per Do, nostrum fìlum Christìfum filium tuum, qui tecum vivit & regnat, &c. Whereby the Church professeth continually against such seductions, both the Mediatourship, and the Godhead of Christ.
THE EPISTLE
OF S. PAUL TO THE
COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praiseth God for their encrease, he doth withall give witness to the preaching of their Apostle Epaphras, and exulteth the grace of God in bringing them to Christ, who is chief above all peace-maker by his blood. This is the Gospel not of Epaphras alone, but of the universal Church, and of Paul himself who also suffereth for it.

PAUL an Apostle of Jesus Christ by the will of God, and Brother Timothee; 2. to them that are at Colosse Saints and faithful Brethren in Christ Jesus.

3. Grace to you and peace from God our Father and our Lord Jesus Christ.

We give thankes to God and the Father of our Lord Jesus Christ alwayes for you, praying: 4. hearing your faith in Christ Jesus, and the love which you have toward all the Saints, 5. for the hope that is laid vp for you in heaven, which you have heard in the word of the truth of the Gospel, 6. that is come to you, as also a in the whole world it is, and fruitifieth, and groweth, even as in you since that day that you heard and knew the grace of God in truth, 7. as you learned of Epaphras our dearest fellow-serveant, who is a faithful Minister of Jesus Christ for you, 8. who also hath manifested to vs your love in spirit. 9. Therefore we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: 10. that you may walk worthy of God, in all things pleasing: Fruififying in all good worke, & increasing in the knowledge of God: 11. in all power strengthened according to the might of his glorie, in all patience and longanimitie with joy: 12. giving thankes to God and the Father, who hath made vs worthy unto the part of the lot of the Saints in the light: 13. Who hath delivered vs from the power of darkenes, and hath translated vs into the Kingdom of the Sonne of his loue, 14. in whom we have redemption.
To the Colossians:

1. 15. who is the Image of the invisible God, the first-borne of all creatures: 16. because in him were created all things in heaven, and in earth, visible and invisible, whether Thrones or Dominations, or Principalities, or Powers: all by him and in him were created: 17. and he is before all, and all consist in him. 18. And he is the Head of the body, the Church, who is the beginning, First-born of the dead: that he may be in all things holding the primacy. 19. because in him it hath pleased God, to inhabit: 20. and by him to reconcile all things unto himself, pacifying by the blood of his cross, whether the things in earth, or the things that are in heaven. 21. And you, whereas you were sometime alienated and enemies in sense, in evil works: 22. yet now he hath reconciled in the body of his flesh by death, to present you holy and immaculate, and blameless before him: 23. if ye continue in the faith, grounded and settled, and unmoved from the hope of the Gospel which you have heard, which is preached among all creatures that are under heaven, whereof I Paul am made a Minister. 24. Who now rejoicETH in suffering for you, and doth accomplish those things that want of the passions of Christ, in my flesh for his body which is the Church: 25. whereof I am made a Minister according to the dispensation of God, which is given me toward you, that I may fulfill the word of God, 26. the mystery which hath been kept hid from the ages and generations, but now is manifested to his Saints, 27. to whom God would make known the riches of the glory of this Sacrament in the Gentiles, which is Christ, in your hope of glory, 28. whom we preach, admonishing every man, and teaching every man in all wisdom, 29. wherein also I labour striving according to his operation which he worketh in me in power.

Annotations.

Chap. I.

24. Doe accomplish that which? As Christ the Head and his body make one person mystical and one soul Christ, the Church being therefore his plenteous fulness, or complement: Ephesians 2:5. so the passions of the Head and the affections of the body make one complete mass of passions. With such difference for all that, between the one soul and the other, as the preeminence of the Head (and specially such a head) above the body, requireth and giveth. And not only those passions which he suffered in himself, which were fully ended in his death, were in themselves fully sufficient for the redemption of the world and remission of all sinners, but all those which his body and members suffer, are his also, and of him they receive the condition, qualities, and force to be meritorious and satisfactory. For though there be no insufficiency in the actions or passions of Christ the Head, yet his wisdom, will, and justice requireth and ordaineth, that his body and members should be fellows of his passions, as they look to be fellows of his glories: that so suffering with him by his example, they may apply to their lusts and others the general medicine of Christ's merits and satisfactions, as it is effectually also applied to vs by Sacraments, Sacrifice, and other ways also: the one soul being no more injurious to the other, there is no want in Christ's passions which he suffered in himself as Head: but there is want in the passions of Christ which he daily suffers in his body the Church and the members thereof.
**The Epistle of S. Paul.**

Christ's death then the other, notwithstanding the vaine clamours of the Protestant, that would under pretence of Christ's passion take away the value of al good deeds. Hereupon it is plain now, that this accomplishment of the wants of Christ's Passions, which the Apostle and other Saints make up in their flesh, is not meant but of the penal & satisfactorie works of Christ in his members, every good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Saints & the societe that is not only between the Head & the body, but also between one member & another are not only satisfactorie and many waies profitable for the sufferers themselves, but also for other their fellow-members in Christ. For though one member can not merit for another properly, ye may one bear the burden & discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresie of Wicleiffe to deny the same. Yea (as we see here) the pallions of Saints are always suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle joyeth in his passions for the Colossians, in another place his afflictions be for the salvation of the Corinthians, sometimes he wisheth to be Anathema, that is according to Origens exposition (i.e., Ch. ha. 10. & 14). a Sacrifice for the Iews, and he often speaketh of his death as of a libation, hts, or offering, as the Fathers doe of al Martyrs passions. At which we are satisfied in Christ's blond and Sacrifice, make the plenitude of his Passion, and have a forcible eire, interception, & satisfaction for the Church & the particular necessities thereof. In which, as some do abound in good works & satisfactions (as S. Paul, who reckoneth up his afflictions and glorieth in them 2. Cor. 11. and Tob, who anonetheth that his penalties farre surmounted his sins, and our Ladie much more, who never sinned, and yet suffered to great dolours) so other-some doe want, and are to be holpen by the abundance of their fellow-members.

The ground of Indulgences or pardons.

Which entercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, whereof is treated before out of S. Cyprian (See the Annotations 1. Cor. 1. v. 10.) and of a indulgences or pardons, which the Church daily dispenseth with great justice and mercie, by their hands who Christ hath put the word of our recollection, to whom he hath committed the keys to keep and vfe, his sheep to feed, his mysteries and all his goods to dispense, his power to bind and loose, his commission to remit and reteine, and the stewardsih of his families to give every one their meat and sustenance in due seasion.

**Chap. II.**

6. For I will have you know, Brethren, what manner of care I have for you and for them that are at Laodicia, and who-Icouer have not seen my face in the flesh: 2. that their harts may be comforted, instruction in charitie, and vnto the riches of the fulnes of understanding, vnto the knowledge of the mysterie of God the Father of Christ Iesus, in whom be all the treasures of wisdom and knowledge hid. 4. But this I say that no man deceuice you in losstimes of words. 5. For although I be absent in body, yet in Spirit I am with you; rejoicing, and seeing your order, and the constancie of that your faith which is in Christ. 6. Therefore as you have received...
TO THE COLOSSIANS.

... JESVS CHRIST our Lord, walke in him, rooted and built in him and confirmed in the faith, as also you have learned, abounding in him in thanks-giving. 8. Beware lest any man deceiue you by Philosophie, & vaine fallacie, according to the tradition of men, according to the elements of the world, and not according to Christ. 9. For in him dwelleth all the fulness of the Godhead corporally: 10. and you are in him replenished, who is the Head in al principalitie and power: 11. in whom al you are circicised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, 12. buried with him in Baptisme, in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. 13. And you when you were dead in the offencers and the preface of your flesh, did he quicke together with him, pardoning you all offencers, 14. wyping out the hand-writing of decrees that was against vs, which was contrarie to vs. And the same hath taken out of the way, fastning it to the cross: 15. and spoiling the Principalities & Potestates, hath lead them confidently in open thiev, triumpthing them in himself. 16. Let no man therefore judge you in meat or in drinke, or in part of a festivall day, or of the New-moon, or of Sabboths: 17. which are a shadow of things to come, but the body Christ. 18. Let no man seduce you, willing in the humilitie and religion of Angels, walking in the thins which he hath not seen, in vaine puffed vp by the sense of his flesh, and not holding the Head, whereof the whole body by joynts and bands being euerned and compacted, groweth to the increas of God. 22. if then you be dead with Christ, from the elemets of this world, why doe you yet a decree as living in the world? 21. Touchnot, taft not, handle not: 22. which things are al unto destruction by the very vse, according to the precepts and doctines of men. 23. Which are indeed having a shew of wisdome in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS

CHAP. II.

8. By Philosophie,) Philosophie and all humane science, so long as they be subiect and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Other wise where secular learning is made the rule of religion and commandeth faith, there it is pernicious & the cause of al hereles & infidelitie. For which, S. Hierom & before him he Tertullian cal Philosophers, the Patriarch of herelesse, & declare that al the herelesse rose only by too much admiring of prophane Philosophie, Hier. ad Cypri, corr. Pleg. e. t. Tertullian. God, de presb. & c. Hermo. & c. Mart. &. And so doe these new Sects no doubt in many things. The Pretenders For, other argumets have they none against the presence of Christ in the S. Sacraments but abuse Philosophie as they borrow of Aritotle & his like, concerning quantite, accidents, place, position, phis against dimensions, seules, light, tast, and other things of reason, to which they bring Christes, the S. Sacraments, ment.
The Epistle of S. Paul

Schoole learning.

Scriptures abused by the Protestants against Christian fasting and holydays.

S. Paul's place concerning religion of angels, explained and that the Protestants wickedly abuse it against the honor and invocation of the angels.

Religion of angels. By the like false application of this text as of the other before, the Hereticks abuse it against the invocation or honor of angels used in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chrys. loc. v., in hunc locum, and Epiph. loc. 51.) who taught, Angels to be our Mediators and not Christ, to whom was given the Head, as the Apostle speaketh, & prescribed Sacrifices to be offered unto them, meaning indifferently as well the angels as the good, which doctrine the said Hereticks had of Plato, as taught, that spirits which he calleth demon were to be honoured as Mediators next to God. Against which S. Augustin expoundeth (Eul. 8, 9 & 10, de civ. of he condemoth also the same vsure worship li. 10. conf. cap. 42. S. Hierom (q. 10. ad aligiam) expoundeth this also of all spirits or Diuels, whom he proneth (out of S. Steuen's sermon Aed. 7.) that the Jews did worship, adorathing that they serue them still, so many of them and so often as they observe the Law. Of which Idolatry also to Anges Theodoret speaketh upon this place, declaring, that the Jews defended their superstition towards Angels by that, that the Law was given by them, deceitfully at once inducing the Colossians, both to keep the Law, & to honoring of the Angels as the givers of the same. Whereby divers of the faithful were seduced, that they forsooke Christ and his Church, and servisice, and committed idolatry to the said Angels. Against which abominations the Council of Laodicea Cap. 31. tooke order, according at that forsooke our Saviour and commit idolatry to Angels, & contaminating Christ, kept concorntices in the names of spirits and Idols. Of which kind of worship of Angels and Diuels see Clemens Alexand. Strom. 3. Tertullian (in som. Marc.) expoundeth this place of the false Teachers that feigned themselves to have revelation of Angels, that the Law should be kept touching difference of clean and unclean meats. Which is very agreeable to that in the Epistle to Timothee, where S. Paul calleth abasing from meats after the Jewish or heretical manner, the doctrine of Diuells, whereof see more in the annotation upon that place. Haimo a godly ancient Writer, upon this place, faith further, that some Philosophers of the Gentiles and some of the Jews also taught, that there were foure Angels Presidens of the foure elements of man's body, and that in feigned hypocrisy (which the Apostle here calleth humiliation) they pretended to worship by sacrifice the said Angels. Theophylact expoundeth this feigned humility, of certaine Hereticks, that pretexting the mediatourship to be a derogation to Christ's majesty, worshipped Angels as the only Mediators, at which we set downe with more diligence, that the Hereticks may be ashamed to abuse this place against the due reverence & respect or prayers made to the holy Angels. Whom the Scriptures record often to offer our prayers vnto God, & to have been lawfully reuerenced of the Patriarches, never as Gods by least God's Ministers and messengers. Is. 1. 14. Tob. 12. Gm. 48. 16. Angeli qui erimus, 1 Tim. 32. And that they may be praised vnto, & can help & heare vs, see S. Hierom in cap. 10. Danielis, S. Ambrose in Ps. 118 st. 1, S. Augustin li. 10. de civ., Dai c. 11., Bede li. 4. de Canonicis. 4. 24.
TO THE COLOSSIANS.
492.

is: Not holding the head) Because he hath much ado with such false Preachers as taught the people to preferre the Angels which gave the Law, or other whatsoever, before Christ, in this Epistle and to the Ephesians, he often affirmeth Christ to be our Head, ye and to be exalted farre aboue all creatures, Angels, Potestates, Principallities, or whatsoever.

20. Why are you such an apostle? A maruillose impudent translation of these words in the English Bible, Heretical translation: Why are you bound with traditions? Whereas the Greek hath not that signification: nation but to make the name of tradition odious here they put it of purpose, not being in the Greek & in other places where Traditions are commended (1 Cor. 11. 1, 2. The 3.) & where the Greek is so most latly (described) there they translate it, Instruetion, Ordonnances &c.

21. Teach not. The Heretics (as before and alwaies) very vainly alleage this against Scriptures about the Catholike fasting: when it is most cleare, that the Apostle reprehended the foresaid sed against the false Teachers that thought to make the Christians subject to the observation of the Churches least ceremonies of the old Law, of not eating hogs, conies, hares, flesh, and such like, not to touch a dead corps nor any place where a woman in her flowers had sit, & other infinite doctrines of touchinge, fasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken up by themselves, sometimes cleane against God’s ordinance, & often frivolous and superstitious, Which sort as Christ in the Gospel, so here S. Paul calleth the precepts and doctrines of men, and superstitio, and (as the Greek word signifieth) voluntary worship, that is invented by Heretics of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such whom Christ commandeth vs to obey. Against such wise masters therefore as would have yoked the faithful againe with the J ewish or Heretical fasts of Symon Magus and the like, S. Paul speaketh, and not of the Churches fasts or doctrines.

23. Having a show. Against the Heretics of our time object, that these foresaid false Teachers pretended holines, wisdom, & chastisement of their bodies (for S. Paul faith) by forbidding certaine meats according to the laws observation, even as the Catholikes doe: it is true they did so, and so doe most vices imitate vices. For if chastising of mens bodies & reproofing of their lustes were not godly, and if abstinence from some meats were not laudably & profitably vsed in the Church for the same purpose, no Heretics (to induce the abolishe observations & differences of meats of the laws, or the condemnation of certaine meats & creatures as abominable, according to others) would have falsely pretended the chastisement of their flesh, or made other vices of wisdom & piety, to found their unlawfull Heretical or Judaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. John Baptist, the Apostles, and other blessed men, doe that lawfully, godly, religiously, & sincerely indeed to the end a foresaid, which these false Apostles only pretended to doe. So S. Paul did chastise his body indeed, by watchinge, fasting, and many other afflictions, and that was lawful, and was true wisdom and piety indeed. The foresaid Heretics not so, but to induce the Colossians to Judaisme & other abominable errors, did but pretend these things in hypocritice,

CHAP. III.

He exhorts to mortifie & put off all corrupt manners of the old man, & to put on such verties as are for the new man. 18. In particular also, wives and husbands, children and parents and maisters, such sort to doe their dutie.

Wherefore if you be risen with Christ, seeke the things that are above; where Christ is sitting on the right hand of God. 1. Mind the things that are above, not the things that are upon the earth.

3. For you are dead; and your life is hidde with Christ in God. 4. When Christ shall appeare, your life; then you also shall appeare with The Epistle upon Easter
with him in glory.

5. Mortify therefore your members which are upon the earth, fornication, uncleanness, lasciviousness, and idolatry, which is the service of idols. 6. For which things the wrath of God commeth upon the children of iniquity. 7. In which also you walked sometime when you lived in them. 8. But now put off anger, indignation, malice, blasphemy, filthy talk out of your mouth. 9. Lie not one to another: 10. Neither give an occasion to the devil. 11. Let the things of the earth be renewed in you, according to the image of him that created him. 12.Put ye therefore as the elect of God, holy and beloved, bowels of mercies, loving kindness, meekness, longsuffering, forbearance, 13. And be humble, patient toward one another, working the forgiveness of them that have sinned against you. 14. Let the peace of Christ dwell in your hearts, in whom also you are called. 15. Let the word of Christ be dwell in you abundantly, teaching and admonishing one another in all wisdom, teaching and praying. 16. Let the word of Christ dwell in you abundantly, teaching and admonishing one another in all满智, teaching and praying. 17. In Christ, giving thanks to God the Father by him. 18. Women shall be subject to their husbands, as the behooveth in our Lord. 19. Children obey your parents in all things: for that is well pleasing to the Lord. 20. Fathers provoke not your children to indignation, that they become not discouraged. 21. Servants, obey your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. 22. Whatsoever you does, work it from the heart as it was to the Lord, and not to men. 23. Knowing that you shall receive of our Lord the retribution of inheritance. Serve our Lord Christ. 24. For he that doeth iniquity, shall receive that which he hath done unjustly: and there is not acceptance of persons with God.

ANNO TAT I ONS.

Heretical and foolish translation.

5. *Anatiria, which is the service of idols. Here is a marvelous impudent and foolish corruption in the vulgar English Bible printed the yeare 1777, and (as it semeth) most authorized. Where for their error against the images of Christ and his Saints, and to make images and idols, alone, the translatour, for that which the Apostle faith in Greek, Const, &c. made him to say in English Constusio: not worshipping of images: as also Eph. 5. 4. he translacteth thus. The COSSUSION person is a worshipper of images: for that which the
He exhorteth to influence in prayers, and to wisdom in behaviour. 7 He sendeth Tychicus 10. He doth commendations, 15 and innoveth to be done.

Ov Maisters, that which is just and equal, doe to your servants: knowing that you have also a Maiister in heaven, 2. Be instant in prayers, watching in it in thanksgiviing, 3. praying withal: for vs also, that God may open unto vs the doore of speech to speak the mysterie of Christ (for which also I am bound) 4. that I may manifest it, so as I ought to speak. 5. Walke with wisdom toward them that be without; redeeming the time. 6. Your talk alwayes, in grace let it be seasoned with salt: that you may know how you ought to answer every man.

7. The things that are about me, Tychicus, our dearest Brother, and faithful Minister, & 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 hearts, 9. with One, the most deare and faithful Brother who is of you. Al things that are done here, shall they doe you to understand.

10. Aristarchus my fellow-prisoner saluteth you, & Marke the cousin-german of Barnabas (concerning whom you have receiv'd commandements, If he come to you, receive him) 11. and Lysias that is called Lysias: who are of the Circumcision. These only are my coadiutours in the Kingdom of God: which have been a comfort to me. 12. Epaphras saluteth you who is of you, the servant of Christ, 15 vs, alwayes careful for you in prayers, that you may stand perfect and full in all the will of God. 13. For I give him testimonie that he hath much labour for you, & for them that be at Laodicea, and that are at Hierapolis. 14. Luke, the most deare physice, saluteth you; and Demas. 15. Salute the Brethren that are at Laodicea; and Nymphas, and the Church that is in his house. 16. And when the epistle shall be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. 17. And say to Archippus: See the Ministerie which thou haft received of our Lord, that thou fulfill it. 18. The salutation: with mine owne hand, Pauls. Be mindful of my bands, Grace be with you. Amen.
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

HOW S. Paul with Silas (or Sylvanus) and Timothee according to a vision calling him out of Asia in Macedonias, came to Philippi being the first citie thereof, we read Act. 16. And how againe from Philippi, after scourging and imprisioning there, he came to Thessalonica being the head citie of that country, we read Act. 17, where after 3 weekes preaching, the Jews stirred the citie against them, and pursued them also to Berea: so that Paul was conveyed from thence to Athens, where he expected the comming of Silas & Timothee from the foresaid Berea in Macedonias, but received them (as we have Act. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne unto them, as he signifieth in the 1. chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. Therefore turning himselfe at Athens, he sendeth Timothee vnto them. At whose returne understanding their condition, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epistle, as also we have in the title of it: Paul and Sylvanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to have been written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they met not at Athens againe, but at Corinth.

The first three chapters of it are, to confirm and comfort them against the tentations of those persecutions. The other two are of exhortation, to live according to his precepts, namely manifestation of their bodies, & not in fornication; to love one another; about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die: the laicke to obey, and the Clergie to be diligent in every point of their office.
THE FIRST EPISTLE
OF S. PAUL TO THE
THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching was with divine power, and they on the other side received it with al joy, notwithstanding the great persecution that was raised against them.

PAUL and Sylas and Timothee to the Church of the Thessalonians in God the Father, and our Lord Jesus Christ. Grace to you and peace.

1. We give thanks to God alwais for all you, making a memorie of you in our prayers without intermission, 3. 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: 4. knowing, Brethren beloved of God, your election: 5. that our Gospel hath not been to you in word only, but in power & the holy Ghost, & in much fullness, as you know what manner of men we have been among you for your sakes. 6. And you became followers of vs, & of our Lord; receiving the word in much tribulation, with joy of the Holy Ghost: 7. so that you were made a patern to all that believe in Macedonia & in Achaia. 8. For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in every place, your faith which is to Godward, is proceeded, so that it is not necessarie for vs to speake any thing. 9. For they themselves report of vs what manner of entering we had to you; and how you are turned to God: from Idols, to serue the living and true God, 10. and to expect his Sonne from Heauen (whom he raised vp from the dead) Jesus Christ, who hath delivered vs from the wrath to come.

ANNOTATIONS.

6. Followers of vs. S. Paul is bold to commend them for imitation of him, yet and to Religious perioynge himself in that point with Christ, to be their patern to alke after. Here without immitation curiosifie he nameth himself first, and our Lord afterward, because he is a more neer and of divers holy ready obiect 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 Christ of some holy man or other, hath made as many religious men of divers Orders and himself. Rules, al tending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. Cor. 11, 1 and Philip. 3, 17.
OR your felicities, Brethren, our entrance into you, that it was not vain: but having suffered before and been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulnes. For our exhortation, was not of errour, nor of uncleannesse, nor in deceit: but as we were approved of God that the Gospel should be committed to us, so we speake: not as pleasing men, but God, who proouche our harts. For neither haue we been, at any time in the word of adulation, as you know: nor in occasion of audacity, God is witness: not seeling of men, neither of you, nor of others. Wheres we might haue been a burden to you, as the Apostles of Christ; but we became children in the middes of you, as if a nurse should cherish her children: so having a desire to you, we would gladly deliver unto you not only the Gospel of God, but also our owne soules: because you are become most deare unto us. For you are mindful, Brethren, of our labour and toile. Day and night working, left we should charge any of you, we preached among you the Gospel of God. You are witnesses and God, how holily and justly & without blame, we haue been to you that did beleuoe. As you know in what manner we defring and comforting you, haue adiuere every one of you (as a father his children) that you would walke worthie of God, who hath called you into his Kingdom and glorie.

12. Therefore we also give thanks to God without intermission: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that haue beleuoe. For you, Brethren, are become followers of the Churches of God that be in Iewrye, in Christ Jesus: for you also haue suffered the same things of your owne lineage, as they also of the Iews. 14. who both killed our Lord Jesus Christ, and the Prophets, and have persecuted vs, and pleased not God, and are abusers to all men, prohibiting vs to speake to the Gentiles that they may be saved, to make up their finnes alwaies. For the wrath of God is come upon them euentyo the end. 15. But we, Brethren, are deprived of you for a short time, in fight, not in hart: therefore haue hallowed the more abundantly to see your face with much desiere. 17. For we would have come to you, Paul certes, once and againe: but Satan hath hindred vs. 18. For what is our hope, or joy, or crowne of glorie? Are not you, before our Lord Jesus Christ in his comming? For you are our glorie and joy.

ANNOTATIONS.
ANNOTATIONS.

Chap. II.

11. The word of God.) The Adversaries will have no word of God but that which is written and contained in the Scripture: but here they might learn that all Paul's preaching before he wrote to them, was the very word of God. They might also learn that whatsoever the Lawful Apostles, Prophets, and Priests of God's Church preach in the unity of the same Church, is to be taken for God's own word, & ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsely call canons, precepts, and decrees of holy Church.

Chap. III.

Because he could not come himself, as he desired, he sent Timothy. 6. At whose return, now understanding that they stand still steadfast, notwithstanding all those persecutions, he rejoiced exceedingly: 10. praying that he may see them again, 12. and for their increase in charity.

OR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone. 2. And we sent Timothy our Brother, & the Minister of God in the Gospell of Christ, to confirm you and exhort you for your faith, 3. that no man be moved in these tribulations: for your fidelities know, that we are appointed to this. 4. For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to passe, and you know. 5. Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempted, hath tempted you, and our labour be made vaine. 6. But now * Timothy comming into vs from you, and reporting to vs your faith and charitie, and that you have a good remembrance of vs alwayes, desiring to see vs, as we also you: 7. therefore we are comforted, Brethren, in you, in all our necessitie, & tribulation, by your faith. 8. Because now we live, if you stand in our Lord. 9. For what thankes-giving can we render to God for you, in al joy wherewith we rejoice for you before our God, 10. night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith?

11. And God himself and our Father, & our Lord Jesus Christ direct our way to you. 12. And our Lord multiply you, & make your charitie abound one to another, and toward all men: as we also in you. 13. To confirm your hearts without blame, in holiness before God and our Father, in the comming of our Lord Jesus Christ with all his Saints. Amen.

[Signature: H. 13 Chur.]
For the rest therefore, Brethren, we desire and beseech you in our Lord Jesus, that as you have received of us how you ought to walk, and to please God, as also you doe walk, that you abound more. 2. For you know what precepts I have given to you by our Lord Jesus. 3. For this is the will of God, your sanctification: that you abstaine from fornication, 4. that every one may know to possesse his vessel in sanctification and honour: 5. not in the passion of lust, as also the Gentils that know not God, 6. and that no man over-goe, nor circumjunct his brother in businesse: because our Lord is reuenuer of all these things, as we haue fore-told you, and haue testifiied. 7. For God hath not called us into uncleanenesse, but into sanctification. 8. Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in vs.

9. But concerning the charitie of the Fraternity, we have no need to write to you: For your selues haue learned of God to loue one another. 10. Yea and you doe it toward all the Brethren in al Macedonia. But we desire you, Brethren, that you abound more: 11. and that you employ your endeavours to be quiet: and that you doe your owne businesse, and worke with your owne hands, as we haue commanded you: 12. and that you walke honestly toward them that are without, and need nothing of any mans.

13. And we will not haue you ignorant, Brethren, concerning them that sleepe, that you be not sorrowful, as also others that haue no hope. 14. For if we beleue that Jesus died and rose againe, so also God them that haue sleept by Jesus will bring with him. 15. For this we say to you in the word of our Lord, that we which liue, which are remaining in the aduent of our Lord, shall not preuent them that haue sleept. 16. For our Lord himselfe in comendation, and in the voice of an Archangel, & in the trompet of God will descend from heaven: and the dead that are in Christ, shall rise again first. 17. Then we that liue, that are left, which shall be taken vp with them in the clouds to meet Christ, into the aire, and so alwaies we shall be with our Lord. 18. Therefore comfort ye one another in these words.
TO THE THESSALONIANS:

ANNOTATIONS.


defendeth no lesse then if he contemned God's express commandments. For they be of the Church, Holy Ghost, and are not to be counted among the commandments of men only.

13. Sleep. Some Heretikes perusuely inferre of this that the soules did sleep til the day of judgement: where it is meant of the bodies only.

CHAP. V.

To telle of the time of the Resurrection is not necessarie, but to prepare our selues against that time so sordaine, and so terrible to the unprepared. 1. He beseecheth the Laymen to be obedient, 14. and the Clergie to be vigilant, with many short precepts more.

ND of the times and moments, Brethren, you need not that we write to you. 2. For your selues know perfectly that the day of our Lord shall so come as a theepe in the night. 3. For when they shall say, peace & securitie; then shall sordaine destruction come upon them, as the paines to her that is with child, and they shall not escape. 4. But you, Brethren, are not in darkness; that the same day may as a theepe over-take you.

5. For all you are the children of light, and children of the day: we are not of the night nor of darkness. 6. Therefore let vs not sleepe as also others: but let vs watch & be sober. 7. For they that sleepe sleepe in the night; & they that be drunken, be drunken in the night. 8. But we that are of the day, are sober, having on the breast-plate of faith and trust, and a helmet, the hope of salvation. 9. For God hath not appointed vs unto wrath, but vs unto the purchasing of salvation by our Lord Jesus Christ, 10. who died for vs: that whether we watch, or sleepe, we may line together with him. 11. For the which cause comfort one another: and edifie one another, as also you docs.

12. And we beseech you, Brethren, that you will know them that labour among you, and that govern in our Lord and admonish you: 13. that you have them more abundantly in charitie for their worke. Have peace with them. 14. And we beseech you, Brethren, admonish the vnquiet, comfort the weak-minded, bear up the weak, be patient to all. 15. See that no one rendereth a curse for a curse to any man: But alwayes that which is good pursue toward each other, & towards all. 16. Alwaslye and joye. 17. Pray without intermission. 18. In all things give thankes. This is the will of God in Christ Jesus vs in all you.

19. The Spirit extinguisheth not. 20. Prophecies dispisse not. 21. But proue all things hold that which is good. 22. From all appearance of evil refrain your selues.

23. And the God of peace himselfe sanctifie you in all things: that your whole spirit, and soule and body without blame may be perfected in the coming of the Lord our Jesus Christ. 24. He is faithful, that hath called you, who al also will do it. 25. Brethren pray for vs. 26. Salute all the Brethren in a holy kisse. 27. I adiuere you by our Lord that this epistle be read at the holy Brethren. 28. The grace of our Lord Jesus Christ be with you. Amen.

114 ANNOT.
Not rashly to credit every spirit.

10. But proue. Though we may not extinguish the spirit, nor contemne the Prophets, yet we must beware we be not deceived by giving too light credit to every one that vaunteth himselfe of the spirit, as Arch-heretikes ever did. We must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which can not beguile vs.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

HE second to the Thessalonians bath in the title as the first: Paul and Silvanus and Timothee, &c. And therefore it seemeth to have been written in the same place, to wit, at Corinth, where they remained a year and five months, straight upon their answer to the first epistle.

First he thanketh God for their increase, and perseverance (comforting them against these persecutions) and praieth for their accomplishment. Secondly he assureth 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 unwritten, no lese then the written) to wit, that at these persecutions and heresies, raised then, and afterward against the Catholike Church, were but the mystic of Antichrist, & not Antichrist himself. But that there should come at length a plaine Aposatye, & then (the wholefore-running mystic being once perfectly wrought) should follow the revelation of Antichrist himself in person (as after at the mysteries of the old Testament Christ Jesus our Lord came himself in the fulnesse 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 pretence of vision, or of some speech of mine (as saith S. Paul) any make to seduce you with, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, which is a signe in cuurcypistle.

Lastly he requesteth their prayers, and requireth them to keep his commandments and Traditions; namely that the poor which are able, get their owne living with working, as he also gane them example, though he were not bound thereto.
THE
SECOND EPISTLE
OF S. PAUL TO THE
Thessalonians.

CHAP. I.

He thanketh God for their increase in faith and charity, and constancie in persecution (assuring them that they merit thereby the Kingdom of God, as their persecutors doe damnation;) 11 and also praiseth for their accomplishment.

PAVL and Siluanus and Timotehc, to the Church of the Thes- salonians in Godour Father and our Lord Iesus Christ.

Grace to you and peace from God our Father and our Lord Iesus Christ.

We ought to give thanks alwaies to God for you, Brethern, so as meet is, because your faith increaseth exceedingly, and the charitie of every one of you aboundeth towards each other: 4. so that we our selues also glorie in you in the Churches of God, for your patience, and faith in all your perfections and tribulations, which you sustaine. 5. for an example of the just judgement of God, that you may be counted wirthie of the Kingdom of God, for the which also you suffer. 6. If yet it be just with God to repay tribulation, to them that vex you: 7. and to you that are vexed, rest with vs in the receuation of our Lord Iesus from Heauen with the Angels of his power, 8. in flame of fire, giving respite to them that know not God, and that obey not the Gospel of our Lord Iesus Christ. 9. Who shal suffer eternal paines in destruction, from the face of our Lord and from the glory of his power: 10. when he shal come to be glorified in his Saints, and to be made maruellous in all them that have beleived, because our testimonie concerning you was credited in that day. 11. Wherin also we pray alwaies for you, that our God make you worthie of his vocation, and accomplishe all the good pleasure of his goodnesse & the worke of faith in power, 12. that the name of our Lord Iesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Iesus Christ.

glorified in his Saints, that is, by the greatest and unspeakable honour and 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 foolishly pretend) but exceedingly augmenting the same.

CHAP.
Chap. II.

He requireth them, in no case to think that Domes-day is at hand, 3 repeating unto them that these must before come first a revolt, secondly the revelation also of Antichrist himself in person, and that Antichrist shall not permit any God to be worshipped but himself: that also with his lying wonders he shall wise to him the incredulous Jews. But Christ shall come then immediately in majesty, and destroy him and his. 13 Therefore be thankfull for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions, both written and unwritten, and prayeth God to confirmise them.

And we desire you, Brethren, by the comming of our Lord Jesus Christ, 4 & of our congregation into him; 2 that you be not easily moued from your feele, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, 5 as though the day of our Lord were at hand. 3 Let no man seduce you by any meanes, for vniustely there come a reuolt first, & the man of sinne be revealed, the sonne of perdition, 4 which is an aduentarie & is exstolled above all that is called God, or that is worshipped, so that he sitteth in the Temple of God, flewing himself as though he were God. 5 Remember you not, that when I was yet with you, I told you these things? 6 And now, what lettest, you know: that he may be revealed in his time. 7 For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way. 8 And then that wicked one shall be revealed, 9 whom our Lord shall kill with the spirit of his mouth; and shall destroy with the manifestation of his aduent, him. 9 whose comming is according to the operation of Satan, in al power, and lying signes and wonders; 10 and in al seducing of iniquitie to them that perish; for that they have not receivd the charitie of the truth that they might be saued. 11 Therefore, God will send them the operation of errour, to beleuelying: 12 that all may be judged which have not beleued the truth, but have consented to iniquitie.

13 But we ought to give thankes to God alwaies for you, Brethren beloved of God, that he hath chosen you first-fruits vnto salvation, in sanctification of spirit and faith of the truth: 14 into the which also he hath called you by our Ghoespel, vnto the purchasing of the glory of our Lord Jesus Christ. 15 Therfore, Brethren, stand; and hold the traditions which you have learned, whether it be by word, or by our epistle. 16 And our Lord Jesus Christ himself and God and our Father which hath loued vs, and hath giuen eternal consolation, and good hope in grace, 17 exhort your harts and confirmise you in every good worke and word.


**Annotations.**

**Chap. II.**

"As though we were to judge," &c. The curiosity of man seduced by Satan's deceit, hath sought to know what things are God's will for us to know, and to guide us to the world, such things as God will not impart to him, nor be necessary or profitable for him to know: so far, that both in the Apostles' days and often afterward, some have feigned revelations, some falsely gathered out of the Scriptures, some presumed to calculate and contain the answers, and given forth to the world a certain time of Christ's coming to judgment. All which seducers are here noted in the person of some that were about to deceive the Thessalonians therein. And S. Augustin (in his 80. Epistle ad Helv.) proclaims that no man can be assured by the Scriptures of the day, year, or age that the end of the world or the second Advent shall be.

3. "Writeth there come also aresoll fiβ;" Though we cannot be assured of the moment, hour, or any certain time of our Lord's coming, ye shall warrant us that it will not be before certain things are fulfilled, which must come to pass by the course of God's providence and permission before, which are divers, wherein in other places of Scripture we are forewarned. Here he warrant us of two specially of a revelation, definition, and an apostasy, and of the coming or revelation of Antichrist. Which two points in effect both to one, either depending of the other, & shall fail (as it may be thought) near together and therefore S. Augustin makes them but one thing.

This apostasy or revelation, by the judgement in a manner of ancient Writers, is the general forsaaking & fall of the Roman Empire. So Tertullian, de reuer. carnis. S. Hierom. bishop. Called S. Ambrose from this place, S. Augustin De ciuit. civili. De ciuit. altera. Al which Fathers and the rest. Caluini prestumquos condemneth of error and folly herein, for that their exposition agree not with his & his fellows blasphemous fiction that the Pope should be Antichrist. To establish which false picture, they interpret this revelation or apostasy to be a "general revelation of the visible Church from God, whose house or building (they say) was so confused and was so many years ruined, and ruled only by Satan and Antichrist. So faith the foresaid Arch-heretic here: though for the advantage of his defence & as the matter whereunto he seems (as also their fashion is) to speak in other places quite contrary: but with such adoration and collusion of words, that neither other men nor himself can tell what he would have of say. And his Fathers Wicliffe and Luther, his fellows and followersIllyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrary to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man will follow such companions to evident perdition.

But concerning this error & fall, the Churches definition or revelation, it is refuted sufficiently by S. Augustin against the Donatist in many places. Where he proclaims that the Church that not fail to the world, end, no not in the time of Antichrist: affirming them to deny Christ & to rob him of his glory & inheritance bought with his blood, which reach that the Church may fail or perish. Cf. de unis. Ec. 1. 13. De ciuit. Ec. 10. 8. In Psal. 85. ad. Tu fulcis Deum magnos. Ps. 70. Conc. 1. & Psal. 65. De unis. conc. 8. S. Hieromo refraeteth the same wicked Heresie in the L Luciferians, prouring against them, that they make God subject to the Diuel, and a poor miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world. Both of them answer to the Heretics arguments grounded on Scriptures falsely understood, which were too long here to rehearse. It is enough for the Christian Reader to know, that it is an old deceit and excuse of all Heretics and Schismatike, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only & in those places where they & their followers dwell; to know also, that this is reproved by the holy Doctours of the primitive Church, and that it is against Christ's honour, power, and promise.

If the Auctors had said that this revelation which the Apostle fore-telletshat come before
It is very like, the Apostle speaketh of a great apostate from the See of Rome, and from most articles of the Catholike faith.

The wonderful providence 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.

Therefore...
TO THE THESALONIANS.

Be many, Heretics have been and are now many: therefore they can not be that one great Antichrist which here is spoken of, and which by the article always added in the Gospels.

Greek, is signified to be one special and singular man: as his peculiar & direct opposition to Christ's person in the 1st chapter of S. John's Gospel, v. 43. the infusion of the particular block and tribe whereof he should be borne, to wit, of the Jews (for of them he shall be received as their Messiah, Is. v. 45.) and of the tribe of Dan, Iren. li. 5. Hieron. com. in c. 11. Dan. Augus. q. in loc. e. 16.; the note of his proper name Apoc. 1; the time of his appearing goe to the world's end; his short reign, his singular austeritie and destruction of God's honour and at religion, his feigned miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: as these & many other arguments prove him to be but one special notorious Adversarie in the highest degree, unto whom all other persecutors, Heretics, Athesists, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentence also of all ancient Fathers. Only Heretics make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former coudent Scriptures and reasons, only to establish their foolish and wicked paradoxe, that Christ's chosen Minister is Antichrist, yea the whole order. Wherein Beza specially priceth so high, that he maketh Antichrist (even this great Antichrist) to have been in St. Paul's days, though he was not open to the world, Who it should be (except he meaneth S. Peter, because he was the first of the order of Pope,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawfull successors both in dignity & also in truth of Christ's religion. Nothing can all the Heretics alike prove that they or any of them vied any other regiment, or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach & plant. Therefore if the right be Antichrist, let Beza boldly say that S. Peter was so also, and that divers of the ancient Catholike Fathers did feare and work (though unawares) towards the letting vp of the great Antichrist: for so doth that blasphemes p. boldly write in his Annotations upon this place; & an English printed book of late comming forth out of the same school, hath these words: As for Leo and Gregory Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysteries of iniquity being wrought in these new five or six hundred years before them, and then greatly increased, they were deceived with the long continuance of error. Thus writeth a malapert scholer of that impudent school, placing the mystery of Antichrist as working in the See of Rome even in S. Peter's time, and making these two holy Fathers great workers and furthers of the fame. Whereas another English Rabbbin doubted not at Paul's crease to speak of the false Fatheres as great Doctorous and Patrones of their new Gospel, thus: Grangarius, & Leo, if we be deceived, you have deceived us. Whereof we give the good Christian Reader warning, more diligently to beware of such damnable books and Masons, carrying many vaine people to perdicion.

They make S. Leo & S. Gregorie, great furthers of Antichrist's pride.

Against D. Sandre.

The great Antichrist which must come to the worldes end shall abolish Antichrist shall publish all tyranny of all other religions true and false, & pull downe both the Sacrament of work of the order wherein he professe the worship of the true God, & also all Idolatry of the order, but Gentils, & Sacrifices of the Jews; generally, all kinds of religious worship, saving that of himselfe only: which must be done to himselfe alone. Which was partly prefigured in such Kings as published therefore the that no God nor man but themselves should be praiued into for certaine daies, as Darius Pope cannot but and such like. How can the Protestant race thus shame & without vaine contradiction, Antichrist, anouch the Pope to be Antichrist, who (as we say) honoures the true God with all his power, or (as they say) honoures the Idolatry, and challenge no divine honours to himselfe, much lesse to himselfe only. As Antichrist shall doe? He humbly praiues to God, & lowly kneelth downe in every Church at diuers Altars erected to God in the memories of his Saints, & praieth to them. He sayth or heareth Maie daily with all devotion, he confesseth his sinnes to a Priest as other poor men doe; he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretiks call it an Idol, no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol; thus these religious duties both the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

4. In the temple.) Most ancient Writers express this of the Temple in Hierusalem, which in what temple they thinke Antichrist shall build vp againe, as being of the Iews stock, & to be knowne Antichrist shall edeged of that obdurate people (according to our Sauiours propheticke Luk. x. 4,) for their lit, expected & promised Messias, Mens. vi. 5. in fine. Hippol. de confam. mundi. Cyril. Hierof.

Cathol.
The abomination of defoliation consitteth chiefly in abolishing the Sacrifice of the Altar.

How Antichrist shall sit in the Church.

Neither Antichrist nor his precursors are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

Protestants and Calvinists the nearest runers of Antichrist.

S. Augustin's humility in interpreting the Scriptures.

S. Augustin therefore ii. 10 de civit. c. 19, and S. Hierom q. 11, ad Aliguaem, doeth think, that this sitting of Antichrist in the temple, doth signify his sitting in the Church of Christ, rather than in Solomon's temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet within continuing within the Church of Christ, as the Heretikes feile, to make the Pope Antichrist (whereby they plainly confess and agnifie that the Pope is a member of the Church, & in some froms Ecclesiae, & in the very bosome of the Church, say they) for that is ridiculous, that all Heretikes whom S. John calleth Antichristes as his precursors, should goe out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to remove from God, this is no absurdity. But the truth is, that this Antichristian revolvt here spoken of, is from the Catholike Church: and Antichrist, if he were of the Church, shall be an Apostata and a renegat out of the Church, & shall usurp upon it by tyrannie, and by chalangius, worship, religion, and government thereof, so that himself shal be ador'd in the Churches of the world, which he list to leave standing for his honour. And this is to sit in the temple, or against the Temple of God, as some interpret. If any Pope durst ever this, or shall doe, then let the Adversaries call him Antichrist.

And let the good Reader observe, that there be two special causes why this great man of sinne is called Antichrist. The ones, for impugning Christs kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forms of governement ordained therein, applying the same by singular tyrannie and usurpation, in which kind S. Athanasius (ep. ad Soli. vis. degr. 1) is bold to call the Emperor Constantius being an Arian-Heretike, Antichrist, for making himself Princeps episcoporum, Prince over the Bishops & Presidents of Ecclesiastical judgments, &c. The other cause is for impugning Christ's Priesthood, which is only or most properly exercis'd in earth by the Sacrifice of the holy Maffe, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinities, which kind of external worship by Sacrifice no lawful people of God ever lacked. And by these two things you may easily perceive, that the Heretikes of these dates doe more properly and nearly prepare the way to Antichrist, and to extreme defoliation, than ever any before: their special heresie being against the Spiritual Primaice of Popes and Bishops, & against the Sacrifice of the altar, in which two the foreragiet of Christ in earth consisteth.
The mystery of iniquity is the covert working of heretics toward the manifest recalcitrance of Antichrist himself.
THE SECOND EPISTLE OF S. PAUL

APOLLOICAL TRADITION. De Gen. ad loc. li. 10 c. 1: Tradition caused him to believe that the baptized of heretics should not be rebaptized, notwithstanding S. Cyprian’s authority and the manifold scriptures alleged by him, though they seemed not for present. De chap. ii. 1. c. 7: By tradition only, he and others condemned Helvidius the heretic for denying the perpetual virginity of our Lady. And without this, the Scriptures never so plain, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yield, We must use tradition. (faith S. Irenæus here, iv. 1. Apostolicon.) For the Scripture hath not all things: and therefore the Apostles delivered certain things in writing, certain by tradition. And for that, he alleges this place also of S. Paul. And again here, 15. Melchised. He be bound to feed down for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way firmed.

S. Irenæus (ii. 3. c. 4.) hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles: teaching us, that the way to tric an Apostolical tradition and to bring it to the fountain, is by the Apostolical succession of Bishops, but specially by the Apostolical See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith, most wise, which never had Scriptures, but learned only by tradition. Tertullian (lib. de corona militis, ii. 3.) reckoneth up a great number of Christian observations or customs (as S. Cyprian in many places doth) in a manner the same, whereof in fine he concludes: Of such and such if thou require what is not contained in the Scriptures, thou shalt find none. Tradition shall be alleged as authority, custom for the confirmers, and faith the observer. Origen also of this matter writeth in plaine terms, that there be many things done in the Church (which he there nameth) whereof there is no easier reason to be given then tradition from Christ and the Apostles, hoc. 5. in Hom. 6. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition, in loc. Ec. Hier. c. 7, pars. 1. So both Tertullian De coron. militis. S. Augustin De cura pro meritis c. 1. S. Chryslottm ho. 3. in ep. ad Philip. in Moral. S. Damascene Ser. de referendis in initio.

The Scriptures given us by tradition, and the feme thereof.

The Creed an Apostolical tradition.

An invincible argument for the credit of Traditions.

We might add to all this, that the Scriptures themselves, even the books and parts of the holy Bible, be given us by tradition: else we should not nor could not take them (as they beindeed) for the infallible word of God, no more then the works of S. Ignatius, S. Clement, S. Denys, and the like. The true sentence of the Scriptures (which Catholicke haue and heretics have not) remaineth still in the Church by tradition. The Creed is an Apostolical tradition. Ruffin. in ex pra. Symb. in principio Eth. ep. 61. c. 9. Ambros. Serm. 35. Aug. de Symb. ad Cathol. ii. 3. c. 1. And what Scriptures have they to prove that we must accept nothing not expressly written in Scriptures? We haue to the contrarie, plaine Scriptures, at the Fathers, most euident reasons, that we must either believe traditions or nothing at all. And they must be asked whether, if they were assured that such things and such (which be not expressed in Scriptures) were taught & delivered 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 prove unto them this point, we bring them such as liued in the Apostles daies, and the testimonies of so many Fathers before named near to those daies, and the whole Churches prafifie andassever and descenting downe from man to man to our time. Which is a sufficient proofe (at least for a matter of fact) in all reasonable mens judgement: specially when it is known that S. Ignatius the Apostle equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth iii. 3. Ec. hist. c. 30. And Tertullian book of prescriptions against Heretikes, is to no other effect but to prove that the Church hath this vantage above Heretikes, that she can prove her truth by plaine Apostolical tradition, as none of them can ever doe.
C H A P. III.

He describes their prayers, and inculcates his precepts and traditions, namely of working quietly for their own living, commanding to excommunicate the disobedient.

"Here also (as is noted before 1 Thess. 3. 15) the Adversaries in their translations avoid the word, Tradition being plain in the Greek, lest the... felseus might seem to be necessity, and not according to the tradition which they have received of vs. 7. For your felseus know how you ought to imitate us: for we have not been vnquiet among you: neither have we eaten bread of any man gratis, but in labour & in toil night and day working, lest we should burden any of you. But as though we had not authority: but that we might give ourselves a pattern vnto you for to imitate vs. 10. For also when we were with you, this we denounced to you, that if any wil not work, he neither let him eat. 11. For we have heard of certaine among you that walke vnquietly, working nothing, but curiously medling. 12. And to them that be such we denounce, & beseech them in our Lord Jesus Christ, that working with silence, they eat their owne bread.

13. But you, Brethren, be not vnmeet for good works. 14. And if any obey not our word, note him by an epistle: and doe not companie with him, that he may be confounded: and doe not esteem him as an enemy, but admonish him as a Brother. 15. And the Lord of peace himselfe give you everlasting peace in every place. Our Lord be with you all. 17. The salutation, with mine owne hand, Paulus: which is a signe in every epistle. So I write. 18. The grace of our Lord Jesus Christ be with you all. Amen.

A N N O T A T I O N S.

C H A P. III.

28 Neither let them eat:) It is not a general precept or rule, that every man should live. The heretikos by his, handy-werke, as the Anabaptists argue falsely against Gentlemen & the Calvinists emulation a-apply it percutiously against the vacant life of the Clergy, specially of Monkes and other paiz. Religious Religious mens: But it is a natural admonition only, given to such as had not wherewith to gain that workes line of their owne, or any right or good cause why to challenge their finding of others, and notanswered, to such as under the colour of Christian libertie did passe their time idly, curiously, unprofitably, and scandously, refusing to doe such workes as were agreeable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, when...
The Second Epistle of S. Paul

The Apostle and others (that might lawfully have stood at the altar and their preaching) yet to disburden their hearts, and for the better advancement of the Gospel, wrote for their living: *protesting nevertheless continually, that they might have done otherwise, as well as S. Peter and his companions, who wrought not, but were found otherwise unlawfully, as in all sorts of the Clergie preaching or seruing the Church and the altar, be, and ought to be, *by the law of God and nature. Whole spiritual labours fare pacefully boldy tranquilly, where the duties and functions of their vocation be done accordingly. As S. Augustin affirme of his own extraordinary pains incident to the Ecclesiastical affairs & regiment; instead of which, if the wife of the Church and his iniquitie would have permitted he w输给 he might have laboured with his hands somme hours of the day. As some of the Clergie did ever voluntarily occupie themselves in teaching, writing, grammar, painting, planting, sowing, embroidering, or such like secretly and innocent labours. See S. Hierom, ep. 114, secrum, in lob. and in vit. Historis.

And Monkes for the most part in the primitive Church; few of them being Priests, and many taken from crafty and hand-crafty, aye often-times professed of bond-men, made free by their masters to enter into religion, were appointed by their superiors to work in certaine hours of the day, to supply the lackes of the Monasteries; as yet the Religious doe women specially in many places, which standeth well with their profession. And S. Augustin wrote a whole book (de opere Monachorum in. 3.) against the error of certaine disordered Monkes that abuseth the fewes, (Noti eis solicire, domesticae, &c., and Repeti sic voluerint cella, and be the fontes of the aive &c.) to prove that they should not labour at all, but pray only and commit their finding to God; not only to excuse their idlenesse, but preferring themselves in holiness above other their fellows, that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to prove they should not be shauen after the manner of Monkes. Which letting their heads to grow he much blameth also in them. See li. 1. Repar. c. 31. & de op. Monach. c. 31. and S. Hierom ep. 48 c. 24. of Nonnes cutting their hair.

Monks were shauen in the primitive Church, and Nonnes clipped of their hair.

S. Augustines opinion concerning Religious men working or not working.

Ecclesiastical censures against the disobedient.

14. Obey not.) Our Pastours must be obeyed, and not only secular Princes. And such as will not be obedient to their spiritual Gouernours, the Apostle (as S. Augustin saith) giveth order and commandment that they be corrected by correction or admonition, &c., decessio, excommunication, and other lawful kinds of punishments. Cont. Dom. ii. post Collat. c. 10. Read also this holy Fathers answer to such as said: Let us our Prelates command us only what we ought to do, and pray for us that we may do it, but lest them not correct us. Where he poureth that Prelates must not only command and pray, but punish also if that be not done which is commanded. li. de correps. et. great. c. 1.

Not to communicate with excommunicate persons but in certain cases.

14. Not him.) Disobedient persons to be excommunicated, and the excommunicated to be separe with the companie of other Christians, and the faithful not to keep any companie or have conversation with excommunicated persons, neiter to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescribed and permitted by the law of all this is heres infinittion, and that all the Churches censures be grounded in Scriptures and the examples of the Apostles.
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL
TO TIMOTHEE.

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read Act. 16 how S. Paul in his passage took him in his traine at Lystra, circumcising him before, because of the Jews. He was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him. 1. Tim. v. 14. and 2. Tim. i. v. 6.

The Epistle itself conteyneth the scope of his first Epistle, saying: These things I write to thee, that thou mayest know how thou oughtest to concerne thee in the Hause of God, which is the Church. And so he instructeth him (and in him, all Bishops) how to govern both himself, and others. And touching himself, to be an example and a Spectacle to all sorts, in al vertue. As touching others, so prohibit al such as go about to preach otherwise then the Catholike Church hath received, and to make use of the people the Catholike faith: to preach unto young and old, men and women: to servants, to the rich, to every sort conveniently. With what circumspicition to the orders, and to what persons: for whom to pray: whom to submit to the yow of wedlock, &c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at libertie. And therupon it is, that he might say here: I hope, Timoth. 3: to come to thee quickly, to win unto Ephe. 3: where he had desired him to remain. Although in his voyage to Hierusalem, before his being at Rome, he said at Philippi, to the Clergie of Ephe. 3: upon probable fears: And now behold I know, that you shall no more see my face.

Where it was written, it is uncertaine: though it be commonly said, at Laodicie. 4: which seemeth not, because it is like he was never there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

THE
THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth unto him, to inhibit certaine Jews who inquird of the law as though it were contrary to his preaching. Against whom be avarisheth his ministrer, though he acknowledge his unworthines.

PAVL an Apostle of Iesus Christ according to the commandment of God our Saviour, and of Christ Iesus our hope:

2. to Timothee his beloved sonne in the faith. Grace, mercy, and peace from God the Father, and from Christ Iesus our Lord.

3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldst denounce to certaine "not to teach otherwise", 4. not to attend to fables and genealogies having no end: which Minister questions rather then the edifying of God which is in faith. 5. But "the end of the precept is charitie from a pure hart, and a good conscience, and a faith not feigned. 6. From the which things certaine straying, are returned into vaine-talke, desirous to be Doctors of the Law, not understanding neither what things they speak, nor of what they affirm. 8. But we know that * the Law is good, if a man use it law fully: 9. knowing this, that "the Law is not made to the unjust man, but to the vniust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, to fornicators, to liars with mankind, to man-stealers, to liars, to perjured persons, and what other thing focuset is contrarie to sound doctrine, 11. which is according to the Gospell of the glorie of the blessed God, which is commytted to me.

12. I give him thankes which hath strengthened me, Christ Iesus our Lord; because he hath esteemed me faithful, putting me in the ministerie. 13. Who before was blasphemous and a persecutor and contumelious. But I obtained the mercie of God, because I did it being ignorant in incredulitie. 14. And the grace of our Lord out-abounded with faith and love, which is in Christ Iesus. 15. A faithful saying, and worthy of al acceptation, that Christ Iesus came into this world to save sinners, of whom I am the cheefe. 16.
T O T I M O T H E E.

But therefore have I obtained mercy that in me first of all Christ Jesus might shew al patience, 13 to the information of them that shall leue on him into life everlaeting. 17. And the King of the worlds, immortal, invisible, only God, honor & glory for ever and ever. Amen.

18. This precept I commend to thee, O Timothee: according to the propheticies going before on thee, that thou warest in them a good warfare, keeping faith and a good conscience, 1 which certaine reducing have made shipwreck about the faith. 20. Of whom is Hymenaeus & Alexander: whom I have delivered to Satan, that they may learn not to blasphemee.

ANNOTATIONS.

CHAP. I.

1. Heretics. 2. The proper mark of heretics and false Preachers is to teach only had others, or contrary to that which they found taught and believed generally in the Catholic Church before them. A doctrine that is odd, singular, new, which is not the doctrine that was first planted by the Apostles, and descended down from doctrine received to all Nations and Ages. Without contradiction, being ancient, without error, is special. The Greek word which the Apostles here speak, expresseth this point of factually, that false doctrine in one compound term is deceitful unto us, that a heretic is nothing but an after-takes, or teacher, or teacher otherwise. Which even itself alone is the easiest rule for the simple to discern a false Prophet or Preacher. Especially when a heretic first begins, Luther found all Nations, Christians, or peace in one uniform faith, and all Preachers of one voice and doctrine the Bible and other Articles, so that whatsoever he taught against that which he found taught and believed, must needs be another doctrine, a later doctrine, an after-teaching or teaching otherwise, and therefore consequently must needs be false. And by this an intuition of St. Paul, all Bishop forbid to take heed of such, and specially to provide that no man's false Teachers strike in their dioceses.

2. Teachers. He speaketh specially of the less, the doctrine and humane constitutions repugnant to the laws of God, whereof Christ, in his preaching. 3. and in other places, which are contained in their Cabala and Talmud; generally of all heretical doctrines, which all heretical indeed, how to cure the simple people be guided by them, are nothing but fabulous in doctrine, in such a way set forth, as we may see in the Valentinian, Manichee, and other sects, as the Rabbins teach, of the Puritans, Anabaptists, and Calvinists, in our time, which censure Theodore entitled his book against Heretics, Heresiarchum solum, O Heretical Fabes.

4. Questions. Let our loving Brethren consider whether these contentions and curious questions & disputes in religion, which these unhappy heretics have in, induce, have haiming in it, brought forth any increase of good life, any devotion, or education of faith and religion in ligion, our daies, and then let us easily judge of the truth of these new opinions, and the end that will follow of these innovations. In truth all the world now feeth they edifice of another time and no otherwise.

5. The end Chris. Here again appeareth, that Christ is the chief of all virtues, Christ is the and the end, consummation, and perfection of all the law and precepts. And ye must agree very form of all, are so far as to preserve faith before it, yes to exclude it from our last duration, because of our obstinacy there is in them that have once in pride and stubborne forsaken the evident perfection, Christ of God, which is our end and perfection, is justice itself, and the very form of our grace must be in the works proceeding therof, be the works of faith. Christ is in heaven (Heb. 1:3) to receive the first fruits of his grace, to perfect his people, to perfect his people. Christ in heaven is perfect in heaven, perfect is Christ, and perfect is Christ, that is perfect in Christ, is perfect in Christ, in heaven. Great teachers, great teachers, but Teachers, to profess knowledge and great skill in the L. and Scriptures, being indeed in

6. Deserts to be Ordered. It is the proper vice both of Judical & of Heretical false Teachers, to procure knowledge and great skill in the L. and Scriptures, being indeed in

7. Heretics great Teachers, but

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Libertines" al-lead scripture, Excommunication of Heretics, and the effect thereof.

Chapter II.

By his Apostolike authoritie be appointed publicke prayers to be made for al men without exception: 8. Also men to pray in al places: 9. and women also in steerly attire, 11. to learne of men, and not to be Teachers in any wise, but to seeke salvation by that which it belongeth.

Defire therefor first of all things that "obscenations, prayers, postulations, thanksgivings be made for al men, 2. for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chastitie. 3. For this is good and acceptable before our Saumour God, 4. who will al men to be saved, and to come to the knowledge of the truth. 5. For there is one God, " one also Mediatour of God and men, man Crist 15 5 v s : 6. who gave himself a redemption for al, whose testimonie in due times is confirmed. 7. Wherein I am appointed a Preacher and an Apostle ( I say the truth, I lie not) Doctor of the Gentils in faith and truth.

8. I wil therfore that men pray in every place: lifting yp pure hands, without anger and altercation. 9. In like manner * women also in comely attire: with downnese and sobrietie adorning themselves, not in plaide haire, or gold, or precious stones, or gorgeous apparel, 10. but that which becommeth women professing pietie by good workes. 11. Let a woman learne in silence, with al subjection. 12. But * to teach I permit not vnto a woman, nor to have dominion over the man: but to be in silence. 13. For * Adam was formed first; then Eve. 14. and Adam was not subdued: but the woman being subdued, was in preuination. 15. Yet she shall be saved by generation of chidren: it " they " continue in faith and love and sanctification with sobrietie.

Annotations.
ANNOTATIONS.

CHAP. II.

1. Observations. This order of the Apostle S. Augustin (Ep. 59.) findeth to be fulfilled specially in the holy celebration of the Mass, which hath all these kinds, expressed here in the prayers and some durers pertaining to some lots of prayers. The difference whereof he exactly petitions in the second or the proper signification and difference of the Greek words. And he reacheth Mass, deduced vs that the first kind of prayers which here be called, observations, are those that the Priest out of the faith before the consecration, which he calleth the Pater noster, by S. Augustin, wherewith the whole Church (faithful) in a manner endeth that part, as S. Hierom also aff. & others, knoweth that Christ taught his Apostles to use the Pater noster in the Mass, Sic docuit, &c. So saith he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater noster &c. Li. 3. cons. Pelag. cap. 5. Where he alludeth to the words now said in the preface to the said Pater noster in the said Sacrifice, audemis diere, Pater noster. The third part called here in the text, Postulations, be those which are said after the Communion, as it were for diminution of the people with benediction, that is, with the Bishops in the Priest blessing. Finally the last kind, which is 2 earnest-givings, concludes al., when the Priest and people give thanks to God for the great mystery of the Mass, &c. Then, thus the said holy fathers handled this text, ep. 59. to Paulinus.

2. S. Epiphanius also instruceth us of the words of the Apostle to pertaine to the Liturgie or Mass, when he thus writeth to John Bishop of Hierusalem. When we accomplish our prayers after the rice of the holy Mysteries, we pray both for ourselves, and for all that be, ep. 59. c. 2. ad Jo. Hierosol. apud Hieronymum. And most of the other Fathers expound the foresaid words, of publicke prayers made in the Mass, which are said in all Liturgies or Masses both Greek and Latin, for the good estate of all that be in high dignity, as Kings and others, See S. Christ. in 6. 1. dir. & S. Ambri. in hunc loc. Prop. de vo 9. 6. 2. 5. 4. So exactly doth the practice of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly does the holy Fathers feache out the proper sense of the Scriptures, which our Protestants, doe to prophane, popularly, and lightly skim over, that they can neither see nor endure the truth.

4. Who wil at men.) The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to save all from perishing that will accept it, or that have it applied unto them by his Sacraments and other means by him ordained, and so would have been lost by his conditional will and ordinance: that is, if men wil themselves by accepting, doing, or having done unto them al things requisite by God's law. For God will not his absolute will or power thus be al in this case. But he that lift up the manifold tenenes (al good and true) that these words may be, let him see S. Augustin, Ad amar. sibi falsa impos. ref. II. 7. Ench. c. 105. Ep. 107. De cor. & dreg. 6. 5. 11. and S. Ambrose, li. 2. de orthodox. side c. 39. 5. One Mediator.) The Protestants are too peevish and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediators than one, which is Christ our Saviour, in that they delire the Saints to pray for them, or to be their patrons and intercessors for God. We tell them therefore that they understand not how there is but what it is to be a Mediator, in this sense that S. Paul taketh the word, and in which one Mediator, it is properly and only attributed to Christ. For, to be thus a Mediator, is, by nature Christ, & what to be truly both God and man, to be that one eternal Priest and Redeemer, which it is to be such by his Sacrifice and death upon the Cross; hath reconciled vs to God, and paid his Mediator, blood as a full and sufficient ransom for al our sinnes, himself without need of any redemption.

Kk 4
The First Epistle of S. Paul

The different manner of praying to Christ, and to Saints.

How there be many Mediators, as there be many Saviours, Saints, but good men living, that pray for us, and help us in the way of salvation, may even in the Scriptures.

But now touching the word Mediator, though in that singular sense proper to our Saviour, it agreeth to no more creature in heaven or earth, yet taken in more large and common sense by the use of Scriptures, Doctours, and vulgar speech, not only the faithfull yet living, our Mediators (by the Aduersaries arguments) when we describe their prayers, as the departed Saints.

Women great talkers of Scripture, and promoters of herecye. Women are much given to reading, disputing, chattering, andangling of the holy Scriptures, yea and to teach falsely, they might be permitted. But S. Paul very forbideth it, & the Greek Doctours upon this place thing the woman taught but once, that was when after her restomatn, with Sarah, she persuaded her husband to transgress, and to the unlawful mankind. And in the Ecclesiastical Writers we find that women have been great promoters of every sort of herecye (whereof see a notable discourse in S. Hieron. Epist. ad cons. h. cons. P.L. q.v. c. i.) which they would not have done, if they had according to the Apostlæ rule, followed piety and good works, and lived in silence and subjection to their husbands.

CHAP.
CHAP. III.

Of what quality they must be, whom he ordains Bishops, &c. and Deacons. 14 and the cause of his writing this epistle, the excellency of the Catholic Church, and of Christ, who is the object of our religion.

1. Faithful saying, If a man desire a bishop's office, he desireth "a good work." 2. It becometh therefore a Bishop to be interpretable, the husband of one wife, sober, wise, comely, chaste, a man of hospitality, a Teacher, 3. not given to wine, no fuller, but modest, no quereler, not contentious, 4. well thinking his own house, 5. having his children subject with all chastity. 6. He is therefore a man that ruleth his own house, how shall he have care of the Church of God? 7. For a man hath not put him into pride, he had into the judgement of the Diuell. 8. And he must have also good testimonie of them that are without: that he fell into reproch and the shame of the Diuell.

9. Deacons in like manner chaste, not double-tongued, not given to much 10. wine, not followers of false doctrine: 11. having the mysticall or faith in a pure conscience. 12. And let these also be of sound mind, that they may minister, having no crime.

13. The women in like manner chaste, not detracers, sober, faithful in all thing. 14. Let Deacons be the husbands of one wife: which rule well their children, and their house. 15. For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ I. svv.

16. These things I write to thee, hoping that I shall come to thee quickly. 17. But if I tarry long, that thou mayest know how thou oughtest to converse in the house of God, which is the Church of the living God, the pillar and ground of the truth. 18. And manifestly it is a great sacrament of piety, which was manifested in Christ, was suffisied in Spirit, appeared to Angels, hath been declared to Gentiles, is lecuted in the word, is published in the body of Christ.

ANNOTATIONS.

CHAP. III.

1. A good work. 2. A Bishop is that which is here spoken of a Bishop (because the word Bishop & Priest The Apostle used in the New Testament be often taken indifferently for both, or either of the twaine, as in the name of a Bishop Bishop & a Priest Bishop, or a Deacon; but by God nothing Eltons, more blessed is the woman for so doing: 1 Pet. 3:6. 3. A Bishop is that which is here spoken of a Bishop, that is, because the word Bishop & Priest is used in the New Testament for both, or either of the twaine, as in the name of a Bishop Bishop & a Priest Bishop, or a Deacon; but by God nothing Eltons, more blessed is the woman for so doing: 1 Pet. 3:6. 4. Certaine Bishops of Vigilantium. 5. (whether upon false construction of this text, or through the filthiness of their fleshly lust) would take none to the Clergy, except they were married.
THE FIRST EPISTLE OF S. PAUL

S. Paules place, The Apostle then, by this place, we now treat of: neither commandeth, nor counselleth, of one wife, exclusively: nor willsteth, nor wouldst have Bishops or Priests to marry, or such only to be received as had their bigamia, or be married; but, that such an one as hath been married (so it were but once, and that to fir holy Orders, a virgin) may be made Bishop or Priest. Which is a more then an inhibition that none having been married before or being bigamis, should be admitted to this holy Order: And this exposition only is agreeable to the practice of the whole Church, the definition of ancient Councils, the doctrine of all the Fathers without exception, and the Apostles tradition, Which senex S. Chrysostom a holy follower upon the Epistle to Titus (though here he follows not wholly the same sense), 1st. in Epist. ad Tit., S. Ambrose also upon this place & most plainely and largely in his 8. Epistle to Seraphen, giving the cause that bigamis cannot be married Bishop or Priest, in fine affirmeth not only the Apostle but the holy Counsel of Nice to have take order that none should be received into the Clergie, that were twice married. S. Hierom Epist. 83., ad Oecumen. c. 1. & 8. Epist. c. 8. §. 1. c. expressly writeth that the Clergie is made of such as have had but one wife, at least after Baptism; for he thought that if one was often married when he was yet no Christian, he might notwithstanding be ordered: Bishop or Priest, But S. Ambrose ep. 8. S. Augustin de bono Conium c. 18., S. Innocentius the first Ep. 2. c. 5. 6. 10. & Conc. S. Leo ep. 87. & S. Gregorius, & after them the whole Church, exclude those all which have been twice married when they ceased: Whereas S. Augustin indeed, with a goodly reason and example in the place alleged, S. Leo ep. 82. addeth further, and proueth that the man is counted bigamis, and not the husband of one wife, in respect of holy Orders, not only if he had two wives, but if his one wife were not a virgin, which being observed in the high Priests of the old law, must needs be much rather now, See also the book de Reeligiafisiis et censibus c. 73. in S. Augustines works.

Who are counted bigamis.

The heretical Clergie nothing regardeth, the Apostles preeminence of one wife, or in any person or part of the Catholike Church, they marry after they be Bishops or Priests, once, twice, and as often as their lusts require, Whereas it was never lawful in God's Church to marry after holy Orders. Neither is there one authentical example thereof in the world. For the of whom Nice Counsel speaketh, were married before, & were but tolerated only to vie 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 thus according to the ancient tradition of the Church, as Socrates and Sozomenus declare. And by these few you may see how shamefully the state of the new heretical Clergie is not fallen from the Apostles practice and doctrine herein.

They that were not married, once, twice, or more, after holy Orders. See Suidas in the word Epaphroditus. And in what country they made Priests, their wives have been permitted to have carnal dealing even with their wives whom they married men, abstained from their wives.

S. Epiphanius. Marriage of Priests is contrarie to the ancient canons.
To Thimothear.

The ministerie, &c. the rest of his words be goodly for that purpose.

Eusebius also Eun. de mort. i. i. c. 9, faith, that such as be consecrated to the holy mi-
ministerie, should abide wholly from their wives which they had before. S. Hieron. Apolo. S. Hieron.
ad Eun. c. 8. prophes, that such of the Apostles as were married, did so, and that the
Clergie ought to doe the same by their example. Yea in his time he testifieth (Con. Vigil. c.1.)
that they did live single in a manner through the world even in the East Church also.

What faith he, that the Church of the East doth, what was of the Apostles, as the See Apostolic:
which take to the clergy, to the continent and unmarried, or such as, if they have wives,
cesse to be husbennds! And againe he faith in Apol. ad Pammach. c. 1. (See also c. 8.) If married
men like as not well of you, but them not beinge vith me, but with the holy Scriptures, with all
Bishops, Priests, Deacons, and the whole company of Priests & Levites, that those who cannot offer
Sacrifices, if they use the act of marriage. S. Augulf, de adult. Con. ii. i. c. 10. maketh it so S. Augulf;
plainly a matter that all Priests should live chaste, that he writeth, that even such as were
forced (as many were, in the primitive Church) to be of the Clergie, were bound to live
chaste, yea and did it with great joy and felicite, never complaining of these necessities
and intolerable burdens, or impossibilities of living chaste, as our fleshly companie of new
Ministers and Superintendents doth not, that think it no life without women. Much like to
S. Augustine before his conversion, when he was yet a Manichee, who (as himself reporteth
Confess. i. i. c. 1.) admiring in S. Amphrose at another his incomparable excellencies, yet counted
all his felicities, also, because he lacked a woman, whereof he thought (in time of his
inhabitancy) no man could live. But after his conversion thus he said to God of S. Amphrose:
What hope hast thou, and against thine excellency what a sight hast thou, or rather what is a
confession and act in tribulation, and his secret mounds which was within his heart, what favourite
and reverenced is found of the bread, neither could I contemn, neither had I tried.

See Tertullian. ii. i. ad uxor. S. Cyprian de Sogul. Censorius, the first Council of Nice can.
3. Con. Tert. 2. can. Conc. Aurelian 1. can. 1. of Carthage the second cap. 2. of Nic. 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 sometime
not so religiously looked into. Whereby you may easily refute the impudent clamours
of Heretics against Sireius, Gregorie 5. and others, whom they falsely make the Author
of the Clergies single life.

6. (Not a Nephity.) That which is spoken here properly & principally of the newly bap-
tized, (for the word Nephity doth signify the Fathers extend this to all such as be but
newly retired from profane occupation, civil government, warfare, or secular studies of
whom good trial must be taken, before they ought to be preferred to the high dignitie of
Bishop or Priest. Though for some special prerogative & excellency, it lieth in certain
persons been others life. As in S. Amphrose and some other notable men Tertullian (l.it. de
præscript.) noteth Heretics for their lightnes in admitting every one without distinction to
the Clergie. Five Orders (that in) are set, viz. bishops; now they place Nephities, then
fiscul men, then our Apostates, then they may tie them by glory and prerogative, whom with
the truth they can not. Whereby you may have a sober prosperous came forward, then in the camp of
believers, where to be only, is to deserve much. Whereas in the day of a Bishop, to morrow some what else:
to day a Deacon, so morrow a Reader, that is, a Reader; to day a Priest, to morrow a lay man, for to
late men also they enjoin the functions of Priests. And S. Hieron. ep. 8. ad Oecumen. c. 4. faith of
such. Yesterday Castreux or newly converted, to day a bishop; yesterday in the theatre, to day
in the church as might be in the place of games and musices, in the morning at the alter; whilst ago
a great prison of stage players, now a confessor of holy virgins. And in another place, Out
of the bosome of Plato and Aristophanes, they are chosen to a Bishoprike, whose care it, not how to mock
the mass of the Scriptures, but how to set the people's cases with flourishing declamations.

Dialog. cont. Lucifer. 5. 1.

8. Deacon.] Under the name of Deacon are here contained Subdeacons, as before under The three hol

Bishops Priests also were comprehended. For to these four pertaineth the Orders, only
Apostles precept and order touching one wife, & touching continence and chastitie, as by bound to chak
the alleged Councils and Fathers (namely by the words of S. Epiphanius.) doth appear. Little.
For they only be in holy Orders, as seruing by their proper function about the Altar and
the B. Sacrament in respect where of the law of chastitie pertaineth to them, and not to the
four inferior Orders of A. deacon. Exorcist, deacon, and bishop, whom either by precept nor The 4. inferior
now be bound to perpetual chastitie, as the others of the holy and high Orders be bound, orders not bound
both by precept and promise or sollemne attestation when they took subdeaconschship
to chak.
THE FIRST EPISTLE OF S. PAUL.

All the Church.

At these degrees and orders to have been ever since Christ and the Apostles' time.

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not any one Societie among themselves, many of them being yet vnborene, and many yet Infielde and herecyle, & theryfore be not of the on house of God which is here called, the gent of truth. And those of the Predicinate that be already of the Church, make not a ferauer Companie from the knowne Catholicke Church, but are baptised, houseyd, taught, they live and die in the common Catholicke visible Church, or els they can neither receive Sacrament, nor salvation S. Paul instruceth not Timothee how to teach, preach, correct and censure in the invisible Societie of the Predicinate, 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 the Church is) can be void of errour in faith, seeing al men may erre, he must know that it is not Church hath this by nature, but by privilege of Christes presence, of the holy Ghosts assistance, of our Lords prouide, nor promisse and praiere. Soc. S. Auguvin upon these words of the 18. Psalm Con. 11. Nc aqurto erre, de oreres oratum veritatisque unica. Where he hath gladly preached of this matter. For S. Auguvin, le fame purpose also these words of Lectanius are very notable: It is the Catholicke Church Lactanius only, that keepeth the true worshiop of God: she is the fountain of truth, this the house of faith, this the Temple of God: whether any man enter not, or from which if any man go out, he is an alien and stranger from the hope of everlasting life and salvation. No man must by obstinate contesion flatter himself, for it standeth upon life and salvation. &c. S. Cyprian saith, The Church never departeth from that which the once hath known. Ep. 51. ad Cornel, no. 3. S. Irenaus saith, That the Apostles have laid up in the Church as in a rich treasuries, al truth. And, that she keepeith with most sincere diligence, the Apostles faith and preaching. B. 1. c. 3. 4. & 40. & c. c. 2. It were an infinite thing to recite all that the Fathers say of this matter, al counting it a most perricous and absurditie to affirm, that the Church of Christ may erre in religion.

Chap. III

He prophesiceth that certaine should depart from the Catholicke faith, willing Timothee therefore to inculcate to the people those articles of the said faith. 7. to exercise himself in spiritual exercise, 12. to get auhentique by example of good life, 15. to study, to teach, to increase in the grace given him by holy Orders.

ND the Spirit manifestly faith that in the last times certaine shall depart from the faith attending to spirits of errour, and doctrines of duels, 2. speaking lies in hypocrisie, and having their conscience feared. 3. forbidding to marry, to abstaine from meats which God created to receive with thanksgiving, for the faithful, and them that have known the truth. 4. For every creature of God is good, and nothing to be rejected that is received with thanksgiving. 5. For it is sanctified by the word of God and praiere.

6. Thee things prooving to the Brethern, thou shalt be a good Minister of Christ Jesus, nourisith in the words of the faith and the good doctrine which thou hast attainted unto. 7. But foolish and old wines fables avoid: and exercise thyself to pietie: 8. 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. 9. A faithful saying and worthy of al acceptation: 10. For to this purpose we labour and are euiled, because we hope in the living God which is the Sauior of al men, specially of the faithful. 11. Command these things and teach, and weep plainly by these words such abstinence only to be disallowed as consarneth the creatures of God to be brought by nature and creation.

We see plainly by these words such abstinence only to be disallowed as conf南山 the creatures of God to be brought by nature and creation.

Some (faith S. Chrysifalome) express this word falling, but they are deceived; for falling in a spiritual exercise.

See a goodly and meate of these words in S. Aug.

1. Tim. 3. 3. Ps. 11. 18.

1. Tim. 3.

4. Tit. 3.

9.

11. Let no man contemne thy youth: but be an example of the faithful, in word, in cœur SYSION, in charitie, in faith, in chastitie. 12. Till I come, attend vnto reading, exhortation, doctrine. 14. Negleet not the grace that is in thee: which is given thee by prophetic, with imposition of the hands: 15. of priesthood. 15. Cæs. e. 31.
THE FIRST EPISTLE OF S. PAUL

These things do thou meditate, be in these things: that thy professing may be manifest to all. 16. Attend to thyself, and to doctrine: be earnest in them. 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 Apostates, as the Greek word importeth, to give care to particular spirits of error & deception, rather then to the Spirit of Christ in his Church, to follow in hypocrisy and to counterfeit the persidious doctrine of Diuels, who are the suggesters and promoters of all sects, and are lying spirits in the mouths of all Heretikes and false Preachers: men that have put their conscience to silence & made it fentin to the Holy Churches admonition: the Apostile noting it once before also in this same Epistle, that Heretikes have no conscience, which is the cause both of their fal and of their obduration in heresie.

2. Forbidding to marry. He speaketh (faith S. Chrysostom) of the Manichees, Encrarios, & Marcionites. Is. 12. in 7 thm. S. Ambrose upon this place, addeth to thes the Patritians also. S. Irenæus l. 1. c. 50. S. Epiphanius her. 41. c. 3. S. Hierom, com. in icon. c. 1. & ep. 50. c. 1. & 3. S. Augustine her. 41. § 40. and generally al iniquity affirm the same both of them, and also of the Heretikes called Apollotici, Ebionites, and the like. Their heresie about marriage was that to marry or to live the act of matrimonie, is of Satan, S. Irenæus witneffeth l. 1. c. 1. and that the definition of male and female, & the creation of man and woman for generation, came of an il God. They taught their hearers, that if they did see women, they should in any wise provide, that they might not conceive or bear children. Clemens Alexandrinus (li. 3. Cemi in primitio) writeth that such admite no marriage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apostile.

For the second point consisting in the prohibition of meats or the eating of certaine creatures made to be eaten, the said Heretikes or divers of them (for they were not all of one secte touchinge these points) taught, that men might not eat certaine sorts of meats, specially of beasts and slaying creatures, for that they were not made (say they) of the good God, but of the evil, And wine they called the saul of the Prince of darknes, and not to be drunkne at all, and the vine, wherever it came, to be of the Diuels creation, And divers other creatures they condemned as things by nature and creation polluted and abominable. Augusti her. Manich. 46. & her. 15. Faustus & suo libro de mor. Manich. 6. Lo these were the Heretikes and their heresies which S. Paul here prophangeth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in divers Councells.

The Catholikes impudently charged with the said old heresies. Ablution from certaine meats is no redemption of the meats.

1. Good causes of ablution.

Concerning.
Concerning marriage likewise, they say as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the law; as well might they charge Christ and the Apostle for prohibiting the man to marry, during his wine’s life, and appointing widows, that were the Church, to live unmarried, and not admitting a married woman as well as a widow, nor her that had had mean husbands, as well as her that had been married but once; as they charge the Church for not admitting married persons to the altar, and for forcing them the Religious persons to keep their promise of chastity. No, the holy Church is so far from condemning wedlock, that she honours it much more than the Protestants, accounting it an holy Sacrament, which they do not, who only visit it to lust as the Heathen, and not to religion.

But it is an old deceitful practice of Heretics to charge Catholic men with old condemned heresies. The Easterns slandered the Council of Chalcedon and St. Leo to be Nestorians, to make two persons in Christ, because they said there were two Natures. Pagi. 1. c. 1. and Aquen. 1. c. 1. And Julius accueth S. Augustin of the heresy of Apollinaris, 1. 4. c. 15. Other Pelagians challenged him for condemning marriage. Tertull. 2. t. 7. And that our Protestants bring not too much of their greedy invention, Iouinian the old Heretic, their Master in this point, accueth the holy Doctors and Catholics upon this same place, to be Manicheans, and to condemn meats and marriage, as both S. Hierom and S. Augustin do testify. And they both answer to the Heretic, that the Church indeed & Catholics do not abjure from some of those, some for certain days, and every Christian man lightly at the 39 days of Lent. Still for that they think the meats unclean, odious, or of an ill creation, as the Manichees do; but for punishment of their bodies and taking their concupiscences, Hiero. l. 1. c. 10. and Aug. l. 1. c. 14. Li, de mor. Cath. Ec. Hiero. l. 4. ed Galer. And as for marriage, the said Doctors answer, that no Catholic man condemneth it for unlawful, as the old Heretics did, but only preferreth virginity and continence before it, as a state in itself more agreeable to God & more meet for the Clergie. See S. Augustin against Faustus the Manichee 1. l. 10. c. 5. and 4. in the name Apostolici, S. Hierom ep. 10. c. 1. & 4. All this the Catholics continually tell the Adversaries, and they can not but see it.

Yet, by accustom’d audacity and impudence, they bear it out still. 4

Wishing giving) By the most ancient custom of the faithful bath before Christ and sibence, men v.e to bless their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in husbandmen’s houses where they have no other means, they should at least bless God’s graces and themselves with a Pater noster or the signe of the Cross: not only to acknowledge from whom they have their continual sustenance, but also to bless their meats and sanctifie it. For the Greek word of S. Paul, by Eccl. 1, when it concerneth meats, signifies not only thanksgiving, but blessing or sanctifying the creatures to be received, as being among Israel, and in English we call grace, not only that after meat, which is only thanks to God; but that before meat which is always a benediction of the creatures, as it is plaine in the prescript and usual forms of grace. For which cause a Priest should ever do it; otherwise they feed upon any of inferiour order in the Clergie. So much that S. Hierom (ep. 84.) representeth certain Deacons who had lay grace and bless the meat before the company, in the presence of a Priest who also recorded (in the life of S. Paul the holy Eremite) the great sanctity and humility of him and S. Anthony, yealding one to the other the preeminence of blessing their more dinner. For to bless is a great thing, and a Priestly prerogative as the Apostle witnesseth, declaring the preeminence of Melchisedech in that he blessed Abraham. Read the note following.

To bless is a preeminence of the better person.

Heb. 7.

7. Sanctified) All creatures be of God’s creation, none of the Duel, or of any other cause. No creature is clean by creation, nature, and condition, but all good and made for means v.e, though albe one more, not all like holy nor equally sanctified. God made meats clean, but he sanctified only one of them, He made 12 places, but he sanctified none but the Temple and such like deputed to it, as the Ark, the altar, and the rest which were by sacred v.e both holy themselves, Holy times and gave also holiness & sanctification to things that touched them or were applied into them, places, & every.

So our Savioour faith, that the Temple sanctified the gold, and the altar the gifts, and gave things deputed to rely on creatures sanctified from common and profane v.e, to religion & worship of God, are the tenure of their meads, and thereby. So the places and days of God’s apperition or working some special God holy, wonders.
The First Epistle of S. Paul

Wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christ's Nativity, Passion, burial, Resurrection, Ascension; which is to please a cafe, that the hill where he was transfigured only, is called therefore by S. Peter, the holy mount.

Therefore be holy memories and monuments of all forts sanctified, besides that creatures (as we see here) be sanctified also by the word of God and prayer, that is to say, by benediction and invocation of our Lord's holy name upon them, specially by the signe of the Cross, as S. Chrysoloron in his place, xii. in and Tim. by the which the adversarian power of Satan usurping vitally upon God's creatures through man's sin, and seeking deceitfully in or by the same to annoy man's body or soul, is expelled, and the meats purged from him and made holcomb. S. Gregorie (lib. 1. Diolog. c. 4.) recordeth that the Diuell entered into a certaine religious woman by eating the herbe lettuce unbleffed, and S. Augustin li 18. in cim. Dei. c. 18. sheweth at large, what wares he hath by meats and drinks and other visible creatures of God, to annoy men: though his power be much lesse then it was before Christ, but still much defiere he hath on all sides to molest the faithful by abusing the things most neer and necessarie unto them, to their hurt both bodily and Ghoftly. For remedy whereof, this sanctification which the Apostle speakeh of, is very foueraigne, pertaining not only to this common and more vulgar benediction of our meats & drinks, but much more as the prophet of the Greek word vied by the Apostle for sanctification, doth import to other more exact sanctifying & higher applying of some creatures, and blessing the to Christ's honour in the Church of God, & to man's spiritual & corporal benefits.

For as S. Augustin writeth lib. 1. de pec. merit. c. 16. besides this visible blessing of our daily food the Catecumen (that is, such as were taught toward Baptisme) are sanctified by the signe of the Cross, and the bread (faith he) which they receive, though it be not the body of Chrifi, yet is holy, and more holy then the visible bread of the table. He meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the Sacraments either the same, or the like to our holy bread, vied in the Church of England and France on Sundays. And it was a common vse in the primitive Church to blesse loaves, and send them for laced tokens from one Christian man to another. And that not among the simple and superstitious (as the Adversaries may imagine) but among the holiest, learned, and wisest. Such hallowed breads did S. Paulinus send to S. Augustin and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the Life of Hilarion (post medium) how Princes and learned Bishops & other all forts came to that holy man for holy bread, nomnine brevissima. In the primitive Church the people commonly brought bread to the Priests to be hallowed. Author of imp. b. 14. in Mt. The Council of Carthage cap. 14. makes mention of the blessing of milke, honie, grapes, and corn. See the 8. Canon of the Apostles. And not only divers other creatures vied at certaine times in holy Churches seruice, as waxe, fire, palines, ath, but also the holy oyle, Chryme, & the water of Baptisme, that all which is the cheesef of All Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified. For without sanctification yea (as S. Augustin affirmeth crater, 118. in Ioan.) without the signe of the Cross none of these things can rightly be done.

Can any man now marvel that the Church of God by this warrant of S. Paul's word expoundeth by so long practice & tradition of the first Fathers of our religion, both in divers elements and blesse them for man's use and the service of God, expelling by the invocation of Christ's name the adversarian power from them, according to the authority given by Christ, Super omnia daemonias, ejus aut Diuilor: and by prayer, which importeth as the Apostle here speakeh defiere of help, as it were by the vertue of Christ, to combat with the Diuell, & so to expel him out of God's creatures, which is done by holy exorcisme, and ever beginneth, Advennum ostium in nomine Domini, as we see in the blessing of holy water and the like sanctification of elements? Which exorcisme, namely of children before they come to Baptisme, see in S. Augustin li. 6. in cont. Irish. c. 5. & De Ec. dogmat. c. 31. De spirit. & exorcisme. li. c. 10. & of holy water, that hath been vied thes 1400. yeares in the Church by the institucion of Alexander the first in all Christian countries, and of the force thereof against Diuels, see a famous historie in Theodoret li. c. 11. and in Epiphanius xer. 1. Ebonitarum. See S. Gregorie to S. Augustin our Apostle, of the vse thereof in hallowing the 1. dedicatory temples to be made the Churches of Christ apost Bedamum ii. 1, 30. uff. Ang. Remember how the Prophet Eliasues applied faile to the healing & purifying of waters, 4. Reg. 1. how the Angel Raphael vied the linter of the filth to drive away the Diuell, Tob. 6. 8. how Davids harp and Psalmode kept the eulphys from Saul, 1. Reg. 15. how a piece of the holy earth suffed such...
such a man's chamber from infestation of Diuels, Aug. de Ciuit. hiri, c' 3: how Christ him-
self, both in Sacraments, & out of them, occupied divers sancifad, elements, some for the es-
said creature, health of the body, some for grace and remission of sinnes, and some to worke miracles by. The holy land.
See in S. Hieron against Vigilantius c. 1, how holy Reliques torment them, *In the historie Reliques.
vi. lii. 3.
of Iulianus the Apostata, how the signe of the Crofse, in the Acts (cap. 19.) how the name The crofse.
9. 3.
of 1 E S V 5 yea and of Paul put them to flight.

The name of

Furnish your seldhes with such examples and grounds of Scriptures and antiquitie, and IESVS,
you shall discern the Adversaries calulmations, and blasphemies against the Churches prac-
tise in such things, and further also finde these sancified actions and creatures, not only by
increase of faith, sectour, and devotion, to purifie the impuriitie of our foules, and procure Remis-
ion of remission of our daily iniquities, but that the cheefe Ministers of Chriftes Church, by venial sinnes and
their fourenligious and ordinarey granted of our Lord, may joyn on the same, their blefing nexted to halowed
and remission of our daily iniquities, and holy spirituals: as we see in S. James, remission of all
sinnes to be annexed to the vocation with holy oile, which to the Catholikes is a Sacrament,
but to the Protestant was but a temporal ceremonie, and to some of them not of Chriftes
instituition, but of the Apostles only. In their owne sense therefore they should not masue
that such spirituals effects should proceed of the vio of sancified creatures, whereas venial
freaples and be remittit many waies, though mortall ordinarily by the Sacraments only. S.
Gregorie did commonly send his benediction and remission of sinnes, in and with such holy
searens as were sancified by his bleffing & touchinge of the Apostles bodies and Martyrs
Reliques, as now his Successours doe in the like Halowed remembrances of Religion. See
his 7, booke, epifele 16: and 9, booke, epifele 50. Thus therefore to and the effects aforesaid
the creatures of God be sancified.

If any man object that this vio of creatures is like conuiration in Necromancie, he must
know the difference is, that in the Churches sancifadae actions and creences, the Diuels be
commanded, forced, and by Christes word & by prayers; but in the other wicked
practises, they be pleased, honoured, and conuenienced withall: and therefore the sancit is godly
and according to the Scriptures, but Necromancie abominable and against the Scriptures.

14. The grace S. Augustin declared this grace to be the guft of the holy Ghofl given
unto him by receiving this holy Order, whereas he was made fit to execute the office to his
owne saluation and other mens. And note withall, that grace is not only given in or with
the Sacraments, by the receivers faith or devotion, but by the Sacrament, per impositiuncm, by
impositiunc of hands. For soe he speaketh in Tim. x. which is here laid, sum impositiones, with impositiunc.

14. With impostition. S. Ambrose upon this place, implie the word impostion of
hands, all the holy sancifada and safter words done and spoken over him when he was made
Priest: Whereby (faith he) he was designed to the worke, and received authorities, that he might offer
Sacrifice in our Lords name unto God. So doth the holy Doctour allude unto the words that
are said now also in the Catholike Church to him that is made Priest: Accipe postquam of-
ferendus pro viauis & moriuis in nomine Domini: That is, Take & receive such authority to offer
for the living and the dead in the name of our Lord. For which S. Hieron also (as is noted be-
fore) faith, that the ordering of Priests is, by impostion of hands and imposition of voice.

Holy Orders and
Sacrament,

In Efs.
59.

14. Of Priesthood.) The practive of thhe Church giueth vs the sense of this place, whiche the
ancient Council of Carthage doth thus set downe. Whene a Prieste keth order, the Bishop
blesing him and holding his hand upon his head, 

Conc.
Cath.
4. c. 3.

Who seeth not now, that holy Orders giving grace by an-
external ceremonie and worke, is a Sacrament? So al the old Church counteth it. And S. Au-
gustin, (con. ep. Pamen i. i. 13.) plainly faith that no man doubteth but it is a Sacrament.
And let any man think that he seeth not the word Sacrament properly and precisely, he
joyzen it in nature and name with Baptisme. Againe who seethe not by this vio of imposition
of hands in giving Orders & other Sacraments, that Chrift, the Apostles, and the Church
may bowe of the Jewish rites, certaine esuencient ceremonies & Sacramental acts, seeing
this same (as the Heretikes can not deny) was receivde of the manner of ordering Aaron

16. Sun Bishophy (eff.) Though Christ be our only Saviour, yet the Scriptures forbear not Men also are
to speake freely and vulgarly & in a true sense, that manalso may saue himself & others, called Saviours
But the Protestant withstanding follow such a captious kind of Diuinitie that is man withoout degrae
speake any such thing of our Lady or any Saint in heaven, or other meanes of procuring sal-
tion to Christ, ultion, they make it a derogation to Chriftes honour, With such hypocrites haue we now
aduies to doe.

CHAP.
The First Epistle of S. Paul

CHAP. V.

How to behave himself towards young and old. 3. To show the Churches oblations upon the needy widows; 9. And not to admit the said Churches widows under three score years old. 17. In distribution to respect well the Priests that are painful. 19. And how in his Consecratio to bear accusations against Priests. 22. To be strict in examining before he give Orders. To be chast, and to omit somewhat of his drinking water.

The Epistle upo S. Monica's day, May 4. And for holy widows, 16. Because of this continual prayer which standeth not in coniugal, carnal affections: as the Apostle saith, 1 Cor. 7, 5. therefore were these widows to live in the state of perpetual continence.

3. Honour widows, which are widows indeed. 4. But if any widow haue children or nephewes; let her choose first to rule her owne house, & to render mutuall duty to her parents. For this is acceptable before God. 5. But she that is a widow indeed and desolate, let her hope in God, and continue in observances & b praiers night and day. 6. For she that is in deliciousnes, living is dead. 7. And this command that they be blameless. 8. But if any man haue not care of his owne and especially of his domesticales, he hath denied the faith, and is worse then an infidel. 9. Let a widow be chosen of no lese than three-score years, which hath been the wife of one husband, 10. Having testimonie in good works, if she haue brought vp her children, if she haue received to harbour, if she haue washed the Saints feet, if she haue ministered to them that suffer tribulation, if she haue followed every good work. 11. But the younger widows avoid. For when they shall be wanton in Christ, they will marry: 12. Having damnation, because they have made void their first faith. 13. And whithal idle also they learn to go about from house to house: not only idle, but also full of words and curioust speaking things which they ought not. 14. I will therefore the younger to marry, to bring forth children, to be house-wives: to give no occasion to the aduertisarie for to speake evil. 15. For now currente are turned backe after Satan. 16. If any faithful man haue widows, let him minister to them, and let not the Church be burnded: that there may be sufficient for them that are widows indeed.

17. The Priests that rule well, let them be esteemed worthie of double honour: especially they that labour in the word and doctrine. 18. For the Scripture faith: Thou shalt not mock the mouth to the axe that treadeth out the corne; and, The workes-man is worthie of his hire. 19. d Against a Priest receive not accusation, but under two or three witnesses. 20. Them that sinne, reprehende before all: that the rest also may have see.

21. I testify before God and Christ Jesus, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. 22. Impose hands on no man lightly, neither doe thou communicate with other mans sinnes. Keep thy self peaceable. 23. Drink noe water: but vs a little wine for thy stomach, and thy often infirmities. 24. Certain mens sinnes be manifest, going before to judgement; and certaine mens they follow. 25. In like manner all good deeds be manifest, and they that are otherwise, can not be hid.

Annotations.
ANNOTATIONS.

CHAP. V.

| Amb.

3. Widowcs indeed. S. Ambrose calleth them widowcs and desolate indeed, that might

in these loc.

loc.

Luc. 3.

2.57.

be married, but to make themselves better and more worthy of God, refuse marriage, which

they know to be but once blessed, imitating * holy Anne, who in fasting and praying serued Widowhood!

God night and day, never knowing but one husband. Such professed widowcs then are to

be honoured and incouraged Neither doth he speake only of the Churches widowcs (of

whom specially afterward) but of all that by profession kept their widowhood, exhorting

them to passe their time in prayer and fasting, v. 5. Which was an honourable and holy state,

much written of and commended in the primitie Church, namely by S. Ambrose and by

S. Augustin, who wrote books intituled thereof, and make it next to virginitie. Ambr. de

viduæ, Aug. de bono viduatiæ.

8. He hath denied: Not that by this or by any other deadly sinne (except incredulitie or

doubtfullnes in beleefe) they lose their faith: but that their facts be not answerable to their

faith and to Christian religion, which proftibeth all such duties.

9. Let a widow be choson. Now he speaketh more particularly and specially of such wid-

owcs as were nourished and found by the oblations of the faithful and the alms of the

Church; and did withall some necessarie services about women that were to be professed or

baptized for their instruction and addressing to that and other Sacraments; and also about the

sick and impotent; and withal sometimes they had charge of the Church goods or the

disposition of them under the Deacons; in respect whereof also and the like are called

Diaconisse, Eusebius, i.e. 35. reciteth out of Cornelius Epistle, that in the Church of Rome

there is one Bishop, 40. Priests, 60. Deacons, 70. Subdeacons, 40. Prophets, 10. Exorcists,

Elders, & Officiers of widows together with the pope 150, al which God nourisheth in his Church. See Ath. Apost. c. 6. S. Chrysostom, i.e. de sanctius propriis sint, i. S. Epiphanius,

in hie, 39. Collyridianorum. Now then, what manner of women should be taken into the fellow-

ship of such as were not of the Church, he further declareth.

2. The wife of one husband. If you would have a plain pattern of Heretical fraud, corruption,

and a utteration of the nature sense of God's word, and an unincertaine demonstration that

these new Glossers have their consciencies scared and harts obdurate, willingely per-

terting the Scriptures against that which they know is the meaning thereof, to the main-

tenance of their sects; mark well their handling of this place about these widows of the

Church. * Paul preferreth such only to be admitted as have been the wives of one husb'd,

that is to say, once only married, not admitting any that hath been twice married. By

which words the Catholices prove first, that the like phrase * vied before of Bishops and

Deacons, that they should be the husbands of one wife, must needs signifie that 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 Adueraries, that the

flac of widowhood is more worthy, honourable, decent, and pure in respect of the seruice of

the Church, and more to be releaved of the revenues thereof, then the state of married

fOLKES. And that not only (as the Adueraries perhaps may answer) for their greater necessi-

tie, or more ease, freedom, or expiotion to ferue, in that they be not conbined with

husband and househould, but in respect of their vitals continencie, chasttie, and puritie. For

els such as were widows, with intention and freedom to marry afterward, might have been

admitted by the Apostle, as well as those that were never to marry againe.

Thirdly, we prove that second marriage not only after admission to the almes or seruice

of the Church, but before also, is diabolical & a signe of incontinencie or more lust and

selfishnes then is agreable or comely for any person belonging to the Church: and conse-

quently, that the Apostle in the last chapter treating of the holy functions of Bishops,
THE FIRST EPISODE OF S. PAUL

Priests, Deacons, and of the Churches refusing generally bigamists or twice married persons; much more necessary that no man twice married should be received into holy Orders: and further, that as none were admitted to be widows of the Church, that never intended to marry again, so none should ever be received to minster the Sacraments (which is a thing infinitely more, and requisite more purgative, and continence, then the office of State of the said widows) that intended to marry again. To receive the body of Christ (faith, S. Hierom in Apolog. proph., cont. Jov. ep. 50. c. 6.) is a greater and holier thing than prayer, and therefore Priests that must both continually pray and also be occupied about the receiving or minstering the holy Sacrament daily, must live constantly.

Fourthly, we prove that it is not unlawful to aneexe, by precept or the parties promisée, singe single life or chastity to a whole State or Order of the faithful: because the Apostle and the whole Church in his time joined this State of the Churches widows perpetual continence. Fifthly, we prove hereby that to refuse and not to accept the wife married or such as will not live single, into the State of widows or holy Orders, is not to condemn or forbid second marriage, or once & often marrying, with the Maniches according to the doctrine of Diasel, as the Protestants (and before them the old condemned Loci rationalis) doe blaspheme the Church. For then did S. Paul allow and teach doctrine of Diasel, who refuseth a wife married woman, and bindeth others by their entering into this State, never to marry again: as no doubt he did the Clergy men much more in the 7. chapter before. Thus lo we Catholiques concerne & confett the Scriptures, and for this meaning we have all the Diocesans without exception. What shift then have the Hierarches here? For marry and remarried they must, let the Scriptures, & all the Diocesans in the world say nay to it. In truth they do not expound the word of God, but fly by the evidence of it, some one way & some another.

And of another, their extreme and most shamefull tergiversation is, that the Apostle here forbidde * not the admission of such widows as have been twice married, but only *up ibid., them that have had two husbands at once. Which was a very improbable and extorted exposition before, concerning Bishops and Deacons, c. 1. and (as S. Hierom faith ep. 35. molo modo mala canent: but here that an exception should be made only against widows that had two husbands together, which was a thing more lawful: nor never heard of) that is a most intolerable impudence, and a construction that never came to any wise man's consideration before; & ye then their fancies must be God's word, and bigamist or bigamia must against their old natures, and yve of all Writers, beal one with Poligamia and Poligamia. They give an example of such widows, in women divorced justly from their husbands in the old law. As though S. Paul here took order for the Jews widows only, or that he had been such a common case among the Jews also, that the Apostle needed to take no care about it. Finally, they let not to say that if the Apostle should be understood to refuse a widow twice married at sundrie times, it were unreasonable and injurious to second marriages, which have no more indecency or signe of incontinence (say they) then the first. Thus bold they are with the Apostate and antiqutie.

11. Wanton in Christ.) Widows waxing warme, idle, and wofeful by the Church, lust after husbands, as also Apaneate Priests and Superintendents marry, specially after they have gotten good Ecclesiastical livings. Which is to wax wanton in Christ, or against Christ. * The Greek word signifies to cast off the raines or bridle, that is the bond or promiss of continence which they had put upon them.

They wil 12. They will.) In the chastities of widows or of Virginia (faith, S. Augustin) the excellence of a breake the vow of chastity, is damnable. greater gift is affirmed for. Which being once deferved, chosen, & offered to God by vow, is not only damnable to enter afterwast into marriage, but though it come not actually to marriage, only to have the will to marry is damnable. Aug. li, de bono, viduit. cap. 9.

11. Housing damnation.) It signifies not blame, check, or reprehension of men, as some to make the fault seeme less: then would it be but *in judgement of eternal damnation, which is by a heayy sentence, God grant all married Priests and Religious may consider their lamanent.

Breaking of their table caste. What a grievous sinne it is, see S. Ambrose ad virginem lap. cap. 5. & 6.

12. Their first faith.) At the Ancient Fathers that ever wrote commentaries vpon this the confess of all Epistle, Greek and Latin, as S. Chrysoftom, Theodoret, Oecumenius, Theophylactus, PriscaAntiqutie) when mensus, S. Ambrose. Ven. Bede, Haimo, Anelme, & the rest. Also al others that by occasion they breake their vseth place, as the Council of Carthage cap. 104. & the 4. of Toledo. cap. 21. S. Athanasius of chasticity. Li de virginitate. S. Liphanius h. 48. S. Hieromonius, Ioanmianum li. c. 3. & ibid. 44. Ezech.
Prop. xvm. S. Augustin in exceeding many places, al these expound the Apostles words of the vow of Chastity, or the faith and promise made to Christ to live continently. What is to break their first faith? it faith S. Augustin. They vowed, and performed not. In ps. 75, Prop. xvm. Again in another place, They break their first faith, this stand not in that which they vowed. Li. de Sancta vna. n. c. 31. AGAIN he and all the Fathers with him in Carthage Council before named: If any widowers, how young soever, they were left of their husbands deceased, have vowed Why this vow is not themselves to God, let s their laical habits, and under the testimonie of the Bishop and Church have called faith or appeared in religious weed, & afterward got any more to secular marriage, according to the Apostles fidelicite, sentences they shall be damned, because they were so bold as to void the faith or promise of chastity which they vowed to our Lord. So faith he and all Fathers more in that Council.

And this promise of chastity is called faith, because the fidelicet between married persons is ordinarily called of holy Writers; faith, and the vow of chastity made to God, joy-neth him and the persons, so vowing, as it were in marriage, so farre, that if the said persons break promise, they are counted and called in the last alledged Council, God's adul-ters. In the 3. to the Romans also and often is where faith is taken for promise or fidelicet, and that it is so taken here, the words iriium sucerre (to frustrate and make void) doe prove: for that term is commonly used in matter of vow, promise, or compact. Gem. 17. Num. 10. This promise is called here primis fide (the first faith) in respect of the later promises which vow-breakers make to them with whom they pretend to marry. So faith S. Aug- ustin lib. de bona vna. c. 3. & 9. and Innocentius 1. ep. 1. cap. 13. 19. 1. Cons. And this is the only native, evident, and agreeable sense to the circumstance of the letter. And the vain easation of the Heretikes to base the Apostolic Monks, Friars, Nunnis, and Priestes from damnation for their pretended marriages, is frivolous: to wit, faith is a faith here dignifih the faith of Baptism or Christian beleefe, and not the promise or vow of Chastity. But we ask them if this faith of Baptism be broken by marriage or no. For the text is plain that by intending to marry, they break their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so ever they with themselves to defend their sacramental or pretended marriages, they lose their labour and struggle against their own conscience and plain Scripture.

14 He speaketh of such young ones as were yet free. For such as had already made vow, neither could they without damnation marry, were they young or old, nor he without some command or counsel them to it. Neither (as S. Hierom proueth to Gerontia, and S. Chrysoflom upon this place) doth he precisely command or counsel the young ones that were free, to marry, or absolutely forbid them to vow chastity: God forbid. Say they. But his speech containeth only a wise admonition to the young, so as it were more better for them not to have vowed at all, but to have married again, then to have fallen to adunnicie and Apostasia after profession. Which is no more but to preferre second marriage before fornication: and a good warning, that they which are to profess, looke well what they doe. S. Paulus experience of the fall of some young ones to marriage, caufed him to give this admonition here: as also that before, that none should be received to the Churches almes under threescore years of age. Not forbiidding the Church for ever, to accept any vows of widows or virgins till that age, as the Heretikes falsely affirm: but shewing what was meet for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no preceptiv rule, no exact order of obedience to Superiors; so the professi (as S. Paul here noteth) coursed and wandered vp and downe idly, as now our professes virgins or Nunnis doe not, neither can doe. Of whom therefore, where discipline is obserued, there is no caufe of such danger. Besides that widows having had the vfe of carnal co-pulotion before, are more dangerously tempte, then virgins that are brought vp from their tender age in piety and have no experience ofuch pleasures. See S. Ambrose lib. de vna. praising of the example of holy Anna, who liued a widow even from her youth til 80. years of age, in falling and praying night and day, that the Apostles doth not here without exception forbid all young widows to vow, yea he expresseth that profession in the younger women much more laudable, glorious, and meritorious. See his book de Vnhus in initio.

15. After Satan.) We may here learne, that for those to marry which are profess ed, is to turne backe after Satan. For he speaketh of such as were married contrarie to their vow. And hereupon we call the Religious that marry (as Luther, Bucer, Peter Martyr and their rett) Apostate. More we learn, that such young ones have no excuse of their age, or that they be vehemently tempted and burne in their consenting, or that they have not the vow of Chastity, is to goe after Satan.
The first Epistle of S. Paul.

The guilt of Chastity. For notwithstanding all these excuses, these young professed widows, if they marry, go backward after Satan, and be Apostates, and damned except they repent. For as for the Apostles words to the Corinthians, it is better to marry them to burn, we have before declared out of the Fathers, and here we add, that it partaineth only to persons that be free and have not vowed to the contrary. As S. Ambrose, ad virg. supp. c. 5, S. Augustin, de bono vid., c. 8, and S. Hierom, li. 1, cont. Iunia, c. 7, expound it.

The Heretics of our time thinke there is no remedie for fornication or burning, but marriage, and did S. Augustin when he was yet a Manichee. Primum mi miserator &c. I thought: (Faith he li. 6, Confess. c. 11.) that I should be an unhappy and miserable man, if I should lacke the company of a woman, and the medicine of thy mercy to heal the same infirmity. I thought not upon, because I had not tried it; and I imagined that continencie was in a man's owne power and libertie, which in myself I did not fee: being so foolish not to understand that no man can be continent unless thou giue it, verily thou wouldest giue it, if with inward anxiety I would knocke at thy ear, and with sound faith would cast my care upon thee.

By all which you may easilie proove, that chastity is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastifement of mens concupiscence, that it is a thing more grateful to God then the condition of married persons: for it should not be required either in the Clergie or in the Religions. Finally that it is most abominable to persuade the poore virgins or other professed to such sacrilegious wedlocke, which S. Augustin, auoweth to be worse then a duametrie. de bon. vid. c. 4. 11. Iouian was the first that ever made marriage equal with virginitie or chaste life, for which he was condemned of hercie. Ang. in argumento li. de bono Consubst. De pec. meri. li. 16. 7. Li. de heref. ker. 31. He was the first that persuaded professed virgins to marry, which S. Augustin in faith was so celere and without question wicked, that it could never infect any Priest, but certaine miserable Namnes. Yea for this strange persuasion he calith Iouian a monster, laying of him thus. Ep. 1. Kierat. cap. 21. The holy Church that is there (at Rome) most faithfully and lustfully resisted this monster. S. Hierom called the said Heretike and his Complices, Christian epistles, li. 1, cont. Iunia. c. 19. See S. Ambrose. ep. 5. ad Vercellenses episcopum in iniicie. But what should these holy Doctours have said, if they had lyed in our doleful time, when the Protestants goe quite away with this wickednes, and calle it God's word.

Many good and worthie Bishops, that have not the guilt of preaching and teaching, are worthy of double, that of the more ample honour, that are able to preach and teach, and do take pains in these things. Where we may note, that good Bishops or Priests in these days were not so well able to teach as some others, and yet for the ministrerie of the Sacraments, and for wisdom and government were not vnmeet to be Bishops and Pallours. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al cannot have the like grace therein, and it is often recompened by other singular gifts no lesse necessarie. S. Augustin laboured in word and doctrine, Alpinus and Valerius were good Bishops, and yet had not that guilt. Pofid. in vi. Ang. x. 5. And sometimes there was a great scarcity of Preachers more then other al which we note, to discouer the pride of Heretikes, that contene some of the Catholike Priests or Bishops, pretending that they can not preach as they doe, with meretrichious and painted eloquence.

Water. You see how lawful, and how holy a thing it is, to eat from some meates or drinks, either certaine dyes, or alwayes, as this B. Bishop Timothee did: who was hardly induced by the Apostle to drinke a little wine with his water in respect of his infirmities. And marke withall, what a calumniad and stale caulislation it is, that to abstaine from certaine meates and drinks for punishment of the body or devotion, is to condemn God's creatures. See an homelie of S. Chrysostome upon these words, to.
HOSOEVER are servants under yoke, let them count their Masters worthy of all honour; lest the name of our Lord and his doctrine be blasphemed. 2. But they that have faithful Masters, let them not condemn them because they are brethren, but serve the rather, because they are faithful and beloved, which are partakers of the benefit. These things teach and shew.

3. If any man teach otherwise, and consent not to the sound words of our Lord, & s vs Christ, and to that doctrine which is according to piety, 4. he is proud, knowing nothing, but "languishing about questions and strive of words: of which rise enmities, contentions, blasphemies, evil suspicions, conflicts of men corrupted in their mind, and that are deprived of the truth, that esteem gain to be pietie. 5. But if pietie with sufficiency is great gaine. 7. For we * brought nothing into this world: but souls, neither can we take away any thing. 8. But * having food, and wherewith to be covered, with these we are content. 9. For they that will be made rich, fall into temptation and the snare of the Devil, and many desires unprofitable and hurtful, which drown men into destruction and perdition. 10. For the root of all evil is covetousnes; * which certaine defecting have ered from the faith, and have intangled themselves in many sowers.

11. But though, s man of God, by these things: and b pursue justice, piety, faith, charite, patience, meeknes. 12. Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast ceced a good confession before many witnesses. 13. I command thee before God who quickeneth all things, and Christ Jesus who * gave testimonie under Pontius Pilate a good confession, 14. that thou keep the commandment without spot, blamelesse vnto the coming of our Lord Jesus Christ. 15. Which in due times the Blessed and only Mighty, wil shew, the * King of kings and Lord of lords, 16. who only hath immortalitie, and inhabitteth light not accesible, * whom no man hath seen, yea neither can see, to whom be honour and empire everlasting. Amen.

17. Command the rich of this world, not to be high minded, nor to trust in the uncertainitie of riches, but in the living God (whi giveth vs al things abundantly to enjoy) 18. to due wel, to become rich in good works, to give easilie, to communicate, 19. to heap vnto themselves a good foundation for the time to come, that they may apprehend the true life.

20. O Timothee, keep the "depo" semia, avoiding the proflundance of novelties of voices, and oppositions of falsely called knowledge. 21. Which certaine promising, have ered about the faith. Grace b with thee. Amen.

ANNOTATIONS

See the annotation before cap. 13. 4. b The epistle for S. Alexis, Int. 17. * As in the 1. chap. lacke of faith and good confidence, so here courtesiess or desire of these temporal thinges, and in the end of this chap. presumption and being of knowledge, are causes of falling from the faith; heresie often being the punishment of former sinnes.

b The epistle for S. Timothee, Jan.

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4. Lanishing.) Even these be the good disputes of our new Settlers, and the world hath too long praused these inconveniences here named, to be the fruits of such endless alterations in religion as these unhappie Sects have brought forth.

10. Deposition.) The whole doctrine of our Christianistic being taught by the Apostles, & delivered to their Successors, and comming downe from one Bishop to another is called the Deposition, as it were a thing laid into their hands, and committed unto them to keep. Which because it passeth from hand to hand, from Age to Age, from Bishop to Bishop without corruption, change, or alteration, is al one with Tradition, and is the truth given unto the holy Bishops to keep, and not to lay men. See the notable discourse of Vincentius Lirincis in his text: it is profan. her. Novissimae. And it is for this great, old, and knowne treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholicke Church Depositionem divitís, or riches of truth. lib. 1. c. 4. And as Clemens Alexandrinus writeth, lib. 1. Ström, this place maketh so much against all Heretikes who doe all change this Deposition, that for it only such men in his daies denied this Epistle. The Heretikes of our daies change also the truth, and say it is the old truth. But they leap 14 or 15. hundred yeares for it over men heads to the Apostles, But we call for the Deposition, and aske them in whole hands that truth which they pretend, was laid vp, and how it came downe to them. For it cannot be Apostolical, unless it were Deposition in some Timothees hand, but to continue from one Bishop to another until our time and to the end.

Prophane novelties.) Non dixit antiquitates (faith Vincentius Lirincis) non dixit veteris, sed prophemas novitiae. Nam si vitanda est nova, tenenda est antiquitates; si prophemas novitiae, sacra est vetustas, that is, he said nor. ANTIQUITIES: he said not, ANCIENTNES: but PROFANE NOVELTIES. For if novelty is to be avoided, antiquity is to be kept: if novelty be profane, antiquity is holy and sacred. See his whole book against the profane novelties of heretikes.

We may not measure the newnesse or oldnesse of words and terms of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be receyved, that are not expressly found in holy writ: but we must eftsome them by the agreeablenesse or disagreeablenesse they have to the true sense of Scriptures, and to the forme of Catholike faith and doctrine, to the phrase of the old Christianes, to the Apostolike use of speech come into vs by tradition of Ages and Churches, & to the prescrition of holy Councelors and Schooles of the Christian world: which have givin out (according to the time and questions raised by hereikes and contentious persons) very fit, artificial, and signifiant words, to discerne and defend the truth by, against fallacy.

These terms, Catholike, Trinitie, Person, Sacramentes, Incarnation, Hauke, and many more, are not (in that sense wherein the Church vseth them) in the Scriptures eu’al, and divers of them were spoken by the Apostles before any part of the new Testament was written; some of them were spoken straight after the Apostles daies in the writings and preachings of holy Doctoris, and in the speach of all faithful people, and therefore cannot be counted Novelties of words. Others beside these, as, Confessionis, Disponsation, Transsubstantiation, & the like, which are neither in expresse termes founde in Scriptures, nor yet in sense (if we should follow the judgement of the special Setts against Nicene Councel, for the first; the Nestorians against the Ephesine Councel, for the second; the Lutheranes and Calvinistes against the Lateran and the later Councels, for the third) these words alio nonwithstanding, by the judgement of holy Church, and Councels approved to be conuenant to Gods word, and made authentical among the faithful, are found true words, and not of those kind which the Apostle calleth Novelties.

These
These words then here forbidden, are the newprophane terms and speaches inuited Heretical newphrases specially vned by heretikes, such as S. Irenaeus said the Valentinians had a number of words, most monstrous: as the Manichees had also dutes, as may bee seen in S. Augustin. The Arians had their Simia substantiae, and Chritt to be ex nontestibus: the other heretikes after those days had their * Chirstpares, and such like, agreeable to their Sects. But the Protestants passe in this kind, as they exceed mott heretikes in the number of new opinons: The Protestants as their Sinnum arbitrarium, their sole faith, their fiducia, their apprehension of Chrits instance, their prophane no-imputabile righteousnes: their horrible terms of torrores, angustientes, difflices, diffictae, culicides of words, fores and feeling of hel pains in the oule of our Saviour, to expresse their blasphemous fiction of his temporal damnation, which they say his descending to hel: Their merits, tokens, and badges Sacramental, their companions, Impatience, Circumcision, to avoid the true conversion in the Eucharist: their presence in figure, in faith, signe, spiriit, pledge, essential, to avoid the real presence of Chrits body. These and such like innumerable which they occupy in every part of their false doctrine, are in the sense that they use them, all false, captious, and deceitfull words, and are nominatess vocum here forbidden.

And though some of the said terms have been by some occasion obiter without ill meaning spoken by Catholikes before these Heretikes arose, yet now knowing them to be the proper speaches of Heretikes, Christian men are bound to avoid them. Wherein the Church of God hath ever been as diligent to refust Novelties of words, as her Adversaries are busy to invent them. For which case she will not haue to communicate with them, nor follow their fashion and phrase newly invented. Though in the nature of the words sometimes there be no harme. In S. Auguistines dizes when Christian men had any good befallen them, or entred into any mans house, or met any friend by the way, they vted alwayes to say, Deo gratias. The Donatist and Circumcellians of that time being new-sanged, forsooke the old phrase, and would alwayes say, Laus Deo: from which the Catholique men did abhorre (as the said Doctor writeth) that they had as lefte met as thee so one that faid to them, Laus Deo; instead of Deo gratias. As now we Catholikes must not say, The Lord, but, Our Lord: as we say, Our Lady, for his mother, not, The Lady. Let vs keep our forefathers words, and we shall easilie keep our old and true faith that we had of the first Christian. Let them say, Amen, in the Lord, the Altar, Obolus, Oblation, Hearse, Sacrifice, Altar, Amen, Lent, Palm Sunday, Christians, and the very words will bring us to the faith of our first Apostles, and condemne these new Apostles new faith and phraases.

10 Falsely called knowledge. It is the proportion of all Heretikes to arrogate to themselues Heretikes are great knowledge, and to condemne the simplicitie of their Fathers the holy Doctors and gate knowledge the Church. But the Apolile calleth their pretended skill, a knowledge falsely so called, falsely to called, being in truth high and deep blindness. Sub (S. Irenaeus lib. s. c. 17.) as suraute the preaching of the Church, argues the holy Priest of unskillfulness, not considering how more worth a religious doctrine is, then a blasphemous and impudent sophister, such is as Heretikes be. And against Vincentius Lirinensis speaking in the person of Heretikes faith, Cole, or ye foolish and miserable men, such as commonly called Catholikes, and lears the same faith which had been hid in my Age heretofore, but is revealed, & showed of late, &c. See his whole booke concerning these matters.

THE
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 first his mind with much circumstance, because he knew it would grieve him sore, and also might be a temptation unto him. Therefore, he talketh of the cause of his trouble; and of the reward: that the one is honourable, and the other most glorious; and exhorteth him to be constant in the faith, to be ready always to suffer for it, to fulfill his ministry to the end, as himself now had done his.

Whereby it is certain, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words. Chap. 1: Onesiphorus was not ashamed 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.
THE SECOND EPISTLE
OF S. PAUL TO
TIMOTHEE.

CHAP. I.

With his praises be courtely exhorted him not to be dismayed for his trouble, 6 (having grace given in Orders to help him, and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAVL an Apostle of IESVS Christ by the will of God, according to the promise of the life which is in Christ IESVS: 2. to Timothee my dearest soune, grace, mercie, peace from God the Father, and Christ IESVS our Lord.

3. I giue thanks to God, whom I serve from my Progenitors in a pure conscience, that without intermission I have a memorial of thee in my prayers, night and day 4. desiring to see thee, mindful of thy teares, that I may be filled with joy, 5. calling to mind that faith which is in thee not feined, which also dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. 6. For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my hands. 7. For God hath not giuen vs the spirit of fear, but of power, and love, and sobriety. 8. Be not therefor ashamed of the testimonie of our S. Luke, that Orders glue grace to the ordered, and that to take Orders or authority to minister Sacraments or preach, is, to be given or delivered to God's grace.

Here againe it is plain that holy Orders giue grace, and that even by and in the external ceremonie of imposing the Bishops hands.

And it is a manner of speech specially vsed in this Apostle, and specially amongst the people, by which they signify that a grace is giuen, without the imposition of hands. For it is said, that the same euangelist vsing the same word before in the same phrase, saith, while I am appointed a preacher and Apostle and Maitre of the Gentiles, 12. For the which cause also I suffer these things: but I am not confounded, For I know whom I have preached.

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Faith and love coupled commonly together in this Apostles writings. 

What a happy and meritorious thing it is to reconcile the affliicted for religion, and not to be ashamed of their disgrace, yea, or what miseries so ever.

13. Have thou a forme of sound words, which thou hast heard of me in faith and love in Christ. Keep the good depositum by the Holy Ghost, which dwelleth in us.

15. Thou knowest this, that all which are in Asia, be aertente from me: of whom is Phigeclus and Hermogron.

16. Our Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chains: but when he was come to Rome, he sought me carefully, and found me. Our Lord grant him to find mercy of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

ANNOTATIONS.

CHAP. I.

A great blessing to have Catholic-like progenitors and very commendable to cleave fast to their faith.

5. In thy grandmother.] Though God shew mercie to many that be of incredulons, heretical or ill parents, yet it is a godly benediction of God to have good education & to have good faithful progenitors and Catholic-like parents. And it is a great hinne to forakke the faith of our fathers that be Catholic-like, or contrary to our education in the Church to follow strange doctines, abandoning not only our natural parents faith, but the antient faith and beleefe of all our progenitors for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitors and Ages that continued in the same Christian religion which they first received.

Our Protestant in their great wisdom laugh at good simple men when they talk of Apostles, their fathers faith. But S. Hierom, I am a Christian, said he, and borne of Christian parents, and conte, carie the signe of the cross in my forehead. And againe ep. 63. c. 3. Paul did the Christian Reff. li. world hath beene without this doctrine, that faith will hold fast being an old man, wherein I was born. I c. 8. a child. And the holy Scriptures let us often to shew to our fathers. Make thy fathers, and Denie, they will shew thee, they unclosure, and they will tell thee. And againe, Our fathers have shewd vs. & us. And commonly the true God is called the God of the faithful and of their forefathers, Ps. 43. Dan. 2. 3. And saith Gods and his doctines or opinions be named. New and strange, such as their fathers worshipped not, Deut. 31. Finally S. Paul both here and * often else allageth for A. his defense and commendation, that he was of faithful progenitors. And it is a case that Heretics can not lightly bragge of, no one left commonly during so long without interrompition, that they can have many progenitors of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholic faith to be false, supporting the Christian religion to be true.

13. depositum.] A great comfort to all Christians, that every of their good deeds and sufferings for Christ, and all the worldly losses sufferte for defense or confession of their faith, be extant with God, and kept as depositum, to be repaire or received againe in heaven. Which if the worldlings beleived or considered, they would not so much marvel to see Catholic men so willingly to lose land, libertie, credit, life and all for Christes sake and the Churches sake.

14. A forme.] The Apostles did set downe a platforme of faith, doctrine, and phrase of Catholic-like speach and preaching, & that not so much by writing but here we see as by word of mouth: to which he refereth Timothee over and above his Epistles vnto him. And how precisely
precisely Christian Doctours ought to keep the forme of words anciantly appropriated. We must speake to the mysteriês & matters of our religion. S. Augustin expresseth in these wordes II. in Catholike ter-decius. e. 13. Philosophers speake with freedom of wordes & c. but we must speake according to a mes, after a certaine rule, lest omissioues of words breed an imputious opinion of the things. also that are taine rule of signified by the same. Trinitie, person, essence, Consvantual, Transsubstaintiation, Masse, faith, and forme Sacrament, and such like, be verbiem (as the Apostle speaketh) found words, given to of wordes, expresse certaine hightreths in religion, partly by the Apostles and first Founders of our religion under Christ, and partly very aptly inuented by holy Councils & Fathers, to expresse as more as could be the high inefable or unspakable veritie of some pointes, and to stop the Heretikes audaciate and inuention of new wordes and prophane speaches in such things, which the Apostle warneth Timothee to avoid. 1. ep. c. 6. 10. and 1. ep. x. 16. See the Annotations there.

18. Our Lord.) To have this prayer of an Apostle, or any Priest or poore Cath. man for relieved, giueth the greatest hope at the day of our death or general judgement, that can be: Relievers of Cath. prisoners:

and it is worth all the lauds, honours, and riches of the world.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, & his denial of them that deny him. 1. Not to contend, but to shun heretikes: neither to be moved to see some subvert, considering that the elect continue Catholikes, and that in the church be of all sorts. 2. Yet with all sweetnesse to reclaim the deceived.

How therefore, my sonne, be strong in the grace which is in Christ I esvs: and the things which thou hast heard of me by many witnesse, these commend to faithful men, which shall be fitt to teach others also. 3. Labour thou as a good soildiar of Christ I esvs. 4. No man being a soildiar to God, intangleth himself with secular businesse, that he may please him to whom he hath approved himself. 5. For he also that striveth for the maistrarie, is not crowned vnlesse he strue lawfully. 6. The husband-man that laboureth, must first take of the fruite. 7. Understand what I say: for our Lord will giue thee in all things understanding. 8. Be mindfull that our Lord I esvs Christ is risen againe from the dead, of the seed of David, according to my Gospell, wherein I labour even unto bands, as a malefactor: but the word of God is not tided. 10. Therefore: I sustaine all things for the elect, that they also may obtaine the salvation, which is in Christ I esvs, with heavenly glory. 11. A faithful saying. For if we be dead with him, we shall also live together. 12. If we shall sustaine, we shall also reign together. * If we shall deny, he also wil deny us. 13. * If we beleeue not, he continueth faithful, he can not denie himself. 14. These things admonifi: teytifying before our Lord.

Contend not in word, for it is profitable for nothing, but for the subjection of them that heare. 15. Carefully provide to present thy self approved to God, a worke-man not to be confounded, rightly handling the word of truth. 16. But prophane and vaine speaches avoid: for they doe much grow to impietie: 17. and these speach spreadeth as a canker: of whom is Hymenæus and...
5:10 THE SECOND EPISTLE OF S. PAUL.
and Philemon: 18. who have erred from the truth, saying that the resurrection
is done already, and have subverted the faith of some.

19. But the sure foundation of God standeth, having this seal, Our Lord
knoweth, who be his, and let every one depart from iniquity that nameth
the name of our Lord. 20. But in a great house there are not only vessels of gold
and of silver, but also of wood and of earth: and certaine indeed unto honour,
but certain unto contempt. 21. If any man therefore shall cleanse himself
from these, he shall be a vessel unto honour, sanctified & profitable to our Lord,
prepared to every good work.

22. But ye, youthful desires fly, and pursue justice, faith, charite, and peace
with them that incitae our Lord from a pure hart. 23. And foolish and un-
learned questions, avoid, knowing that they ingender brawls. 24. But the ser-
vant of our Lord must not wrangle: but be mild toward al men, apt to teach,
patient. 25. With modestie admonishing them that resist the truth: lest some-
time: he shall be aHSV unto honour, sanctified & profitable to our Lord,
prepared to every good work.

26. But youthful desires fly, and pursue justice, faith, charite, and peace
with them that incitae our Lord from a pure hart. 23. And foolish and un-
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time: he shall be aHSV unto honour, sanctified & profitable to our Lord,
prepared to every good work.

ANNOTATIONS.

CHAP. I.

4. No man being a soldier. First of all, the Apostle (1. Cor. 7.) maketh marriage and the
needful cares, solicitude, and distractions thereupon ever depending, special impediments,
of all such as should employ themselves wholly to God's service, as Bishops and Priests are
bound to do. He that is with a wife (faith he) is careful for the world, how to please his wife, and
is distracted or divided. 1. Cor. 7.

Secondly, the practice of physick, mercheandise, or any other profane faculties and trade
of life to gather riches, and much more to be given to hunting, hawking, gaming, shewes,
enterludes, or the like pastimes, is here forbidden.

Thirdly, the service 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 Chap-
lains for this purpose to preach unto them, to hear their confessions, to minifter the Sa-
craments unto them, to say Divine service before them, and such other spiritual duties.
For, all such seruices done to principal persons both of the Clergie and Laity, be godly and
consonant to Priestly vocation. As also seruing of Princes and Commonwealths in civil
causes and matters of state, in making peace and quietness among the people, by deciding
or compounding their controversies, al such like affaires tending to the honour of God and
good of men, and to the upholding of true religion, when they may be done without no-
torius damage or hinderance of their spiritual charge, or when the hurts thereof be abun-
dantly recompned by the necessarie duties done for the general good of Kingdom or
Country: al such things (I say) be lawful and often very requisite. And S. Augustin, S.
Ambrose, St. Bernard, and other holy Bishops of old were much occupied therein, as we see

15. Rightly. The Scriptures or challenge of the word of God is common to Catholikes
and Heretikes, but al is in the handling of them. These latter handle them guilefully, ad-
ultering the word of God, as else where the Apostle speakeeth: the other sincerely after the
manner of the Aposlls and Doctoure of God's Church. Which the Greek expresseth by a
significant word of cutting a thing straight by a line, ἑστιν ὡσπερ ἡ ἀκροασία.

17. Their speeches. The speeches, precheings, and writings of Heretikes be pestiferous,
contagious, and creeping like a caeker. Therefore Christian men must never heare their
seremes.
to Timothy.

The men who have a popular way of talk whereby the unlearned, and especially women, who are easily beguiled, know nothing of the faith (St. Hilary) as a voice and rolling song to deceive the rude people, which admire what others they understand not, p. 2, ad Verus, c. 10.

In a great house, but not that of Hymenaeus and Philetus (of whom he spake immediately before) of other heretics, be properly within the Church, as Catholic men are, though grievous sinners. But that evil men who for the punishment of their sins are not in some heretical, were before they fell from their faith as vessels of contempt, within the Church or cathedra. Yea and often after they be cured in heart and in the sight of God, so long as within it, they stand in external profession and of the same Sacraments, and in the outward fellowship of the Church, not yet either separated from them, or cast out by the Governess of the Church or Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compass of God's house. Many of those that are openly seceded in Sacraments, Service, and communion, there is no question but they are out of the Church.

Cleanse yourself. Man then hath free-will to make himself a vessel of salvation or damnation: though salvation be attributed to God's mercy principally, the other to his just judgement: neither of both being repugnant to our free-will, but working with and by the same, all such effects in us as to his providence and our defaults be agreeable.

CHAP. III.

He prophesiches of Heretics to come, and noteth certain things also for such, bidding him to avoid them, 10 and (whosoever perfection be by for it) to continue constant in the Catholic doctrine, both because of his Master (St. Paul himself) 15 and also because of his own knowledge in the Scriptures.

And this know thou, that in the last days shall approach perilous times. 1. And men shall be lovers of their selves, covetous, haughty, proud, blasphemous, not obedient to their parents, vain-minded, wicked, without affection, without peace, accusers, contentious, unmerciful, without benignity, traitors, stubborn, unholy, and profane, and peevish and more than men of corruption, nay, and denying the very doctrine thereof. And these avoid. 2. For of these be they that craftily enter into houses, and lead captive folly women laden with filthiness, which are led with divers desires: 7. always learning, and never attaining to the knowledge of the truth. 8. But as a lamp and Mammis reformed Moses, so these also reformed the truth, men corrupted in mind, reprobate concerning the faith. 9. But they shall prosper no further: for their folly shall be manifest to all, as theirs also was.

But that you have attained to my doctrine, institution, purpose, faith, longanimitie, love, patience, persecutions, passions: what manner of things were done to me at Antioche, at Iconium, at Lystra: what manner of persecutions I sustained. And out of all our Lord delivered me. 12. And the word shall godly in Christ, and shall suffer persecution. 13. But evil men and seducers shall prosper to the worse: erring, and differing into errors. 14. But thou, continue in those things which thou hast learned, and art committed to thee: knowing of whom thou hast learned; only, because of thine infancy thou hast known the
The First Epistle of S. Paul

The holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ Jesus.

16. *Al 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 work.

Annotations.

Chap. III.

1. Men shall be.) Al the words of S. Cyprian expoundeth of such as by pride and disobedience refuse God's Priests. Let no faithful man, faith lie, that keepeth in mind our Lord's and the Apostles' admonition, maruel if he see in the later times some proud and stubborn fellows and the enemies of God's Priests, goe out of the Church or impugne the same: when both our Lord and the Apostle foretold vs that such should be. Cypri. ep. 55. n. 3.

2. Women lade.) Women laded with sinnes, are for such their deserings, and through the frailtie of their sexe, more subiect to the heretikes deceit, then men: the enemie attempting (as he did in the fall of our first parents) by them to overthrow men. See S. Hieromon upon the 3. chapter of Jeremica, where he addeth that every heresie is first broached propter gula & verum, for glutonic and belly-cheere.

3. Folly manifest.) Al heretikes in the beginning seems to have some fiew of truth, God for in the punishment of mens sinnes permitting them for somewhat in some persons and places to prevaile: but in short time God detecketh them, and openeth the eyes of men to see their deceit: so much that after the first brutt they be maintained by force only, all wise men in a maner seeing their fallhood, though for troubling the state of such common-weale, where unluckily they have been received, they can not be so soderly extirped.

4. Persecution.) Al holy men suffer one kind of persecution or other, being greeued & molested by the wicked, one way or another: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustin often declareth. See ep. 488.

5. Prester.) Though heretikes and the Author of them be after a while discouered and by little and little forsaken generally of the honest, diuerte, and men careful of their owne salvation; yet their Authors and other great sinners proceed from one errour and heresie to another, and finally to plaine Atheisme and al diueltish disorder.

6. Scripture.) Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and help of the faithful, and specially of a Bishop, not only to avoid and condemn al heresies, but to the guiding of a man in all justice, good life, and works. Which commendation is here given to the books of the new Testament only (whereof the heretikes often, as being yet for a great part not written) but to the Scripture of the old Testament also, yea and to every 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, pretending (very simply in foolish arguments) that therefore nothing is necessarie to justice and salvation but Scriptures, And they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him, and about that he had learned out of the Scriptures of the old Testament, which he had read from his infancy, and so not thereby learn any mysteries of Christian religion therein. Neither doth the Apostle affirm here that he had his knowledge of Scriptures, by reading only, without help of
To Timothee.

Masters and Teachers, as the Adversaries hereupon (to commit the holy Scriptures to every man's presumption) doe gather: but affirmeth only that Timothee knew the Scriptures and therefore had studied them by hearing good Readers and Teachers, as Paul himself did of Gamaliel and the like, and as a Christian Student ece, that he trained vp from their youth in Catholike universitie in the studie of Divinitie.

Chap. III.

He requireth him to be earnest while he may, because the time will come when they will not abide Catholike preaching, 5 and to fulfill his course, as himself now hath done; 9 and to come into him with speed, because the rest of his traine are dispersed, and he draweth now to heaven.

Testifie before God and Jesus Christ who shall judge the living and the dead, and by his adjunct, and his Kingdom: 2 Preach the word. Virge in season, out of season, reprove, bechech, rebuke in al patience and doctrine. 3 For there shall be a time when they will not beare sound doctrine: but according to their owne desires they will heap to themselues Masters, having itching ears, 4 and from the truth cerets they wil auert their hearing, and to fables they wil be converted. 5 But be thou vigilant, labouer in all things, doe the worke of an Evangelist, fulfyl thy ministerie. Be sober. 6 For I am euery now to be sacrificed: and the time of my resolution is at hand. 7 I have fought a good fight, I have consummated my course, I have kept the faith. 8 Concerning the rest, there is laid vp for me a crowne of justice, which our Lord will render to me in that day, a just judge: and not only to me, but to them also that love his comming. 9

9. Make haft to come to me quickly. 10. For Demas hath left me, loving this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. 11. Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. 12. But Tychicus I have sent to Ephesus. 13. The cloke that I left at Troas with Carpus, comming bring with thee, and the books, especially the parchement. 14. Alexander the cooper: Smith hath shewed me much euil: our Lord will reward him according to his worke: 15. whom doe thou also avoid, for he hath greatly refilset our words. 16. In my first answer was no man with me, but al did forfake me: be it not imputed to them. 17. But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and al Gentils may heare: and I was delivered from the mouth of the lion. 18. Our Lord hath delivered me from euil worke: and will save me into his heavenly Kingdom. To whom be glory for ever and euer. Amen.

This Linus was Coadioiteur with and under S. Peter, and so counted second in the number of Popes.
ANNOATIONS

CHAP. III.

The Apostle 
(prophected of our new delicate 
Preachers.

3. There shall be a time.) If ever this time come (as needs it must that the Apostle fore-saw and fore-told) now it is undoubtedly. For the properties fail to fulfill in every point upon our new Masters and their Disciples, that they may seem to be pouted out, rather then prophesied of. Newer were there such delicate Doctours that could so pleasantly claw and so sweetly rub the itching ears of their hearers, as these, which have a doctrine framed for every man's phanies, lust, liking, and desire. the people not so fast crying, 

 speaks placentia, things that please: but the Masters as fast warranting them to do placentia, 

(8. crown of 

Workes meritorious.

and mercie, 

How heaven is due both of sultine and mercy.

It is not of vs, but of God's grace, 

that workes be meritorious.

To such good workes heaven is due: to say the contrary, is to derogate from God's grace.

Eph. 6. 

v. 10.

Mar. 10.

and accordingly paid into vs as our hire at the day of judgement for that is merce & mercis whereby the Scripture so often calleth it. It is the gospe, the marke, the price, the hire of all spiritual running, labouring, duty both by promis & by covenant & right debt. See a notable place in S. Auguflin in Psal. 81. in fine: and in misere, & ib. 14. e. v. li. 10. hom. S. Cyprian also, and namely the letter end of his book de opere et eternum et: and thou shalt easily con检测e the contrary falsity, which doth not so much derogate from man's works as from God's grace which is the cause and ground of all worthiness in man's merits. S. Augustin's words be these, Marke that he is whom our Lord gave grace, hath our Lord given his. In the debtor. He found him a giever, in the time of mercia: he hath him his debtor in the time of judgement. 109. See the place and the ref here noted; where he examineth and explicated the matter at large.
THE ARGUMENT OF THE
EPISTLE OF S. PAUL
TO TITUS.

HAT Titus was a Gentile, and not a Jew; and that he was in St. Paul’s train, at the least the 14th year after his conversion, if not before, we understand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appears in the second to Timothy c. 4.

Where he makes mention that he sent him from Rome into Dalmatia, when himself 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 comprehended him commonly, when he speakseth thus in the first person plural: Forthwith we sought to go into Macedonia. Acts 16. For S. Paul also sent him to Corinth, between the writing of his 1st & 2nd to the Corinthians (which time concerns with Acts 19) by occasion whereof he maketh much and honourable mention of him in the said second Epistle c. 2. & c. 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 peace and trembling. 2 Cor. 7. v. 15. But the same is more in this Epistle in himself 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 time of the Acts (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 evident by these words: When I shal send thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter. Iit. 3.

Therefore he instructed him (and in him at 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 sorts of men, to command, good works unto them: finally, himself to be their example in all goodnes.

THE
THE EPISTLE OF
S. PAUL TO TITUS.

CHAP. I.

Of what quality the Priests and Bishops must be: 9 namely learned, considering the judaical seducers of that time. 12 That the Cretensians must be roughly visited, to have them continue found in faith.

PAUL the servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God and knowledge of the truth: which is according to pietie. 2 Into the hope of life everlasting, which he promised that lieth not, God before the secular times, but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God: 4 to Titus my beloved son according to the common faith, grace and peace from God the Father, and Christ Jesus our Saviour.

5. For this cause left I thee in Crete, that thou shouldst reform the things that are wanting, and shouldst "ordaine Priests by cities", as I also appointed thee: 6. * If any be without crime, the husband of one wife, having faithful children, not in the accusation of riot, or not obdient. 7. For a Bishop must be without crime, as the steward of God: not proud, not angrie, not gieten to wine, no strike, not courteous of filthy lucre: 8. but gieten to hospitality, gentle, sober, iust, hoie, continent: 9. * embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainsay it.

10. For there be many disobedient, vaine-speakers, and seducers, especially they that are of the Circumcision. 11. Who must be contred. Who sibbet whole houses, teaching the things they ought not, for filthy lucre. 12. One of them said, their owne proper Prophet, the Cretensians alwayes liies, naughty beastes, stuchful belles. 13. This testimonie is true. For the which cause rebuke them sharply, that they may be found in the faith. 14. not attending to Jewish fables, and commandments of men, aucting themselves from the truth.

15. Al things are: * * cleanse to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and conscience. 16. They conside that they know God: but in their works they deny, whereas they be abominable and incredulous and to euery good worke reprobate.
ANNOTATIONS.

CHAP. I.

1. Ordain Priests.) Though Priests or Bishops may be nominated and elected by the Priests, such Princes, people, or Patrons of places, according to the use of the time and discretion of consecrated by Countries and fashions yet they can not be ordered and consecrated but by a Bishop who Bishops only, was himself rightly ordered and consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choice of the persons, no mention being here made of any other election popular. Which though it were long used in the primitive Church, yet for divers causes The popular and specially for continual tumults, partialities, and disorders which S. Augustin much election of the complaineth of in his time, was justly taken away, and other better means of their designe. Cleric taken mention appointed, See Conc. Leodici. cap. 11. 11. S. Augustin de adultis, coniung. li. 3. c. 10. Epis. 110. away, and Posi. I. in vita Aug. c. 8.

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests or other persons, it is plain by the Apostolike practice set down in the Scriptures, namely in the Acts, and in the Epistles to Timotheus and Titus. And S. Hierom, who seemeth of times to say that in the primitive Church there was no great difference between a Bishop and Priest, yet he cutteth excepteth giving holy Orders which preeminence he ascribeth to Bishops only ep. 81. as he doth also Confirming the Baptized by giving them the holy Ghost through imposition of hand and holy Chrism. Dial. cons. Lucif. c. 4. Note also that Acrius was of old condemned of hiercule, rente between for holding that there was no difference between a Priest and a Bishop. Epist. hsr. 75. them is Acrius-August. hier. 3. Note lastly the fraudulent translation of the Heretics, always turning for here.

Priests (which here it evident to be a calling of Order and office.) Elders, saying, That then Heret. tran- slated into Elders. Which in our vulgar tongue signifies the age, and not the Office properly; thon, and all this of hatred of Priests.

6. Of unvirgins.) To that which is said upon the like words, Tim. 1. 1. add this testimonie of Bigemiexcluded: S. Epiphanius li. 3. to 1. cons. lase in fine. Holy Priesthood, faith he, for the most part proceeded of virgins; and if not of virgins, yet of them that lived a holy, or single life: but if the single and sole persons, force not to the Ministry, of such as continue from their wives, or else once marrying remaine widowers. For, him that hath been married twice, it is not lawful, to take to Priesthood.

If you list to see the causes why bigamie is forbidden them, that are to be Priests, and continence required of the Clergy, see the same Authours li. 3. 10. 1. hsr. 59. S. Ambrose li. 15 Office. c. 50 and upon Tim. 1. S. Augustin de bono Coniung. c. 18. S. Hierom ep. 100. c. 5. ad Pammach. and against Iouinian li. 1. c. 19. S. Leo ep. 87. and other ancient Authours.

And if the studious Reader persue at antiquity, he shall finde notable Bishops and Priests of God's Church that have been single, or continent from their wives, if any were married before they came to the Clergy. So was S. Paul, and exhorteth all men to the like 1. Cor. 7. 7. So were all the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loved John specially for his virginity, Apol. ad Pammach. c. 8 & li. 1. cons. Iouin. c. 4. S. Ignatius ep. 6. ad Philadelph. faith of the said John; and of Timotheus, Titus, Eudios, Clement, that they lived and died in chastitie, reckning vp of the old Testament divers notable personages that did the same: as Elias, lucus Nauc (other-wise called Iosue) Melchisedech, Eliezeus Hieremia. John Baptist. No man is ignorant that all the notable Fathers of the Greek and Latin Church lived chaste: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wives death) Ambrose, Hierom, Augustine, Leo, Gregory the Great. Certain other notable Fathers had once wives, but no holy men ever left them, much lesse married. after they were in holy Orders. A marvelous thing, that so many heretofore should have the guilt of chastitie then, and now so few. if the Protestants say true, that scarce one among them in our Age of all their sectes, even of their principal Supernadintends, hath had it.

CHAP.

M. M. II.
The Epistle of s. Paul

Chapter II.

What to preach both to old and young (not only with word but with example also) and sovranists. 11 For there are of all sorts in the Church, and they must be instructed accordingly.

But do thou speake the things that become sound doctrine. 2 Old men that they be sober, chaste, wise, sound in the faith, in love, in patience. 3 Old women in like manner in holy attire, not till speakers, not given to much wine: teaching well, that they may teach the yong: women wisdom, to love their husbands, to love their children, 5 wise, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed. 6. Young men in like manner exhorted to observe that they be sober. 7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, in the word sound, in reproof: that he which is on the contrary part, may be afraid, having no evil to say of vs. 8. Servants to be subject to their masters, in all things pleasing, not gaining, not defrauding, but in all things shewing good faith, that they may adorn the doctrine of our Saviour God in all things.

11 For the grace of God our Saviour hath appeared to all men: 12 instructing us that denying impudence and worldly desires, we live soberly, and justly, and godly in this world, 13 expecting the blessed hope and the advent of the glory of the great God and our Saviour Jesus Christ, 14 who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. 15 These things speak, and exhort and rebuke: with all authority. Let no man contemne thee.
To teach them obedience unto Princes, and meekness towardes al men, considering that we also were as they, til God of his goodness brought vs to baptism. 8. To teach good worke, 9 and to avoid vaine questions, 10 and obstinate Heretikes.

ADMONISH them to be subject to Princes and Potestates, to obey at a word, to be ready to every good worke, 2. to blaspheme no man, not to be litigious, but modest: shewing al mildnes toward al men. 3. For we also were sometime vaine, incredulous, erring, struing duers desires and voluptuousneses, living in malice and enuie, odible, hating one another. 4. But when the benigneitc and kindnes toward man of our Saviour God appeared: 5. not by the worke of Justice which we did, but according to his mercie he hath saued vs by the laver of regeneration and renouation of the Holy Ghost, 6. whom he hath powred upon vs abundantly by Iesus Christ our Saviour: 7. that being justified by his grace, we may be heires according to hope of everlasting life.

6. The Epistle to the 1. Mazeon Christmas day, & within the edifice, and in the Votive Maze of our L. Lady between Christmas and Candlemas. 7. As before in the Sacrament of holy Orders (1. Tim. 4. and 1. Tim. 7.) so here it is plain that Baptisme giueth grace, & that by it as by an instrumental cause we be fauned. 8. These admonitions or corruptions must be giuen to such as err, by our spiritual Governors and Pallitours, to whom if they yeald not, Christian men must avoid them.

8. * It is a faithful saying, and of these things I wil haue thee auouch earnestly: that they which beleue in God, be careful to excel in good worke. These things be good and profitable for men. 9. But foolish questions, and genealogies, and contentions, and controverties of the Law avoid. For they are unprofitable and vaine.

10. A man that is an heretike after the first and second admonition avoid: 11. knowing that he that is such an one, is subuercted, and sinneth, being condemned by his owne judgement.

12. When I shal send to thee Artemas or Tychicus, hasten to come into me to Nicolasis. For there I haue determined to winter. 13. Set forward Zenas the lawyer and Appollos carefully, that nothing be wanting to them. 14. And let our men also learne to excel in good worke, as necessarie vs: that they be not vnfruitful. 15. All that are with me, salute thee: salute them that love vs in the faith. The grace of God be with you al. Amen.

ANNOT.

Mm 4
Who is properly an Heretike. Not every one that erreth in religion, is an Heretike, but he an Heretike, and only that after the Churches determination wilfully and stubbornly standeth in his false opinion, not yealding to decrees of Council or the chiefest Fathers of the Church therein. They (Faith S. Aug. On ep. 161) did find this sentence (though false and pernicious) with no stubbornness, to make or maintain, but such as themselves by bold presumption brooked, not, but received it of their ill advised parents, and doe seek the truth warily and carefully, being ready to be reformed if they finde, such are not to be reckoned among Heretikes. And againe li. 18. de Civit. c. 51. They that in the Churches of Christ have any erased or perverted opinions, if being admonished to be of sound and right opinion, they resist obstinately, and wil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes: and going forth out of the Churches, are counted for enemies that exercise us. Against li. 4 de Bost, cont. Donat. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plain and manifest unto him, had rather resist it, and choose that which himself held & c. And in divers places he declareth that S. Cypria, 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. de Bost. c. 4. So Polichinellus, in the life of S. Aug. reports, how, after the determination of the See of Apostolike that Pelagius opinion was heretical, all men espoused Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Against S. Aug. in faith. He is an Heretike in my opinion, that for some temporal commodity, and specially for his glory and principalities, coineth or else followeth fals or new opinions. de vit. cred. cap. i.

The former marks agree to the other properties that old Heretikes euer had, and they shall find all definitions and marks of an Heretike to fall upon themselves. And therefore they must not marvel if we warn all Catholike men by the words of the Apostle in this place to take heed of them, and to shew their preaching, books, counsieles and companies. Neither need the people be curious to know what they say, much lesse to confute them: but they must strive for Gods Church, which both refuse and condemne them. And it is enough for them to know they be condemned, as S. Aug. in notith in the i. and ii. of his, de haeresibus. And S. Cypr. captor bias especially to Antonius demanding curiously what heretes Nonatianus diu. 7. teach, and saith, faith he, What heretes he hath or preacheth, when he preacheth without that is to say, out of the Church.

The Church seeketh the amendment of the most obtinate Heretikes. Heretikes cut themselves from the Church.

11. Sun. 1. 1. 11. Heretikes be often incorrigible yet the Church of God construeth not by al means possible to reuoke them. Therefore S. Aug. in faith ep. 161. the Heretike himself though wist not within us & desirous of pride, and mad with the from-state of wicked confusion, as we admonish that he be avoided lest he deceiveth the weaklings and little ones, so we refuse not by all means possible to seek his amendment and reformation.

11. By his own judgement. Other grievous offenders be separated by excommunication from communion of Saints and the fellowship of God's 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 to give sentence against their owne soules to damnation.
THE EPISTLE OF S. PAUL
TO PHILEMON.

To Philemon.
The sainted and beloved Philemon.

Hearing of Philemon's virtue, who was a Colossian, he wrote a familiar letter from Rome, being prisoner there, about his faithful servant Onesimus: not doubting but that he would command him, yet rather requesting him to forgive him, yea and receive him as he would Paul himself, who also beth to come unto him.

PAUL, the prisoner of Christ Jesus, and brother Timotheus, to Philemon the beloved and our Co-adjutor, and to Appius our dear son in the Lord, and to Archippus our fellow-soldier, and to the Church which is in thy house: Grace to you and peace from God our Father, and our Lord Jesus Christ.

1. I give thanks to my God, always making a memorial of thee in my prayers, hearing thy faith and charity, which thou hast in our Lord Jesus Christ, and also toward all the Saints: that the communication of thy faith may be made evident in the agitated soul of all; that is in you in Christ Jesus, and especially in thy charity, because the bowels of the Saints have been refreshed by thee brother.

2. For which thing having great confidence in Christ Jesus to command thee that which pertained to the purpose: for charity rather I beseech, where thou art such an one, as Paul being old and now prisoner also of Jesus Christ. I beseech thee for my son whom I have begotten in the bowels of Jesus Christ; Onesimus, who hast been sometime unprofitable to thee, but now profitable both to me and thee, whom I have sent back to thee. And do thou receive him as mine owne brother. Whom I would have received with me, that for thee he might minister to me in the bands of the Gospel: but without thy counsel I would doe nothing: that thy good might be not as it were of necessity, but voluntary. For perhaps therefore he departed for a season from thee, that thou mightest take him again for ever. Now not as a servant, but for a servant, a most dear brother, especially to me, but how much more to thee both in the flesh and in our Lord? If therefore thou take me for thy fellow; receive him as myself. And if he hath hurt thee anything or is in thy debt, that impute to me. I Paul have written with mine own hand: I will repay it: not to say to thee, that thou owest me thine owne self also. Ye brother, God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. In thy obedience I have written to thee, knowing that thou wilt doe about that also which I do say. And whithal provide me also a lodging. For I hope by thy prayers that I shall be preserved to you.


ANNOV,
Annotations.

5. Towards the Saints. The Apostle speaketh not to say, Charitie and faith in Christ and his Saints, which our captious Auctoritates count in Catholike men's speeches and writings, very absurd, feigning that in all such we make no difference between the love we beare to Christ, and the love we owe to our neighbours: between the truth or beleefe we have in God, and that which we have in his holy Saints, Malice and contention doth so blind all Heretikes.

The Argument of the Epistle of S. Paul to the Hebrewes.

That the Hebrewes were not all the Jews, but only a part of them, it is manifest Acts 6. where the primitive Church of Jerusalem, although it consisted of Jews only, as we read Acts 2. yet is said to consist of two sorts, Grecians and Hebrewes. Which again is manifest Phil. 3. where S. Paul comparing himself with the Judaical false-Apostles, saith, that he also is an Hebrew of Hebrewes. Finally, they seem to have been these Jews which were born in Iudæa, which for the most part dwelled also there. Therefore to the Christian Jews in Jerusalem and in the rest of Iudæa, S. Paul writeth this Epistle, out of Iudæa: saying thenceupon, The brethren of Iudæa salute you. Heb. 13. By which words, and by the rest of the place, Know ye our brother Timotheus to be dismissed, with whom (if he come the sooner) I will see you, it is evident, that he writeth not only after he was brought prisoner to Rome, wherein in S. Luke endeth the Acts of the Apostles, but also after he was set at liberty there again.

Many causes are given of the Doctors, why writing to the Jews, he doth not put his name in the beginning, Paul an Apostle, &c., as he doth lightly in his Epistles to the Churches and Bishop of the Gentiles. The most likely cause is, that he was the Preacher and Apostle and Master of the Gentiles. And again in another place he saith, that himself he was appointed the Apostle of the Gentiles, as Peter of the Jews, Gal. 2. 1. Tim. Only S. Peter therefore writing to the Jews, doth we this: Peter an Apostle of Jesus Christ &c., because he was more peculiarly their Apostle, as being the Prince of.
of Christ, who was also himself more specially the Minister of the Circumcision, that is, as himself speaks, not sent but to the sheep which were lost of the house of Israel. Matt. 15.

The Argument of the Epistle of St. Paul. Himself doth tell us in two words, calling it verbum solatij, the word of solace and comfort. Which also is plain in the whole course of the Epistle, namely in the tenth chapter, v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their own Country-men the Jews, whereof the Apostle also maketh mention to the Thessalonians, 1. Thees. 2. v. 14. Those persecutions then of the obstinate incredulous Jews their country-men, was one great temptation unto them. Another temptation was, the persuasions that they brought unto them out of Scriptures, to cleanse unto the Law, and not to beleeve in Jesus the dead man.

And whereas the Jews did magnify their Law, by the Prophets, and by the Angles by whom it was given, and by Moses, and by their land of promise, into which Moses brought them, and by their father Abraham, and by their Aaronical or Levitical priesthood and Sacrifices, by their Tabernacle, and by their Testament; be severally, that our Lord Jesus Christ, as being the natural Sonne of God, passeth incomparably the Prophets, the Angles, and Moses: that the refulgent quietes which God promised, was not in their earthly land, but in heavenly; that his figure Melchisedech have passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, have pasted theirs. In all which he sheweth often at these three marks: to take away the scandal of Christ's death, by giving them sundrie good reasons and testimonies of it: so certe their minds from visible and earthly promises (to which only, the Jews were wholly bent) to invisible and heavenly: and to inuinmate, that the Ceremonies should now cease, the time of their corruption by Christ being now come.

The Epistle may be divided into these parts: the first, Of Christ's excellencie above the Prophets, Angles, Moses, and Ioseph, c. 1. 2. 3. 4. The second, of his priesthood and excellencie therof above the Priesthood of the old Testament: c. 5. unto the middest of the 10. The last part is of exhortations c. 10. v. 9. to the end of the Epistle.
THE EPISTLE OF
S. PAUL THE
APOSTLE TO THE
HEBREWS.

Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that upon a false private persuasion of their owne, that S. Paul was not the Author of this Epistle,* leave out his name in the title of the same, contrarie to the authentical copies both Grecke and Latin. In old time there was some doubt who should be the writer of it, but then when it was no lese doubted whether it were Canonical Scripture at all, afterward the whole Church (by which only we know the true Scriptures from other writings) held it as new & contended for Canonical, and for S. Pauls Epistle. Notwithstanding the Adversaries would have refused the Epistle, as well as they doe the Author, but that they falsely imagin certaine places thereof to make against the Sacrifice of the Masse.

CHAP. I.

God spake to their Fathers by the Prophets: but to themselves by his owne Sonne, 1 4 Who incomparably passeth at the Angels.

VERSELY and many waies in times past God speaking to the Fathers in the Prophets, 2 last of all in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of all, by whom he made all the worlds. 3 Who being the brightness of his glory, and the figure of his substance, and carrying all things by the word of his power, making puration of sinnes, sitteth on the right hand of the Majestie in the high places: 4 being made so much better then Angels, as he hath inherited a more excellent name above them.

5 For to which of the Angels hath he said at any time, Thou art my Sonne, 5 do thy faith have I begotten thee? and againe, I will be to him a Father, and he shall be to me a Sonne. 6 And when againe he bringeth in the first begotten into the world, he saith, And I will place him above all Angels. 7 And to the Angels truly he saith, that maketh his Angels spirits: and his Ministers, a flame of fire. 8 But to the Sonne, Thy throne 9 God for ever and ever; a rod of equity, the rod of thy Kingdom. 10 Thou hast loved justice, and hated iniquity: therefore thou, God, thy Sonne, hast anointed with the oil of exaltation above thy followers. 11 And this is the beginning of Lord's day found the earth: and the works of thy hands are the heavens. 12 They shall perish, but thou shalt continue: and they shall awake as dust. 13 And as a vision shall they change them, and they shall be changed: but thou shalt be the same, and thy years shall not fail. 14 But to which of the Angels said he at any time, Sit on my right hand, until I make thine enemies the footstole of thy feet? 15 Are they not also ministers of Angels? sent to minister for them which shall receive the inheritance of salvation?

ANNOT.
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ANNOTATIONS.

CHAP. I.

3. The figure.] To be the figure of his substance, signifies nothing else but that which S. Paul speaketh in other words to the Philippians 2:7, 8, that he is the form and most express resemblance of his Father's substance. So S. Ambrose and others expound it, and the Greek word character is very significant to that purpose. Nor all but this place, that the Sonne, though he be a figure of his Father's substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and Sacrifice upon the Cross, yet may be and is the self-same in substance.

6. Let all the Angels adore.) The heretics maintain that we adore Christ in the B. Sacrament, when they might learn by this place, that whereoeuer his person is there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored; we answer that no more was the incarnate purpose to be adored: but yet for right upon his descending from heaven, it was the duty both of Angels and all other creatures to adore him.

CHAP. II.

He inferred of the foresaid, that it shall be incomparably more damnable for them to neglect them than the old, 3 considering the rising up of the Authenticity of the Apostles also. 5 then he prosecuteth the excellency of Christ alone the Angels, 9 who notwithstanding was made lesser than Angels, to suffer and die for men to destroy the dominion of the Devil, 13 to deliver men from fear of death, 17 and be a fit Priest for men.

Therefore more abundantly ought we to observe those things which we have heard: lest perhaps we runne out. 2. For if the word that was spoken by Angels, became sure, and all predestination and disobedience hath received a just retardation in of reward: 3. how that we escape if we neglect so great salvation, which when it was begun to be declared by our Lord, of them that heard was confirmed on us. 4. God with that testifying by signs, and wonders, and divers miracles, and distributions of the Holy Ghost according to his will. 5. For not to Angels hath God made sufficient the world to come, whereas of we speak. 6. 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 visitest him? 7. Thou didst make him little lesser than Angels; with glory and honour thou hast crowned him, and didst put him over all the works of thy hands. 8. All things hast thou made subject under his feet. For in that he subjected all things to him, he left nothing not subject to him. But him that was

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This proveth against the Calun- nits that Christ by his Passion merited his owne glorification: which they would not for shame deny of Christ, but that they were at a point to deny all heritorious works, yet even in Christ also. And therefore they translate also this sentence heretically, by transposing the words. In the Bible printed the yeare 1579, e. The dignitie of man, in that Christ took our nature vnto his Person in Deitie, and not the nature of Angels.

The excellencie of Christ about Moses.

By example of Christ (who is incomparably more excellent then Moses also) he exhorted them to be faithful vnto God. Their reward shall be, to enter into everlasting rest, if they perseuer: as contrariwise to be excluded (as was shadowed in their forefathers in the wildernes) if they sinner and become incredulous.

Wherefore, holy Brethren, partakers of the heavenly vocation, consider the Apostle, and high Priest of our confession, Jesus: who is faithful to him that made him, as also Moses in all his house.

3. For, this man is esteemed worthie of more ample glorie about Moses, by so much as more ample glorie then the house, hath he, that framed it. 4. For every house is framed of some maie. But he that created all things, is God. And Moses indeed was faithful in all his house as a servaunt, for a testimonie of those things which were to be said: but Christ as the Sonne in his owne house: which house are we, if we keep firme the confidence and glorie of hope vnto the end.

7. Wherefore, as the Holy Ghost faith, To day if you shall heare his voice, hearken not your hearts as in the exacerbation according to the day of temptation in the desert. Where your fathers tempted me: proved and saw my worke after fourtie yeaeres. For the which cause I was offended with this Generation, and said, They doe always err in hart, And they have not known my ways. To whom I sware in my wrath, If they shall enter into mine 11. ret. 12. 12. Beware Brethren, lest perhaps there be in some of you an euill hart of incredulitie to depart from the living God. But exhort your felowes every day,
day, while for day is named, that none of you be obdurate with the fallacy of sin. 14. For we be made partakers of Christ: yet so do we keep the beginning of his substance firme into the end. 15. While it is said, 16. If you shouldest set his voice, do not obdurate your hearts as in that exacerbaton. 16. For some hearing did exile: but not all they that went out of Egypt by Moses. 17. And with whom was he offended fourtie yeares? was it not with them that sinned, * whose carcases were overthrown in the defect? 18. And to whom did he sware that they should not enter into his rest: but to them that were incredulous? 19. And we see that they could not enter in, because of incredulitie.

CHAP. IIII.

Saying that they must not fear to be excluded out of the fore said rest (which he prometh out of the psalme): 12. Considering that Christ feeth their musit inward secrets. 1. And that he (as their Priest who also himself suffered) is able and ready to strengthen them in confession of their faith.

ET vs fear therefore lest perhaps forsaking the promise of cutting into his rest, some of you be thought to be wanting. 2. For vs also it hath been denounced, as also to them. But the word of hearing did not profit them, nor mixt with faith of those things which they heard. 3. For we that have beleued, shal enter into the rest: as he said, As I swete in my wrath, if they shall enter into my rest? & truly the workses from the foundation of the world being perfected. 4. For he said in a certaine place of the seventh day thus: And God rested the seventh day from all his works. 5. And againe in this, if they shall enter into my rest. 6. Because then it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incredulitie: 7. Again he limited a certaine day: today, in David saying, after so long time, as is aboue said, 10. And you shall not hear his voice: do not obdurate your hearts. 8. For ebrovs had given them rest: he would not speake of another day afterward. 9. Therefore there is left a sablatisme for the people of God. 10. For he that is entered into his rest, the same also hath rested from his works, as God from his.

11. Let vs shal not therefore to enter into that rest: that no man fall into the same example of incredulitie. 12. For the word of God is lively and ance, and more persuing then any two edged sword: & reaching unto the division of the soul and the spirte, of the joyous and the marooses, and a differenter of the cogitations and intents of the hart. 13. And there is no creature invisibles in his sight. But all things are naked and open to his eyes, to whom our speech is.

14. Having therefor a great high Priest that hath entered the heavens, let vs hold the confession. 15. For we have not a high Priest that cannot have compassion upon our infirmities: but tempted in all things by similitude, except sinne. 16. Let vs goetherefore with confidence to the throne of grace: that we may obtaine mercie and find grace in reasonable aid.

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C H A P. IV.

16. Let us go with confidence.) The Adversaries goe about to prove by these words that we need no help of Saints to obteine anything, Christ himself being foreordaine, and we being admonished to come to him with confidence as to a most merciful Mediator and Bishop. But by that argument they may as well take away the helps and praiers of the living one for another. And we doe not require the help either of the Saints in heaven, or of our brethren in earth, for any mistrust for God's mercie, but of our owne unworthines: being assured that the praiers of a just man availleth more with him, then the desir of a grieuous sinner: and of a number making intercession together, rather then of a man alone. Which the Heretikes can not deny except they reprove the plaine Scriptures. Neither doe we come lesse to him, or with lesse confidence, when we come accompanied with the praiers of Angels, Saints, Priests, or just men joyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we prayed our selves alone.

C H A P. V.

That Christ being a man and infame, was therein but as all Priests; and that he also was called of God to this office: offering as the others: 8 and sufferd obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hebrewes have need rather to heare their Catechisme againes.

For every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer gifts and Sacrifices for sinnes: 2. that can haue compassion on them that be ignorant and doe erre: because himself also is compassed with infirmity: 3. & therfore he ought, as for the people, so also for himself to offer for sinnes. 4. Neither doth any man take the honour to himself, but he that is called of God, as Aaron. 5. So 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 have begotten thee. 6. As also in another place he saith, Thou art a Priest for ever, according to the order of Melchisedech. 7. Who in the daies of his flesh, with a strong cric and teares, offering praiers and supplications to him that could save him from death, was heard for his reverence. 8. And truely whereas he was the Sonne, he learned by those things which he suffered, obedience: 9. and being consummate, was made to all that obey him, caue of eternal salvation, 10. called of God a high Priest according to the Order of Melchisedech.

11. Of whom we have great speach and inexplicable to utter: because you are become weake to heare. 12. For whereas you ought to be Maiders for your time, you need to be taught againe your selves what are the elements of the beginning of the words of God: & you are become such
TO THE HEBREWS

as have need of milk, and not of strong meat, 13. For every one that is partaker of milk, is unskilful of the word of justice: for he is a child.
14. But strong meat is for the perfect, they that by custom have their senses exercised to the discerning of good and evil.

ANNOTATIONS

CHAP. V.

1. Every high Priest.) By the description of a Priest or high Priest (for to this purpose all is one matter, he proveth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but man's, Secondly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, sanctified, sanctified, and exalted into a higher state and dignity than the vulgar. Thirdly, the cause and purpose why he is so exalted and picked out from the residue, is to take charge of Divine things, to deal as a Mediator between God and the people, to be the Deputies of men in such things as they have to receive or to do to God, and to present or give him again. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts, and sacrifices to God for the sins of the people; without which kind of most sovereign duties, no person, people, or common-wealth can appear to God: and which can be done by none, of what other dignity or calling soever he be in the world, that is not a Priest: divers Princes (as we read 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 all matters touching God, his service, and religion, the Priest hath only charge and authority: as the Prince temporal is the people; Governor, Guider, and Souvereign, in the things touching their worldly affairs: Which must for all that by him be directed, and managed no otherwise, but as is agreeable to the due worship, and service of God. Against which is the terrestrial powers commit any thing, the Priests ought to admonish them from God.

We learn also hereby, that every one is not a Priest, and that the people must always have certain persons chosen out among them, to deal in their cases and causes with God, to pray, to Minister Sacraments, and to Sacrifice for them. And whereas the Protestants will have no Priest, Priesthood, nor Sacrifice, but Christ and his death, pretending the words of the Apostle to be verified only in the Priesthood and Sacrifice of the old law, and Christ's Person alone, and after him of no more; therein they shew themselves to be ignorant of the Scriptures, & of the state of the new Testament, and induce a plain Atheistic and Godlessness into the world. For so long as man hath to doe with God, there must needs be some deputed, and chosen out of among the rest, to deal according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. For else, if men need to deal no more, but immediately with Christ, what do they with their Ministers? Why let they not every man pray, and Minister for himself & to himself? What do they, with Sacraments, seeing Christs death is as well sufficient without them, as without Sacrifice? Why starth not his death as well with Sacrifice, as with Sacraments: as well with Priesthood, as with other Ecclesiasticall function? There is no other cause in the world, but that (Sacrifice being the most principal act of religio that man oweth to God, both by his Law, and by the Law of nature) the Diuell by his Ministers, under pretence of deferring or attributing the more to Christs death, would abolish it.

This definition of a Priest and his function, with all the properties thereof belonging, holdeth not only in the law of Moses, and order of Aarons Priesthood, but it was true before, in the law of nature, in the Patriarches, in Melchisedech, and now in Christ, and in his Apostles, and Priests of the new Testament. Saying that it is a peculiar excellency in Christ, that he only offered for other mens sines, and not at all for his owne, as at other

4 Teketh to himself.) A special pronoia for all Priests, Preachers, and such as hath to deal for the people in things pertaining to God, that they take not that honour or office at their own
The Epistle of S. Paul

Al true Priests and Preachers must be lawfully called thereto. The dignity and function of Priesthood is not to be vfurped.

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 Croffe was the principal act of Christ's priesthood.

Priests praisers more effectual.

Christ's Priestly actions.

Notorious Heretical translation to maintain Caluin's horrible blasphemy.

one hands, but by lawful calling & consecration, even as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like or if al such as nowa-adies incomes themselves into farded functions, looke into their consciences, great as foul nature of damnation will appear.

5. Did not glorify himself) The dignity of Priesthood must needs be passing high and faire, line, when it was a promotion & perferment in the Sonne of God himself according to his manhood, and when he would not vfurpe, nor take upon him the name, without his Fathers express commision and calling then unto. An external example of humility, & an argument of condemnation to al mortal men, that arrogate vniustly any function or power spiritual, that is not given them from above, and by lawful calling and commision of their Superiors.

6. A Priest for ever.) In the 109. Psalm, from whence this testimonie is taken, both Christ's Kingdom and Priesthood are set forth. But the Apostle vrgeth specially His Priesthood, as the more excellent and preeminent state in him, our Redemption being wrought & achieved by Sacrifice, which was an act of His Priesthood, and not of his Kingly power: though he was properly a King also, as Melchisedech was both Priest & King, being a ressemblance of Christ in both, but much more in His Priesthood. And our Lord had this excellent double dignity: as appeared 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 heresie of the Arians and Caluinists (except in these latter it be rather an error of proceeding of ignorance) that sticke not to say that Christ was a Priest, or not Sacrifice, according to his Godhead. Which is to make Christ God the Fathers Priest, & not his Sonne, but doth Sacrifice and homage to him as his Lord, and not as his in dignity & nature. Therefore S. Augustin in his faith in Psal. 109. That as he was man, he was Priest as God, he was not Priest. And Tho. &c. in Psal. 109. As man, he did offer Sacrifice: but as God, he did receive Sacrifice. And again, Christ ascribing his humanity was called a Priest, and he offered no other but his own body, &c. Dialog. 1. circa med. Some of our new Fathers not knowing so much, did let fall out of their penes the contraries, and being admonished of the error, and that it was very Ariana, yet they persist in it of mere ignorance in the grounds of Divinitie.

7. With a strong cri.) Though our Saviour make intercession for us, according to his humane nature, continually in heaven also, yet the doth not in any external creatures make Sacrifice, nor the priests Sacrificial, by which our redemption was atchieved, 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 Matthew xxvii. 39. he voluntarily deposited his soul, yeaalid it in most proper fort a Sacrifice. For in that last point of his death, consisteruh with his high Priestly office, and the very worke and conformation of our redemption.

Observe more-ouer, that though commonly every faithful person pray both for himself and others, and offer his prayers to God, yet none offereth by office and special reputation, and appointment, in the person of the whole Church and people, fasted the Priest. Whose prayers therefore be more effectual in themselves, for that they be the voice of all faithful men together, made by him that is appointed & received of God for the peoples Legate. And of this kind were al Christes praisers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, ministring, or receiving Sacraments: every one being done as Priestly actions.

7. For his presence. These words have our English translatours perniciously and most presumptuously corrupted, turning them thus, In that whicheis saide, contrary to the version and sense of all antiquity, and to Erasmus also, and contrary to the ordinary vse of the Greek word, as Beza himself defines it I.e.s. v e. and contrary to the propriety of the Greek phrase, as not only the Catholikes, but the best learned Lutherans doe shew & prove by many examples. They follow herein the singular presupumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could euer eep. Where, only to have made choise of that impious and arrogant sectaries sense, before the said Fathers & al the Churches besides, had been shamefull enough, but to fetche the fame doctrine for very Scripture of God's blessed word, that is intolerable, and paffeth all impiety. And we fee plainly that they haue no confidence, indifferencie,
To the Hebrews

nor other purpose, but to make the poor Readers believe, that their opinions be God's own word, and to draw the Scriptures to stand after the fantastic of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their Calvinism blasphemy, they would abhorre them to the depth of Hell. Forsooth it is thus: they pheanice that would have this Scripture mean, that Christ was in horrid straits of damnation, & that Christ suffered he was not only in pains corporal upon the Cross (which they hold, not to have been hell pained vpp sufficient for man's redemption) but that he was in the very torments & difficulties of the the Cross, and damned without any difference, but that it was not everlasting, as theirs is, that his death

For this horrid blasphemy (which is their interpretation of Christ's suffering in other wise, who to Hell) God's holy word must be corrupted, and the Sacrifice of Christ's death (which is insufficient they take so presumptuously) must not be enough for our redemption, except he be dammed for us also to the paines of Hell. Woe be to our poor Countrie, that must have such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations upon this place, and you shall see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before, Acts 13.27, and Matt. 17.46.

9. Consummate.) The full worke of his Sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yealding up of his Spirit to God the Father, or dying up the when he said, Consummatum est: though he to make the same effectual to the salvation of Ghost, accomplish it, he himself did divers things, and now destroyed in heaven, and our souls also publishing or remaining many meanes, for the application thereof to our particular necessity. See the exposition and next Annotation.

9. Was made to al.) The Protestants upon pretence of the sufficientie of Christ's Paschaion, and his only redemption, oppose themselves guilefully in the sight of the simple, sufficient for all against the invocation of Saints, and their intercession, and help of vs, against our penitential works or suffering for our own offences, either in this life or the next against the merits of fasting, praying, alms, and other things commended to us in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremony. But with Christ's Paschaion, though it be of itself farre more sufficient and forcible, then the Protestants in their benefit of understanding, can consider, yet protesteth none but such, as both doth his commandements, and vs such remedies & his Church command, and the Heretikes that say, faith only is the thing required to apply Christ's benefits unto vs, are hereby also easily refuted. For we do not obey him only by beleazing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne works, obedience, or fore-will. But with this condition alwaies, if men will obey him, and doe that which he appointeth. See S. Angellin (or Prosper) 10. 7. Respont. Prosperi 13. articulo 1. si obsequiis Vincentes, where he faith of the cup of Christ's passion, I shall indeed in-sist, so premiss ist. if it be not drunken, is heathen not.

11. Insiplicable.) Intending to treat more largely and particularly of Christ's or Melchisedech's Priesthood, he fore-warneth them that the mystery thereof is farre passing their capacitate, and that through their feeblenes in faith and weaknesses of understanding, he is forced to omit divers deep points concerning the Priesthood of the new law. Among which (no doubt) the mystery of the Sacrament and Sacrifice of the altar, called Mass was a principal & pertinent matter: which the Apostles & Fathers of the Primitive Church vied not to treat of so largely & particularly in their writings, which might come to the hands of the unfaithfull, who of all things tookke foremost scandal of the B. Sacrament, as we see 10. 6. He Spake to the Hebrews (saith S. Hierom ep. 156.) that is to the Jews, and not to faithful men, to whom he might have been held to utter the Sacrament. And indeed it was not reasonable to take much to them of that Sacrament which was the resemblance of Christ's death, when they thought not right of Christ's death itself. Which the Apostles wisdom and silence our Adversaries wickedly abuse against the holy Masse.

The Apostle omitteth to speake of the B. Sacrament as a Mysterie then too deep for the Inexperienced.
CHAP. VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens againe, considering they can not be baptized againe; 9. and remembering their former good works, for which God will not fail to perform them his promise, if they fail not to imitate Abraham by perseverance in the faith with patience. 20. And strengthens his digestion, and returneth to the matter of Christes Priesthood.

WHEREFORE intermitting the word of the beginning of Christ, let vs proceed to perfection, not againe laying the foundation of penance from dead works, & of faith toward God, 2. of the doctrine of Baptismes, & of imposition of hands, & of the resurrection of the dead, & of eternal judgment. 3. And this shal we doe, if God will permit. 4. For it is impossible for them that were once illuminated, have tasted also the heavenly gift, & were made partakers of the holy Ghost. 5. Have more-ouer tasted the good word of God, & the powers of the world to come, 6. and are fallen, to be renewed againe to penance, crucifying againe to the selfues the Sonne of God, and making him a mocker. 7. For the earth drinking the raine often comming vpon it, & bringing forth grasse commodious for them by whom it is tilled, receiveth blessing of God. 8. But bringing forth thorns and briers, it is reprobate, and very near a curse, whose end is, to be burnt. 9. But we confidetly trust of you, my best Beloved, better things and nearer to salvation; although we speake thus. 10. For God is not vnjust, that he should forget your worke & lone which you have shewed in his name, which have ministred to the Saints and doe minister. 11. And our desire is that every one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end: 12. that you become not slothful, but imitators of them which by faith and patience shal inherit the promises. 13. For God promising to Abraham, because he had none greater by whom he might sweare, he sweare by himself, 14. saying*Vnles blessing I shal blesse thee, and multiplying shal multiply thee. 15. And so patiently enduring he obtained the promise. 16. For men sweare by a greater then themselues : and the end of all their controuersie, for the confirmation is an oth. 17. Wherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interpersed on other: 18. that by two things vnmovable, whereby it is impossible for God to lie, we may have a most strong comfort. Who haue fled to hold fast the hope proposed, 19. which we have as an anker of the soule, sure and firme, and going in into the inner parts of the veile, 20. where it is the Precurser for vs is intred, made a high Priest for ever according to the order of Melchisedech.

ANNO-
TO THE HEBREWS.

ANNOTATIONS.

CHAP. VI.

1. The foundation of piety

We see hereby, what the first grounds of Christian institu-

The Apostles
tion or Church were in the Primitiue Church; and that there was ever a neces-

and Catechis-</p>

The foundation of piety and Church were in the Primitive Church; and that there was ever a necessary form of Christian instruction and belief of certain points had by word of mouth and tradition, by the Church, and the first men came to the Scriptures: which could not treat of things so particularly, as was the case with things that were the usual requisites for the teaching of all necessary grounds. Among these points were the 15 Articles contained in the Apostles’ Creed: the doctrine of penance before Baptism: the manner and necessity of Baptism: the Sacrament of Imposition of hands after Baptism, called Confirmation: the articles of the Resurrection, Judgment, and fudhe. Without which things were laid, if one should be sent to pick faith out of the Scripture, there would be no place for it quickly. See S. Augustin in expos. in Ezech., cap. ad Rom. vers. 31-33.

4. Impossible.

How hard the holy Scriptures are, and how dangerously they be read of the unlearned, or of the proud be they never so well learned, this one place might teach. As the Nourians of old did so stumble, that they thought, & heretically taught, that one, falling into any mortal sin after Baptism, could be received to purgation or the Church, and to a contentious man, that would follow his own sense, and the bare words, without regard of the Churches sense and the Church’s pronouncement. In every place, as to the Nourians, and to the Heretics that submitted not his sense to the Churches judgment, or any other place, we now stand on, to find that the Nourians: as when we come to the places, it shall doth for the Nourians.

And let the good Reader’s beware here of the Protestant’s exposition, for they are herein worse than Nourians, specially such as precisely follow Calvin; holding impiously, that it is impossible for one that forsakes entirely his faith, that is, becomes an Apostate or a Heretic, to be received to penance or to God’s mercy. To establish that false and damnable sense, the following make nothing of S. Ambrose’s, S. Chrysostom’s, and the other Fathers’ expositions, which is the holy Church’s sense, that the Apostle meaneth of that penance which is done before and in Baptism, which is no more to say, but that it is impossible to be baptized again, and thereby to be renotified and illuminated, to die, be buried, and rise again the second time in Christ, in so case as it is in Baptism and, and then, penance, and cleansing of sins, as that first Sacrament of generation did yield: which is not said, that penance is death in such ample manner to the receivers, that it taketh away all pains due for sins before committed; and therefore requireth no further penance afterward, for the sins before committed, all being washed away by the force of that Sacrament duly taken. S. Augustin caUeth the remission in Baptism, Magnum indulgentiæ, a great pardon. Enchir. c. 55.

The Apostle therefore warneth them, that if they fall from their faith, and from Christ’s grace and law which they once received in their Baptism, they may not look to have any more that first great and large remedy applied unto them, nor no man else that sineth after Baptism: though the other penance, which is called the Second table after Shipwreck, which is a more painful medicine for sinners than Baptism, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but also to all once-baptized, Heretics, or oppressers of the truth maliciously, and of purpose, or what way so ever, during their lives. See S. Cyprian, ep. 51. S. Ambrose upon this place. S. Augustin comm. in ep. Tarm. lib. 1. c. 13., and ep. 50. S. Damascus, c. 4, c. 18.

10. God is not injurious. It is a world to thee, what wounding and wounding the Prophets make to shift themselves from the evidence of these words, which make it most clear to all not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so farre that God should be injurious; if he rendered not Heauen for the same. Rexvis grandiæ inionis Christi (Thi. Hierom.) fimam peccata punitur, & bona opera non suscipiunt. That is, indeed great were God’s injustice, if he would only punish sinners, and would not receive good workers. Li. 2. cent. Jerim. c. 10.
To prove the Priesthood of Christ incomparably to excel the Priesthood of Aaron, and therefore that Levitical Priesthood now to cease, and that law also with it, be scanned every word of the verse alleged out of the Psalms. Our Lord hath sworn: thou art a Priest for ever, according to the order of Melchisedech.

For this Melchisedech, the King of Salem, Priest of the God most high, who met Abraham returning from the slaughter of the Kings, and blessed him: to whom also Abraham deputed tithes of all: first indeed by interpretation, the King of justice: and then also King of Salem, which is to say, King of peace, without father, without mother, without Genealogie, having neither beginning of days nor end of life, but likened to the Sonne of God, continueth a Priest for ever.

4. And behold how great this man is, to whom also Abraham the Patriarke gave tithes of the principal things. And ceres they of the sones of Levi, that take the priesthood have commandement to take tithes of the people according to the Law, that is to say, of their Brethren: albeit themselves also suffred out of the loines of Abraham. 6. But he whose Generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises. 7. But without contradiction, that which is last, is blessed of the better. 8. And here indeed, men that die, receive tithes: but there he hath witness, that he liueth. 9. And (that it may be said) by Abraham Levi also, which receiveth tithes, was tithed. 10. For as yet he was in his Fathers loines, when Melchisedech met him. 11. If then consummation was by the Levitical Priesthood (for under it the people received the Law), what necessitie was there yet another Priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron? 12. For the Priesthood being translated, it is necessarie that a translation of the Law also be made. 13. For he on whom these things be said, is of another Tribe, of which none attended on the altar. 14. For it is manifest that our Lord sprung of Juda: in which Tribe Moses spake nothing of Priests. 15. And yet it is much more evident: if according to the similitude of Melchisedech there arise another Priest, which was not made according to the Law of the carnal commandement, but according to the power of life indissoluble. 17. For he witnesseth, That thou art a Priest for ever, according to the order of Melchisedech. 18. Reprobation of Mark is made of the former commandement, because of the weaknesse and unprofitableness thereof. 19. For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God. 20. And in as much as it is not without an othe (the other truely without an othe were made Priests: but this with anoth.
The Epistle to The Hebrews

Annotations

Chapter VII.

1. Melchisedech. The excellency of this person was so great, that some of the antiquities took him to be an Angel, and some the holy Ghost. Which opinion not only the Hebrews, that account him to be Son of Nun, but also the chiefest Fathers of the Christians did condemn: not doubting but he was a mere man, and a Priest, and a King, whomsoever he was. For else he could not in office and order and Sacrifice have been to perfect a type and resemblance of our Saviour, as in this Chapter and other is shown.

3. Without father. Not that he was without father and mother, saith St. Hieronymus, p. 136, for Christ himself was not without father, according to his divinity, nor without mother in his humanity: but for that his pedigree is not set out in the Genesce, as the Genealogies of other Patriarchs is, but is solely in the holy historic, not mention made of his genealogy, Tribe, beginning, or ending, and therefore in that case also resembling in a sort the Sonne of God, whose genealogy was extraordinary, miraculous, and inestimable, according to both his natures, lacking a father in the one, and a mother in the other; his Person having neither beginning nor ending, and his Kingdom, and Priesthood specially, in himself and in the Church, being eternal, both in respect of the time past, and the time to come; as the said Doctor in the same Epistle writeth.

4. Behold, To prove that Christ's Priesthood was passed to the Priesthood of Aaron, and to 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 Sacrifice of Moses law, he disputeth profoundly of the precemencies of Melchisedech above the great Patriarch Abraham who was father of the Leuites.

5. Tithes. The first precemence, that Abraham paid tithes, and that of the best and most choicest things that he had, unto Melchisedech, as a duty and homage, not for himself only in person, but for Levi, who yet was not born, and so for the whole Priesthood of Leuites heck, acknowledging thereby, Melchisedech not only to be a Priest, but his Priest and Superior, and of one of the Levitical order. And it is here to be observed, that whereas in the 14. of Genesis wherein this holy narration is taken, both in the Hebrew, and in the 70. it standeth indifferent or doubtful whether Melchisedech paid tithes to Abraham, or took tithes of him; the Apostle here putteth all out of controversy, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to God in all laws and to be given to his Priests in his behalf, for their honour and livelihood. Jacob promised or vowed to pay them, Gen. 28. Moses appointed the Levites 27. Num. 18, 16, 13, 14, 26. Nn 4
The Epistle of S. Paul

Christ confirmeth that duty of S. 23, and Abraham specially here giveth the to Melchisedech, plainly thereby approoving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the Law of Moses, or in the Law of Nature. Of which tithes due to the Clergie of Christies Church see S. Cypri, ep. 66, S. Hieron. ep. 1, c. 7, and ep. 8, c. 5, of Heliodorus and Nepotianus, S. Augusti, ep. 29. de tempore.

He blessed Abraham.

Blessing agreeable preeminence especially in Priests.

7. It is blessed of the better.) The second preeminence is, that Melchisedech did bless Abraham: which we see here S. Paul maketh a great and fouersigne holy thing, grounding our Savior's prerogative above the whole Order of Aaron therein, and so ears that in this Everyone is the proper act of Priesthood; and that without all controversy as the Apostle faith, he is greater in dignity, that hath authority to bless, then the persons that hath not, and therefore the Priests vocation to be in this behalf farre above any earthly King, who hath no power to give benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech to Christ blessed much more, and so have the Bishops of his Church done, and doe. Which no man can marvel that our Fore-fathers have so highly esteemed and sought for, if he marke the wonderful mysterie and grace thereof here expressed. This Patriarch also here taketh blessing of Melchisedech himself (though in an inferior sort) blessed his sonnes, as the other Patriarchs did, and fathers doe their children by that example.

The full accomplishment of man's redemption was not by the full price and perfect ransom of man-kind, was not ascribed by any or at all the Priests of Melchisedech's Order, nor by any Sacrifice of that Priesthood, nor of all the law of Moses, Priesthood, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

The Apostle to confute the erroneus personation of Aaron's Priesthood and Sacrifice, speaketh altogether of the Sacrifice of the Cross.

11. If confusion.) The principal proposition of the whole Epistle and all the Apostles discourse, is inferred and grounded upon the former prerogatives of Melchisedech above Abraham and Levi: that is, that the end, perfection, accomplishment, and consummation of all man's duties and debts to God, by the general redemption satisfaction, was not ascribed by any or at all Priests of Melchisedech's Order, nor by any Sacrifice of that Priesthood, nor of all the law of Moses, Priesthood, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

No lawful State of people without an external Priesthood necessary for the state of the new Testament.

12. Translated.) Note well this place, and you shall perceiue thereby, that every lawful form and manner of law, state, or government of God's people dependeth on Priesthood; ifeth, standeth, falleth, or altereth with the Priesthood. In the Law of Nature, the state of the people hanged on one kind of Priesthood; in the Law of Moses, of another; in the state of Christianity, of another; and therefore in the former sentence, the Apostle said, that the Jewish people or Common-wealth had their law under the Levitical Priesthood, and the Greek more properly expresseth the matter, that they were legitimatized, that is to say, made a lawful people, or communitie under God, by the Priesthood. For there is no just nor lawful Common-wealth in the world, that is not made legal & God's peculiar, and distinguished from unlawful Common-wailes that hold offalfe God's, or of none at all, by Priesthood. Whereupon it is clear, that the new law, & al Christian people holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestant shamefully are deceived, and deceive others, that would have Christian Common-wailes to lack an external Priesthood, or Christies death.
death to abolish the same. For, this is a demonstration, that if Christ hath abolished Priesthood, he hath abolished the new Law; which is the new Testament & state of Grace, which all Christian common-wealths have under. Neither were it true, that the Priesthood were translated with the Law, if all external Priesthood ended by Christ's death, where the new law began. For, so the law should not depend on Priesthood, but were what all Priesthood were ended: which is against St. Paul's doctrine.

Furthermore, 'tis to be noted, that this legitimation or putting Communities under External Sacrifice, & Priesthood, of what Order soever, is no otherwise, but by uniting one with another, also necessary in one homage of Sacrifice external, which is the proper act of Priesthood. For, as a sacrifice for the no lawful state can be without Priesthood, so no Priesthood can be without Sacrifice, same. And we mean always of Priesthood & Sacrifice taken in their own proper significations, as here St. Paul taketh them. For, the constitution, differences, alterations, or translation of states & laws, rise not upon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but upon those things in proper consecration, as it is most plain.

Lastly, it followeth of this, that though Christ truly sacrificed himself upon the Tree, according to the Order of Melchisedech, and there made of the old priestly redemption of the world, confirmed, and consummated his compact, and Testament, and Priesthood and Law of Christ, which his new and eternal state, by his blood: yet that can never, must never be the form of Sacrifice into which the old Priesthood and Sacrifice were translated, be it into the whereupon the Apostles inferreth the translation of the Law. For they all were figures of said Priesthood of Christ's death, and ended in effect at his death, yet they were not altered into that kind & Sacrifice of Sacrifice, which was to be made but once, and was executed in such a sort, that people of the Church, and Nations Christ could not meet once to worship at, nor have their law & Priests constituted in the same. Though for the honour and duty, remembrance and representation thereof, not only we Christians, but also the peoples faithful, both of Jews & Gentiles, have had their Priesthood and Sacrifice according to the difference of their states. Which kind of Sacrifices were translated one into another: and so much is the Priesthood Leontius properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedech's rite, and Christ of Christ's 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 for that he sitteth on the right hand of God, & perpetually praiseth and maketh intercession for us, or for that the effect of his death is everlastings: for all this proceedeth not from that, in proper significations his Priesthood is perpetual: but according to the judgement 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 act and Order of Melchisedech, and the state of the new Law, he is a Priest for ever according to Melchisedech's Order, specially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandment, and perpetual concurrence with his Priest, in the forms of bread and wine: In which things only the said high Priest Melchisedech did Sacrifice. For though S. Paul make no express mention hereof, because of the depth of the mysterie, and their incredulity or feebleness to whom he wrote: yet it is evident in the judgement of all the learned Fathers (without exception) that it is written in the Epistle of James, or upon the 1st of Genesis, or in the Psalm 109, or by occasion have treated of the Sacrifice of the altar, that the eternity and proper act of Christ's Priesthood, and consequently the immutability of the new Law, consisteth in the perpetual offering of Christ's body and blood in the Church.

Which thing is so well known to the Adversaries of Christ's Church and Priesthood, The Prophets and so granted, that they be forced impudently to call upon certaine Hebrew particles, calling upon that Melchisedech did not offer in bread and wine: yet when they will not believe, plainly to deny him to have been a Priest: which is to give checkmate to the Apostle, and overthrow all his discourse. Thus while these wicked men pretend to defend Christ's only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Ambrosius faith, by the mysterie of bread and wine he was made a Priest for ever. And again, The eternal memorie, by which he gave the food of his body to himself, he sees him, in Psal. 109:110. Laetantius, In this Church he, and the whole Church, must continue, and have his eternal Priesthood according to the Order of Melchisedech.
The Epistle of S. Pâvl

Chrift's eternal Priesthood and Sacrifice in the Church is prouduced out of the Fathers.

*Melchisedech. Li. 14, Infini. S. Hierom to Euagrius, Aaron Priesthood had an end, but Melchisedech, therfore calleth the Churches Sacrifice, haft not inconfufuption, nor hoft or Sacrifice that can be confirmed, &c. 2, Hebr. S. Cyprian, haft him qua efler, unless effe futura res, an hoft which being taken away, there could be no religion. de Cora domini no, 2. Emiflenus, perpetuarum oblationem et perpetuos sacramentum redemptionem, A perpetuarum oblationem, & redemptionem, ron neq coeisceuerant, inaftig. Io. 3, de Pasch. And our Saviour exprefteth fo much in the very institution of the B. Sacrament of his body and blood: specially when he calleth the latter kind, the new Testament in his blood, signifying that as the old law was established in the blood of beafts, fo the new (which is his eternal Testament) should be dedicated and perpetual in his blood: not only as it was shed on the Cross, but as given in the Chalice. And therereinto this Sacrifice of the altar (fafta S. Augustin li. 17, de Cif. c. 20. S. Leo ter. 8, de Paschone, and the rest) were the old Sacrifices to be translateg. See S. Cyprian ep. 63, ad Cecilia n. S. Ambrose de Sacram. li. 1. c. 4. S. Augustin in Psal. 33. c. 2. and li. 17, de Cif. 17. S. Hierom ep. 17. 3. 1. e. 120. Epiphan, bar. 55, Theodoret in Psal. 109. Damascene ili. 4. c. 14.

Finally if any of the Fathers, or all the Fathers, had either wisdom, grace, or intelligence of God's word and mysteries, this is the truth. If nothing will ferve us our Adversaries, Chrift Icvs confound them, and defend his eternal Priesthood, and state of his new Testament established in the fame.

18. Of the former commandment. The whole law of Moses containing all their old Priesthood, Sacrifice, Sacraments and ceremonies, is called the Old commandment: and the new Testament containing the Sacrifice of Christ's body and blood, and all the Sacraments and graces given by the fame, is named the New mandatum: 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 mandatum, law, Priesthood, & Sacrifices, for that they were insufficient and vnsufficient, being taken away: and this new Sacrifice, after the order of Melchisedech given in the place thereof.

19. The introduction. Enter obsequer, that the abrogation of the old law, is not an abolishing of a Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

21. With anoth. This other signifieth the infallible and absolute promise of the eternity of the new Priesthood and state of the Church, Christ by his death, and blood shed in the Sacrifice of the Cross, confirming it, sealing it, and making himself the surety & pledge thereof. For though the new Testament was instituted, given and dedicated in the Fathers office, and the Supper, yet the warrant, confirmation, and eternal operation thereof, was achieved by the Chrift's passion, upon the Cross, in the one obligation and one general and everlasting redemption thereof made.

23. Being many.) The Protestant not understanding this place, feite very foolishly, that the Apolle must make this difference between the old state and the new: that in the old, there were many Priests, in the new, none at all but Christ. Which is against the Prophet Esai. especially prophesying the Priests of the new Testament (as S. Hierom declareth Priests, &c. upon the same place) in these words, Thou shalt be called* Priests of God; the Ministers of our God, that it be said to you, &c. it taketh away all visible Priesthood, and consequently the lawful state that the Church and Gods people have in earth, with al Sacraments and external worship.

The Apostle then meaneth first, that the absolute Sacrifice of consummation, perfection, and vniuerse redemption, was but one, once done, and by one only Priest done, and therefore could not be by any of the Sacrifices, or all the Sacrifices of the Jews law, but wrought by any or by al of them, because they were a number at once, and succeeding one Sactifice another, they of their offices and functions ending by their death, and could not worke of external re-redemption as by Christ only was wrought, upon the Cross. Secondly, then, it could the absolute Sacrifice of consummation, perfection, and vniuerse redemption as by Christ only was wrought, upon the Cross. Secondly, thes, could S. Paul meaneth thereupon that Christ neuer loseth the dignity of a Priest, or he is not done by all Priesthood, by death not other wise, never yealdeeth it up to any, never hath not the power of the Priest to be exercised in all the ages of Priesthood, as well Chrift Iesus of Sacrifice as Sacrament, blassing, preaching, praying, and the like what so euer.

This
This therefore was the fault of the Hebrews, that they did not acknowledge their Levites, who ministered spiritual sacrifices and priesthood to be reformed and perfected by Christ's sacrifice of priest for ever for the people, and against them the Apostle only disputed, and not against our priests of the holy church, or the number of them, who all confess their priesthood and all exercises of Christ, and as the same, to depend upon Christ's only perpetual priesthood.

27. This did he once. This is the special preeminence of Christ, that he offered for other worketh and ceremonies only, having none of his own to offer for, as all other priests of both of the cures with old and new law and order. And this again is the special dignity of his own person, not priests in their communicable to any other of what order of priesthood do or eat, that he by his death priestly sacrifice (which is the only oblation that is by the people declared to be in itself) did, paid the one full sufficient ransom for the redemption of all sinners.

**CHAP. VIII.**

Out of the same Psalm 110, he useth this also, Sithou on my right hand, shewing that the Lemuical tabernacle on earth, was but a shadow of his true tabernacle in heaven: without which he should not be a Priest at all. 6. Whereas he is of a better priesthood then they, as also he proeth by the excellency of the new Testament above the old...

5 Yet the summe concerning those things which he said, is: We have such an high Priest, who is set on the right hand of the seat of majesty in the heavens. 2. A Minister of the Holy, and of the true tabernacle, which our Lord pile, and not man. 3. For every high Priest is appointed to offer gifts, and holts, wherefore it is necessary that he also have some thing that he may offer: 4. If he were upon the earth, neither were he a Priest, whereas there were that did offer gifts according to the law, 5. that could be the example and shadow of heavenly things. As it was answered Moses, when he finished the tabernacle, * See (quoth he) that thou make all things according to the example which was shewed thee in the mount.

6. But now he hath obtained a better ministration, by so much as he is Mediator of a better Testament, which is established in better promises. 7. For if that former had been void of fault, there should not be a place of a second been sought. 8. For blaming them, he saith: Behold the days shall come, saith our Lord: and I will commence the house of Israel, and upon the house of Judah a new Testament: 9. not according to the Testament which I made to their fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my Testament; and I neglected them, saith our Lord. 10. For this is the Testament which I will diffuse to the house of Israel after those days, saith our Lord: Giving my laws into their mind, and in their heart will I superintend them; and I will be their God, and they shall be my people: 11. and every one shall not reach his neighbour, and every one his brother, saying, Know our Lord: because all shall know me from the lesser to the greater of them: 12. because I will be merciful to their iniquities, and their sins I will not now remember. 13. And in saying a new, the former he hath made old. And that which groweth ancient and waxeth old is nigh to utter decay.

ANNOT.
ANNOTATIONS

CHAP. VIII.

3. *Necesaris est ut eis.* Even now being in heaven, because he is a Bishop and Priest; he must needs have some what to offer, and wherein to doe Sacrifice: and that not in spiritual sort only, for it not make him a Priest of any certaine Order. And it is most false and wicked to hold with the Calunii, *that Melchisedechs Priesthood was wholly spiritual.* For then Christs death was not a corporal, external, visible, and truly named Sacrifice: neither could Christ or Melchisedech be any otherwise a Priest then every faithful man is: which to hold (as the Calunii following their owne doctrine must needs doe) is directly against the Scriptures; and no lese against Christs one obligation of his body upon the Cross, then it is against the daily Sacrifice of his body upon the altar. Therefore he hath a certaine host in external and proper manner, to make perpetual obligation thereby in the Church: for visible and external act of Sacrificing in heaven he doth not execute.

4. *Si perennis est.* It is by his death, and resurrection to life againe, that his body & become apt and fit for such divine sort to be sacrificd perpetually. For if he had lived in mortal form still, that way of mystical representation of breaking his body and separating the blood from the flame, could not have been agreeable. And so the Church and Christian people should have lacked a priesthood and Sacrifice, and Christ himself should not have been a Priest of a peculiar Order, but either must have offered in the things that Aarons Priest did, or else have been no Priest at all. For to have offered only spiritually, as al faithful men doe, 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 Isaias 6. 1. in Leg. cap. 4.

5. *Heavenly things.* As the Church or state of the new Testament is commonly called Regnum caelestium & 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 patern given to Moses to frame his tabernacle by, was the Church, rather then the heavens themselves: as S. Paulus discours tending to shew the difference between the new Testament and the old, & not to make comparison between the state of heaven and the old law. Though incidentally, because the condition of the new Testament more nearly resembleth the same as the old state doth, it sometime may speak some what thereof also.

10. *Ine suas de mentis.* 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 grased in the hearts of the faithful by the Golly Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

11. *Domine, non est re*.) Their mutual covenent made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore the new Testament in his blood, and which was straight after ratified by the death of the Testament, upon the Cross.

11. *Salus omnium.* So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Joel, and our Saviour so speaketh when he faileth that such as believe in him, shall work miracles of divers sorts. Christian men then must not abuse this place to make challege of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe; with much like reason and shew of Scriptures as the Protestants have to refuse external Sacrifice. And it is no lese 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, with the ceremonies thereof for the annunciation of the flesh: the other, signifying heaven, which then was shut, until our High Priest Christ entred into it, & that with his own blood, shed for the annunciation of our confessions. Whereupon he concludes the excellency of his tabernacle and holoebate the old, 25. Noting also the difference, that he entred but once (so effectual was that one bloody offering of himself, for ever) where as the Levitical High Priest entred every yeare once.

HE former also indeed had iustifications of service, and a secular sanctuary. 2. For the tabernacle was made, the first, wherein were the candlestickes, and the table, and the proposition of loaves, which is called Holy. 3. But after the second veile, the tabernacle, which is called Sancrics Sanctuarum: 4. having a golden censnor, and the ark of the Testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and the tables of the Testament, 5. and over it were the Cherubins of glory, overshadowing the propitiatory, of which things it is not need ful to speake now particularly. 6. But these things being so ordered, in the first tabernacle indeed the Priests always entred, accomplishing offices of the Sacrifices. 7. But in the second, once a yeare the high Priest only: not without blood which he offereth for his owne and the peoples ignorance: 8. the Holy Ghost signifying this, that the way of the Holies was not yet manifested, the former tabernacle as yet standing. 9. Which is a parable of the time present: according to which are offered guifts and hostes, which can not concerning the conscience make perfect chim that burneth, 10. only in meats and in drinks, and diverse baptistimes, and iustices of the flesh laid on them until the time of correction.

11. But the Christ assisiting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: 12. neither by the blood of goats or of calves, but by his owne blood entred in once into the Holies, eternal redemption being found. 13. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctifie the polluted to the cleansing of the flesh, 14. how much more hath the blood of Christ who by the Holy Ghost offereth himself vsplotted into God, cleansed our conscience from dead works, to seue the living God? 15. And therefore he is the Mediator of the new Testament: that death being a meane, vnto the redemption of these prevarications which were under the former Testament, they that are called may receiue the promise of eternal inheritance. 16. For where there is a testament: the death of the testator must of necesitate come between. 17. For a Testament is confirmed in
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the dead: otherwise it is yet of no value, while the testament lieth. 18, Whereupon neither was the first certes dedicated without bloud. 19, For all the commandement of the Law being read of Moses to all the people: he taking the bloud of calues and goats with water and scarlet wool and hyssop, sprinkled the very book also it self and all the people, 20, saying, * "This is the bloud of the Testament, which God hath commanded vnto you. 21. The tabernacle also & al the vessel of the ministration he in like manner sprinkled with bloud. 22. And all things almost according to the law are cleansed with bloud: and without shedding of bloud there is no remission, 23. It is necessarie therefore that 'the examplers of the celestialls be cleansed with these: but the celestialls themselves with better hosts then these. 24. For If vs is not entred into Holies made with hand, examplers of the true: but into Heauen it-self, that he may appeare now to the countenance of God for vs. 25. Nor that he should offer himself often, as the high Priest entred into the Holies, every yeare in the bloud of others: 26. otherwise he ought to have suffred often from the beginning of the world: but now once in the consumation of the world, 27. To the destruction of sinne, he hath appeared by his owne host. 28. And as it is appointed to men to die once, and after this, the judgement. 29. So also Christ was offered once to exhaust the sinnes of many. The second time he shall appear without sinne to them that expect him, vnto salvation.

Annotations

Chap. IX.

Relics.

They continue without purgation, The Holy Cross.

The sepulchres of Christ and his Saints.

Images in Solomon's temple commanded by God.

4. A golden por. The Protestant count it superstitious to keep with honour & reverence the holy memories or monuments of God's benefits & miracles, or the tokens of Christ's Passion, as his Cross, garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure so long: when they may here see the reuerent & long reueration of Manna, which of it self was most apt to putrifie, and of Aaron's rod, only for that it soosenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyrilii, 6. cont. Iulian, where he defended against Iulian the Apostle the blasphemie, the keeping and honouring of that Cross or wood which Christ died on. See also S. Paulinus ep. 11. & what reuerence S. Hierom and the faithfull of his time did to the sepulchres of Christ and his Martyrs, & to their relics. We revere and worship (faith he) every where Martyrs sepulchres, and putting the holy ashes in our eyes, if we may we touch is with our mouth also, and do some thinkes, that the monument wherein our Lord was buried, is so neglected? But our Protestants can not skil of this. They had rather follow Vigilantius, Iulianus the Apostle, and such Masters, then the holy Doctorours and eulogius practice of the Church in all Ages.

5. Cherubim, &c. 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 amongst these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, & to who the precept was specially given, the same God that forbade the graven images, did command these images of Angels to be made & set in the seueraine holie place of all the tabernacle or Temple, By which it is plain, that much more the images of Christ and his Mother & Saints, that may be more truly poutered then
more spiritual substances can be, are not contrary to God's commandment, nor against his honour, or regime to any other Scripture at all, which condemns only the idol or pourtrasures of the Heathen made for adoration of false Gods.

10. (Put the num. of corollary.) All those gross and carnal Sacrifices, ceremonies, and oblations instituted to cleanse and purify the flesh from legal impurities only, and not reaching to the purging of the souls, & conferences of men being commanded not ever, but till Christ's coming, caused them and better, more forible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to have taken away the old, and put none in their place; or to alter the Sacraments only into other Sacraments external, and not also to translate the Sacraments to some new Testament manner. For it is called, simplicitur, non absolutioni Sacriificii et legis, but changed the time of correlation and observance; not of abolishing Sacrifices or Law. Neither have they more reason to affirme, as others, that the Sacraments are more holy, holier, or without Sacrifice, but it is the time of correction or reformation and abetting all the forefaid things.

12. (Eternal redemption.) No one of the Sacrifices, nor all the Sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and all times, lasting one highest Priest Christ, and the one Sacrifice of his blood once offered upon the Cross. Which Sacrifice of redemption could not be often done, because Christ could not die but once. Though the figures also thereof in the law of nature & of Moses, were truly called Sacrifices, as specially this high and marvelous commemoration of the same in the holy crucifiction of the altar, according to the right of the new Testament, is not very true and singularly (as S. Augulfus calleth it) a Sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (all which were and are fenced themselves), could be the general redeeming and consummating Sacrifice, nor any one of those Priests, nor all the Priests together, either of the law of Nature, or of Aaron, or Melchisedech's Order (except Christ alone) could be the general Redeemers of the world.

And this is the Apostles meaning in all this comparison and opposition of Christ's death to the old Sacrifices, and of Christ to their Priest; and not that Christ's death or Sacrifice of the Cross should take away all Sacrifices, or prove that there are Aaronical offices no true Sacrifices at all, nor those Priests verily Priests. They were true Priests, & true Sacrifices, though none of those Sacrifices were the high, capital and general Sacrifice of our price and redemption; nor none of them, or of those Priests, could without respect to this one Sacrifice of Christ's death, work any thing to God's honour, or remission of sins, as the Jews did falsely imagin, not referring them at all to this general redemption and remission by Christ, but thinking them to be absolute Sacrifices in themselves. And that to have been the error of the Hebrews, you may read in S. Augulfus li. 3. del. Chrifit. c. 6. And this, we tel the Protestants, is the only purpose of the Apostle.

The Apostles disputation being only against the error of the fewews concerning their Sacrifices and Priests; the Protestants applying it against the Sacrifice of the Malle and Priests of the new Testament.

But they be so gross, or ignorant in the Scriptures, and so maliciously set against God and the Churches truth, that they perversely and foolishly turne the whole disputation against the Sacrifice of the B.Malle, & the Priests of the new Testament: as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had not relation to Christ's death, or that it were not the representation and most lively resemblance of the same, or were not instituted, done, to apply in particular to the use of the partakers, that other general benefit of Christ's one oblation upon the Cross. Against the Jews then only S. Paul dissuaded, and against the false opinion they had of their Priests and Sacrifices, that they attributed all remission and redemption, without respect of Christ's death.

15. Of other prevarications.) The Protestants do unlearnedly imagin, that because all fences be remitted by the force of Christ's passo, that therefore there should be no other Sacrifice after his death. Whereas indeed they might as well say, there ought never to have been Sacrifice appointed by God, either in the law of Nature, or of Moses, as all their arguments made against the Sacrifice of the Church 5 may the Apostles disuade, prove as well, or rather only, that there were no Sacrifices of Aaron's Order or Levitical law at all. For against the Jews false opinion concerning them, dothe dispute, and not a word touching the Sacrifice.
The Epistle of S. Paul:

The Sacrifice of the Church, unto which in all this discourse he never opposeth Christ's Sacrifice upon the Cross: all Christian men well knowing that the host and oblation of those two, though they differ in manner and external forme, yet is indeed one.

The Apostle then sheweth here plainly, that all the sinnes that ever were remitted since the beginning of the world, were no otherwise forgiven, but by the force and in respect of Christ's Passion. Yet it followeth not thenceupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretics foolish deduction it should doe: S. Paul not opposing Christ's Passion to them, for the intent to prove them to have been no Sacrifices, but to prove, that they were not absolute Sacrifices, nor the redeeming or commingating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other more mortal man.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of all his fellows: read (so many, as may read Heretical books, his Commentarie upon this place, and there you shall see him gather vp this that Christ's death had force from the beginning and was the remission for all sinnes, since the creation of the world, therefore there must be no more but that one Sacrifice of Christ's death. Which must needs be by his deduction hold (as it doth indeed) no lesse against the old Sacrifices then the new Sacrifice of the Church, and to take away al, which is against the Apostles meaning and al religion.

10. This is the blood) Christ's death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the Sacrifice of his last supper, being also within the compass of his Passion. Which is evident by the words pronounced by Christ over the holy chalice, which be correspondent to the words that were spoken (as the Apostle here declareth) in the first Sacrifice of the dedication of the old Law, having also express mention of remission of sinnes thereby as by the blood of the new Testament. Whereby it is plain, that the B. Chalice of the altar hath the very sacrificial blood in it that was shed upon the Cross, in & by which, the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth confirm. And therefore it is also cleere, that many divine things, which to the Heretics or ignorant may seeme to be spoken only of Christ's Sacrifice upon the Cross, be indeed verified & fulfilled also in the Sacrifice of the altar. Whereof S. Paul for the causes aforesaid would not treat in plaine terms. See Ilychius b. 4, in Lese, c. 4, paulo post initium, applying all these things to the imolation of Christ also in the Sacrament.

23. The examples.) All the offices, places, vessels, and instruments of the old Law, were but figures and resemblances of the state and Sacraments of the new Testament, which are here called celslids, for that they are the lively image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christ's blood, sacrificed on the altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle solemnly saith in the sentence immediately following, and turneth his talk to Christ's entrance into heaven, the state whereof both by the Sacraments of the old Law, and also more specially by them of the new, is prefigured.

25. Offer himself to the sacrificial altars) As Christ never died but once, nor never should die again, so in violent, painful, and bloody form he was never offered again, neither needeth he so to be offered any more, having that one actio of Sacrifice upon the Cross, made the ful ransom, redemption, and remedy for the sinnes of the whole world. Neverthelesse, as Christ died & was offered after a fort in all the Sacrifices of the Law and Nature, since the beginning of the world, all which were figures of this one oblation upon the Cross, so is he much rather offered in the Sacrifice of the altar of the new Testament, incomparably more nearly, divinely, and truly expressing his death, his body broken, his blood shed, than any figure of the old law, or other sacrifice that ever was: as being indeed (though in hidden, sacramental, and mystical, and unbloody manner) the very self-same body and blood, the self-same host, oblation and Sacrifice, that was done upon the Cross.

And this truth is most evident by the very forme of wordes vied by our Saviour in the institution and configuration of the holy Sacrament, and by the profission of all the holy Doctrines, Our Sacrifice, faith S. Cyprian, is correspondent to the Passion of Christ. And, so sacrif-
that we offer, is the Passion of Christ. ep. 63. &c. &c. 7. S. Augustin de fid. ad Pet. c. 19. in those external Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinner, and of the blood, which he was to shed. But in the Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed: in illis praecipitatum occidendum, in hoc annunciation occidetur. In them he was foreshewed as he was killed; in those he is shewed, as killed. And S. Gregoric Nazianzena faith, orat. in animam, that the Priest in this Sacrifice, immiisit februm Christi Passionibus. S. Ambrose, t. Off. c. 38. Offertor Christus in imagine quasi recipiens Passionem. Alexander the first, ep. ad omnes Orthodox. nu. 4. st. 1. Concl. China corpus & sanguis conscius, praestititiam celebratur. S. Gregoric, ep. 37. in Evangel. So often as we offer the Host of his Passion, so often we renew his Passion. And, He is sacrificed for us again in mystica. And Ilichius, l. c. 8. in Leuk. post med. By the Sacrifice of the only-begotten many things are given unto us, to wit, the remission and 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, calit: the unbloody Sacrifice, calit: the victua, * Calvin himself confesseth, but answereth them in the pride of Heretical spirit, with bloody Sacrifice. These words: Nihil minus autem antiquorum de sanguine sacrificii, that is, I pass not for it, that the case of the altar, ancient Writers doe so speaks: calling the distinction of bloody and unbloody Sacrifice, Calvinius confessional and frivulous, and ab omnia communia, a diamini duius. With such ignorant and blasphemous men we have to doe, 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 Paschame tellett vs of the oblation of Christes body, 10. Which he offered bloudly but once (the Levitical Priests offering so everyday), because that once was sufficient for ever, 15. in that it purchased (as the Prophet also witnesseth a remission of sinnes. 19. After al this he profecue thor and exhorts them unto perseverance, partly with the opening of Heauen by our high Priest, 26. partly with the terrour of Damnation if they fall againe: 32. bidding them remember how much they had suffered already, and not lose their reward.

For the law having a shadow of good things to come, not the very image of the things: every yeere with the self-same hoasts which they offer incessantly, can never make the commers thereto perfect: 2. otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conceitence of sinne any longer. 3. But in them there es made a commemoration of sinnes every yeere. 4. For it is impossible that with the bloud of oxen and goats sinnes should be taken away.

5. Therefofore coming into the world he failest: "Host and oblation thou woldst not: but a body thou hast fitted to me: 6. Holocausts and for sinne did not please thee. 7. Then said I, Behold I come: in the head of the book it is written of me: That I may doe thy will, 8. God. 8. Saying before, Because hosts and oblations & holocausts, & for sinne thou woldedst not, it neither did they please thee, which are offered according to the law, 9. then said I, Behold I come that I may doe thy will, 9. God: he taketh away the first, that he may establish that that felloweth.

10. In the which will we are sanctified by the oblation of the body of Jesus Christ once. 11. And every Priest indeed is ready daily min-

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string, and, "often offering the same hosts, which can never take away
sinnes: 12. but This offering one host for sinnes, for euer * stirth on the
right hand of God, 13. hence-forth expecting, vntil his enemies be put
the foot-stool of his feet. 14. For by one oblation hath he consumma-
ted for euer them that are sanctified. 15. And the Holy Ghost also doth
testifie to vs. For after that he said: 16. And this is the Testament which I will
make to them after those daies, faith our Lord, giving my lawes: in their harts, and
in their minds will I superstitie them: 17. and their sinnes and iniquities I will no more
remember no more. 18. But where there is remission of these, " now there is
not an oblation for sinnes.

19. Having therefore, Brethren, confidence in the entering of the Holies
in the blood of Christ: 20. which the hath dedicated to vs a new & liuing
way by the veile, that is, his flesh, 21. and a high Priest over the house of
God, 22. let vs approche with a true hart in fulnesse of faith, having our
harts sprinkled from euel conscience, and our body washed with cleane
water. 23. Let vs hold the confession of our hope vnderlining (for he is
faithful that hath promised ) 24. and let vs consider one another vnto
the procuration of charitie and of good workes: 25. not for sakeing our
assemblie as some are accustomed, but comfort ing, and so much the
more as ye see the day approching. 26. * For " if we finne willingly
after the knowledge of the truth received, now there is not left an host
for sinnes, 27. but a certaine terrible expectation of judgement & rage
offire, which shall consume the aduersaries. 28. A man making the Law
of Moses fruistrate, without any mercie * dieth under two or three
witnesses. 29. " How much more thinke you, doth he delver worse pun-
ishments which hath troden the Sonne of God vnder-foot, and estee-
med " the bloud of the Testament polluted, wherein he is sanctified, and
have done contumelie to the Spirit of grace? 30. For we know him that
said, Revenge tyme, I will repay. And againe, That our Lord will judge his people.
31. * It is horrible to fall into the hands of the liuing God.

32. But call to mind the old daies: wherein being illuminated, you 
stoode a great fight of passions. 33. And on the one part certes by repro-
ches and tribulations made a spectacle; & on the other part made compa-

dions of them that consuered in such sort. 34. For, " you both had
compassion on them on that were in bands: and the spoile of your owne
goods you tooke, " with joy, knowing that you have a better and a per-
manent substance. 35. Do not therfore leese your confidence, which
hath a grea remuneration. 36. For patience is necessarie for you: that
doing the wil of God, you may receive the promise. 37. For " yet a little
and a very little while, he that is to come, wil come, and wil not slake.
38. And my just /liue of faith: but if he withdraw himselfe, he shal not
please my soule. 39. But we are not the children of withdrawing unto
perdition: but of faith to the winning of the soule.
A shadow.) The sacrifices and ceremonies of the old law, were so farre from the truth of Christ's Sacraments, and from giving spirit, grace, remission, redemption, and justification, and thereupon the entrance into heaven and joys celestial, that they were but mere shadows, imperfectly and obscurely representing the graces of the new Testament and of Christ's death: whereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, conscience and 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 mercie, but perfect images and most lively representations of the same, specially the Sacrifice of the altar, which because it is the same oblation, the same holt, and offered by the same Priest Christ Iesus Christ (though by the ministerie of man and in mysticke is the most pure and neere image, character, and correspondence to the Sacrifice Christ's passion, both in substance, force, and effect, that can be.

The old Sacrifices obdurately shadow not the Sacrifice of the altar most plainly represented that the Sacrifice on the Cross.

2. They should have ceased.) If the holtts and offerings, of the old Law had been of them. The Iews, Sacrifices perfect to all effects of redemption and remission; as the Hebrews (against whom sacrifices were the Apostille disputed) did thinke, and had no relation to Christ's Sacrifice on the not absolute & Crossie or any other absolute and universal oblation or remititce for sinne, but by and of indepetic, be their owne efficacie could have generally purged & cleansed man of all sinne & damnation, cause they were only then they should never have needed to be so often repeated and reiterated. For so oft repeated, being both generally available for all, by their opinion, and particularly applied (as it is said)ample sort at they could be) to the several intemities of every offender, there had been no sinnes left. But sinnes did remaine, even those sinnes for which they had offered Sacrifices before notwithstanding their Sacrifices were particularly applied unto the For offering yearly they did not offer Sacrifices for the new committed crimes, but even for the old, for which they had ofte sacrificed before: the Sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christ's death is, Which being once applied to mix with the Prisme, wipeth away all sinnes past, God neuer remembrance them any more, nor euer any Sacrifice or Sacrament or ceremony being made or done for them any more, though for new sinnes other remedies be daily requisite. Their Sacrifices then could not of themselves remit sinnes, much lesse make the general redemption, without relation to Christ's Passion. And if you see it is plain everywhere, that the Apostle proueth not by the ofte repetition of the Iewish Sacrifices, that they were no Sacrifices at all, but that they were not of that absolute force or efficacie, to make redemption, or any remission, without dependance of the one universal redemption by Christ: his whole purpose being, to inculcace unto them the necessitate of Christ's death and the obligation of the new Testament. As for the Churches holy Sacrifice, it is clean of another kind then those of the Iews, and therefore he maketh no opposition betwixt it, and Christ's death or Sacrifice on the Cross, in this Epistle: but rather as a sequel of that one general oblation, courteously alwaies inferreth the same: as being in a different manner the very self-same holt and offering that was done upon the Cross, it continually is wrought by the self same Priest.

4. impofible.) The Holts and Sacrifices of the old Law, which the carnal Iews made at the count of, without relation to Christ's death, were not only not perfect and absolute suficient in themselves, but they did not, nor could not remit any sinnes at all, being but only figures thereof, offering the offenders for remission indeed, to Christ's Passion. For the blood of beast beats could have no other effect, nor any other element or creature, before Christ's death. The fruit whereof, before it was extant, could be no other wise properly applied unto them, but by beleze in him.

5. Holt and oblation.) He meaneth not that God would no holt nor Sacrifice any more

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as the Protestants falsely imagine: for that were to take away not only the Sacrifice of Christ's body upon the altar, but the Sacrifice of the same body upon the Cross also. Therefore the Prophet speaks only of the legal and carnal Sacrifices of the Jews, signifying that they did not perform them after God, but in respect of Christ, by whose oblation of his own body they should please.

If Christ had not had a body, he could not have had any worthy matter or any matter at all to Sacrifice in visible manner, other than the hosts of the old Law. Neither could he either have made the general redemption by his one oblation upon the Cross, nor the daily Sacrifice of the Church: for both which, his body was fitted by the divine wisdom. Which is an high conclusion, not understood of Jews, Pagans, nor the Heretics of our time, that Christ's humane nature was taken to make the Son of God (who in his divine nature could not be either Priest or Host) fit to be the Sacrifice & Priest of his Father, in a more worthy sort, the at the Priests or oblations of the old Law.

And that this body was given him, not only to be the Sacrifice upon the Cross, but also upon the altar, St. Augulfus affirmeth in these words: The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the Sacrifice which succeedeth all these Sacrifices that were offered in shadow of that to come. For which also we acknowledge that voice of the same Mæthins in the 7th line, Bv a body thou hast fitted to MFs, because offered of all these Sacrifices and oblations his body is offered, & is ministered to the parties or receivers. Li. 17. Cias. Dei c. 20. And again, 4 de Trinit. c. 14. Who is thus and holy a Priest, as he only Son of God? What might so certainly be offered for men, of men, as man's flesh, and what so fit for this immolation or offering, as mortal flesh what so clean for cleansing the sins of men, as the flesh born of the virgin womb? and what can be offered and received so gratefully as the flesh of our Sacrifice, made the body of our Priest?

Neither did they please thee. By this faith, the things offered in the Law, did not please God, & likewise by that he faith, the former to be taken away, that the second may be preferred. Hence, it is evident, that all hostes and Sacrifices are to be taken away by Christ as the not at Sacrifice Heretics foolishly conceive: but that the old Hosts of brute beasts be abrogated to give place to which is the proper host of the new law, that is, Christ's own body.

We must often note that the Apostles speak of many Priests and often Sacrificing, concerning one only the Jews Priests and Sacrifices, not the Priests and Sacrifices of the new Testament.

The Calvinists arguments against Christ's body are often offered, and in many places answered by the Fathers Long ago. This then is the faith of S. Ambrose: Quod ergo non &c. What we then do not we offer every day? We offer surely: but this Sacrifice is an example of that: for we offer always the self-same, and never one lamb, some other another, but always the self-same thing: therefore it is one Sacrifice. Otherwise, by this reason because it is offered in many places, there should be many Christs: not so, but it is one Christ in every place, in every place, and in every place, one body. And this is which we do is done for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but always the self-same. &c. Primasius S. Augustines Scholer doth also preoccupate these Protestants objections thus: What that we say then does not
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our Priest daily offer Sacrifice? They offer surely, because we sinne daily, and daily have need to be cleansed: and because they can not die, he hath given us the Sacrament of his body and blood: thus at the Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing so at this offer it still standeth. So faith this holy Father, to wit, that as the general Sacrifice of the Cross was a general redemption, so this of the altar is, to all that live, redemption a particular redemption or application of Christ's redemption to them. In which sense upon the Cross also V. Bede calleth the holy Masse, redemptionem corporis et animae sancitatem, the same is particularly redemption of body and soul: I, I. c. 11. Erit. Against the same Primasius, The divinity early applied of the Word of God which is every where, maketh that there are not many Sacrifices, but one, al- though in the Sacrifice, I it be offered many, and that as in one body which the name of the Virgin would, not many of the altar, letters, and all are one Sacrifice, not divers, as those of the teares were.

No. 17. S. Chrysostom also, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, objected to themselves thus: Doest: we offer every day? We offer it truly. But this Sacrifice is an example of that; for we offer always the self-same: and not now one lamb, to morrow another, but the self-same: therefore this is one Sacrifice. Otherwise, because it is offered in many places, there should be many Christi. And a little after, Not another Sacrifice, as the high Priest of the Old Law, but the self-same we do always offer, rather working a remembrance or commemoration of the Sacrifice. See the Annotation Luke 22. 19. Upon these words, A commemoration. Thus did the ancient Fathers Greek and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such forms of celebrating the divine Sacrifice, as the Greek and Latines dote on in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries upon them, and understood them (I know) as well as the Prophets.

He that for his further confirmation or comfort let see what the ancient Counsellors and Councils and Doctors beleeued, taught, and practised in this thing, let him read the first holy Counsel of Nice cap. 14. & finis Conc. ex Grego, the Council of Ephesus Anathanit. 11. the Chalcedon Council ed. 2, 6. N. c. 1. 4. 5. N. c. 1. 4. 5. N. c. 1. 4. 5. 19. 24. 34. 46. Carth. &c. 24. Carth. &c. 24. & Carth. 24. &c. 24. & c. 11. S. Iacobi, &c. Ex. brev. S. Andrew in historia Passiones, S. Ignatius ep. ad Smyrneos, S. Martianus ep. ad Barbara, S. Luttorius Diguale, non Tripoli, S. Irenaeus 44. 2. 34. 34. 34. 34. 34. 34. Tertullian de cultu familiae, & de corona milit. Origen homil. 23. in Legis, S. Cyprian ep. ad Corneliam num. 2. & de Coma Domini num. 14. & Eusebius de mon. Enarr. 2. 1. 10. and the rest which we have cited before, and might cite but for tediousness; a truth most known and agreed upon in the Christian religion.

18. Now there is not. Christ's death can not be applied unto vs in that ful and ample fort as it is in Baptisme, but onely: Christ appointing that large remission and application to be made but once in every man, as Christ died but once. For it is not meant, that all sinshall cease after Christ's Sacrifice upon the Cross, nor that there should be no obligation for sins committed after Baptisme, or that a man could not sinne at all after Baptisme, or that: if he sinne afterward, he could have no remedie or remission by God's ordinance in the Church, which lineth falsehoods fundum this Heretike gather of this and such like places; but only the Apostle calleth the Hebrews, as he did before chap. 6, and as he doth thereafter, that if they fail now (whereunto they seemed very prone) to their old law, and voluntarily after this knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulity and apollasie, they can never have that abounding remission applied unto them by Baptisme, which can never be minisfert to them again. And that general full pardon he calleth here oblation & afterward in the 2. ver. let them procure, an host for sins.

24. If we forsake willingly, &c. As the Calvinists abuse other like places against the holy Sacrifice of the Mass, so they abuse this in the Notians did before them, to prove that The Calvinists Heretike, A. c. 17. or any that willfully forsake the truth, can never be forgiven, heretike against which is before declared in the 6. chapter is most wicked blasphemye; the meaning of heretike against, is there said, only to terrify the Hebrews, that falling from Christ they fines, can not so easily have the fruit of Christ's death applied unto them, but they can not be All sinnes may Baptised any more, but must passe by Sacramental Penance, &falsafation, & other hard be remitted by remissives which Christ hath professel: after Baptisme in the Churches discipline. Therefore, but for S. Cyril faith 6. 5. in 16, 15, Penance is excluded by these words of Paul, but the renewing, not so fully as by the laver of regeneration. He doth not here take away the second or third remission of sinnes (for he by Baptisme.)
Perilous reading of the Scriptures. 
Contempt of Christ's blood in the Sacrament. 
Penance. 

Mercie to the emprisoned for religion. 
Loss of goods for religion. 
Faith is the comfort of the afflicted.

CHAP. XI.

He exhorteth them by the definition of faith, to stick unto God, though they see not yet his reward: shewing that at the Saints a variety time did the like, being at constant in faith, though not one of them received the promise, that is, the inheritance in heaven, but they and we now after the comming of Christ receive it together.

And faith is, the substance of things to be hoped for, the argument of things not appearing.

4. By faith, Abel offered a greater hoist to God then Cain: by which he obtained testimonie that he was just, God giving testimonie to his gifts, and by it, he being dead, yet speaketh.

5. By faith, Henoch was translated, that he should not see death, and he was not found: because God translated him. For before his translation he had testimonie that he pleased God.

6. But without faith it is impossible to please God, for he that commeth to God, must beleuee that he is, and is a rewarder to them that feake him.

7. By faith, Noe knowing receiued an answer concerning those things which as yet were not seen, fearing, framed the arke for the sauing of his house, by the which he condemned the world: and was instituted heire of the justice which is by faith.

8. By faith, he that is called, Abraham, obeyed to goforth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went. By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Jacob the coheires.
strong in battle, turned away the camp of forrainers: 35. women received of resurrection their dead, and others were racked, not accepting redemption, that they might find a better resurrection. 36. And others had trial of mokeries and stripes, moreover also of bands and prisons: 37. they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheep-skinnes, in goats skinnes, needy, in distresse, afflicted: 38. of whom the world was not worthie; wandering in deserts, in mountaines & dunes, and in caves of the earth. 39. And all these being approved by the testimonie of faith, received not the promise, 40. God for vs providing some better thing, that they without vs should not be consummate.

ANNOTATIONS.

CHAP. XI.

Not only or a special faith.

1. Faith is. By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceive that the Apostle knew not the forged special faith of the Protestants, whereby every one of these new Sect-Misers and their followers believe their fames are remitted, and that themselves shall be saved, though their fates be cleane contrarie one to another.

Faith is of things not seen: as in the B. Sacrament.

Not nothing profitable or meritorious without faith. The citations in the new Testament, not only according to the Hebrew, but to the Septuaginta.

The vulgar Latin translation.

Adoration of creatures, and namely of holy things.

Again obscure in those words, He adored the top of his rod, that adoration (as the Scripture weth this word) may be done to creatures, or to God at and before a creature; or to God at or before the Arke of the Testament in old time, now at or before the crucifix: rec. 6. 8. 15. Adore ye his feet-stool, Adore ye to ward his holy mount. We will adore the place where his feet stood; or (which by the Hebrew phrase is in colson) Adore ye his holy mount. We will adore the place where his feet stood; as also the Greek.
coheires of the same promise. 10. For he expected the citie that hath foundations: whose artificer and maker is God.

11. * By faith, Sara also her self being barren, receiued vertue in conceauing of seed, yea past the time of age: because he beleued that he was faithfull which had promised. 12. For the which cause euene of one ( and him quite dead ) there rose as the starrs of heaven in multitude, and as the sand that is by the sea shore innumerable.

13. According to faith died all these, not having receiued the promises; but beholding them a farre off, and saluting them, and confessing that they are pilgrimes & strangers upon the earth. 14. For they that saw these things, doe signifie that they seeke a countrie. 15. And indeed if they had beene mindful of the same from whence they came forth, they had time verily to returne. 16. But now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. For he hath prepared them a citie.

17. * By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had receiued the promises: ( 18. to whom it was said, That in Isaac shall seed be called to thee.) 19. accounting that God is able to raise vp euene from the dead. Whereupon he receiued him also for a parable. 20. * By faith, also of things to come, Isaac blessed Jacob and Esau.

21. * By faith, Jacob dying, blessed every one of the sonnes of Ioseph: * and adored the top of his rod.

22. * By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gave commandement concerning his bones.

23. * By faith, Moses being borne, was hid three moneths by his parents: because they saw him a proper infant, and they feared not the Kings edict.

24. * By faith, Moses being made great, denied himselfe to be the sonne of Pharaoh's daughter: 25. rather chosing to be afflicted with the people of God, that to haue the pleasure of temporal finne, esteeming the reproche of Christ, greater riches then the treasure of the AEgyptians. For he looked vnto the remuneration. 27. * By faith, he left AEgypt: not fearing the fiercenes of the King. For him that is invinsible he sustained as if he had seen him. 28. By faith, he celebrated the Pasche, & the shedding of the blood: that he which destroyed the first-borne, doe good in might not touch them. 29. * By faith they passed the red sea as it were by the dry land: which the AEgyptians falling, were devoured.

30. * By faith the walls of Jericho fell downe, by the circuiting of seven daies.

31. * By faith, Rahab the harlot perished not with the incredulous, receiuing the spies with peace.

32. And what shall I yet say? For the time will fail me telling of Gideon, Barac, Sampson, Iephthae, David, Samuel, & the Prophets: who by faith overcame Kingdoms, wrote injustice, obtained promises, stopped the mouths of Lions, extinguished the force of fire, repelled the edge of the sword, recovered of their infrimtic, were made sympho-
Fathers, S. Damascan, &c. Delegated to him, yes S. Chrysostom, also doe handle these places, and namely that of the Apostle which we now speake of, interpreting the Greek at our Latin hath, and as we doe, Headed the rod or the top of his rod, that is, the sceptre of Ioseph now Prince of AEgypt, so fulfill. Ioseph's dreames which foretold the same Gen. 9, 17, and withal signifying as it were by this propheticall fact the Kingdom of Israel or of the Ten Tribes that was to come of Ioseph, by Ephraim his younger sonne in the first King Iacobobam. Thus the Greek Fathers, Whereunto may be added, that all this was done in type and figure of Christ's sceptre & Kingdom, where he adored by and in his Cross, as he did Ioseph by or in his rod and scepter: and therefore the Apostle faith, he did it by faith, as having respect toward things to come. By all which it is evident, that it is false which the Calvinists teach, that God the Father may not adore any image, crucifix, or any visible creature, that is, we may not adore any creature or divinity for the same purpose is intolerable, saying thus, (LEANING UPON his God) adding no less then two words more then is in the Greek. Which though it might be the sense of the place and S. Augustin so expoundeth it yet they should not make his exposition the text of holy Scripture, specially whereas he only of all the ancient Fathers is known to confesteth it expoundeth.

3. Witness in place. Men are not so by belief only, as the Protestants affirm, but not faith in working success. And we may note that in all this long commendation of faith in the only.

But the workes of the fathers and holy persons, their good works are also specially recounted, as Rahab harbinguer of the spies, Abraham offering his sonne (which their workes I. 15, La. doth incutian, Now making the Arke Gen. 6. Abel's better oblation then Caim Gen. 4. & Hb. 11. v. 4. and so-forth! Therefore S. Clement Alexandria faith, that the said persons & others were mounds by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostles purpose then is nothing else, but to prove to the Hebrews (who made so no workes of great account of their Patriarches and forefathers and their famous acts,) that all these the Patriarches glorious personages and their workes were commendable and acceptable, only through or any other the faith they had of Christ, without which faith none of all their lines & workes should be profitable, but have profited them any thing; the Gentiles doing many noble acts, as Heretics may also by their faith, doe which are of no estimation before God, because they lack faith. And that is the in Christ: scope of S. Pauls Epistle to the Romans, and of all other passages where he commends, which is al-though faith; further proving specially in this Epistle to the Hebrews, that all their Sacrifices were nothing els but figures and attestation of the Christian faith in Christ and Epistles made his death, At which high resolution & conclusion against the Jews and Gentiles, that the ring in com-Christian faith is the true faith and religion, the Heretics of our time ignorantly and misleading faith, brutishly abuse against Christian works, Sacrifices and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

40. Without us should not. The Fathers before Christ should not be accomplished, that The Patriarches, not admitted to the heavenly joyes, vision, and fruition of God, til the Apostles and others of the new law were associate with them, and the way to everlasting glory opened in not in by our Lordes death and Ascension. Neither shall either they or we be fully perfected in heaven before glorie both of body and soul, til the general resurrection: God's providence being fo, Christ, that we should not one be confounded without another, all being of one faith, and redeemed by one Lord Christ.

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By the foresaid examples he exhorts them to patience, and by example of Christ himself self crucified, 5. and because this discipline is an argument that they be God's children, 6. with whom God they should be much more content then with that of their carnal fathers: and because it bringeth justification, 7. Exhorting them therefore to pluck up their hearts, and to take faster footing: 8. considering that all being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to hear, will be so much the greater.

AND therefore we also having so great a cloud of witnesses put upon vs: laying away all weight and sinne that compasseth vs, by patience let vs run to the fight proposed vnto vs. 9. looking on the author of faith, and the conummatour Iesus, who, joy being proposed vnto him, sustaine d the Cross, condemning confusion, and sitteth on the right hand of the seat of God.

3. For, thinke diligently vpon him which sustaine d of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4. For you haue not yet resi fied vnto bloud, repugning against sinne: 5. and you have forgotten the consolat i on, which speaketh to you, as it were to children, saying, My sonne neglect not the discipline of our Lord: neither be thou wearied while thou art rebuked of him. 6. For whom our Lord loueth, he chasteneth; & if he scourgeth every child that he recei eth.

7. Perseuer ye in discipline. As vnto children doth God offer himself to you. For what sonne is there, whom the father doth not correct? 8. But if you be without discipline, whereof all be made partakers, then are you bastards, and not children. 9. Moreover the fathers indeed of our flesh we had for instruc tors, and we did reverence them: shall we not much more obey the Father of spirits, and live? 10. And they indeed for a time of few daies, according to their will instruc ted vs: but he, to that which is profitable in receiving of his sanctification. 11. And all discipline for the present seems not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it, most peaceable fruit of justice.

12. For the which cause stretch vp the slacked hands & the loose knees 13. and make straight steps to your feet: that no man halting erre, but rather be healed. 14. * Follow peace with all men, and holinesse: without which no man shall see God: 15. looking diligently left any man be wanting the grace of God: left any root of bitterness springing vp doe hinder and by it many be polluted. 16. Left there be any fornicator or profligate person as Esa u: * who for one drift of meatsold his first birth rights. 17. For know ye that afterward also desiring to inherit the benediction, he was repro bated: * for he found not place of repentance, although with tears he had sought it.
18. For you are not come to a palpable mount, and an accessible fire and whirl-wind, and darkenes, and storme, 19. and the sound of trompet, and voice of words, which they that heared excusd themselfes, that the word might not be spoken to them, (20. for they did not bare that which was said: And if a beast shall touch the mount, it shal be stoned. 21. And so terrible was it which was seen, Moyses said: I am frightened and tremble. 22. But" you are come to mount Sion, and the citie of the liuing God, heauenly Hierusalem, and the asamblie of many thousand Angels, 23. & the Church of the first-borne, which are written in the Heauens, and the indge of al, God: and the spirits of the just c made perfect, 24. and the mediator of the new Testament Iesus, and the sprinkling of bloud speaking better then Abel.

25. See that you refuse him not speaking. For if they escaped not refusing him that spake upon the earth, much more we, that turne away from him speaking to vs from Heauen. 26. Whose voice mowed the earth then: but now he promiseth, saying, Yes once, and I will moue not only the earth, but heauen also. 27. And in that he faieth, Resonce, he declareth the translation of movencable things as being made, that those things may remaine which are vnmoveable. 28. Therefore receiuing an vnmoveable Kingdom, we have grace by the which we let vs ferue pleasing God, with fear & reverence. 29. For our God is a consuming fire.

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6. He sowne eth. ) By this we prove that God often punisheth the sinner even of his loving children, though not with eternal damnation, yet with temporal chastisement and correction; & that he doth not always together with the remission of deadly sines and eternal punishment, except the offender received to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chastisement of his children in the next life, more then in this world.

17. He sowne not.) It is not meant, that Esau could not find remission of his sinn of God's hand: but that hauing once sold and yealded vp the right of his first-birth to his yonger brother, it was too late to beorie for his vnadusted bargaine.
He commendeth unto them mutual love, 1. hospitality, 3. compassion, 4. chastity, 5. contentation, 7. imitation of the faith of their Catholick Prelates and Martyrs (not harking to the doctrines of Heretikes, nor fearing the casting out of the Jews, synagoge) 17. and obedience to their prefens Passours. 18. And so with requiting their prayers, and praying for them, he endeth the Epistle.

Et the charitie of the fraternitie abide in you. 2. And "hospitalitie doe not forget, for by this certaine being not aware, have receiv'd Angels to harbour. 3. Remember them in bands, as if you were bound with them; & them that labour, as your selves also remaining in bodie. 4. "Marriage honourable inal, & the bed vndefiled. For fornicatours and aduouterers God will judge. 5. Let your manners be without murcie: contented with things present. For he said, I will not leave thee, neither will I forsake thee. 6. So that we doe confidently say: Our Lord is my helper: I will not feared what man shal doe to me.

7. "Remember your Prelates, which have spoken the word of God to you: the end of whose conversation beholding, imitate their faith. 8. Let vs Christ yesterday, and to day: the same also for euer. 9. With various & strange doctrines be not led away. For it is bet that the hart be established with grace, not with meats: which have not profited those that walke in them.

10. "We have an altar: whereof they have not power to eate which serve the tabernacle. 11. For the bodies of those beasts, whose bloud for sinne is caried into the holies by the high Priest, are burned without the camp. 12. For the which thing I vs also, that he might sanctifie the people by his owne bloud, suffered without the gate. 13. Let vs goe forth therefore to him without the camp, carrie his reproche. 14. For we have not here a permanente citie, but we seeke that which is to come. 15. By him therefore let vs offer, the hollie sacrifice to God, that is to say, the fruits of lips confessing to his name.

16. And beneftice and communication doe not forget, for with such holies "God is promerit. 17. "Obey your Prelates, and be subject to them. For they watch as being to rede account for your soules: that they may doe this with joy, and not mourning. For this is not expedient for you. 18. Pray for vs. For we have confidence that we have a good conscience, willing to conuerse well in al. 19. And I beseech you the more to doe this, that I may the more readily be restor'd to you.

And the God of peace which brought out from the dead the great Paftour of the sheep, in the bloud of the eternal testament, our Lord Jesvs Christ, 21. fit you in al goodnes, that you may doe his wil doing in you that which may please before him by Jesvs Christ: to whom is glorious euer and euer. Amen.
To the Hebrews.

22. And I desire you, Brethren, that you suffer the word of consolation. For in very few words have I written to you. 23. Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I will see you. 24. Salute al your Prelates, and all the Saints. The Brethren of Italie salute you. 25. Grace he with you al. Amen

Annotations.

Chap. XIII.

1. Hospitality. Hospitality, that is, receiving & harbouring of poore pilgrimes, persecuted and destitute persons, is so acceptable to God and so honourable, that often-times it hath been men good hap to harbour Angels instead of poore folk vnawares. Which Angels have needs be ever a great benediction to them and their families, as we see by Abraham and Lot Gen. 18, 19, (and the like) also to S. Gregorie, as to Dianconus written, to whose ordinarie table of poore men, not only Angels but Christ also came in pilgrimes, Heb. xi. 10 & 11. Whereof if we had not example and warrant by S. Pauls words in this place, and many other expresse Scriptures of the Old Testament, these scornful miscreants of this time making so little account both of good works and such miraculous entrance of Christ and his Angels into holy mens harbour, would make this also seeme fabulous, as they doe other like things.

2. Marriage honourable. The Apostle (as a holy Doctour) saith, 

Marriage is honourable in all, and the bed undefiled. And therefore the fornication of God in that they are not married, think not the good of marriage be a fault, yet they doubt not perpetual continence to be better than good marriage, specially in this time when its said of continency, He that hath taken, let him taka, Deut. 24. Pet. 3. and Act. 15. in fine. Marke the doctrine of the Fathers and of the Catholike Church concerning matrimonie, that it is honourable, and so honourable, that it is a holy Sacrament, but yet not inferior to virginity and perpetual continency: honourable in all, that is, as may lawfully marry and are lawfully married not in brother and sister, not in persons that have vowed the contrary, to whom the same Apostle saith it is damnable 1. Tim. 1. 12. And this were the meaning of this place, if it were to be read thus, Marriage is honourable.

But to see how the Protestants in all their translations, to abuse the simple, doe falsifie this fentence of the Apostle, to make it serve for the marriage of Votaries, it is notorious, First, they ve taken in supplyng the verbe substantiantis that wanteth, making it the Inductive modish, Marriage is honourable &c, as though the Apostle affirmed all marriage to be honourable or lawful, where the verbe to be supplied ought rather to be the Imperative mood, Let Marriage be honourable, that so the speach may be an exhortation or commendation to them that be or will be married, to vf themselves in that state in all fidelity, cleanliness, & coniugal continency one toward another, as who S. Peter also & this Apostle exhorted men to give honour to their wives as to the weaker vessels, and to possee their yessel in honour not in the passions of ignominie and vncleanesse.

This is honourable or chaste marriage, to which he here exhorteth. And that it is rather exhortation then an affirmatiion, it is evident by the other parts and circumstances of this place both before & after: at which are exhortations in their owne translations. This only being in the midden, & as indifferent to be an exhortation as the left (by their owne confession) they restraine of purpose. Our text therefore & all Catholike translations leave the fentence indifferent as it is in the Greek, and as true translators ought to doe, not presuming to addit to one side, lest they should restraine the fentce of the Holy Ghost to their owne particular fantasie.

The Eng. Againes, our new translators corrupt the text in that they translate, in annulis, among Lib. 1577 al men, because so think they it would sound better to the ignorant, that Priests, Religion &c, &c, and so whosoever, may marry, where they can not tell either by the Greek or Latin, that matrimoons should be the masculine gender, rather then the neutre (as not only Taurus, but the Greek Doctours also take it) to signifie that marriage should be honourable, norably kept between man & wife in all points and in all respects, See S. Chrysostom et al. Tho. et al.
We must have regard to the faith and doctrine of the Fathers.

Memories and feasts of Saints.

Judicial absolution from meats.

Material altars for the Sacrifice of Christ's body.

The Sacrifice of the altar is the principal host of praise and thanksgiving, therefore called, Eucharistia.

The host of praise. Though it may signify the spiritual Sacrifice of praise and thanksgiving of what foresees yet it specially may be thought to signify the great Sacrifice of the Body and blood of Christ as upon the Cross, which was but once done in bloody gore, but as in the Church and new Testament, where it is daily done unbloudly, being the proper host of laud and thanksgiving and therefore called the Eucharist, and being the fruit and effect of Christ and his Priest's lips or words, that is of consecration. Because this Sacrifice is made by the force of the holy words, and when we read in the psalm and other places of the old Testament, of the host of praise, it may be thought to be a prophecy of the new Sacrifice, and not of every vulgar thanksgiving. And so the Old Fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often spoke, Whatis (faith S. Augustin) a more holy Sacrifice of praise, than when that concept in thanksgiving, at which the faithful do know in the sacrifice of the Church, Lit. 1. cons. admiss. 

15. The host of praise.) Though it may signify the spiritual Sacrifice of praise and thanksgiving of what foresees yet it specially may be thought to signify the great Sacrifice of the Body and blood of Christ as upon the Cross, which was but once done in bloody gore, but as in the Church and new Testament, where it is daily done unbloudly, being the proper host of laud and thanksgiving and therefore called the Eucharist, and being the fruit and effect of Christ and his Priest's lips or words, that is of consecration. Because this Sacrifice is made by the force of the holy words, and when we read in the psalm and other places of the old Testament, of the host of praise, it may be thought to be a prophecy of the new Sacrifice, and not of every vulgar thanksgiving. And so the Old Fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often spoke, Whatis (faith S. Augustin) a more holy Sacrifice of praise, than when that concept in thanksgiving, at which the faithful do know in the sacrifice of the Church, Lit. 1. cons. admiss. 

16. God
TO THE HEBREWS.

16. God is pleased. This Latin word promovens, cannot be expressed effectually in The Prote-
any one English word. It signifies, Gods favour to be procured by the foresaid workes, Stants, avoid-
of the desert, and merits of the doors. Which doctrine & word, the word mean-
ofing here for, Promovens Deus, God is pleased, more neere to the Greek, as they pretend,
which indeed maketh no more for them the Latin, which is agreeable to most ancient
copies, as we see by Primasius S. Angustines scholar. For if God be pleased with good
workes and shew favour for them, then are they meritorious, and then only faith is not:
the cause of Gods favour to men.

17. Obey your Prelates.] There is nothing more inculcated in the holy Scriptures, then
obedience of the lay people to the Priests and Prelates of Gods Church, in matters of
soule, conscience, and religion. Whereof the Apostle giveth this reason, because they
have the charge of mens soules, and must answer for them: which is an infinit preemi-
nence and superiority, joyned with burden, and requireth marvelous submission and
most obedient subjection of all that be under them and their government. From this obe-
dience there is no exception nor exemption of Kings nor Princes, be they never so great.
If they have soules, and be Christian men, they must be subject to some Bishop, Priest, or
other Prelate, and whatsoever he be (though Emperor of all the world) if he take upon
him to prescribe and give laws of religion to the Bishops and Priests, whom he ought
to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent,
because he doth against the express word of God and law of nature. And by this you may
see the difference of an heretical and a disordered time, from other Catholike Christian
daies. For heresie and the like damnable revolts from the Church of God, is no more but
a rebellion and disobedience to the Priest of Gods Church, when men refuse to be under
their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their
laves and counsels. This disobedience and rebellion from the Spiritual Governor, under
pretence of obedience to the Temporal, is the bane of our daies, and specially of our
Countrie, where the new Sects are properly mainteyned 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 al other, that command the sheep of Christes
fold to obey their spiritual Officers.
THE
ARGUMENT
OF
THE EPISTLE OF S. IAMES.

His Epistle (as the rest following) is directed specially, as S. Augustin said, against the error of only faith, which some held at that time also, by misconstruing S. Paul's words. That not only that, but many other errors (which then also were annexed unto it, as they are now) doth this Apostle here touch expressly.

Therefore, that not only faith, but also good works are necessary; that not only faith, but also good works doth instruct: that they are acts of Religion, or service, and worship of God: that to keep all the commandments of God, and so to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, nor so much as of temptation to sin: that we must slay our selves from sinning, with fear of our death, of the judgment, of hell: and slay our selves 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, in thegymly against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seek their conversion, shewing them how meritorious a thing that is. Thus then he exerciseth generally to all good works, & debouteth from all sins, but yet also narrowly to certaine, and from certaine: as, from acceptation of persons, from detraction and rash judging, from concupiscence and lust of this world, from swearing: and so prays, so almes, so humility, confession and penance: but most copiously to patience in persecution.

Now, who is this Iames: For it is not he, whose feasts the Church keepeth the 25. of Iulie, which was St. John's brother, and whose martyrdom we have Act. 12. but he, whom the Church worshippeth the first of Maiie, who is called Frater Domini, our Lord's brother, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we read, Act. 15. and 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiastical storics doe report. Euleb. li. 2. c. 22. Hier, in Catalogo.

Therefore as the old High-Priest had power and charge over the Jews, not only in Hierusalem and Ierusalem, but also dispersed in other Countries (as we understand Act. 9. v. 1. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and having care not only of those Jews with whom he was resident there in Ierusalem, but of all the rest also, write this Epistle, To the twelve Tribes that are in dispersion. And in them, to all Christians universally dispersed through the world.
THE CATHOLIKE EPISTLE OF S. IAMES

The word Catholike, though in the title of this Epistle & the rest following (called, The Catholike Epistles) it be not wholly in the same sense as it is in abhorre the Creed, yet the Protestantes do fear and abhorre the word altogether, that in some of their Bibles they leave it cleanse out, although it be in the Greek, and in some they had rather translate ridiculously thus, The general Epistle, &c. whereas these are famouly knowne and specified in antiquite by the name of Catholike Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S.Paules are.

CHAP. I.

We have to rejoyce in persecution (but if we be patient, and wish to abstaine from all mortal sinne) 9. considering how we shall be exalted and crowned for it, when the persecutors (who enricheth himselfe with our spoiles) shall side away. 13. But if any be tempted to fall, or to any other evil, let him not say, God is the Author of it, who is the Author of all good only. 19. Such points of the Cath. faith we must be content to learn without contradiction & anger, and to doe accordingly. 26. Because otherwise we may talke of Religion, but indeed it is no Religion.

AMES the servant of God and of our Lord Iesu Christ, to the twelve Tycles that are in dispersion, greeting.

2. Esteeme it, my Brethren, al joy, when you shall say The Epistle into divers tentations: 3. knowing that the probation for some of your faith worketh patience. 4. And let patience have a perfect worke: that you may be perfect & entire, failing in nothing. 5. But if any of you lacke wisedom, let him aske of God who giueth to all men abundantly, and vpbraideth not: and it shall be giuen him. 6. But * let him ask in faith nothing doubting. For he that doubteth, is like to a waue of the sea, which is moued & caried about by the wind. 7. Therefore let not that man thinke that he shall receive any thing of our Lord. 8. A man double of mind is inconstant in all his waies.

9. But let the humble Brother glory, in his exaltation: 10. and the rich, in humilitie, because as the flour of grasse shall he passe: 11. for the sunne rise with heat, & parched the grasse, and the flour of it fell away, and the beaute of the shape thereof perished: so the rich man also. The Epistle shal wither in his waies. 12. Blessed is the man that suffereth tentation: for Martyrs, Pp for Bishops,
for when he hath been proued, he shall receive the crowne of life, which God hath promised to them that love him. F

17. Let no man when he is tempted, say that he is tempted of God. For God is not a tempter of evils, and he tempteth no man. But every one is tempted of his owne concupiscence abstracted and allured. Afterward concupiscence when it hath conceived, bringeth forth sinne. But sinne when it is consummated, ingendreth death.

16. Do not erre therefore, my dearest Brethren. Every best guift, and every perfect guift, is from aboue, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature. You know, my dearest Brethren, And let every man be swift to heare, but slow to speake, and slow to anger. For the anger of man worketh not the justice of God.

21. For the which thing casting away all uncleannesse and abundance of malice, in meeknesse receive the engraven word, which is able to saue your soules. But be doers of the word, and not hearers only, deceiving your selues. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding the countenance of his natuirtie in a glasse. For he considered himself, and went his way, and by and by forgot what one he was. But he that hath looked in the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke; this man shall be blessed in his deed. And if any man thinke himselfe to be religious, not bridling his tongue, but seducing his hart, this man's religioun is vaine. Religion cleane and unspotted with God and the Father, is this, to visite pupilles and widowes in their tribulation: and to keep himselfe unspotted from this world.

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**ANNOTATIONS.**

**CHAP. I.**

What faith is required in prayer.

6. Ask in faith, nothing doubting.) The Protestants would prove by this, that no man ought to pray without assurance that he shall obtain that which he asketh. Where the Apostle meaneth nothing else, but that the asker of lawful things may not either mistrust God's power & habilitie, or be indiffidence and despair of his mercie: but that our doubt be only in our owne unworthinesse or undue asking.

God is not Author of evil.

13. Let no man say that he is tempted of God.) We see by this, that when the Scriptures (as in the Parke nister and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into tentation; they mean not, that God is any waies the Author, caufer, or inciter of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemy of Heretikes, making God the Author of sinne, is intolerable. See S. August. Ser. 9, de divers. 9.

Partial & willful translatation.

13. God is not tempter of evils.) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute evil tentations to God (for other tentations God doth fend to trie mens patience and prove their faith) take and translate the word passiuely, in this sense, that God is not tempted by our evils. Where more consonantly to the letter & circumstance of the words before & after, &
OF S. IAMES.

as agreeably to the Greek, it should be taken actuall as it is in the Latin, that God is no tempter to evil. For being taken pastively, there is no coherence of sense to the other words of the Apostle.

15. Concupiscence when it hath conceived. Concupiscence (we see here) of it self is not Concupiscence sinne, as Heretikes falsely teach : but when by any consent of the mind we doe obey or of it self no yeald to it, then is sinne engendred and formed in vs.

15. Sinne consummate ingendred death. Here we see that not al sinne nor al consent unto Not every concupiscence is mortal or damnable, but when it is consummate, that is, when the sinne mortal, of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs.

15. The law of perfect libertie. The law of the Ghoospel and grace of Christ, is called What is the the law of libertie, whereof the yoke and burden of the old carnall ceremonies, and law of libertie because Christ hath by his blood of the new Testament deliered al that obey him, from the New the servitude of sinne & the Diuel. But not as the Libertines and other Heretikes of this Testament, time would have it, that in the new Testament every man may follow his owne liking & conscience, and may choose whether he wil be under the lawes & obedience of Spiritual or Temporal Rulers, or no.

17. Religion clean. True religion standeth not only in talking of the Scriptures, or Goodworkers only faith, or Christes justic, but in puritie of life, and good workes, specially of religion and merite done by the grace of Christ. This is the Apostolical doctrine, and farre, justic, from the Heretical vanitie of this time.

CHAP. II.

Against acception of persons. 10. From al and every sinne we must abstaine, having in all our words and deeds, the judgement before our eyes; wherein workes of merite shall be required of vs, 14. and only faith, shall not avance vs, 18. And that the Catho- like by his workes sheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talk he of faith never so much, and of justification thereby only, by the example of Abraham, Ro. 4. For Abraham indeed was insfisted by workes also, 25. and likewise Rahab.

Y Brethren, Haue not the faith of our Lord Iesvs Christ of glorie, in acception of persons. 2. For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poore man in homely attire, 3. and you have respect to him that is clothed with the goodly apparel, and shall lay to him, Sit thou here wel: but lay to the poore man, Stend thou there, or sit under my foot-stooole: 4. doe you not judge with your selves, and are become judges of vnjust cogitations? 5. Hearre, my dearest Brethren: hath not God chosen the poore in this world, rich in faith, and heires of the Kingdome which God hath promis to them that love him? 6. But you have dishonoured the poore mana.Doe not the rich oppresse you by might, and the selues draw you to judgement? 7. Doe not they blaspheme the good name that is inuocated vpon you? 8. If notwithstanding you fulfil the royall law according to the Scriptures, Thou shalt love thy neighbour as thy self, you doe wel: 9. But if you accept persos, you worke sinne, reproved of the Law as tragregours. 10. and *whosoever shall keep the whole Law, but of fended in one, is made guilty of all. 11. For he that said, Thou shalt not comit aduontrie, said also, Thou shalt not kil. And if thou doe.
not commit adultery, but shalt kill; thou art made a transgressor of the Law. 12. So speake ye, and so doe, as beginning to be judged by the law of liberty. 13. For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

14. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? 15. And if a brother or sister be naked, and lack daily food, 16. and one of you say to them, Go in peace, be warmed and filled; but ye give them not the things that are necessary for the body; what shall it profit? 17. So faith also, if it have not works, is dead, being alone. 18. But if a man have faith, and hath not works, he becomeheth a liar, and he that hath faith without works is dead.

He that speaketh to all heretics that say, faith only without works doth justify men, and comparing them to Diuels.

Scripture abuse 1. In admission of persons.) The Apostle meaneth not, as the Anabaptists and other seducers, that they should be no difference in Common-wealths or assemblies between the Magistrate and the subject, the free man and the bond, the rich and the poor, between one degree and another; for God and nature, and the necessity of man, have made such distinctions, and men are bound to observe them. But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, sacraments, and salvation, and bequests of the spiritual functions and charge of souls, we must observe of a poor man or a bondman, no less than of the rich man and the free, than of the Prince or Gentleman; because as Christ himself calleth all, and endoweth all, with his graces, so in such and the like things we must not be partial, but count all to be fellowes, brethren, and members of one head. And therefore the Apostle faith with a special clause, That we should not hold or have the Christian faith with or in such differences or partialities.

How he that offended in one commandment is guilty of all. He meaneth not, that whatsoever is a thief, is also a murderer, or that every murderer is an adulterer also; or that all sins be equal, according to the Stoics and the Heretics of Lusitania; much less, that he shall have as great damnation that transgresseth one commandment, as if he had offended against every precept: but the sense is, that it shall not serve him to salvation, that he should have kept certaine and not broken all the commandments; seeing that any one transgression of the law, proneth that he hath not obsered the whole, which he was bound to do, so farre as is required, it is possible for a man in this life, S. Augustin disputing profoundly in his 2. Epistle to S. Hierom
OF S. IAMES.

S. Hieron., of this place of S. James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandement of love or charitie (because it is in a manner as being the summe of all the plentitude of the law, and the perfection of the rest) breaketh after a fort and trangethit all, or sinne being committed but either against the loue of God, or of our neighbour.

11. Judicium without mercie.) Nothing giueth more hope of mercie in the next life, then the works of almes, charitie, and mercie, done to our neighbours in this life. Neither shall any be vaded with extreme rigour in the next world, but such as vaded not mercie in this world. Augusti., de pec. merit. ii. 3. 3. Which is true, not only in respect of the judgement to everlasting damnation, but also of the temporal chastisement in Purgatorio, as S. Augustin signifieth, declaring that our venial sinnes be washed away in this world with daily works of mercie, which otherwise should be chastised in the next. See epist. 29. aforesaid in fine, and li. 3. de Civ. Dixit. e. 17. in fine.

14. What shall I profess, if a man say he hath faith? This whole passage of the Apostle is to elecras against suffication or salvation by only faith, damnably defended by the Protestants, & to confute for the necessitate, merit, & concurrence of good works, that their first Author Luther and such as exactly follow him, boldly (after the manner of Heretics) when they can make no shift nor false gloss of the text, deny the book to be Canonical Scripture. But Calvin and his companions, being with their Maitres, confess it to be holy Scripture. But their shifts & fond glosses for answer of so plain places, be as impudent as the denying of the Epistle was in the other : who would never have denied the booke, thereby to shew themselves Heretikes, if they had thought those vulgar estipulations that the Zuinglians and Calvinists doe vs (whereof they were not ignorant) could have surued. In both forts the Christian Reader may see, that all the Heretikes wanting of express Scripture & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures never so plaine against them, they must either be wrested to sound as they say, or else they must be no Scriptures at al. And to see Luther, Calvin, Beza, & their fellowes, sit as it were in judgements of the Scriptures to allow or disallow at their pleasures, is the most notorious example of Heretical pride & miferie that can be. See their prefaces & censures upon this Canonical Epistle, the Apocalypse, the Machabees, and other.

11. Abraham, was he not justified by works? It is much to be noted that S. Augustin in his booke de fide & operibue i. 4. writeth, that the heresie of only faith justifying or saving, was an old Heresie even in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputacion in the Epistle to the Romans, wherein he committed so highly the faith in Christ, that they thought good works were not available: adding further, that the other three Apostles, James, John, and Jude, did of purpose write so much of good works, to correct the said error of only faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter (Ep. 2. 1.) warneth the faithful, that many things be hard in S. Pauls writings, and of light unlearned men mistaken to their perdition; the said S. Augustin affirmeth, that he meant of his disputacion concerning faith, which so many Heretikes did mistaketo condemne good works. And in the preface of his commentary upon the 31. Psalme, he warneth all men, that this deduction upon S. Pauls speech, Abraham was justified by faith, therefore works bee necessary to salvation: the right way to the gulf of Hell and damnation.

And lastly (which is in itself very plainible) that we may see this Apostle did purposefully and lawfully command unto vs the necessitie of good works, & the imanity and insufficiencie of only faith, to correct the error of such as misconstrued S. Pauls words for the sake:

* the said holy Doctor note that of purpose he tookethe very same example of Abraham, whom S. Paul said to be justified by faith, and declareth that he was justified by good works, specifying the good works for which he was justified and blessed of God, to wit, his obedience and imitation of his only sonne. But how S. Paul faith that Abraham was justified by faith, see the Annotations upon that place. Ro. 4. v. 1.

22. Faith did works also.) Some Heretikes hold, that good works are pernicious to salvation and justification; other, that though they be not hurtful but required, yet they be no causes or workers of salvation, much lesse meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fitions, falsehoods, & flights from the plain truth of God's word, are refuted by these words, when the Apostle faith, That faith

Pp 3. worked th
worketh together with good works: making faith to be a coadiutor or cooperator with works, and so both jointly concurs as causes and workers of justification: yea afterward he makest works the more principal cause, when he remembereth faith to the body, and works to the spirit or life of man.

Works make vs just indeed before God.

The Protestant s. 4. * * * faith only. *This proposition or speech is directly opposst or contradictory to that which the Heretikes hold. For the Apostle faith, Man is justified by good works, S. James cleaneth and not by faith only, but the Heretikes say, Man is not justified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrarietis betwixt S. James and S. Paul's, for though S. Paul say, man is justified by faith, yet he never faith, by faith only, nor ever meaneth by that faith which is alone, but always by that faith which worketh by charitie, as he expoundeth himself.

Though concerning works also, there is a difference betwixt the first justification, whereof S. Paul specially speaketh, and the second justification, whereof S. James doth more specially treateth. Of which thing s-els-where there is enough said.

The Fathers indeed sometimes this exclusive, sola, only, but in farrre other sense then the Protestants. For some of them thereby exclude only the works of Mose law, against the Jews: some, the works of nature and moral vertues without the grace or power of Christ, against the Gentils: some, the necessitie of external good works where the parties lacke time and means to do them, as in the case of the penitent thief: some, the false opinions, sectes, and religions contearie to the Catholike faith, against Heretikes and riferentists: some exclude reason, sense, and arguing in matters of faith and mysterie, against such as will beleue nothing but that they see or understand: some the merit of works done in sense before the first justification: some, the arrogant Pharisaical vanting of man's owne proper works and justitie, against such as referre not their actions and good deeds to God's grace. To these purposes the holy Doctours say sometimes, that only faith saith and continueth: but newer (as Protestants would have it) to exclude from justification and saluation, the cooperation of mans free-will, disposititions and preparatons of our harts by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of well-working and of the obturation of God's commandememts, much lesse, the works and merit of the children of God, proceeding of grace and charitie, after they be justified, and are now in his fauor: which are not only disposititions and preparatons to justitie, but the meritorious cause of greater justitie, and of saluation.

S Paul nameth faith & S. James works. causes of justi- fication: but neither the one, faith only, nor the other, works only. Faith without works is a true faith, but not available as the body without the spiriti is a true body, though it be dead.

24. Rahab. This Apostle allengeoth the good works of Rahab by which she was justi- fied, and S. Paul (11. Heb.) faith she was justified by faith. Which are not contrarie to the other: for both is true that she was faied by faith, as one faith, and that she was faied by her works, as the other faith. But it were untruly faid, that she was faied either by only faith as the Heretikes say, or by only good works, as no Catholike man ever said. But because some Jews and Gentil Philosophers did affirm, they, that they should be faied by the works of Mose law; these, by their moral works: therefore S. Paul to the Romans disputed specially against both, proving that no workes done with- out or before the faith of Christ, can ferc to justification or saluation.

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 is not, because it is no faith; For he saith that it is dead without works as the body is dead without the soule, and therefore being dead hath no actueity or efficacia to justifie 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 is it 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 not withstanding a true body, then according to S. James comparison here, a dead faith is not withstanding 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, as this whilst, 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 keth of; & that Hebrewes, and the same which is called the Catholike faith, and the same which being he knew no formed & made alive by charitie, is our faith. Mary true it is, that it is not that special faith, which the Heretikes feine only to iustifie, to wit, when a man doth falsely believe as an article of his faith, that himself shall be saved. This special faith it is not whereby the Apostle here speaketh. For neither he, nor S. Paul, nor any other sacred Writer in all the holy Scriptures ever speake or knew of any such forged faith.

CHAP. III.

Against proud Maisters and Authors of setts. 5. Of the manifold sinnes of the unbridled tongue. 12. The difference between proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so-forth.

By yeet not many Maisters, my Brethren, knowing that you receive the greater judgement. 2. For in many things we offend all. * If any man offend not in word, this is a perfect man. He is able also with bridle to turne about the whole body. And if we put bits into the mouths of horses that they may obey us, we turne about all their body also. 4. And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little sterne whither the violence of the director will. 5. So the tongue also is a little member, and coveteth great things. Behold how much fire what a great wood is kindled? 6. And the tongue is fire, a whole world of iniquitie. The tongue is set among our members, which defileth the whole body, and inflammeth the wheels of our natiuities, inflamed of hell. 7. For all nature of beasts & soules & serpents & of the rest is tamed & hath been tamed by the nature of man. 8. But the tongue no man can tame, an vnquiet euil, full of deadly poison. 9. By it we bless God and the Father; & by it we curse men which are made after the similitude of God. 10. Out of the self-same mouth proceedeth blessing & cursing. These things must not be so done, my Brethren. 11. Doth the fountain give forth out of one hole sweet and sour water? 12. Can, my Brethren, the figge-tree yeald grapes, or the vine, figges? So neither can the salt water yeald' sweet.

13. Who is wise and hath knowledge among you? Let him shew by: The difference of good conversation his working in mildnesse of wisdom. 14. But if ye revolve betwixt have bitter zeale, and there be contentions in your harts; glory not the humane wisdom, and be not liers against the truth. 15. For this is not wisdom descending from above: but earthly, sensual, diuielish. 16. For where zeal and contention is, there is inconstante, and every peruerse work. 17. But the wisdom that is from above, first ceruys is chass; then peaceable, modest, fualible, confenteing to the good, full of mercie and good fruits not judging, without simulation. 18. And the fruit of justice, in peace is sowed, to them that make peace.

Pp 4 ANNO-
ANNOTATIONS.

CHAP. III.

Many Maiters are many proud Maiters. 1. Many Maiters, He meaneth principally Seet-maiters that make themselves several Ring-leaders in sundry forts of new detailed doctrines: every one arrogating to himself to be Maiter, and none to humble as to be a scholer, either to God’s Church and true Pastours, or to other guides and Authours of the said Sects. So did Zuinglius disdaine to be Luthers scholer, and Caluin to be the follower of Zuinglius.

CHAP. III.

By concupiscence and love of this world, we are made enemies to God: but we should rather humble vs to him, punishing our selues for our sinnes. 11. Against detraction & rash judging, 13. To remembre alwaies the uncertainty of our life.

ROM whence are warres and contentions among you? Are they not hereof? of your concupiscences which warre in your members? 2. You covet, & have not. You kill, and enuie, and can not obtaine. You contend and warre: and you have not, because you ask not. 3. You ask, and receiue not:because you ask amisifie:that you may consume it on your concupiscences. 4. Aduerterers, know you not that the freindship of this world, is the enemie of God: Whosoeuer therefore wil be a freind of this world, is made an enemie of God. 5. Or do you thinke that the Scripture faith in vaine: To enuie doth the spirit cost which dwelleth in you? 6. And the Scripture giueth greater grace. For the which cause it faith, God refuseth the proud and giueth grace to the humble.

7. Be subject thearefore to God, but refiset the Duel, and he will fly from you. 8. Approch to God, & he will approch to you. Cleanse your hands, ye sinners: and purifie your harts, ye double of mind. 9. Be miserable, and mourne, & weep: let your laughter be turned into mourning; and ioy, into sorrow. 10. Be humbled in the sight of our Lord, and he will exalt you. 11. Detract not one from another, my Brethren. He that detracteth from his Brother, or he that judgeth his Brother, detracteth from the Law, and judgeth the Law. But if thou judgest the Law, thou art not a doer of the Law, but a judge. 11. For there is one Law-maker, and Judge that can destroy and deliver. 13. But thou, what art thou that judgest thy neighbour?

Behold now you that say, To day or to morrow we wil goe into that citie, and there certes wil spend a yere, and wil traffike, and make our gaine ( 14. who are ignorant what shall be on the morrow. For what is your life? It is a vapour appearing for a little while, and afterward it shall vanish away ) 15. for that you shoulde say, “If our Lord wil: and, if we
O F S. I A M E S:
we shall live, we will do this or that. 16. But now you reioyce in your arrogancies. All such reioyce is wicked. 17. To one therefore knowing to doe good, and not doing it: to him it is sinne.
God's good liking & pleasure: and it becometh a Chris[i]an man to have visibly this forme that case, If God will, if God otherwise dispose not.

ANNO TATIONS.

C H A P. III.

8. Purifie your harts.) Man (we see here) makest himselfe cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke we derogate from Christ's Passion, when we attribute such effects to our owne works, or to other secundarie helps and causes.

C H A P. V.

By the damnation to come upon the vnumercifull rich, be exhorted the persecuted to patience, & by their owne reward, and by examples. Not to swear at all in common talk. In afflication, to pray in prosperitie, to sing: in sickness, to call for the Priests, and that they pray over them & anoint them with oile: and that the sick persons confesse their sines. Finally, how meritorious it is to convert the erring into the Catholike faith, or the sinner to amendment of life.

O E to now ye rich men, weep, howling in your miseries which shall come to you. Your riches are corrupt; and your garments are eaten of moths. Your gold and silver is rusted; and their rust shall be for a testimonie to you, and shall ease your flesh as fire. You have stored to your felices wrath in the last daies.

1. Behold the hire of the worke-men that have reaped your fields, which is defrauded of you, crieth: and their crye hath entred into the the eares of the Lord of Sabbath. 5. You have made merie upon the earth: and in riotousnes you have nourished your harts in the day of slaughter. 6. You have presented, and slaine the just one: and he resifted you not.

7. Be patient thercfor, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the precious fruit of the earth: patiently bearing till he receive the timely and the lateward. 8. Be you also patient, and confirm your harts because the comming of our Lord will apprech. 9. Grudge not, Brethren, one against another: that you be not judged. Behold, the judge standeth before the gate. 10. Take an example, Brethren, of labour and patience, the Prophets, which spake in the name of our Lord. 11. Behold we account them blessed that have suffered. The sufferance of Iob you have heard, and the end of our Lord you have seen, because our Lord is mercifull and pitifull.

But before all things, my Brethren, I swear not, neither by heauen,
The Epistle in a voriute Maile for the sick.

The Epistle in Manuvius Lutinius on S. Marises day, and in the R rogation days.

The Heretikes translate, Acknowledge your sins, &c. So little they can abide the very word of confession.

He that hath the zeal of converting sinners, procureth thereby mercy & remission to himself which is a singular grace.

ANNOTATIONS

CHAP. V.

The sinnes crying to Heaven.

9. The hire.) To with-hold from the poor or labourer the hire or wages that is due or promised to him for his service or work done, is a great iniquity, and one of those five sinnes which in holy writ be said to call for vengeance at God's hand, as we see here. They be called in the Catechisme, Sinnes crying to heaven. The other foure be, murder, Gen. 18 v. 20. Vforie, Exod. 21 v. 27. The sinne against nature, Gen. 18, v. 20. The oppression and vexation of widowes, pupilles, flangers and such like, Is. & Exod. 5, v. 9.

What others are lawful, what are not.

12. Sace are not.) He forbidden not as others, as the Ana baptists falsely say. For in injustice and judgmet we may be by our lawful Magistrate put to fweare, and may lawfully take an oath, as also for the advantaging of any necerarlie truth when time and place require. But the custom of swearing, and al vaine, light, & unnecessary othes in our daily speech doe displease God highly, and are here forbidden by the Apostle, as also by our Saviour, Mat. 5.

Heretical translation against Priesthood.

14. Let him bring in the Priests.) The Protestants for their special hatred of the holy order of Priesthood, as elsewhere often, so here they corrupt the text euydently, translating Presbyters, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Presbyts. S. Christofom who knew the sense and signification of the Greeke word according to the Ecclesiastical use and the whole Churches judgement, better then any Protestant aline, taketh it plainly for Sacerdotes, that is, Presbyts li. s. de Sacerdote proprio initio. And if they confesse that it is a word of office with them also, though they call them Elders, and not Priests; then we demand whether the Apostle meant here men of that function which they in their new Churches call Elders. If they say no, as they must needs; for Elders with them are not deputed specially to publike praying or administration of the Sacraments, such as the Apostle here requireth to be sent for, then they must be those whom the Apostle here calleth Presbyters.
OF S. JAMES.

If they say their Ministers be correspondent to such as were called Presbyteri in holy writ & in the Primitive Church, & that they are the men whom the Apostle willed to be called for to anoint the sickle & to pray for him, why do they not the translate Presby ters Ministers? which they might doe with as good reason, as cal such as they have taken instead of our Catholike Priests, Ministers. Which word being in large acceptance common to al that have to doe about the celebration of divine things, was never appropriated by any either of Scripture or of the holy Church, to that higher function of publice administration of the Sacraments and Service, which is Priesthood: but to the order next under it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be termed. And the Protestants have no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the vse of antiquity, then to keep the word Priest being made no lesse peculiar to the state of such only as Minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellows follow neither God’s word, nor Ecclesiastical vse, nor any reason, but mere phantastic, noulastic, and hatred of God’s Church. And how little they follow any good rule or reason in these things may appeare by this, that here they avoid to translate Priests, and yet in their Common bookes, in their order of visiting the sickle, they commonly name the Minister, Priest.

14. Answering with sic.) Here is the Sacrament of extreme Unction so plainly promulgated for it was instituted, as all other Sacraments of the new Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the sickle with oile [Matt. 8. 18. pertineth thereunto] that some Heretikes, for the evidence of this place also (as of the other for good works) deny the Epistle. Other (as the Caluninists, through their confidence of cunning shifts and glosses, confessing that S. James, as the Authour, yet condemneth the Church of God for using and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of water? Why may not grace and remission of sinnes be annexed to the one as well as to the other, without derogation to God?

But they say, Sacraments endure for ever in the Church, this but for a reason in the Primitive Church, What Scripture, tellleth them that this general and absolute prescription of the Apostle in this case should endure but for a reason? When was it taken away, abrogated, or altered? They say, the Church of God hath always vse’d it upon this warrant of the Apostle, who knew Christ’s meaning and institution of it, better then these deceived men, who make more of their owne fond guesses & conceiueures, grounded neither on Scripture nor upon any circumstance of the text, nor any one authentical Authour that ever wrote, then of the express ord of God. It was (say they,) a miraculous practice of healing the sickle, during only in the Apostles time, and not long after. We ask them whether Christ appointed any certaine creature or external element unto the Apostles generally to work miracles by. Himselfe vse’d sometimes clay & spittle, sometimes he sent the that were diseased, to washe themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by supply of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remaine still amongst the worldes end.

Again we demand, whether ever they read or heard that men were generally commanded to seek for their health by miraculous means? Thirdly, whether all Priests, or as they call them, Elders, had the gift of miracles in the primitive Church? No, it can not be. For though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift: and many that were not Priests had it, both men and women, which yet could not be called for as Priests were in this case. And though the Apostle and others could both cure men and reuie them again, yet there was no such general precept for sick or dead men, as this, to call for the Apostles to heale or restore them to life again. Lastly had any external element or miraculous prak’tise, viles it were a Sacrament, the promise of remission of all kind of actual sinnes joyned vnto it? Or could S. James institute such a ceremony himself, that could saue both body and soule by giving
The Epistle

Holy water.

giving health to the one, and grace and remission to the other. At other times these contentious wranglers, sate at God's Church, for annexing only the remission of venial

sins to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his word: and loe here they are driven to hold that S. James prescrib'd a miraculous oil or creature which had much more power & efficac. Into these straits are such miscreants brought that will not beleeve the express word of God, interpreted by the praiseth of God's misericord Church.

Holy oil blessed by the Bishop.

Venerable Bede in 9. Luc. faith thus. It is clear that this circumstance was delivered to the holy Church by the Apostles; it is evident that the sick should be anointed with oil consecrated by the Bishops blessing. See for this & for the affection & use of this Sacrament, S. Innocentius ep. 1. Decemvirum legationum, c. 7. Conc. & 1. Apostolatus in urbe in S. Aureli, c. 4. Conc. Cabiliensi, c. 1. cap. 1. Conc. Wessobun. cap. 72. to. 3. Conc. Aquitania, & 2. Flowrentius, & other later Councils. S. Bernard in the life of Malachie in fine. This holy oil because the faithful saw to have such virtue in the primitive Church, divers carried it home and occupied it in their inimicities, not vising in the Sacramental sort which the Apostle prescrib'd, as the Adversaries unlearn'dly objected vs: but as Christians now doe (and also did) concerning the water of Baptism, which they vied to take home with the after it was hallowed, & to give it their diseased to drink.

The Sacramental words.

15. The prayer of faith.) He meanteth the form of the Sacrament, that is, the words spoken at the same time when the patient is anointed, which no doubt are most ancient & Apostolike. Not that the word or prayer alone should have that great effect here mentioned, but joined with the forefaid vocation, as is plain.

The three effects of this Sacrament.

15. Shall we.) The first effect of this Sacrament is, to save the soule, by giving grace & comfort to withstand the terror and temptations of the enemy, going about in this extremity of death, to drive men to desperation or distress of mind and other damnable inconveniences. The which effect is signifed in the matter of this Sacrament specially.

15. Shall I. Let him.) When it shall be good for the salvation of the partie, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health again, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie sodenly whole, but by God's ordinary providence & use of second causes, which otherwise should not have had that effect, but for the said Sacrament. This is the second effect.

Priests and not Elders are the Ministers of this Sacrament.

15. They shall be remissed him.) What sinnes foruer remaine unremitted, they shal in this Sacrament by and by the grace thereof be remitted, if the persons worthyly receive it. This is the third effect. S. Chrysostom of this effect faith thus: They (speaking of Priests) do not only remis sinnes in Baptism, but afterward also, according to the saying of S. James: If any be sick, let him bring in the Priests &c. Li. 3. de Sacer. prop. intimium. Let the Protestants mark that he calleth Presbyteros, Sacerdotis: that is Priests, and maketh them the only Ministers of this Sacrament, and not elders or other laymen. By which you see this Sacrament of all other to be marvellous plainly set forth by the Apostle. Only sicke men (as the Greek word guineth) men very weak must receive it: only Priests must by the Ministers of it: the matter of it is holy oil: the forme is prier, in such sort as we see now vsed: the effects be as is before said. Yet this so plaine a matter, and so profitable a Sacrament, the enemie by Heretikes would wholly abolish.

Confession.

16. Confess therefore.) It is not certain that he speacheth here of sacramental Confession; yet the circumstance of the letter well beareth it, and very probable it is the meaneth of it: and Origen doth so expound it hs. 1. in Lucius. & Venerable Bede wrote thus. In this sentence (faith he) there must be this direction, that our daily & little sinnes we confess one to another, visa our equals, and believe to be forgiven by their daily prayer. But the uncleanness of the greater leprosie let us according to the law open to the Priest, and at his pleasure in what manner and how long time he shall command, let us be careful to be purifid. But the Protestants flying from the very word Conjsen in despite of the Sacrament translate thus. Acknowledge your faults one to another. They do not well like to have in one sentence, Priests, praying over the sicke, anoiling them forgiuing them their sinnes, confession, and the like.

In hune locum.

Truths unwritten & known by tradition.

19. He prayeth.) The Scriptures to which the Apostle alludeth, make no mention of Elias prayer. Therfore he knew it by tradition or revelation. Whereby we see that many things unwritten be of equal truth with the things written.
OF S. JAMES.

10. Maketh to be converted.) Here we see the great reward of such as seek to convert. Concerning of Heretics or other sinners from error and wickedness, and how necessary an office it is, to make them specially for a Priest.

10. Shall see. We see, it derogateth not from God, to attribute our salvation to any. Our salvation man or Angel in heaven or earth, as to the workers thereof under God, by their prayers, attributed to preaching, correction, counsel, or otherwise. Yet the Heretics are so foolish and capricious, without tions in this kind, that they cannot heare patiently, that our B. Lady or others should be derogation so committed means or workers of our salvation. Christ.

If S. Peter we read at large both in the Gospels, and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his Vicar (as S. Matthew for that cause in the Catalogue of the Apostles c. 10; calleth him Primus, the first, and al antiquitie, Princeps Apostol. v. 13. lorum, the Prince of the Apostles) and that he accordingly executed that office after Christ's departure, planting the Church first among the Jews in Jerusalem and in all that country and coasts about, as Christ also himself before had preached to the Jews alone.

But preaching at length to the Gentils also, according to Christ's commission (Mat. 28. v. 19.) and being now come to Rome, the head city of the Gentils, from thence he writeth this Epistle to his Christian Jews, having care of them in his absence, no less then when he was present: and not to the Jews that were at home (belike because they had S. James, or his Successour S. Simon Cleophas, resident with them) but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

And that he writeth it from Rome, himself signifieth saying: The Church that is 1. Pet. 5. in Babylon salute thee. * Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not that he so calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300 years after, unto the conversion of Constantines the Emperour, did persecute the elect Church of Rome, in so much that the first 35. Bishops thereof unto S. Silvester were at Martyrs.

For the matter whereof he writeth, himself doth signifie in these words: This loc. the second Epistle I write to you, my Dearest, in which (Epistles) I shew by admonition, your sincere mind that you may be mindful of those words &c. So be faith there of both together. And againe of the first to the same purpose, in another place: 1 have breefly written, beseeching and testifying that this is the true grace of God, wherein you stand. For there were at that time certaine Seducers: (as S. Augustin, also hath told vs) who went about to teach Only faith, as though good works were not necessarie, nor meritorious. There were also great persecutions, to compel them with terror to deny Christ & all his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: And in the second more principally against seduction. The first Epistle is noted to be very like to S. Paulus epistle to the Ephesians, in words also, and so thicke of Scriptures, as though he spake nothing els.

The time when the first was written is uncertain: the second was written a little before his death, as is gathered by his words in the same. C. i. v. 14.
The First Epistle of S. Peter the Apostle.

Chap. I.

He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heavenly inheritance: 6. shewing how meritorious it is for them to be so constant in faith, 10. and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 15. Exhorting the to live also accordingly in holines, 15. considering the holiness of God, the uprightness of his judgement, the price of their redemption by Christ, 22. and the vertue of the seed in them (which is grace regenerate in Baptisme) fore-told by the Prophets also.

Peter an Apostle of Jesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2. according to the presence of God the Father, into sanctification of the Spirit, vnlo the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3. 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, 4. vnto an inheritance incorruptible, and incontaminate, and that can not fade, conferred in the heauens in you, 5. (who in the vertue of God are kept by faith vnto saluation) ready to be revealed in the last time. 6. Wherin you shall reioyce, a little now if you must be made heavy in divers tentations: 7. that the probation of your faith much more precious then gold (which is proved by the fire) may be found vnto a glory and great glory and honour in the revelation of Jesus Christ: 18. whom having not seen, you loue: in whom now also not seeing you beleue: and believing you reioyce with joy unspeakable and glorified, 9. receiving the end of your faith, the saluation of your soules.

10. Of the which saluation the Prophets inquired & searched, which prophesied of the grace to come in you, 11. searching vnto which or what
what manner of time the Spirit of Christ in them did signify: fore-telling those passions that are in Christ, and the glories following: 12. to whom it was revealed, that not to themselves, but to you they ministered those things which now are told you by them that have evangelized to you, the Holy Ghost being sent from Heauen, on whom the Angels desire to looke.

13. For which cause having the loynes of your mind girded, sober, trust perfectly in that grace which is offered you, in the revelation of Jesus Christ, 14. as children of obedience, not configured to the former desires of your ignorance: 15. but according to him that hath called you, the Holy one, be you also in al conversation holy: 16. because it is written: Thou shalt be holy, because I am holy. 17. And if you invoke the Father, him which without affection of persons judgeth according to every one of you, in fear converse ye the time of your seiuouring,

18. knowing that not with corruptible things, gold or silver, you are redeemed from your vain conversation of your Fathers’ tradition: 19. but with the precious blood as it were of an immaculate and unspotted Lamb, Christ, 20. fore-known indeed before the constitution of the world, but manifested in the last times for you, 21. which by him are faithful in God who raised him from the dead, & hath given him glory, that is your faith and hope might be in God. 22. Making your foules chail in obedience of charitie, in the sincere loute of the Fraternitie from the hart, one another earnestly: 23. borne againe not of corruptible seed, but incorruptible by the word of God who liueth & remaineth for euer.

24. For all flesh is as grass: & all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. 25. But the word of our Lord remaineth for euer, and this is the word that is evangelized among you.

CHAP. II.

Now after their Baptisme, what must be their meate. 4. and being come to Christ, how happier they be above their incredulous Brethren, according to the scriptures also. 11. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: 13. to be obedient substrits to Higher Powers (howsoever some miscusser Christiantitie) 14. and servants to obey their Masters. 19. And so, doing well, though they suffer for it, it is very meritorious. 21. whereas Christ also not only gave them example, 24. but also by his death hath made them able to live inste.

LAYING away thersoreal malice, and al guile, and simlulations, and enuies, and al detractions, 12. as infants euene now borne, reasonable, milke without guile desire ye, that in it you may grow unto saluation. 3. If yet you have tasted that our Lord is sweet. 4. Unto whom approaching, a lining stone, of men indeed reprobated, but of God elect and made honorable: 5. be ye also your selues superadvised as it
OF S. PETER

as it were lining stones, 'spiritual houses' a holy priesthood to offer

11. My Dearest I beseech you as strangers & pilgrims, * to refraine your felices from carnal desires which warre against the soule, 11. ha
ing your conversation good among the Gentils: that in that wherein they misreport of you as of malefactours, by the good works considering you, * they may glorifie God in the day of visitation. 13. " Be

11. The Epistle upo

10. Tho

9. Se

8. Ro

7. Gal

6. Ef

5. Ef.

4. Ro.

3. Ro.

2. Ro.

1. Ro.

The Annotations

chap. II.

(5. Spiritual hosts.) Here were see, that as he speake of spiritual hosts, which every Christian man offereth, so he speake not properly of priesthood, when be speaketh of Priests, but of a spiritual priesthood, Which spiritual priesthood was also in all the Le-

Q 1. but

Spiritual hosts and Priests.
Obedience to temporal Princes.

God instituted the Spiritual government in more excellent manner than the temporal.

13. To every humane creature. So he calleth the temporal Magistrate elected by the people, or holding their Sovereignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subjects to put a difference betwixt that humane Superiority, and the Spiritual Rulers and regiments, guiding & governing the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the form of a regiment vfed ever since in the Church. He made one the chief, placing Peter in the Supremacy: he called the Apostles and Disciples, giving them their several authorities. Afterward * God guided the lot for choice of S. Matthias in Judas place: and the Holy Ghost expressly and namely senteth & chose both Paul and Barnabas unto their Apostolical function: and generally the Apostle faith of all 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 other wise, but by his ordinarie concurrence, and providence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subjection one towards another, and by giving power to the people and Commonwealthe to choose to themselves some kind or form of Regiment, under which they be content to live for their preferation in peace and tranquility. But spiritual superiority is farre more excellent, as in more excellent sort depending, not of man's ordinance, election, or, as this Apostle speakes, creation, but of the Holy Ghost, who is alwayes resident in the Church (which is Christ's body mystical, and therefore another manner of Commonwealthe, then the earthly) occurring in singular sort to the creation of all necessarie Officers in the said Church, even to the worlds end, as S. Paul writeth to the Ephesians.

Hence, translation.
The Kings excellency of power is in respect of the nobilitie and lay Magistrates under him, and to the King as according. Some simple heretikes, & others also not unlearned, at the beginning, for lacke of better places, would have professed 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 yeare 1562. But it is evident that he calleth the King, the prexellent or more excellent, in respect of his Viceregerents which he calleth Dukes or Gournomours that are at his appointment; and not in respect of Popes, Bishops, or Priests, as they have the rule of men's foules: who could not in that charge be under such Kings or Emperours as the Apostle speakeoth; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. and Smyrnenses, where he exhorteth them first to honour God, next the Bishop, & then the King.

Christi Princes have no more right to be supreme Heads in spiritual causes than the Heathens.

This is an incivile demonstration, that this text maketh not for any spiritual claims of earthly Kings, because it giveth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in al the new Testament that prooueth the Prince to be Head or cheefe Governor of the Church in spiritual or Ecclesiastical causes, more than it prooueth any heathen Emperour of Rome to have been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be subject to them, even for conscience, to keep their temporal laws, to pay them tribute, to pray for them, and to doe all other natural duties: and more no Scriptures bind us to doe to Christian Kings.

Libertines.

16. Not as having. There were some Libertines in those daies, as there be now, that...
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under pretence of liberty of the Gospel, sought to be free from subjection and laws of men, as now under the like wicked pretence, Heretics refuse to obey their spiritual Rulers and to subdue their laws.

18. But alas! there is a wayward, The Witches and their followers in these days, some. Deadly sinners times to move the people into sedition, hold and teach that Masters, and Magistrates of Princes or lose their authority over their subordinates, and subjects, if they be once in deadly sin, &

Superiors that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as appears by this place, where we are expressly commanded to obey subjects from even the conditioned. Which must be always understood, if they command nothing obedience, as against God. For then this rule is never to be followed: We must obey God rather than men, Wicliffe held, Act. 5, 29.

CHAP. III.

The duty of wives & husbands to each other. 9. None to do or speak evil by their persecutors, 15. But to answer them alwys in modesty, & specially with innocencie, after the example of Christ most innocent: whose body though they killed; yet his soul raised and preached afterward to the souls in Hel (namely to those in the time of Noe's flood being a figure of our Baptism etc. rose again, and ascended.

In like manner also let the women be subject to their husbands: that if any believe not the word, by the conversation of the women without the word they may be wonne, 2. considering your chaste conversation in scarce. 3. Whence trimming let it not be outwardly the plaining of haires, or laying on gold round about, or of putting on vestures; 4. but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God. 5. For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands. 6. As Sara obeyed Abraham, calling him Lord: c. whose daughters you are, doing well, and not fearing any perturbation. 7. Husbands likewise, dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your prayers be not hindered.

8. And in a one mind, having compassion, lovers of the Fraternity, merciful, modest, humble. 9. Not rending evil for evil, nor curst for curst: but contrariwise, blessing: for vnto this are you called, that ye may by inheritance possesse a benediction. 10. For he that will lose life, and see good days, let him restore his tongue from evil, & his lips that they speak not guile. 11. Let him decline from evil, and doe good: let him enquire peace, & follow it: 12. because the eyes of our Lord are upon the iniquities, and his ears vnto their prayers: but the countenances of our Lord upon them that do evil things.

13. And who is he that can hurt you, if you be emulators of good? 14. But if you suffer ought for inuictice, blessed are ye. And the fear of them feare ye not, & be not troubled. 15. But sanctifie our Lord Christ in your hartes, ready alwys to satisfie every one that asketh you a reason of that hope which is in you: 16. but with modestie and scrup, having a good conscience: that in that which they speake of you, they may be confounded which calumniate your
The Epistle upon Friday in Easter week.

The First Epistle

610 your good conversation in Christ. 17. For it is better to suffer as doing wel (if the wil of God will have it so) then doing il.

18. Because Christ also died once for our sinnes, the last for the unrighteous: that he might offer vs to God, mortified cæteræ in flesh, but quickened in spirit. 19. In the which spirit comming he preached "to them" also that were in prison: 20. which had been "incrassvus sometime,* when they expected the patience of God in the dais of Noe, when the arke was a building: in the which, few, that is, *eight soules were saved by water. 21. Whereunto Baptisme being "of the like forme now faueth you" also not the laying away of the filth of the flesh, but "the examination of a good conscience toward God by the resurrection of Jesus Christ. 22. Who is on the right hand of God, *swallowing death, that we might be made heires of life everlasting: being gone into Heaven, Anges and Potentates and Powers subject to him.

Annotations.

Chap. III.

Christ in soule descended into hell, whiles his body lay in the grave.

19. That were in prison. ) Augustine in his 19. Epistle in principio, confesseth this place to be exceeding hard to understand, & to have many difficulties which he could not explicate to his owne satisfaction. Yet unto Heretikes, this and all other texts he easte, not doubting but that is the sense which them sleues imagin, whatsoever other men deeme thereof. S. Augustin only findeth himselfe sure of this, that Christis DESCENDING INTO HELL IN SOULE AFTER HIS DEATH, IS VISIBLELY PROVEN商業. WHICH THING HE DECLARETH THERE, TO BE CONFORMABLE TO OTHERS OTHER EXPLANATIONS OF HOLY WIT, AND NAMELY TO THIS SAME

The Catilinists denying the same, are by S. Calve (you see) with all his followers are infidels, who instead of this descending of Christ in soule after his death, have invented another desperate kind of Christis BEING IN HELL, when he was yet alive on the Cross. S. Athanasius also in his epistle cited by S. Epiphanius ibid. 17. in principio, and in his booke de incarnatione Verbi propriis inisio. S. Cyril de ostia et Theocharum, Occumenius, and divers others upon this place, prove Christis DESCENDING TO HELL, AS THEY LIKewise DECLARE UPON THE WORDS FOLLOWING, THAT he preached to the Spirits or soules of men detained in Hell or in prison.

Certaine difficulties whereof S. Augustin doubteth.

But whether this word *prison or *Helle be meant of the inferior place of the damned, or of Limbus patriam called Abraham's bosome, or some other place of temporal chastisement: and to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called *incredulous in the dais of Noe, at these things S. Augustin calleth great profundityes, confessing himselfe to be not able to reach unto it: only holding fast and sure this article of our faith, that he delivered none deputed to damnation in the lowest Helle, and yet not doubting but that he releaseth divers out of places of plaine there. Which eare not be not of any other place the Purgatorio. See the said Epistle, where also he insisteth other expositions for explication of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controversies of this time.

Purgatorio.

What were the incredulous sometimes. They that take the former words, of Christis DESCENDING TO HELL, and delivering certaine there detained, doe expound this, not of such as died in their infidelitie or without faith in God, for such were not delivered: but either of some that once were incredulous, and afterward repenteth before their death: or rather specially of such as otherwise were faithful, but yet trusted not Noes preaching by his word and word, that God would destroy the world by water. Who yet being other-
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wife good men, when the matter came to passe, were sore for their error, and died by the flood corporally, but yet in state of salvation, & being chastised for their fault in the next life, were delivered by Christ's descending thither, and not they only, but all others in the like condition. For the Apostle giueth these of Noe's time but for an example.

21. Of the like forme. The water bearing vp the Arke from sinking, and the persons in it Noes Arke & from drowning, was a figure of baptisme, that likewise sancteth the worthie receivers and the water, a fig of everlasting perishing. As Noe (faith S. Augustin) was delivered by the water gire of Christ's the wood, so the election of Christ by Baptisme signed with Christ's grise in the Cross, like wise Crose Baptismum. 14. Againe he faith, that as the water sauced none out of the Arke, but was rather thine, their destruction to the Sacrament of Baptisme receiv'd out of the Catholike Church at Baptisme receiv'd of Heretics or Schismatiques hands, though it be the same water & Sacrament that the Catholike Church hath, yet proficeth none to salvation, but rather worketh their perdition, sectores or Which yet is not meant in case of extreme necessitie, when the partie should die without Schismatiques, the said Sacrament, except he take it at an Heretic's or Schismatique's hand. Neither is it when damna it meant in the case of infants, to whom the Sacrament is cause of salvation, they being blest when not in no fault for receivng it at the hands of the unfaithful, though their parents and friends that offer them unto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome compareth that See to the Arke, & them that communicate with it, to them that were sauced in the Arke, as other Schismatiques and Heretics, to the rest that were drowned.

21. The examination of a good conscience. The Apostle seemeth to allude here to the very forme of Catholike Baptisme, containinge current interrogatories and solemn promisses of Baptisme made of the articles of the Christian faith, and of good life, and of renouncing Satan & me, namely all his pompes and works. Which (no doubt) howsoever the Calvinists esteem of them, Abramimio, c.c., are the very Apostolike ceremonies vised in the ministration of this Sacrament. See S. Denys in sue Ec. hierarchie: S. Cyril, in id. c. 64 (Augustin ep. 23. S. Boso de Sp. sanctor. 1. 126. and 15. S. Ambrose de &. qui mystere insanitar. c. 2. 3. 4."

CHAP. IIII.

That they arm themselves, to suffer no more after Baptisme, against the temptations of the Heathen, considering that the general end now approcheth. 8. specially toward their own Christians to shew their charitie, hospitalitie, and grace, doing al to the glory of God. 12. And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid hereby.

HRIST therefore having suffered in the flesh, be you also armed with the same cogitation. Because he that hath suffered in the flesh, is freed from sinnes: 2. that now not after the desires of men, but according to the will of God he liue the rest of his time in the flesh. 3. For the same difficulty and feare that the other like words have before, chap. 3. therein they march blaspemings, you not concurreinge into the same confusion of rio- tounes, 5. Who shall render account to him, which is ready to judge the annulling and the dead. 6. For, for this cause also was it evangelized to the dead: that they may be judged indeed according to men, in the flesh: but may liue according to God in the Spirit. 7. And the end of all shall approch.

Q.93 Be wise
The Epistle upon Sunday next after the Ascension.

The Epistle for some Martyrs.

The Firs t Epistle

Be wise therefore, and watch in prayers. 8. But before all things, having mutual charitie continual among your selves: because charitie covereth the multitude of sinnes. 9. Vsing hospitality one toward another without murmuring. 10. Every one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. 11. If any man speake, as the words of God, If any man minister, as of the power, which God administreth. That in all things God may be honoured by Iesus Christ, to whom is glory & empire for ever and ever. Amen.

12. My dearest, thinke it not strange in the fervour which is to you for a tentation, as though some new thing hapned to you: But communicating with the passions of Christ, be glad, that in the revelation also of his glorie you may be glad rejoicing. 14. If you be reuiled in the name of Christ, you shall be blessed: because that which is of the honour, glorie, and virtue of God, and the Spirit which is his, shall rest upon you. 15. But let none of you suffer as a murderer, or a thief, or a railer, or a couter of other mens things. 16. But if as a Christian, let him not be ashamed, but let him glorifie God in this name. 17. For the time is at that judgement begin of the house of God. And if first of vs, what shall be the end of them that beleue not the Gospel of God? 18. And if the just man shall scarce be saued, where shall the impious & sinner appeare? 19. Therefore they also that suffer according to the will of God, let them commend their soules to the faithful Creautour, in good deeds.

ANNOTATIONS

CHAP. IV.

Not only faith Works of mercie.

5. Charitie covereth.) Faith only cannot justify, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth lone and charitable works toward our neighbours, vno which works of mercie the Scriptures doe specially attribute the force to extinguish all sinnes. See S. Augustin c. 69. Enchiridij, and v. 11. in ep. 1. Is. c. 5 & Venerable Bede versus this place. And in the like sense the holy Scriptures commonly commend vno vs almes and deeds of mercie for redemption of our sinnes. Proverb. c. 10. Eccl. i. 12. v. 2. Psal. 14. v. 24. Daniel. c. 4. v. 34.

The better me most afflicted in this life.

71. That judgement begin) In this time of the new Testament, the faithful and al those that mean to live godly of specially of the Clergie must first and principally be subject to God's chastisement and temporal afflications, which are here called judgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

18. If the inf.) Not that a man dying just & in the favour of God, can afterward be in doubt of his saluation, or may be ite of God: but that the just being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and loosing their state of justice, also oftentimes to make a strict count, and to be temporally chastised in the next life, cannot be saved without great watch, fear, and trembling, and much labouring and chastisement. And this is faire contraire to the Protestants doctrine, that therein no justice is in faith alone, maketh none just indeed and in truth, teacheth men to be secure and assured of their saluation, that he that hath lived wickedly all his life, if he only have their faith at his death, that is, if the beleue steadfastly that he is one of only faith, liveth in the world.

CHAP.
CHAP. V.

HE exhorteth Priests to feed their flockes, only for God's sake and reward of heaven, without all ordines. 5. the laic to obey: also be humble one towards another. 8. to be constant in the Catho. faith, considering it is not man, but that lion the Diuel, that persecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them secure in heaven.

In like manner ye yong men be subject to the Seniours. And doe ye al in time to come: 2. feed the flock of God, which is among you providing not by constraint, but willingly according to God: neither for filthy lucre fake, but voluntarily: 3. neither as ouer-ruling the Clergie, but made examples of the flocke from the hart. 4. And when the Prince of paltours shall appeare, you shall receive the incorruptible crown of glory.

5. Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: 7. casting all your carefullnes upon him, because he hath care of you. 8. Be sober and watch: because your adversary the Diuel as a roaring lion goth about, seeking whom he may devour. 9. Whom resit ye, strong in faith: knowing that the self-same affliction is made to that your Fraternitie which is in the world. 10. But the God of al grace, which hath called vs vnto his eternal glory in Christ I Es vs, he wil perfite you having suffered a little, and confirme, and stablize you. 11. To him be glory and empire for euer and euer. Amen.

12. By Sylvania, a faithful Brother to you, as I think, I haue briefly written: beseeching & testifying that this is the true grace of God, wherein you stand. 13. The Church saluteth you, that is in Babylon, coelest: and Marke my sonne. 14. Salute one another in a holy kis. Grace be to au. which are in Christ I Es vs. Amen.

ANNOTATIONS.

CHAP. V.

1. Seniours, Though the Latin, Senior, be not appropriated to holy Order by vic of Senior in the speech, neither in the Latin nor in our Language: yet it is plaine that the Greek word vulgarly translated Bisho, which the Apostle here writeth, is here also (as commonly in other places of the New Testament) a word of Ecclesiastical office, and not of age, and is as much to say as Priest or Bishop. For the Apostle himself being of that Order, speaketh (as by his Iop. See Acts.) words it is plaine) to such as had charge of soules, saying, Feed the flock of God, which is among you. Because we follow the vulgar translation, we say Seniores, and

Q. 14

Senones.
THE FIRST EPISTLE

Simaoni: whereas other wise we might and should say according to the Greek, "The Priests therefore I beseech, my self a fellow Priest with them, So doth S. Hierom read (Presbyteros com-

3. Our-ruelling.) Not superiority, preeminence, soueraignty, or rule on the one side," nor abdication, subsiection, 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 rule or our-ruelling, being the name that our Saviour vsith in the Ghoospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them; according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers, 1. The Clergie.) Some of the English new translations turn it corruptly, Peripher:

Heresi. translation. The name of Clergie and Clergie. others, heresiarch: both to avoid the most known, true, and common word in al Christian languages, so, in Clergie, a word, by vpe of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar accception it may agree to al Christ's chosen heritage, as of all lay people as Priests. Which the Protestant had rather follow; because they will have no difference between the laity and the Clergie, But the holy Fathers faire otherwise even from the beginning. Whereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2. to Nepotianus c. 5. where he interpreted this word. Therefore (faith he) Clericis: that is a Clergie man, which ferth the Church of Christ, let him ferth interpret his name, & the significacion of the name being declared, let him endeavour to be that which he is called. Hierach (Clerus) in Greek, he called in Latin, Sors, therefore are they called Clerici, that is, Clergie men, because they are of the lot of our Lord, & because our Lord himself is the last portion of Clergie men, &c.

Which calling no doubt was taken out of the holy Scriptures, Numbers. 18. & Deuteronomy. 18. Where God is called the inheritance, lot, and portion of the Priests and Levites; and now when me be made of the Clergie, they say, Dominus prae hereditatis meae, that is, Our Lord is the portion of mine inheritance: but specially out of the new Testament, Acts. 1. 25. and 3. 11. Where the lot or office of the Ecclesiastical ministerie is called by this word clerus, Cleruc. See in Venerable Bede the caufes why this holy state being feuered by name from the Laity, sothwise were also a crowne on their head for distinction Lib. 5. hist. Angl. cap. 12.

Priests crownes. The heauenly crowne of Doctours, and The preacher. S. Peter wretteth from Babylon, that is Rome.

4. Crowne of glorie.) As life everlasting shal be the reward of all the just, so the Preachers and Parfours that doe well, for their doing shall have that reward in a more excellent degree, expressed here by these words; Crown of glorie, according to the saying of Daniel c. 11. They that sleep in the dust of the earth shall awake, one for a life everlasting, others to everlasting rebuke. But such as be learned shall shine as the brightness of the firmament: and such as instruct many shall shine as stelari, during eternitie.

Why Rome was called Babylon. 31. That is in Babylon.) The Protestant show themsevles here (as in all places whereby contradiction is, or that maketh against them) to be most unhonest and partial handers of the word of God, the ancient Fathers, namely S. Hierom in Catalogo de Scripturis Ecclesiasticis, wrote Marcus: Eusebius h. 6. c. 14. hist. Oecumenicus upon this place, and many more agree, that Rome is meant by the word Babylon, here also, as in the 16. and 17. of the Apocalypse: saying plainly, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldea, (where the Jews were captives) for magnificence, Monarchie, before and confusion of all peoples and tongues, and for that it was before Christ and long after, the seat of all Ethmike Superstition & Idolatric, & the slaughter-house of the Apostles & other Christian men, the Heauen Emperours then keeping their cheefe residence there, See S. Leo Ser. 1. in inst. Petri & Pauli.

This being most plaine, and consonant to that which followeth of S. Marke, whom al the Ecclesiastical histories agree have been Peters scholer at Rome, and that he there wrote is Ghoospel: yet our Adversaries fear whereby the sequel of Peters or the Popes supremacy at Rome, deny that ever he was there, or that this Epistle was written there, or that Babylon doth here signifies Rome: but they say that Peter wrote his Ghoospel at Babylon in Chaldea, though they never read either in Scriptures or other holy or profane historie, that this Apostle was ever in that towne. But fee their shameles partiality. Here Babylon (they say) is not for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al euiil is signe of Babylon, there they will have it signe...
nine nothing els but Rome, & the Romane Church also, not (as the Fathers interpret it) the temporal rate of the Heathen Empire there. So doe they follow in every word no other thing but the advantage of their owne herecise. See the Annotation upon the last of the Romanes v.16, and upon the 17, of the Apocalypse v. 5.

And as for their wrangling upon the supputation of the time of his going thither, and the Protestants the number of years that he was there, & the diuersifie that seemeth to be in the Ecclesi- wrangle about aulical Writers concerning the same, read B. Fisher & others that substantially answer all the time of Pe- such caulis. And if such contentious reasoning might take place, we should hardly be- ters being 2; leue the principal things recorded either in Ecclesiastical histories, or in the Scriptures Rome themselves. Concerning the time of Christ's flying into Aegypt, of the coming of the Sage, to adore him, yea of the yeares of his age, & time of his death, all ancient Writers doe not agree. And concerning the day of his last supper and institution of the Holy Sac- crument, there is diuersifie of opinions. Shal we therefore inferre that he never died, and that the other things never were? Can the Heretikes accord all the histories that seeme? Many things euin in holy Scripture to have contradicition? Can they tell vs certainly, when David most true euin first came to Saul and the like? Doute they whether the world was ever created, because in the Scriptu- the count of the yeares is divers? Doe they not beleue that Paradise ever was, because here, are not no man knoweth where it is; and such other things infinit to rehearse? Which when they agreed upon were done, were plain and knowne things in the world: and now for vs to cal them to concerning an account after so many yeares, Ages, and worlds, is but sophisication and plaine in the time. fidelitie. And this Sect of the Protestants standing only upon destruction, and negatives, & dealing with our religion euin as Julian, Porphyrie, and Lucian did, it is an cace thing for them to bestow their time in picking of quarells.
THE SECOND
EPISTLE OF S. PETER
THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5. and that they again,
must doe their part, not having only faith, but all other vertues also, and good workes,
that so they may have the more assurance to enter into the Kingdom of Heaven. 13.
And that he is so careful to admonish them, knowing that his death is at hand,
knowing also most certainly the coming of Christ by the witnesses of the Father himself,
as also by the Prophets. Concerning whom he warneth them that they follow
not private spirits, but the Holy Ghost (speaking now in the Church.)

SIMON PETER servant and Apostle of Iesus Christ, to them that have obtained equal faith
with vs in the justice of our God and Saviour Iesus Christ. 2. Grace to you & peace be accomplisht in the knowledge of God & Christ Iesus our Lord:

3. As all things of his divine power which pertain to life & godlines, are giuen vs by the
knowledge of him which hath called vs, by his owne proper glory and vertue, 4. by whom he hath giuen vs most great
precious promises: that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in
the world. 5. And you employing at care minister ye in your faith, vertue: and in vertue, knowledge: 6. and in knowledge, abstinence: and in
abstinence, patience: and in patience, pietie: 7. and in pietie, loue of the Fraternity: and in the loue of the Fraternity, charitie. 8. For if these
things be present with you, and abound, they shall make you not vacant nor without fruit in the knowledge of our Lord Iesus Christ. 9. For,
he that hath not these things ready, is blind, and groping with his hand, hauing forgotten the purging of his old sinnes.

10. Wherefore, Brethren, labour the more that "by good workes you may make sure your vocation and election. For doing these things,
you
you shall not sin, at any time. 11. For so there shall be ministered to you abundantly an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 12. For the which cause I will begin to admonish you always of these things: and you indeed knowing and being confirmed in the present truth. 13. But I think it meet as long as I am in this tabernacle, to stir you up by admonition: 14. being certain that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also signified to me. 15. And I will do my diligence, you to have often after my decease also, that you may keep a memory of these things.

16. For, not having followed unlearned fables, have we made the power and 'presence' of our Lord Jesus Christ known to you: but we made beholders of his greatness. 17. For, the receiving from God his Father, honour and glory, this manner of voice coming down to him from the magnisical glory, I, my beloved Son, in whom I have pleased myself, bear him. 18. And this voice we heard brought from heaven, when the were with him in the holy mount. 19. And we have the Propherial word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawne, & the day-star arise in your hearts: 20. understanding this first, that no prophesie of Scripture is made by private interpretation. 21. For, not by man's will was prophesie brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

**ANNOTATIONS**

**CHAP. I.**

10. By good workes.) Here we see, that God's eternal predestination and election concerning workes: fifteenth with good workes: yea that the certainty and effect thereof is procured by man's must concours free will and good workes, and that our well doing is a means for us to attain to the with God's effect of God's predestination, that is, to life everlasting. And therefore it is a desperate predestination of a great signe of reprobate persons, to say, If I be predestinate, doe what I will, to the effect I shall be saved. Nay, the Apostle faith, if thou hope to be one of the predestinate (for thereof, know thou not) doe well, that thou mayst be the more assured to attaine to that thou hopest: or, make it sure by good workes. The Protestants in such cases not much liking these workes, By good workes, though the latin hath it univerally, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wonted policy.

11. After my decease also.) These words though they may be easily altered by confusition into divers sense, yet the correspondence of the parts of the sentence (according to going before and following, give most plaine this meaning, that as during his life he had their custom) would not omit to put them in memorie of the things he taught them. So after his death he continue this (which he knew should be shortly) he would not fail to endeavour that they might be sure alike, mindful of the same. Signifying that his care over them should not cease by death, & that they by his intercession before God after his departure, he would doe the same thing for them, false translation: that he did before in his life by teaching and preaching. This is the sense that the Greek Scholias speak of, and this is most proper to the text and consonant to the old vs of this Apostle and other Apostolike Saints & Fathers of the primitive Church.

S. Clement in his Epistle to S. James our Lords Brother, witnesseth, that S. Peter encourageth him to take after his decease the charge of the Apostolike Roman. See, S. Peter, Philo-promised no care and.
that after his departure he would not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. 

To, s. Const. ep. 1. s. Clem. in initio. And S. Leo the Great, one of his Successors in the said See, often attributed the good administration and government thereof to S. Peter's prayers and assistance, namely in these goodly words: Ser. 3. in. An.

insef. die adjumpt. ad Petrum. We are much bound (faith he) to give thanks to our Lord and Redeemer Jesus Christ, that he hath given us great powers to whom he made the Prince of the whole Church, that if in our time also anything be done well be rightly ordered by us, it is to be imputed to his works and his government, so when it was said. And thou being converted confirm thy Brethren: to whom our Lord after his resurrection said thrice Feed my sheep. Which now also with us doth the holy. Paul our first example, confirming us with his exhortations, and now calling us to pray for us, that we be over come with no passion. 

The Saines in heaven pray for the living. 

Yea it was a common thing in the Primitive Church among the ancient Christians, and always since among the faithful to make conceniants in their lifetime, that whether of them went to heaven before the other, he should pray for his friend & fellow yet alive. See the Ecclesiastical history of the holy Virgin & Martyr Potamiza, promulgating the hour of her Martyrdom, that after her death she would procure mercy of God to Balsides, one of the soldiers that led her to execution, & so she did. Feb. lib. 6. c. 4. Also S. Cyprian ep. 57. in fine. Let us (faith he) pray mutually one for another, & whether of us two, shall by God's clemency be first called for, let his love consume, & his prayer not cease for his Brethren & Sisters in the world. So said this holy Martyr at that time when Christians were no farther from Calvinism (which abhorreth the prayers of Saints & praying to them) that to be sure, they bargained before-hand to have the Martyrs & other Saints to pray for them. The same S. Cyprian also in his book De disciplina & habitu virginitum, in fine, after a godly exhortation made to the holy Virgins or Nurses in his time, spake thus unto them: 

Tuis sanctis memores noster in suis inscituri ob vos virginitatis honorarii, is that is. Only then have we inconvenience, when your virginity shall begin to be honoured: that is, after their departure. Where he intimateth the vce of the Catholike Church in keeping the feasts and other duties toward the holy Virgins in heaven. S. Hierom also in the same manner spake to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorteth and incited him to the blessed state of the Monastical life, Ep. 1. c. 3.

And so doth he speak to the virtuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtaine, the nearer she is now ionied to Christ in heaven, in Epistle. Paula in fine. It were too long to report, how S. Augustin de fereth to be holpen by S. Cyprians prayers (then, and long before a Saint in heaven) to the understanding of the truth concerning the peace and regimen of the Church, li. 5. de Bap. cont. Dom. 3. c. 17. And in another place the same holy Doctor allsaith the said Cyprian saying, that great numbers of our parents, brethren, children, friends, & other, expect vs in great solicitude and carefulness of our salvation, being sure of their owne, li. 1. de presb. S. Gregorius Nazianzen in his orations of the praise of S. Cyprian in fine, and of S. Basil also in fine, declareth how they pray for the people. Which two Saints he there intimateth, as all the ancient Fathers did, both generally all Saints, and (as occasion stured) particularly their special Patrones. Among the rest see how holy Ephrem (in oras delatus. S. Deipara) prays to our B. Ladie with the same terms of Advocate, Hope, Reconciliator, that the faithful yet vce, and the Protestants cannot nor abode. S. Basil ho. 46. Martyribus in fine, S. Athanasius Ser. in Eug. de S. Deipara in fine. S. Hilariac in Psal. 124, S. Chrysostom ho. 46, ad po. Aniochensem in fine. Theodosius de ecurs. Graecorum afflilium li. 8. in fine. Finally all the Fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, than these new interpreters doe.

Private phantastical interpretations. 

20. Private, the Scriptures can not be rightly expounded of every private spirit or phantastie of the vulgar reader, but by the same spirit whereby they were written, which is resident in the Church.
CHAP. II.

As not only Prophets, but also False-prophets were in the old Testament, so now likewise there shall be masters of heresie, to the damnation of themselves, and of their followers. 4. And if their damnation be pronounced by examples (as he comforteth the verious Catholikes or true beleauers with the example of Lot) because of their wilting at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous living, their lecherie, their contentious, their manner of feasting, and the persons seduced, 20. for whom it hath been less damnable, if they had never been Christians.

VT there were also False-prophets in the people, as also in you there shall be lying masters which shall bring in sects of perdition, and deny him that hath bought them, e the Lord: bringing upon themselves speedy perdition. 2. And many shall follow their riotousness, by whom the way of truth shall be blasphemed. 3. And in avarice shall they walk with feigned words make merchandise of you. Unto whom the judgment now long since ceaseth not; and their perdition slumbereth not. 4. For if God spared not Angels sinning: but with the ropes of Hell being drawn down into Hell delivered them to be tormented, that they should be reserved unto judgement: 5. and he spared not the world, but * kept the eighth, Noe, the Preacher of judgment, bringing in the deluge upon the world of the impious. 6. And * bringing the cities of the Sojournites & of the Gomorrheites into ashes, he dammed them with subersion, putting an example of them that shall doe impiously: 7. and * delivered just Lor oppressed by the injury and luxurious conuersion of the abominable men. 8. For in sight and * hearing he was just dwelling with them who from day to day vexed the just soule with vniust works.

9. Our Lord knoweth to deliver the godly from temptation, but to renounce the vniust vnto the day of judgement to be tormented. 10. and especially them which walke after the flesh in concupiscence of uncleanness, and consume dominion, bold, self-pleasers: they * seare not to bring in sects, blaspheming. 11. Whereas Angels being greater in strength and power, beare not the execrable judgement against them. 12. But these men as unreasonable beasts, naturally tending to the shame and into destruction, * in those things which they know not, blaspheming, shal perish in their corruption. 13. Receiving the reward of iniquitie, esteeming for a pleasure the delights of a day: coinquainations and spots, flowing in delicacies, in their feastings rioting with you, 14. having eyes full of adulterie and incensant sinne: alluring unstable soules, having their hart exercised with avarice, the children of mal.ediction:

So heretikes blaspheme the highest mysteries of our faith through ignorance.
15. leauing the right way they haue erred, having followed the way of Balaam of Bosc, which loued the reward of iniquitie, 16. but * had a check of his madness, the dumme beast vnder the yoke, speaking with man's voice, prohibited the foolishnes of the Prophet.

17. These are fontaines without water, and clouds, tossed with whistle-winds, to whom the mist of darkenesse is reserued. 18. For speaking the proud things of vanitie, they allure in the desires of fleshly riorousnes, those that escape a little, which confusse in errour, 19. pro

C H A P. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shall come, and denie Doune's day. 5. Whose vaine argument he answereth, and giues the reason of God's so long patience, 10. exhorthing to al holines of life in respect of that terrible day: 16. Finally giuing warning of such as misinterpret S. Paul's Epistles & the other Scriptures, and that we must not for any thing fail from the true faith.

HIS loe the second epistle I write to you, my Dearest, in which I stirre vp by admonition your sincere mind: 2. that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour. 3. Knowing this first, that in the last daies that come mockers in deceit, walking according to their owne coccusieces, 4. saying, Where is his promise or his coming?

For since the time that the Fathers slept, al things doe so persecute fro the beginning of creature. 5. For they are wilfully ignorant of this, that the Heauens were before, and the earth, out of water, and through water, constesting by the word of God: 6. by the which, that world then, being overflowed with water perished. 7. But the Heauens which now are, and the earth, are by the same word kept in store, referred to fire unto the day of judgement and of the perdition of the impious men. 8. 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. 9. Our Lord slacketh not his promise, as some doe effusente it: but he doth patiently for you, * not willing that any perish, but that all returne to penance.
penance. And * the day of our Lord shall come as a thief, in the which the Heauens shall passe with great violence, but the elements shall be resolved with heat, and the earth and the workes which are in it, shall be burnt.

11. Therfore whereas all these things are to be dissolved, what manner of men ought you to be in holy couerations and godlinelesse, 11. expecting and halting unto the comming of the day of our Lord, by which the Heauens burning shall be resolved, and the elements shall melt with the heat of fire? 13. But we expect * new Heauens and a new earth according to his promises, in which justice inhabiteth.

14. For the which cause, my Dearest, expecting these things, laboure earnestly to be found immaculate and unspotted to him in peace: 15. and * the longanimitie of our Lord, doe ye account saluation, as also our most deare Brother Paul according to the wisdom given him hath written to you: 16. as also in all epistles speaking in them of these things, in 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. 17. You therefore, Brethren, fore-knowing, take heed left led aside by the error of the unwise you fall away from your owne redemptions. 18. But grow in grace and in knowledge of our Lord and Saviour Jesus Christ. To him be glorye both now and vnto the day of eternitie. Amen.

ANNOTATIONS.

CHAP. III.

*6. Certaine things hard. This is a plaine text to convince the Protetitants, who (as al heretikes lightly doe and did from the beginning) say the Scriptures be easie to understand, and therefore may be not only read safelie, but also expounded boldly of all the people, as we enlerned as learned and consequently every one by himself and his private spirit, without respect of the actions of the learned Fathers, or expectation of the Churches, their Paolours and Prelates judgement, may determine and make choice of such sense as himselfe liketh or thinketh agreeable. For this is partly their saying, partly the necelatique seuelle of their foolish opinion, which admeteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plaine then al the Fathers commentaries: and so al to be superflous but the Bible. *Pretiar, affer, ari damnos.

Againstal which Diuines and seditious arrogance, tending to make the people esteem the Scriptures themselves learned or sufficient without their Paolours and spiritual Rulers help, to guide be hard, na-themselues in al matters of doctrine and doubts in religion: the holy Apostle here calleth themely S. Paules and fore-warneth the faithful, that the Scriptures be ful of difficultie, and specially S. epistles, specially Paules epistles of all other parts of holy writ and that ignorant men and unstable or phannically where talatic fellows puffed to and fro with every blast of doctrine and heresie, abuse, perpect he speaketh of, and misconforter theroue own damation. And * S. Augostin faith, that the justification by special difficulty in S. Paules epistles, which ignorant and euil men doe so perpert, and faith, which S. Peter meaneth, is his hard speach and much commendation of that faith which he doth justify. Which the ignorant euin from the Apostles time, and much more now, haue and doe so misconforter, as though he had meant that onely faith without good worke could justify or save a man. Against which wicked collection and abuse of S. Paules words, the said Father faith all thee Canonical or Catholike epistles were writen. But the Heretikes here to shift of the matter, and to creep out after their fashion, The Protetitans answer.
The Protestant's idle distinction between difficulty in the Epistles and difficulty of the things. The Greek copies have both, some in one, in which things: some in another, in which epistles.

Not only the matter, but the style of the Scriptures is hard.

The answer is that St. Peter saith not, St. Paul's epistles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their sophistical evasions from the evidence of God's word. As though it were not alone to say, such an author as St. Peter is hard and, there be many things in his Epistles hard to be understood. For, whether it be that the argument and matter be high and past Vulgar capacity, as that of predestination, reprobation, justification of the Gentiles, & justifying faith; or whether his manner of style and writing be obscure: all prove that his epistles are hard and other Scriptures also: because St. Peter here affirmteth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unlearned (such as Heretikes are) doe perceive 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 wilfull fellowes, 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 St. Paul's epistles or other Scriptures, breed Heretikes.

And that not only the things treated of in the holy Scriptures, but also the very manner of writing and ending thereof, is high and hard, and purposely by God's providence appointed to be written in such sort, see S. Augustini lib. ii. de doct. Christ. c. 6. & ep. 119, S. Ambrosii ep. 34. in principio, S. Hierom. in Paulinum ep. 103, c. 1, § 7. who also (ep. 65. c. 7.) saith that in his old age, when he should rather have taught then be taught, he went as farre as Alexandria, only to heare Didymus, and to have his help for the understanding of the Scriptures, & confesseth with great thankes to the said Didymus, that he learned of him which before he knew not. Thus faith, Give me understanding and I will search thy law. The Eunuch in the Acts saith, How can I understand without an interpreter? The Apoestes, till Christ opened their senses to understand the Scriptures, could not understand them. The Holy Doctours by continual study, watching, and praying, had much a doctor to understand them: that great Clerk S. Augustini confessing in the forefaid epistle 119. c. 41. that there were many misterious things that he understood not, then that he understood. The Heretikes say the Fathers did commonly err, and how could such wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? And if they were hard to understand, how are they easefull to these new Masters the Heretikes? Finally, why do they write so many new glosses, scholies, commentaries, as a cart can not carry? Why doe Luther, Zuinglius, Calvin, and their Companions agree not better upon the interpretation of the Scriptures, if they be not hard? Whereat stumble the old heretikes & the new, Arians, Macedonius, Vigilantius, Nestorius, Berengarius, Wicleffe, Protestants, Puritaines, Anabaptists, and the rest, but at the hardines of the Scriptures? They be hard then to understand, and Heretikes pervert them to their owne damnation.
THE

ARGUMENT

OF

S. IOHNS THREE EPISTLES.

F. S. John was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholicks (though some ancient doe call it, Ad Parthos:) the other two being very short, unto a certaine Ladie, & to one Gaius. The effect of all is, to winne unto them the certaintie of the Catholike faith, & to exhort them to continue still in it: also to love the Catholike Church, and so, neither to become heretikes, nor Schismatikes: but rather to avoid all such, as the forerunners of Antichrist, and to remember, that Catholikes need not to goe to Schoole to any such Masters, having at home in the Catholike Church, the doctrine of the Holy Ghost himself, who was given to the Church visibly in the beginning, to lead her into all truth, and to continue with her for ever. Therefore he saith: That which ye have heard from the beginning, let it abide in you. Likewise a little after, v. 17. and ep. 2. v. 6. This is the commandement, that as ye have heard from the beginning, you walke in the same, because many seducers are gone out into the world, and v. 8. & 9.

And not only thus in general, but also in particular he expresseth the points which the heretikes did then call in question. Some were about Christ himself. For they denied that Jesus is Christ, that he is the very Sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth John 20. v. 31. Other points are about our justification, against only faith, and for good works, as also S. Aug. noted, whose words were cited before. Hereupon he saith: If we say we have societie with God, and walke in darkenes, we lie Ep. 1. c. 1. Again, He that faith he knoweth God, and keepeth not his commandements, is a lier. Again, This is the charitie of God, that we keep his commandements, and his commandements are not heauie. Finally, Children let no man seduce you. He that doth injustice, is iuft, even as he is iuft. Ep. 1. c. 3. v. 7. 8. 9. Likewise c. 2. v. 29. and indeed in all the three Epistles throughout, he doth inculcate good works & keeping the commandements, against the heretike of only faith.

R r THE
THE
FIRST EPISTLE
OF S. JOHNN
THE APOSTLE.

CHAP. I.

Good cause there is to believe the Apostles preaching. 5. And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstaine from all mortal sinne, 8. though we at sinne venially.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: ( 2. and the life was manifested: and we have seen, and doe testify, and declare vnto you the life eternal which was with the Father, and hath appeared to vs ) 3. that which we have seen and have heard, we declare vnto you, that "you also may have societie with vs," and our societie may be with the Father and with his Sonne Iesus Christ. 4. And these things we write to you, that you may reioyce, and your joy may be ful.

5. And this is the annuntiation which we have heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse: 6. If we shall say that we have societie with him, and walke in darkenesse, we lie, and do not the truth. 7. But if we walke in the light, as he also is in the light: we have societie one toward another, and * "the bloud of Iesus Christ his Sonne cleanseth vs" from al sinne. 8. * If we shall say "that we have no sinne, we seduce our selves, and the truth is not in vs. 9. If we confesse our sinnes, he is faithful & just, for to forgive vs our sinnes, and to cleanse vs from al iniquitie. 10. If we shall say that we have not sinned, we make him a lier, and his word is not in vs.

ANNO-,
ANNOTATIONS.

CHAP. I.

1. You may have societie.) S. John sheweth manifestly, that whosoever desire to be partakers with God, must first be united to the Churches societie, learn that faith, and in the societie receive those Sacraments, which the Disciples received of the Truth, itself, confessing the with them in flesh. So faith Venerable Bede upon this place, Whereby we see there is Church, no societie with God in secession, or schismes, nor any where but in the vnities, fellowship, 

& communion of that Church which can protest itself to defend from the Apostles.

2. The blood of Christ.) Wheter sinnes be remitted by prayers, by fasting, by almes, Many meanes by faith, by charity, by Sacraments, & by the Priests, (as the holy Scriptures doe plainly attribute remission to every of these) yet none of all these doe otherwise remit, but in the force, by the merit & virtue of Christ's blood, these being sinned, but by but the appointed meanes & instruments by which Christ will have his holy blood to the force & merit of it effectually in vs, Which means whatsoever contemneth, depriveth himself of the commodity of Christ's own blood & continueth so in sinne and uncleanness, vaunteth blood applied he himself never so much of Christ's death, Which point let the Protetants mark, well, by them, 

and cease to beguile their poore deceived followers, persuading them, that the Catholikes derogate from Christ's blood, or seek remissio otherwise then by it, for that they vs humbly the meanes appointed by Christ to apply the benefit of his holy blood unto them.

3. From al sinne.) From original and actual, venial and mortal, a culpa & peccare, that is Al remission from the fault and the paine due for the same. V. Bede faith, that Christ's Passion doth of sinnes is by not only remit in Baptisme the sinnes before committed, but at other afterward also the Passion of doneby frailtie: yet so, if we vs for the remission of them, such meanes as be requite Christ though and as Christ hath appointed, whereof he recketh some. Bede upon this place, see S. Au- by securanarie guiltin also upon this place 10. 9. and S. Hierome, 1. 2. con. Pelag. c. 3. 

4. That we have no sinne.) We gather by these words and the former, that there be some sinnes two sorts of sinnes: one mortal, excluding vs from light & the societie of God; another venial, which is found even in those that walk in the light, and are in the societie of a man may be God. Also we note against the Pelagians, that we be truly called the sinnes of God, cruelly just, not, and so just indeed, though we be not without al sinnes, every one of vs, as we just as withstand ing vainly, being taught and bound to confess our ofences, and to ask pardon daily of venial sinnes, God, by this petition of the Patriarchs, Forgive us our delts. Therfore S. Augustins li. de 

mala & causis, c. 25. recketh vp at the holy Patriarches, Prophets, and renowned just persons, to have been sinnes, even when they were in grace, and justice: excepting S. Augustins ex- 

alwaies our B. Ladis, de quaproper hominem Domini, nihil profetum, cumde pecari sit agit, except our B. habe se vols questionem; of whom, faith he, for the honour of our Lord, when we talk of sinne, Ladie from I with no question, & Pelagius asking what sinne, Abel and such just men did comm. 

mit, S. Augustins answereth, that they might laugh sometime inmoderately, or left Examples of too much, or court some what intemperately, or plucke fruit over greedily, or in eating venial sinnes, takethome what is then afterward was well digested, or have their intention in time of 

prayer some what disbraught, and such like. Thus in sense S. Augustins. Where by we may 

learn, which be venial sinnes, that consist with true justice & & can not aways be avoided 

euen of holy men in this life. In the booke de fide ad Petrum c. 4. are excepted from this 

commune rule of sinnes, the children which be newly baptized and have not yet vs of 

reafon to sinne either mortally or venially.

Rs.
CHAP. II.

If any sinne mortaly, he must not despare. 2. To know God rightly, it is not to believe only, but to keep his commandements: 3. and that this is no new doctrine, but the very primitive, though a new life it is. 4. Therefore he that beleeueth must also lose his Brethren: 5. and that men must not lose the world but doe that which God willeth. 6. Many are gone out of the Church and become seducers, as the Ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, & that they need not goe to school to any Heretike, the Holy Ghost himself being the Scholes-master of the Church. 7. He doth earnestly inculcate justice and good works.

My little children, these things I write to you, that you sinne not. But and if any man shall sinne, we haue an Advocate with the Father, Iesus Christ the just: 2. and he is the propitiation for our sinnes: and not for ours only, but also for the whole worldes. 3. And in this we know we haue known him, if we observe his commandements. 4. He that faith he knoweth him, and keepeth not his commandements, is a liar, and the truth is not in him: 5. But he that keepeth his word, in him in very deed the charitie of God is persifted: in this we know that we be in him. 6. He that faith he abideth in him, ought even as he walked, himself also to walke.

7. 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 word which you haue heared. 8. Again a new commandement write I to you, which thing is true both in him and in you: because the darkenesse is passed, and the true light now shineth. 9. He that faith he is in the light, and hateth his brother, is in the darkenesse even vntil now. 10. He that loueth his brother, abideth in the light, and scandal is not in him. 11. But he that hateth his brother, is in the darkenesse, and walkeith in the darkenesse, and knoweth not whither he goeth, because the darkenes hath blinded his eyes.

12. I write vnto you little children, because your sinnes are forguen for his name, 13. I write vnto you fathers, because you haue known him which is from the beginning. I write vnto you young men, because you haue overcome the wicked one. 14. I write to you infants, because you haue known the Father. I write vnto you young men, because you are strong, and the word of God abideth in you, and you haue overcome the wicked one. 15. Loue not the world, nor those things which are in the world. If any man loue the world, the charitie of the Father is not in him, 16. because "all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17. And the world passeth and the concupiscence thereof. But he that doeth the will of God, abideth for ever.

18. Little
28. Little children, it is the last hour: and as you have heard, that Antichrist commeth: now there are become many Antichrists, whereby we know, that it is the last hour. 19. They went out from us; but they were not of us. For if they had been of us, they would surely have remained with us: but that they may be manifest that they are not of us. 20. But you have the vision from the Holy One, and know all things. 21. I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. 22. Who is a liar, but he which denieth that Jesus is Christ? This is Antichrist which denieth the Father and the Son. 23. Every one that denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also. 24. You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Sonne & the Father. 25. And this is the promise which he promised you, life everlasting.

26. These things have I written to you concerning them that seduce you. 27. And you, the vision which you have received from him, let it abide in you. And you have no need that any man teach you: but as his vision teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide in him. 28. And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded of him in his coming. 29. If you know that he is just, know ye that every one also which doeth injustice, is borne of him.

ANNOTATIONS.

CHAP. II.

1. That you sinned. S. John (faith V. Bede upon this place) is not contrarie to himself, 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 innocence; here he provoketh vs to watchfulness and diligence in resiling and avoiding sinnes, specially the greater, which by God's grace may more easily be repelled.

1. An advocate.) The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him than to any Angel, Saint, or creature living: though there also be rightly and truly so called, and that not only without an derogation, but much to the honour of Christ's aduation. To him solely and only it agreeth to procure vs mercy before God's 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 sinnes, and not for us only, but for the whole world. In which sense he is our only Advocate, because he is our only Redeemer. And heereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his owne name, right, and merits, confidently dealteth in our caues before God our judge, to procure our pardon, which is the highest degree of aduation that can be. All which notwithstanding, yet the Angels, and Saints, & our fellowes alike, may and doe pray for vs, and in that they deal with God by in erection to procure mercy for vs.
THE FIRST EPISTLE

vs, may justly be called our Advocates: not so as Christ is, who demandeth all things immediately by his own merits, but as secondary Intercessours, who never ask nor obtain any thing for us, but per Christum Dominum nostrum, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Augustine (in ex. in ep. 10., upon these very words) prevented the Heretikes calumnations. Sed dices adique, &c. This same man will say, Do not the Saints then pray for us? does not Bishop? then or Prates and Papists pray for the people? Yet faith he: Mark the Scriptures, and you shall find that the Apostles prayed for, &c. And again, the people to pray for them, and the head prayer for all, 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 85. Psalm in fine. Our Lord Jesus Christ doth yet make intercession for us, as the Martyrs be with him, pray for us neither with their intercession cease, till we cease our grainage.

In this sense therefore whooeuer praieth for vs, either alive or dead, is our Advocate: as S. Augustine (in ex. 59. in Ep. Diurnus circa med.) calleth Bishops, the peoples Advocates, when they give them their benediction or blessing. So doubt the holy Church call us to be our Advocate, by the very words of S. Irenus, that you may see such speeches be no new inventions of the later Ages, but Apostolical. The obedient virgin MARIE (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 adoration or patronage of Saints should be injurious to Christ, remember that our Saviour acknowledgeth Angels to be deputed for the protection (which is nothing els but adoration) of infants before the face of God, besides the plain examples in the old Testament Gen. 48. v. 16. Tob. 5. 37. & c. 11. v. 12. Dan. 13. And this not only the Catholiche Church, but the very English Protestants themselves in their seruice booke and in the Collect of Michaelmas day, proffesse, and pray for the same protection or adoration of Angels, and defend the same against their younger brethren the Puritans.

13. For the whole world.) S. Augustine gathereth hereof against the Donatists, and all other Heretikes, that would drive the Church into corners or sorne certaine countries, from the universtallitie of all Nations, whereof it was named by the Apostles, Catholiche, that the true religion, and Church, and consequentely the effects of Christ propitiation, death, and adoration, pertaineth not to one Age, nation, or people, but to the whole world. S. Augustine upon this place, in, in ex. in ep. 10.

4. He that faith he knoweth.) To know God here, signifies (as it doth often in the Scriptures) to love, that is, as in the last chapter, to be in societie with him, and to have familliar and experimental knowledge of his graces. If any want himselfe thus to know God, and yet keepeth not his commandements, he is alien, so as we Calunistes and Lutheranes, that professe themselves to be in the favore of God by only faith: affirming, that they neither keep, nor possibly can keep his commandemnts.

18. Many Antichristes.) The holy Apostle S. John (faith in Cyprian) did not put a difference between one heresie or schisme and another, nor mean any for that specially separated themselves, but generally called it without exception, Antichristes, that were adversaries to the Church, or were gone out from the same. And a little after, It is evident that all here called Antichristes, that have severed themselves from the church and unitie of the Catholiche Church, So writeth he ep. 76. n. 1. ad Magnem. Whereby we may learne, that all Heretikes, or rather Arch-heretikes be properly the precurters of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, a rix nux, that peculiar and singular Antichrist.

19. They went out from us.] An evident note and marke, whereby to conuince all Heretikes and false Teachers, to wit, that being once of the common Catholiche Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philctius, Arius, Macedonius, Pclagius, Nectorius, Eutyches, Luther, Calvin, and the like, were of the common societie of all vs that be Christian Catholices, they went out from vs whom they faw to live in unitie of faith & religion together, & made themselves new Couneticles, therefore they were (as the Apostle here sheweth) Antichristes, and we and al that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we never were, nor out of any other societie of known Christians, cannot be Schismatics or Heretikes, but must needs be true Christian Catholiche men. Let our Adversaries tel vs, out of
of what Church we ever departed, when, and where, and under what persons it was that The Catholic Church revoluted, as we can tell them the years, the places, the Ringleaders of their revolt. 19. They were not of us.) He meanteth not, that Heretike was not, or could not be in proued to have or of the Church, before they went out or fell into their heretic or schisme: but partly gone out, that many of them which attar and fall out, though they were before with the rest, and of their parts of the body, after a sort may be said not to them fall. have been of the body at all. So St. Auguin expoundeth these words in his commentary upon this place, serm. 3., but elsewhere, more agreeably as it seemeth, that the Apostle meaneth, that such as will not one in the Church, but finally forsoke it to the end, in the presence of God, and in respect of the small benefit they shall have by their temporal final abode there, be not of or in the Church, though according to this present state, they are truly members thereof. Lid de correp. & gr. 5., & de dono persuer. c. 3.

19. That they may be manifest.) God permiteth hereof to be, that such as he permanent, by heretics constant, and chosen members and children of the Catholic Church, only known to constant Catholics before, may now also be made manifest to the world, by their constant remaining, if the like in the Church of Christ, when the wind and blast of every heretic, or tentation drieth out the known, other light and visible persons.

20. Know also this. They that abide in the unitie of Christ's Church, have the union; Every good that is, the Holy Ghost, who teacheth all truth. Not that every member or man thereof Catholike is hath all knowledge in himself personally, but that every one which is of that happier sufficiently creatie to which Christ promised and gave the Holy Ghost, it is partaker of all other taught by the grace of God, to his salvation, neither need any to Church to feeke truth at Heretike's hands or others that be gone out, when it is within themselves, salvation, and only within themselves in God's Church. If thou lovest my faith (St. Augustin) for thee, all shall have, be, whatsoever hath any thing in it. Take away enmies, it is shine which I have, it is mine which I shoose. &c. Tract. 2., in Euan. Ioan.

CHAP. III.

It is not for the sons of God, to sinne mortally, but for the sons of the Devil, where they are known one from another, & not by faith. 11. True faith is, that we also lose our Brethren, giving both our life and substance for them, 19. Such vested love may have great consolation before God. 23. Because the keeping of his commandments doth much please him, which consist in faith and charity.

E e what manner of charitie the Father hath giuen vs, that we should be named and be the sons of God. For this cause the world doth not know vs, because it hath not knowen him. 2. My Dearest, now we are the sons of God; & it hath not yet appeared what we shall be. We know that when he shall appeare, we shall be like to him: because we shall see him as we is. 3. And every one that hath this hope in him, 4. Every one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. 5. And you know that he appeared to take away our sinnes: & sinne in him there is none. 6. Every one that abideth in him, sinne not: and every one that sinneth, hath not seen him, nor knowen him. 7. Little children, let no man seduce you. He that doeth justice, is just: even as he also is just. 8. * He that committeth sinne, is of the devil: Rr 4 because this place,
because the diuell sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolve the worke of the diuell. Every one that is borne of God, committeth not sinne: because his seed 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 diuell. Every one that is not just, is not of God, and he that loueth not his brother, because this is the annunciation, which you have heard from the beginning. * That you love one another. Not as Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his worke was wicked, but his brothers just.

13. Manuel, Brethren, if the world hate you, We know that we are translated from death to life, because we love the Brethren. He that loueth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath life everlasting, abiding in himself. * In this we have known the charitie of God, because he hath yealded his life for vs: and we ought to yeald our lives for the Brethren. * He that hath not the substance of the world, and shall see his brother have need, and shut his bowels from him: how doth the charitie of God abide him?

18. My little children, let vs not loue in word, nor in tongue but in deed and truth. In this we know that we are of the truth: and in his sight we shall persuade our hearts. For if our hart do repreheend vs, God is greater then our hart, and knoweth all things. My Dearest, if our hart do not repreheend vs, we have confidence toward God.

22. And * whatsoever we shall aske, we shall receive of him; because we keep his commandments, and doe those things which are pleasing before him. And * this is his commandment, that we beleue in the name of his Sonne Jesus Christ: and * loue one another, as he hath giuen commandement vnto vs. And * he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

ANNOTATIONS.

CHAP. III.

4. Sinne is iniquitie.) Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greek word ἁμαρτία, signifying nothing els but a swarming or declining from the straight line of the law of God or nature, So that the Apostle meane, that every sinne is an obliquitie or defect from the rule of the law; but not contrarie, that every such swarming from the law, shalbe properly a sinne, as the Heretikes doe vntruely gather, to prove that concupiscence remaining after Baptisme is no sinne, without consent.
Chap. IV.

We may not beleue al that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7. We must love one another: considering the exceeding love of God in sending his Sonne to save vs.

An argument of perfect charitie is, if we have nothing in our conscience to feare in the day of judgement. 19. And an argument that we love God is, if we love our Brethren.

Y Dearest, *believe not every spirit, but prove the spirits if they be of God: because many false Prophets are gone out into the world. 2. In this is the spirit of God known. *Every spirit that confesseth Iesus Christ to have come in flesh, is of God: 3. And every spirit that disbelieveth Iesus vs, is not of God: and this is that Antichrist, of whom you have heard that he commeth, and now he is in the world. 4. 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. 5. They are of the world: therefore of the world they speake, and the world heareth them. 6. We are of God. *He that knoweth God, heareth vs. He that is not of God, heareth vs not. *In this we know the spirit of truth, and the spirit of error.

7. My Dearest, let vs love one another: because charitie is of God. And every one that loueth, is born of God, & knoweth God. 8. He that loueth not, knoweth not God: because God is charitie. 9. *In this hath the charitie of God appeared in vs, because God hath sent his only-begotten Sonne into the world that we may live by him. 10. In this is charitie.
11. My Dearest, if God hath so loved us, we also ought to love one another. 12. * God* no man hath seen at any time. If we love one another, God abideth in us, and his charity in us is perfected. 13. In this we know that we abide in him, and he in us, because he of his Spirit hath given to us. 14. And we have seen, and do testify, that the Father hath sent his Sonne the Saviour of the world. 15. Whosoever shall confess that Jesus is the Sonne of God, God abideth in him, and he in God. 16. And we have known and have believed the charity, which God hath in us. God is charity: and he that abideth in charity, abideth in God, and God abideth in him. 17. In this is charity perfected with us, so that we may have confidence in the day of judgement: because as he is, we also are in the world. 18. Fear is not in charity: but perfect charity casteth out fear, because fear hath painfulnesse. And he that feareth, is not perfect in charity. 19. Let us therefore love God, because God first hath loved us. 20. If any man shall say, that I love God, and hate his brother, he is a liar. For he that loveth not his brother whom he seeth, God whom he seeth not, how can he love? 21. *And this commandment we have from God: that he which loveth God, loveth also his brother.*

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**ANNOTATIONS**

**CHAP. IV.**

Heretical boating of the spirit. 1. Believe not every spirit. That is, Receive not every doctrine of such as boast themselfes to have the Spirit. For there be many false Prophets, that is to say, Heretics, which shall go out of the Church, and challenge the Spirit, and vant of God's word, Scripture, and Gospel, which indeed be seducers.

The Church only, not every private man, hath to prove & disseminate spirits. 1. Prue the spirit. It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, try, or judge who is a true or false Doctor, and which is true or false doctrine. But the Apostle here would every one to discern the diversities of spirits, by taking knowledge of them to whom God hath given the gift of discerning spirits and doctines (which S. Paul expressly faith is given but to some, and not to every one, 1 Cor. 12.) & by obeying the Church of God, to whom Christ hath given the Spirit of truth. And this is only the sure way to prove the spirits and doctrines of these dailies. And all they that would bring vs from our Pastor's and the Churches judgement, to our own private trial, seek nothing else but to drive vs to miserable uncertainty in all our beleefe: As Calvines doth, who upon this place faith, that private men may examine the general Councils doctines.

Calvin. To confesse or deny any article which the Church, 1. Every spirit that confesseth. The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confess'd, taught, & maintained against certain wicked Heretics, Cerinthus, Ebion, & the like, that taught wickedly against the Person and both natures of Christ IESVS. The Apostle therefore giveth the teacheh, is at all times a certe matter,=false, that is to say, true: Tracheh of those dailies fro the fals. Not that all times a certe matter, but in case of all other false doctines, but that it was certain knowledge of then necessary to know. As if a good Catholicke Writer, Pastor, or parent, would warn the Catholicke or Protestant, now in these dailies, to give care only to such Teachers, as acknowledge Christ our
OF S. JOHN.

our Saviour to be really present, and sacrificed in the B. Masse, & that all such are true Preachers and of God, the rest to be of the Diuelt, or to be counted the Spirit of Antichrist. Which Spirit of Antichrist (he faith) was come then, and is no doubt much more now in all Heretikes, all being precurours of that great Antichrist, which shall come towards the later end.

1. That is, melteth. To dissolve, loose, or separate, which, is proper to all those old Heretikes that taught either against his Divinitie, or Humanitie, or the Vnitie of his Person, being of two natures, as Cerinthus, Ebion, Nestiliarus, Eutyches, Manes, & Manichaeus, Cerdon, Apelles, Apollinaris, and the like. And this is one place by which we may see that the common Greek copies be not enter authentical, & that our old approved translation may not always be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either also the more approved Greek reading was otherwise, & that often the said Greek was corrupted then or since by Heretikes or otherwise. For of the Greek, S. Ireneus ii. 3. 18. amongst the Latin Fathers, S. Augustin. ii. 25. 6. in fine, S. Leo ep. 10. 5. and Venerable Bede did read as we do. And this reading maketh more against the said Heretikes, then that which the common Greek now hath, to wit, every spirit that confesseth not Christ to have come in flesh, is not of God, which is also in effect said before ver. 1. And that therefore it was corrupted and altered by Heretikes, see the words of Socrates also a Greek Writer, very agreeable to this purpose. Referrers (I say he) being eloquent by nature, which is often in Heretikes, accused himself therefore learned, & desire to study the old Interpreters, making himself better then them also being ignorant that in S. John's case, as he saith the old Greek copies had; EVERY ONE THAT DISOLLUTES IESUS, IS NOT OF GOD. So faith he, adding moreover that such as would separate the divinitie from the dispensation of Christ's humanitie, took out of the old copies this sense, for which the old Expositors noted that these which would loose IESUS, had corrupted this Epistle. See also the Tripartite li. 2. 6.

6. In this we know. This is the most true & general mark to know the true spirits and Prophets from the false: that those which be of God, will hear and obey their Apostles & lawfull Pastors, succeeding the Apostles, & submit themselves to the Church of God: the other, that be not of God, will not hear either Apostle, Pastor, or Church, but be their owne Judges.

17. That we may have confidence. Confidence called in Latin Fiducia, is neither, al one with faith, nor a persuation infallible that maketh a man no lesse secure and certaine of his salvation, than of the things that we are bound to believe, as the Protestants falsely teach: but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the parties merits. And the words both following and going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgment dependeth not only upon our apprehension of Christ's merits by faith, or upon his grace and mercie, but also upon our conformity to Christ in this life, in charitie and good works. And that is the doctrine of S. Peter when he said, Labour, that by good works you may make fire 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 justice, which our Lord will render to me in that day a reward.

18. Fear is not in Charitie. The Heretikes very falsly understand this place so, that The fear of Christ is not in Charitie, and is cleane and clear against the fear of God, and especially against the fear of God's judgements. Fear him (faith our Saviour Matt. 10. 28.) that can with charitie, cast body and soul into hell. And Phil. 1. 27. Fear my flesh with the fear. Which fear of God's judgements caused S. Paul and all good men to chastifie their bodies, lest they should be reprobrate and damned. And the woman for this cause affection him to be happy, that she is more fearful. And holy Tob faith, I feared my works, and the Apostle, With fear & trembling worketh your salvation. Which kind of fear is even in the thought men and most ful of charitie, confining well with the same virtue, and is called Fidelitunum, because it is such as the good child oughte to have towards his Father.

But there is a kind of Fear which standeth not with charitie, and is cleane and clear against the fear of God, and especially against the fear of God's judgements. Fear him (faith our Saviour Matt. 10. 28.) that can with charitie, cast body and soul into hell. And Phil. 1. 27. Fear my flesh with the fear. Which fear of God's judgements caused S. Paul and all good men to chastifie their bodies, lest they should be reprobrate and damned. And the woman for this cause affection him to be happy, that she is more fearful. And holy Tob faith, I feared my works, and the Apostle, With fear & trembling worketh your salvation. Which kind of fear is even in the thought men and most ful of charitie, confining well with the same virtue, and is called Fidelitunum, because it is such as the good child oughte to have towards his Father.

Many old heretikes that dissolved Christ.

The Greek text corrupted by old heretikes.
delight he hath in God or his laws, but only for fear of damnation, though it be not in itself, but very profitable, as that which helpeth toward the love of God; yet it staketh not with charity neither, but is daily more and more lessened, and at length quite driven out Sense, fear is by charity. Of these kinds of fear the Apostle speaketh, and (as some expound) of the fear of men also, of which our Saviour faith, fear not them that kill the body.

CHAP. V.

They that love God, must love his natural Sonne IESVS, and his Sonnes by adoption, & keep his commandments, which to the regenerate are light. 4. But not, unless they continue in the Catholike faith, namely this article, that IESVS is the Sonne of God, and therefore able to give vs life everlasting, 14. and at our petitions 16. and our prayers for our Brethren that shall not unto death, dying in their mortal stines by impenitence. Last of all, he warneth them not to communicate with idols.

HOSOEVER belieueth that Iesvs is Christ, is borne of God. And every one that loueth him which begat, Loueth him also which was borne of him. 2. In this we know that we love the children of God: when as we love God, and keep his commandments. 3. For this is the charitie of God, that we keep his commandments: * and " his commandments are not heavy. 4. Because at that is borne of God, ouercommeth the world: And this is the victorie which ouercommeth the world, our faith. 5. Who is he that ouercommeth the world, but he that belieueth that IESVS is the Sonne of God? 6. This is he that came by water & bloud IESVS Christ: not in water only, but in water and bloud. And it is the Spirit which testifieth, that Christ is the truth.

7. For there be three which giue testimonie in heav'n, the Father, the Word, and the Holy Ghost. And these three be one. 8. And there be three which giue testimonie in earth: the Spirit, water, and bloud: and these three be one. 9. 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. 10. He that belieueth in the Sonne of God, hath the testimonie of God in himself. 11. He that belieueth not the Sonne, maketh him a liar: because he belieueth not in the testimonie which God hath testified of his Sonne. 12. And this is the testimonie, that God hath gien vs life everlastyng. And this life is in his Sonne. 13. He that hath the Sonne, hath life. He that hath not the Sonne of God, hath not life.

14. These things I write to you, that you may know that you have eternal life which belieueth in the name of the Sonne of God. 14. And this is the confidence which we have toward him: that * whatsoever we shall ask according to his will, he heareth vs. 15. And we know that he heareth vs whatsoever we shall ask: we know that we have the petitions which we request of him.

16. He that knoweth his brother to sinne a sinne not to death, let him
him aske, and life shall be given him, sinning not to death. There is // a
sinne to death: // for that I say not that any man aske, 17. At sinne, is sinne. And there is a sinne to death. 18. We know that every one
which is born of God, sinneeth not: but the generation of God prefer-
nueth him, and the wicked one toucheth him not. 19. We know that we are of God, and the whole world is set in wickednesse. 20. And we know
that the Sonne of God commeth: and he hath given us understanding,
that we may know the true God, & may be in his true Sonne. This is the

ANOTATIONS.

CHAP. V.

3. His commandments are not burdensome.) How can the Protestants say that Gods commandments cannot possibly be fulfilled or kept in this life, seeing the Apostle faith, they be elements possi-
ble, and Christ faith, his yoke is easy, and his burden light? See for the full understand-
ing of this place S. Aug. de perficione infissio x. X. The heretikes in favour of their Heret, trans-
forens. error, rather translate, His commandments are not burdensome, then, are not
triers, Three persons

7. Which gives testimony.) An express place for the distinction of three Persons, & one substance and the unitie of nature and essence in the B. Trinitie: against the Arians and other like in the B. Trini-
Heresies, who have in diverse Ages found themselves so pressed with these plainie Scrip-
tures, that they have (as it is thought) altered and corrupted the text both in Greek and Latin many times: even as the Protestants handle those textes that make against corrupt the
them. But because we are not now troubled with Arianaisme so much as with Calvini-
text of Scripture, we need not stand upon the variety of reading or exposition of this passage. See ture,
S. Hierom, in his epistle put before the 7. Canonical or Catholike Epistles.

16. A sinne to death.) A sinne to death is another thing then a mortal sinne. For it is that What is a sin-
natural sinne only, whereof a man is never penitent before his death, or in which he nec.
continueth to death, and dieth in it. Iaffirm (faith, S. Augustin de correp.& grat. c. x. x.
that a sinne to death is to leave faith, working by charitie even til death. So likewise in the words
before, a sinne not to death, is not that which we call a venial sinne, but any that a man
commiteth and continueth not thine in death.

16. For that I say not.) If the sinne to death whereof he speaketh, be the sinne wherein a
man dieth without repentance, according to S. Auguflines worde before rehearsed:
then the praiser which he speaketh of, must needs be praiser for the dead, because he Praiser for the
speaked of praying, or not praying, for them that died in deadly sinne, exhorting vs to dead,
pray, and encouraging vs to doe it with confidence to be heard, if we pray for them
that departed this life not in deadly sinne: and contrariwise in a manner disdaining & dis-
couraging vs from praying for such as continued in wickednes even til their lines end.
And S. Augustin setteth downe the Churches practice agreable to the Apostles meaning,
l. i. e. 24. de Cinit. Del. If there be any (faith he) that persist til death in perversity of heart, Some of the
both the Church now pray for them, that is for the fouls of them that so are departed ! So faith he, dead may not
And this is the cause, that Cunctillum Bracherense primum cap. 34. forbiddeth to pray for such be prayed for,
as die in desperation, or kill themselves: and the reason, why the Church forbearre to
pray for Heretikes that die in their heresie, or maintaine heresie unto death and by their
death.

And that the place is most properly or only meant of praying for the departed, this It is proved
concinct, that neither the Church nor any man is dehortd here from praying for any that the Apo-
this, yea, all ony man is dehortd to cease praying for any that the Apo-
son in this life: all sinnes of (of what sort soe speakeh of
son, being parrable, so long as the committer of them be in case and faze to re-
praying for the
as the be, so long as they be in this world. And we see that the Church praieth, and dead,
is often heard, for Heretikes, Jewes, Turkes, Apostates, and what other infidels or fel liken

souer,
forever, during their lives. And it is great blasphemy that the Caluninities yet? The Caluninities upon this place: to wit, that Apostolic & certain other sins of the reprobate, blasphemy, to can not be forgiven at all in this life. Which they hold, only to avoid the avoid this sense of praying for the dead upon these words of S. John. Besides that they must of the Apostle, take upon them profusely, to know and discern of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other some; all which is most wicked and absurd presumption.

As for their allegation, that S. Jeremias the Prophet was forbidden to pray for the lowes, & warned that he should not be heard, Chap. 7, 11, 14. there is great difference. First he had a revelation by the words of God, that they would continue in their wickedness, as we have not of any certaine person, whereof S. John here speaketh. Secondly, Jeremias was not forbidden to pray for the remission of their sins, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh, but he was told that they should not escape the temporal punishment & affliction which he had designed for them, and that he would not heare him therein.

It is so known a treacherie of Heretickes to translate idol images (as here and in a number of places, specially of the English Bible printed the yeare 1562) that we need not much to stand upon it. As this also is seen to all the world, that they doe it of purpose to seduce the poor ignorant people, and to make them thonghe, that whatsoever in the Scriptures is spoken against the idols of the Gentiles (which the Prophet calleth Simulacra Gentium) is meant of pictures, sacred images, & holy memories of Christ and his Saints. Against such seducers the second Council of Nice, called the seuentieth Synod, decreed thus Act. 4, p. 112. Quis quique gentium fasque

The Council of Nice pronounced anathema, that is, a curse against the Caluninities, sacred images in Churches, by God's owne warrant. 

The great difference of idol & image.

But as for the hauing of images or portraits of holy things, not only in private houses, but also in Churches, God himself doth warrant us, who commanded eu'n the Jews themselves (a people most prone to idolatrye, and that after he had given them a special precept of not hauing, making, or worshipping of idoles) to make the images of Angels (the Cherubins) and that in the fourest hiepest place of adoration that was in the Temple, and about the Arke. Yea and in respect of which sacred images partly, they did (as S. Icieon faith, p. 17. e. 3.) to great reverence to the holy place called Sancta Sanctorum. If they then were warranted & commanded to make and make in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christianes have and reverence the images of Christ, his B. mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretikes which at that time were the Adversaries of images.

And note here, that eight hundred yeares agoe, they were straight counted Here-
That began to speake against images, & that Council was called purposely for them, and condemned them for Heretikes, & confirmed the former ancient reverence and vse of sacred images. Which began even in our Sauiours time or little after, when good religious folke for love and reverence made his image, namely the woman that he healed of the bloody fluxe. Which image was also approued by miracles, as the Ecclesiastical historic telleth, and namely Eusebius Eccle. histi. li. 7. c. 14. * who also wittnesseth that the images of Peter and Paul were in his days. As you may see also in S. Aug. (li. de confess. Evangeli. c. 10.) that their pictures commonly stood together in Rome, even as at this day. Of our Ladies image see S. Gregori. li. 7. ep. 5. indiff. 2. ad Ianvnr. & ep 51. in whom also (li. 7. ep. 109.) you may see the true vse of images, and that they are the books of the unlearned, and that the people ought to be instructed and taught the right vse of them, even as at this day good Catholike folke doe vse them to help and increase their devotion in all Catholike Churches: yea the Lutherans themselves receive them still. S. Damascene wrote three books in defense of sacred images against the foresaid Heretikes.
THE SECOND EPISTLE
OF S. JOHN THE APOSTLE.

He commendeth the Lady and her sons for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their works in the day of judgement; and to love the true believers, but with heretics to have no society: expressing also the points then in controversy.

HeSeniour to the Lady Elect and her children, whom I love in truth, and not I only, but also all that have known the truth, 2. for the truth which abideth in vs, and shall be with vs for ever. 3. Grace be with you, mercy, peace from God the Father, and from Christ Jesus the Sonne of the Father in truth, and charitie.

4. I was exceeding glad, because I have found of thy children walking in truth, as we have received commandment of the Father. 5. And now I beseech thee Lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. 6. And this is charitie, that we walke according to his commandments. For this is the commandment, that as you have heard from the beginning, you walke in the same: 7. because many seducers are gone out into the world, which do not confess that Christ hath come into flesh: this is a seducer and an Antichrist.

8. Looke to your selves, that you lose not the things which you have wrought: but that you may receiue a fulle reward. 9. Every one that receiveth, 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. 10. If any man come to you, and bring not this doctrine, receiue him not into the house, nor say, God saine you, vnto him.

11. For he that faith vnto him, God saine you, communicateth with his wicked worikes.

12. Having more things to write vnto you: I would not by paper and inke: for I hope that I shall be with you, and speake mouth to mouth: that your joy may be ful. 13. The children of thy sister elect salute thee.

ANNOT.
ANNOT.

6. From the beginning. This is the Rule of a Christian Catholic man, to walk in that faith and worship of God which he hath received from the beginning, which is that which we now call according to the Scriptures, the tradition of the Apostles: that which is used faith, come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shall a faithful man avoid seducers that arise up in every age, teaching new doctrine.

10. This doctrine. The Apostles, and true Pastours their lawful Successours, and the Church of God in holy Councils, to set downe the true doctrine in those points, which fully another Heretikes call into controversie. Which being once done and declared to the faithful, doctrine then they need no other markes or description to know an Heretike or false Teacher by, but the Catholicke that he commeth with an other doctrine then that which is set downe to them. Neither Church can the Heretikes shift themselves, as now a-dais they would doe, saying, o let vs seth downe, is shall be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not alwaies a the Apostles Rule. Many a good honest sheepheard knoweth a woolfe, that can not define marke of him. But the Apostle faith, If he bring not this false doctrine, he is a seducer. So holy Church, deters & He faith now, Christ is really in the Sacrament, under forme of bread and wine &c. If eretikes, therefore he bring not this doctrine, he is a seducer, and an Heretike and we must avoid him, whether in his owne definitions and ceres he feeme to himself an Heretike or no.

10. Receive him not. Though in such times and places where the communike or most part be infected, necessity often forth the faithful to converse with such in worldly affaires, to salute them, to eate and speake with them, & the Church by decre of Coun-
cell, for the more quietnes of timorous consciences proficeth, that they incure not ex-
communication or other censures for communicating in worldly affaires with any in this kind, except they be by name excommunicated or declared to be Heretikes yet are in worldly conversation and secular aetas of our life, we must avoid them as much as we may, because their familiaritie is many times contagious and noisome to good men, namely to the simple, but in matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their Sacraments, and all other communicating with them in spiritual things, it is a great dannable sinne to deal with them.

10. Nor say, God save you. S. Irenæus (H. c. 3.) reporteth a notable storie of this S. John would holy Apostle touching this point, out of S. Polycarpus, which is this. There be some not be in one (faith he) that have heard Polycarp say, thus when John the Disciple of our Lord was going to bath with Co-
ephus, into a bath, to wash himself, and saw Cerinthus the Hereticke within the same, he suddenly rinfeth the ships out, saying that he feared lest the bath should fail, because Cerinthus the enemy of truth was Heretike, within. So faith he of S. John, and addeth also a like worthie example of S. Polycarp. The like zeale himself: who on a time meeting Marcion the Heretike, and the said Marcion calling of S. Polycar-
upon him and asking him whether he knew him not: Yes, quoth Polycarp, I know thee carpe, and for Satanus, sonne and heire. So great zeale (faith S. Irenæus) had the Apostles & their discipules other Aposto-
to communicate in word only, with such as were adulterers or corrupters of the truth; as S. Paul also like men in warned, when he said, A man that is an Heretike, after the first and second admonition avoid. So not communicate Irenæus. If then to speake with them or salute them, is so carnally to be avoided, carre with according to this Apostes example & doctrine, what a sinne is it to flatter them, to serve Heretikes, them, to Marcel with them, and so forth?
HE Seniour to Gaius the Dearest, whom I love in truth.

2. My Dearest, concerning all things I make my prayer that thou proceed prosperously, and fare well; as thy soul doth prosperously. I was exceeding glad when the Brethren came, and gave testimonie to thy truth, even as thou walkest in truth. Greater thyke' haue not of thee, that then I may heare my children do walke in truth. 5. My Dearest, thou dost faithfully whatsoever thou wokkest on the Brethren, and that upon strangers.

6. They have rendred testimonie to thy charitie in the sight of the Church: whom, thou shalt doe wel, bringing on their way in manner worthie of God. 7. For, for his name did they depart, taking nothing of the Gentils. 8. We therefore ought to receive such: that we may be coadintours of the truth.

9. I had written perhaps to the Church: but he that loueth to bear primacie among them Diotrepes, doth not receeue vs. 10. For this cause, if I come, I will aduentifie his workes which he doeth: with malicious words chatter against vs. And as though these things suffice him not, neither himself doth receiue the Brethren, and them that doe receie, he prohibiteth, and casteth out of the Church. 11. My Dearest, doe not imitate evil, but that which is good. He that doeth wel, is of God: he that doeth il hath not seen God. 12. To Demetrius testimonie is given of al, and of the truth it-self, yea and we giue testimonie: and thou knowest that our testimonie is true.

13. I had many things to write vnto thee: but I would not by inke and penne write to thee. 14. But I hope forthwith to see thee, and we will speake mouth to mouth. Peace be to thee. The freinds salute thee. Salute the freinds by name.
THE ARGUMENT
OF
THE EPISTLE OF S. IYDE.

In the Gospel these are called Fratres Iesu, the Brethren of Jesus: James, and Joseph, and Simon, and Jude. Their father is called Alphæus, where James is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris, Marie the mother of Iames the yonger & of Joseph. Which Marie in another place being called Maria Cleopha, we perceive their father was named both Alphæus and also Cleophas. And that this Cleophas was brother to Joseph our Lady's 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 Lord; & not because they were the children of Joseph himself by another wife, much lesse (as Helvidius the Heresikes did blaspheme) by our B. Lady the perpetual Virgin Marie. Howbeit some good Authors say, that their mother Marie was the natural sister of our Lady, and that therefore they are called, Fratres Domini, the Brethren of our Lord.

Howsoever that be, three of them are reckned among the 12. Apostles, James, and Simon Cananaeus, and Jude. Ye and that they were some-what more then Apostles, though lesse then Peter, S. Paul significh, where he saith speaking of himself 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, Jude of James, so he calleth himself in this Epistle of his, Jude of Iesu Christ, and the brother of James. S. Matthew and S. Mark doe call him Thaddæus, as Lebbeus also in the Greekes. His feast and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

His epistle is an invaluable against all heretikes (as it were a Commentarie of 2. Pet. Pag. 341, 346. 2.) and namely (as S. Aug. hath told vs) against those, which misconstrued S. Pauls Epistles and held Only faith, whom he calleth therefore, Men that transferre or pervert the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and varnous from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For heretikes (faith be) segregate themselves from the Church and from her faith v. 19.

§ 3

THE
THE CATHOLIKE
EPISTLE OF S. IVDÉ
THE APOSTLE.

He exhorted them to stand to their old faith, shewing them by examples, that it is dangerous not to continue and be constant: 8. Insomuch against the lecherie, blasphemie, apostasie, bantering of the heretikes, &c. and that their devotion was long forsook, Catolikes therefore to be unmoveable, to reprove the obstinate, to recover at not desperate, to confirm the weak, and to live themselves reverently and without mortal sinne, 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. 2. Mercie to you, and peace and charitie be accomplished. 3. My Dearest taking all care to write vnto you of your common saluation, I thought it necessarie to write vnto you: behoofing you to contend for the faith once delivered to the Saints. 4. For there are certaine men secretly entred in (which were long agoe prescribed vnto this judgement) impious, transferring the grace of our God into riotousnes, and denying the only Dominator, & our Lord Iesus Christ. 5. But I wil admonish you, that once know all things, that evil Iesus, saving the people out of the land of AEgypte, secondly destroyed them which beleuved not. 6. But the Angels which kept not their principallie, but forsooke their owne habitation, he hath referred under darkenesse in eternal bonds vnto the judgement of the great day. 7. As Sodom and Gomorthe, and the cities adjoyning in like manner having fornicated, and going after other flesh, were made an example, sustaining the paine of eternal fire. 8. In like manner these also defile the flesh, and delude dominion, & blasphemie majestie. 9. When Michael the Archangel, disputing with the Diuel, made altercation for the body of Moses, he durst not inferre judgement of blasphemie, but said, Our Lord command thee. 10. But these what things soever certes they are ignorant of, they blasphemie: and what things soever naturally, as dumpbe beasts, they know, in those they are corrupted.
11. Woe unto them, which have gone in the way of "Cain: and with the error of Balam, have for reward poured out themselves, and have perished in the contradiction of Core. 12. These are in their baskets, spots, scathing together without scarce, feeding themselves, clouds without water which are carried about of winds, trees of autumn, unfruitful, twice dead, plucked up by the roots, raging waves of the sea, coming out their own confusions, wandering stars: to whom the storme of darkness is referred for ever. 13. And of these prophesied Enoch, the seventh from Adam, saying: Behold our Lord is come in his holy thousands, to doe judgement against all, and to reprove the impious, of all the works of their impietie whereby they have done impiously, and of all the hard things which impious sinners have spoken against him. 14. These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh pride, admirers persons for gaine sake.

15. But you, my Dearest, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ, who told you, that in the last time shall come mockers, according to their own desires walking in impieties. 16. These are they which segregate themselves, sensuous, having not the Spirit. 17. But you, my Dearest, building your felues upon our most holy faith, in the Holy Ghost, praying, keep your felues in the lune of God, expecting the mercie of our Lord Jesus Christ unto life everlasting. 18. And these certes reprowe being judged: 19. but them sauc, pulling out of the fire. And on other haue mercie in fear; hating also that which is carnal, the spotted cote.

20. And to him that is able to preserve you without sinne, and to see you immaculate before the sight of his glorie in exultation in the coming of our Lord Jesus Christ, 21. to the only God our Saviour by Jesus Christ our Lord be glorie and magnificence, empire and power before all worlds, and now and for all worlds euermore. Amen.

ANNOT.

9. For the body of Moses.) When, why, or how this altercation or combat was between Trudu and the Dintel about Moses body, no man can declare. Only this we see that written, and many truths and stories were kept in the mouths and ears of the faithful, that were not known by written in Scriptures canonical, as this was among the Jews.

10. They blaspheme.) He speaketh of Heretikes, who being ignorant in God's mysteries, Ignorance of the divine doctrine of his Church, when they can not reprove the things, then they maketh Hetero- to execrations, irruptions, and blasphemies against the Priest, Church, and Sacred rites, blasphemies, and whatsoever is poilly.

11. Cain Balam, 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 servicie and Sa- Heretikes reflect, was accepted and his rejected, now his field brother, and was a fugitive from semble to the face and citie of God, which is the Church. Secondly, by their resembalence to Balaam, whose money was induced to curse God's people, so courteous is commonly the and Core, cause that first maketh Heretikes & false Prophets. Whereupon S. Aug saith: Heis an Heretike S 3
THE EPISTLE

Thus for temporal commodities sake either coineth or followeth new opinions. S. August. de uit. cred. exp. 1. And lastly by the resemblance they have with the ancient and notorious Schismatike Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe Sacrifice themselves without lawful calling.

Such indeed be al Heretikes, and such be all their sacraments, seruice, and offices in their Church, as Core were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his Priests and true Governors, so is intolerable pride the cause of al Heretikes forsaking their lawful Pastours and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. De conf. lib. 2, exp. 8. To all such Forsakers the Apostle here giveth the curse and Vexation to the said three, Cain, Baalam, and Core, and calleth them that the forme of darkues and eternal damnation is provided for them: most likly describing al Heretikes as in some we to our woche with experience by their maines in our dyes, in al this passage even to the end of the Epistle.

19. These are they which segregate themselves. The conditions of Heretikes in the later dyes, that is, ever since Christ's time, not of these only of our Age, For there were many that forsooke Gods Church and segregate themselves from the fellowship of the faithful even in the primitive Church: that we may the leffe manuel at these mens segregating themselves, and going out from the rest, into seuerall Sects, which S. Auguustin thencefore calleth Segregations.
THE ARGUMENT OF
THE APOCALYPSE OF
S. JOHN.

That which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of an historic, even from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but begin: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse alreadie is. Hereupon God would have, 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 benefit also by the Apostles hands) he would S. John to set vs of it in this booke by way of a prophesie.

Of which booke S. Hierome saith: The Apocalyptic of S. John hath as many Hier. ad Pali sacraments or mysteries, as words. Ten more then that, In every word lias there are 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 booke may be divided into five partes.

1. parte.
The first (after the Proemne) containeth seuen Epistles from Christ now in glorie, to Ca. 1. 25. seuen Churches of Asia, or (for these he maketh at one) to the seven Bishops of those Churches: meaning not to those only, but to all his Churches and Bishops throughout the world: saying therefore in every one of them, so at in general: He that hath an ear, let him hear what the Spirit saith to the Churches. As also in every one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in every one accordingly promiseth vs a reward in Heauen. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reprooveth some-what in all, save only in two, which are the second & the sixth. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

After this admonition to Pastours and their flocks, the second part followeth, wherein in Ca. 4. to the end, the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in God's hand, and the seven seals thereof, by Christ. For the which, he feath praises sung now in Heaven and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seal, signifying the last day, he lesseth that matter alone for a while, and to speak more fully yet of the said course of the Church, he Ca. 8. 12th. bringeth in another passage (as it were) of seven Angels with seven Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginnig and proceeding, there should be raised against it, cruel persecutions, and pestilent browse: and at
length after al beryses, a certaine most blasphemous Apostle, being the next preparation to the coming of Antichrist: After al which Antichrist himselfe in person shall appear in the time of the sixt scale, and sixt trumpeter, persecuting and seducing (for the short time of his reign) more then at before him. The Church notwithstanding shall not continue, and were through al, because Christ her Spouse is stronger then all these adversaries. Who also straight after the sayd sixt time, shall in the seventh come in majestic and judge al.

3. Of the which judgement, differing yet a while to speake at large, he doth first in the third part in treat more fully of the Duels working by Antichrist and his compagnie against the Church, that the justice of Christ afterward in judging may be more manifest.

4. At length therefore in the fourth part he cometh to the seuenthe plagues, the seuenth of them containing the final damnation of the whole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude in the Gospels and first Epistle of this same S. John (as also in the other Scripures commonly) is often called Mundus, the world. And here be called partly, Meretricem, a whore or harlot, because with her concupiscence she enticeth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and laboureth to hold God's people captive in sinne, as it was shadowed in Nabuchodonosor and his Babyloniens, leading and holding the leves with their Hierusalem, in captivitie, until Cyrus (in figure of Christ) deliuered them. But whether all these seuen plagues should be understood (as the seuenthe of Dome's-day itselfe) it is hard to define. More like it is, that the first sixe are to goe before Dome's-day: but whether corporally and literally, (so as Moses plagues Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to understand them corporally, as also the plagues where with Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduance shall be the same last plagues) whereof we read in this booke c. 11. v. 6. But not content to have described thus the damnation of the whole adulterous and bloudy societie, he doth also expressly report of their three grand Captaines damnation, which are these Antichrist, and his false-prophet, and the Duel himselfe, the Author of all this mischief.

5. Finally, on the other side, in the fifth part he reporteth the unspeakable and everlasting glory, that the Church after at this suffering shal by Christ her glorious Spouse be asumpted unto. And so concludes the booke.
Ecce quae m eas electus, quem eligi, posui super eum spiritum meum.
THE
APOCALYPSE OF
S. JOHN THE APOSTLE.

CHAP. I.

9. 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; whose manner of apparition is described.

The Church readeth this 1. brisle at Mat- 
ting in the 3. 
weke after 
the octaves of 
Easter.

The 1. part. Se- 
uen Epistles to 
the Churches. 
The epistle on 
Michaels day 
Septem. 29, & 
on the Appar- 
tion of S.Mi-

chael May 8. 
"There be ma-
ny specially 
now a-dates) 
that begreat 
readers, hear-
ters & talkers 
of Scriptures, 
but that is not 
enough to ma-
ke them good 
or blissed be- 
fore God, ex-
cept they keep 
the things pro-
scribed and 
translated in 
accordance to 
our Saviours 
Saying. Let it 
Blessed are 
they that hear 
The word of 
God, & keep it.

9. I John, your brother and partaker in tribulation, and the Kingdom, and patience in Christ Jesus, was in the Island, which is called Pat- 
mos, for the word of God and the testimonie of Jesus. 10. I was
I had a vision, and behold the similitudes of the things following.

And I turned, to see the voice that spake with me. And being turned I saw seven candlesticks of gold, and in the midst of the seven candlesticks of gold, one like unto the Son of man, vested in a girdle of gold, and his head and his hair were white, as white wool, and as snow, and his eyes as the flame of fire. And his feet like unto f оков, as in a burning-furnace. And his voice as the voice of many waters: and he had in his right hand seven stars. And from his mouth proceeded a sharp two-edged sword: and his face, as the sun shineth in his visage. And when I had seen him, I fell at his feet as dead. And he put his right hand upon me, saying, Fear not: I am the First and the Last, and I am alive and, and dead, and behold I am living for ever and ever, and have the keys of death and of hell.

Write therefore the things which thou hast seen, and that must be done after these: The Sacrament of the seven stars, which thou hast seen in my right hand, and the seven candlesticks of gold. The seven stars, are the Angels of the seven Churches. And the seven candlesticks, are the seven Churches.
5. John the Apostle

appointing of Naaman to wash seven times in Jordan, and the sprinkling of the blood. The number of seven times against the tabernacle ii. 4. queßt in numm. q. 33. See l. s. c. de Gen. ad litt. & 1. Sene mystical: 5. queßt. in Dionis. q. 42. All these visions stand upon seven: seven Churches, seven Angels especially in gels, seven stars, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven this book...vials, seven horns of the Lamb, seven hilles, seven thunders, seven heads of the Dragon, signifying the Diuell, seven of the beast, that is Antichrist, seven of the beast that the harlot rid upon: finally the number also of the visions is specially marked to be seven, in this booke. And every time that this number is used in this prophetic, it hath a mystere & a more large meaning then the nature of that number is precisely and vulgarly taken for. As when he writeth to seven Churches, it is to be understanded of all the Churches in the world as the seven Angels for the Angels or Government of the whole Catholicke Church, and so forth in the rest; because the number of seven hath the perfection of universalitie in it, as S. Auguin in faith lii. 5. queßt, in Dionis. q. 42.

4. From the 7 spirits.) The Holy Ghost may be here meant, and so called for his seven fold gifts and graces, as some Expositours thinke. But it semeth more probable that he spake of the holy Angel, by comparing this to the like in the 5. Chapter following; where he semeth to call these, the seven Spirits sent into all the world, as S. Paul to the Hebrews: (c. 1, 14) spake of Angels. And so the Protestants take it in their commentaries. Which we note, because thereupon they must needs confesse that the Apostle here giueth or willeth grace & peace not from God only, but also from his Angels; though that benediction commendeth one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learn, that the same is often louing in one speech, God & our Lady, our Lord & any of his Saints, to help vs or bless vs, is not superstitious, but an Apostolical speech. And so the Patriarch saith: (Gen. 48. v. 16.) The Angel that delivered me from evill, blessed those children. See the Annot. Ab. 1523.

6. A Kingdom and Priests.) As al that truely serve God, and have the dominion and superiortie over their conceivances and whatsoever would induce them to inuine, be Kings; so al that employ their worke: and themselves, to serve God, & other al their attions as an acceptable Sacrifice to him, be Priests. Nevertheless, as if any man would thereupon affirm that there ought to be no other earthly Powers or Kings to govern in worldly affairs over Christians, he were a seditious Heretike: even so are they that upon this or the like places where al Christians be called Priests in a spiritual sort, would therefore inferre, that every one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual Priests. For it is the seditious voice of Core, saying to Mofes and Aaron, Let us make us a godly & the Lord is in them. Why are you enquired over the people of the Lord? Num. 15.

10. On the Dominical day.) Many notable points may be marked here. First, that even in the Apostles time there were daises devoted to the service of God, and made holy in a different, though not by nature, yet by use and benediction, from other profane or (as we call them) worke-daises.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh Sunday made day, and made holy day for it the next day following, being the eight day in count from holy day by the creation: and that without Scripture, or commandement of Christ that we read the Apostles. & of, yea (which is more) not only otherwise then was by the Law observed, but plainly the Churches otherwise then was preferred by God himself in the second commandement, yea and other wise therwise then he ordained in the first creation, when he sanctified precisely the Sabbath day, & not the day following. Such great power did Christ give to his Church, and for such causes gave the Holy Ghost to be resident in it, to guide it into all truths, even such as in the Scriptures are not expressed. And if the Church had authority & inspiration from God, to make Sunday (being a worke-day before) an everlasting holy-day, and ordained by the Saterday, that before was holy-day now a common worship day: why may not the same the Church, Church preferre & appoint the other holy feasts of Easter, Whit Sunday, Christmas, and the rest? For, the same warrant she hath for the one, the that she hath for the other.

Thirdly, it is to be noted that the cause of this change was, that now we Christians As Saturday ceasing more our redemption, then our first day, the holy day which this was be, was in memo-
The Church useth not the Heathenish names of daies, but, Diex Dominicus, sabbatos.

God giues greater grace at holy times of prayer and fasting.

Priestly garments.

The true religion manifest as the light on a candlestick. Angels Protectours.

Bishops and Priests are called Angels.

Chap. II.

He is commanded to write divers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretickes called Nicolaites, 22, and calling others by threats unto penance: 26, and promising reward to him that manfully overcometh.

And to the Angel of the Church of Ephesus write: Thus saith he which holdeth the seuen starres in his right hand, which walketh in the middles of the seuen Candlesticks of gold: 2. I know thy workes and labour, and thy patience: & that thou canst not beare euill men & hast tried them which say themselves to be Apostles, and are not, and hast found them liars,
S. JOHN THE APOSTLE.

And to the Angel of the Church of Smyrna write: Thus saith the
First and the Last, who was dead, and liveth: 
I know thy tribulation and poverty, but thou art rich, and thou hast blasphemed of them. This Church that saith themselves to be leues and are not, but are the Synagogue of Satan. Fear none of these things which thou shalt suffer. Behold, the Devil will send some of you into prison that ye may be tried: and ye shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit faith to the Churches: He that shall overcome, shall not be hurt of the second death.

And to the Angel of the Church of Pergamum write: Thus saith he that hath the sharp two-edged sword: I know where thou dwellest, where the seat of Satan is: and how thou holdest my name, and hast not denied my faith. And in those days Antipas my faithful witness, who was slain among you, where Satan dwelleth. But I have against thee a few things: because thou hast there, them that hold the doctrine of the Nicolaites. In like manner doe penance. If not: I will come to thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcommeth I will give the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, but he that receiveth it.

And to the Angel of the Church of Thyatira write: Thus saith the Son of God, which hath eyes as a flame of fire, and his feet like unto a brasse. I know thy works, and thy faith, and thy service, and thy patience, and how thou hast travailed, and hast not denied my name. But I have against thee a few things: because thou permittest the woman Jezebel, which calleth herself a Prophetess, to teach, and to seduce my servants to fornication, and to eat of things sacrificed to idols. And I gave her time to repent; and she promised to repent. But she denieth, and repenteth not. Behold, I will cast her into a bed; and they that cohabit aduontrice with her, shall be in great tribulation, unless they doe penance for their works: and her children I will kill with death, and all the Churches shall know that I am he that searcheth the reins and hearts, and I will give
The Aposcylpse of

Who seeth, not here that
good works do workes
alone
make salvation, as if wor-

keth damnation:
and that is not faith
that God rewardeth, but
that faith which worketh
by charitie.

This great

priviledge of Saints riseth of the power and preeminence of Christ, which his father gave him according to his humanitie, and therefore to deny it to Saints, is to deny it to Christ himself.

Annotations

Chap. II.

Christ's care of his Church,

1. Hold the feast. Much to be observed, 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, & to walk in the midst of them: no doubt to uphold and preserve them and to guide them in all truth.

2. Thy worke, labour, patience, &c. Things required in a Bishop. First, good works, and great patience in tribulation. Next zeal and sharp discipline toward offenders is here commended in them. Thirdly, wisdom and diligence in trial of false Apostles & Preachers coming in sheep-skinnes: where is signified the watchful providence that ought to be in them, that Heretikes enter not into their flocks.

Sine is the cause that God taketh the Christian faith from countries.

5. Will make. Note that the cause why God taketh the truth from certaine countries, and removeth their Bishops or Churches into captivity or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God grant vs to remember our fall, to doe penance and the former worke of charitie which our first Bishops and Church were notable and renowned for.

Zeal against Heretikes,

6. Because their hate. We see here that of all things, Christian people (specially Bishops) should have great zeal against Heretikes and hate them, that is their wicked doctrine & conditions, even as God hate them. For which only zeal, our Lord faith here that he beareth with some Churches and Prelates, and faueth them from perishing.

Nicolæs the first Heretikes so called, as a patron of Arias, Luther, and the like particular, callings.

6. Of the Nicolæs. Heretikes have their callings of certaine persons, as is noted at large at 11. 16. These had their name of Nicolæs, one of the 7. first Deacones that were chosen at 6. Who is thought to have taught comunity of women or wines, & that it was lawful to eat of meats offered to idols. Which last 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 Idololosry, that is, idolastrous meats. For though such creatures be good by creation, yet they be made exercitile by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolæs given here by our Lord himselfe to those Heretikes, it is a very patron & mark unto the faithful for ever, what kind of men they should be that should be called after the like, Arians, Macedonians, Nestorians, Lutherans, Zwinglians, &c. See S. Hierom comm. Lu in sere.

Balaam over-comeing God's people by persuasion of lecherie and bell-liccheere, was a type of Heretikes.

11. To cast a scandal. Iosephus writeth that when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to overthrow them: to wit, by presenting unto them their Heathen women very beautiful, and delicate dishes of meat offered to Belphegor: that so being tempted they might fall to heathenish manneres and displease God. To which craftie counsel of Balaam the Apostle refeleeth Heretikes

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20. **The woman Izabel.** He warneth Bishops to be zealous and flout against false Prophets and Heretics of what sort soever, by alluding courtely to the example of holy Heretics, Elisa, that in zeal killed 40 false prophets of Izabel, and feared not Aschah nor Izabel Aschah and Izabel themselves, but told them to their faces that they troubled Israel, that is, the faithful Izabel, people of God. And whether there were any such great woman then, a furtherer and promotor of the Nicolaizes, whom the Prophet should here mean, it is hard to say.

21. **She will no repent.** See free-will here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giveth sinners to God is not a long life, specially to expect their amendment: but Izabel (to whom the Apostle here sheweth the hour of evil, alludeth) would never repent.

22. **They that committ adultery with her.** Such as communicate with Heretics, shall be They that damned (alas) with them, For not only such were in their hearts of Izabel's religion, communicate or inwardly believed in Baal, but such as externally for fear worshipped him (which with Izabel the Scriptures call, bowing of their knees to Baal) are culpable. As now many bow their knees, shall be banished to the Communion, that bow not their hearts.

23. **I will give him power.** Observe that not only Angels have power and regimen over Countries under God, but now for the honour of Christ's humane nature, and for his ministerie in the world, the Saints deceased also, being in heaven, have government over men and Provinces, and therefore have to do with our affairs in the world, which is against the Heretics of these daies, that to take away our prayers to Saints, would spoile them of many soueraigne dignities, wherein the Scriptures make them equal with Angels:

CHAP. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicea: recalling them that are, to penance by threatening, but praising the rest, and promising reward to him that overcometh; 5. detesting also the cold indifferent Christian. 20. He saith that God knocketh at the doore of mens hearts by offering his grace, for to enter in to him that will open unto him by consent of free-will.

And to the Angel of the Church of Sardis, write: Thus faith he that hath the seven Spirits of God, and the seven Stars: I know thy works, that thou hast the name that thou liuest, and thou art dead. 2. Be vigilant, and confirm the rest of the things which were to die. For I find not thy works ful before my God. 3. Have in mind therefore in what manner thou hast receiv'd and heard: and keep, and doe penance. If therefore thou watch not, * I will come to thee as a thecie, and thou shalt not know what hour I will come to thee. 4. But thou hast a few names in Sardis, * which have not defiled their garments: and they shal, walk with me in whites, because they are worthy. 5. * He that shall overcome, shall thus be vested in white garments, and I wil not put his name out of the booke of life, and I will confess his name before my Father, and before his Angels. 6. He that hath an care, let him heare what the Spirit faith to the Churches.

7. And to the Angel of the Church of Philadelphia write: Thus faith the Holy one and the True one, he that hath the * key of David; he that openeth, and no man shutteth, shutteth, and no man openeth: 8. I know
8. I know thy works. Behold I have given before thee a door open, which no man can shut: because thou hast a little power, and hast kept my word, and hast not denied my name. 9. Behold I will make them come and "adore before thy feet. And they shall know that I have loved thee. 10. Because thou hast kept the word of my patience, and I will keep thee from the hour of temptation, which shall come upon the whole world to tempt the inhabitants of the earth. 11. Behold I come quickly: hold that which thou hast, "that no man taketh thy crown. 12. He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which descendeth out of heaven from my God, and my new name. 13. He that hath an ear, let him hear what the Spirit saith to the Churches.

14. And to the Angel of the Church of Laodicia write: Thus faith I am rich, because thou art neither cold, nor hot. I would thou wert cold, or hot. 15. But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. 16. Because thou sayest, I am rich, and increased, and have need of nothing; and knowest not that thou art a miser, and miserable, and poor, and blind, and naked. 17. I counsel thee to buy of me gold tried in fire; that thou mightest be made rich: and profitable be clothed in white raiment, that the name of thy nakedness appear not: and with eye-salve anoint thine eyes, that thou mayst see. 18. I, * whom I love, doe rebuke and chastise. Be zealous therefore and doe penance. 19. Behold I stand at the door and "knock. If any man shall hear my voice, and open to me the gate, I will enter in to him, and will sup with him, and he with me. 20. He that shall overcome, I will give unto him to sit with me in my throne: as I also have overcome, and have sitten with my Father in his throne. 21. He that hath an ear, let him hear what the Spirit saith to the Churches.

ANNOTATIONS.

CHAP. III.

Doing well in respect of reward.

Adoration of creatures, called Dulia:

5. He that shall overcome. In all these speeches 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 Calvinists would have no man doe good in respect of such reward.

9. Adore before thy feet. You see this word of adoration is in Scriptures used for worship of creatures also, and that toal before the feet of holy men or Angels for reverence, is not idolatry, except the proper honour due to God, be given unto them. See the Annotations upon the 19, and 22. Chapter concerning the Apostles proclamation before the Angel. And the Adversaries cavil, saying that the adoration was of God only: and that before the feet of the partie, signifieth nothing else but, in his presence.
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5. False and against the phrase of Scriptures: as 5. Reg. 4, Where the Sunamite adored
Eliezer, falling down before his feet, and 4. Reg. 3, the Sonnes of the Prophets adored
him in the same sort. And here this adoration can not be meant but of the Bishop or An-
gel of Philadelphia, because he promised this honour as a reward, and as an effect of his
love towards him, saying: And they shall know that I love them; and that which he
faith in the 12. Chapter, I fell down to adore before the feet of the Angel; the very fame he
expresseth thus in the 12. Chapter, I fell before his feet to adore him: making it al one,
to adore before his feet, and to adore him.
10. That no man take thy crowne.] That is, his crowne of everlafting life and glory, if Perseuerance
he persevered not to the end in faith & good works; otherwise another shall enter into his in good
place, as Matthew did both to the dignity of the Apostleship, & to the heavenly crowne, continuing to
de for the weil doing and executing of the same function, which Judas missed and should the end,
have had, if he had persevered to the end: and as the Gentiles came into the grace and
place of the Jews. Other difficulties concerning this kind of speech are resolved in
School-men, and are not here to be flood upon.
16. Luke, I ameres.] Zeale and perseverance is commendable, specially in Gods cause: and Neuters or
the Neuters that are neither hot nor cold, are to Christ and his Church burdensome and different in
loathsome, as luke, I ameres were to a man to make, provoking him to vomit: and ther-
more he threatened to void yp such Neuters out of his mouth.

CHAP. IV.

1. A door being open in heaven he saw one sitting in a throne, 4. and round about him
four and twentie Seniors sitting, 6. and the four beasts here described, 9. which
with.

After these things I looked, & behold a doore open
in heaven, and the first voice which I heard, was as it were
of a trompet speaking with me, saying: Come vp
hither, and I will shew thee the things which must be done
quickly after these. 2. And immediately I was in spirit:
and behold there was a seat in heaven, and upon the
seat one sitting. 3. And he that sat, was like in figure to the Jasper
stone, and the Sardine: and there was a raine bow round about the
seat, like to the figure of an Emeraud. 4. And round about the seat, four
and twentie seats: and upon the thrones, four and twentie Seniors
sitting, clothed about in white garments, and on their heads crownes
fors of holy
gold. 5. And from the throne proceeded lightnings, and voices, and
men in the
thunders: and heaven lamps burning before the throne, which are the
seven Spirits of God. 6. And in the sight of the seat, as it were a sea of
glass like to chrystal: and in the middles of the seat and round about the
beasts, and the seat four beasts full of eyes before and behind. 7. And the first like describ
beast, like to a Lion: and the second beast, like to a Calfe, and the third
beast, having the face as it were of a man: and the fourth beast, like
to an Egle flying. 8. And the four beasts, every one of them had six
wings round about: and within them are full of eyes. And they had not one,
Luangere

reft day and night, saying, "Hoc, Hoc, Hoc, Lord God omnipotent, which
was", and which is, and which shall come. 9. And when those
beasts gave glory and honour and benediction to him that sitteth

Tt 2

upon thве; thе
THE APOCALYPSE OF


ANNO TATIONS.

CHAP. IV.

1. Holy, holy, holy. This word is thrice repeated here, and Esa. 6: and to the imitation thereof, in the Service of the holy Church, at The Deem, and at Maffe, specially in the Preface next before the great mysteries, for the honour of the three Perfons in the B. Trinitie, and that the Church militant may joyne with the triumphant, & with all the Orders of Angels, who also are presente at the consecration, and does serve there to one common Lord and Maifer, as S. Chryfoftom writeth, li. 5. de Sacerdatis, and bo. 1. de verb. Esa. 60. 4. The Greeks call it, the hymne Trisagion, that is, Thrice holy.

CHAP. V.

4. S. John weeping, because no man could open the booke sealed with feuen scales; 6. the Lamb that was slaine, opened it: which being done, 8. the foure beasts and foure and twentie Seniours, with an innumerable multitude of Angels and elder creatures, did glorifie him exceeding.

AND I saw in the right hand of him that sate upon the throne, a booke written within and without, sealed with feuen scales. And I saw a strong Angel, preaching with a loud voice: Who is worthie to open the booke, & to loose the scales thereof? 3. And no man was able neither in heaven nor in earth, nor the dead under the earth, to open the booke, nor looke on it. 4. And I wept much because no man was found worthie to open the booke, nor to see it. 5. And one of the Seniours said to me: Weep not; behold a Lion of the Tribe of Juda, the root of David, hath won, to open the booke, and to loose the feuen scales thereof.

6. And I saw, and behold in the middes of the throne and of the foure beasts and in the middes of the Seniours, a Lamb standing as it were slaine, having feuen horns & feuen eyes: which are the feuen Spirits of God, sent into all the earth. 7. And he came, and received the booke out of the right hand of him that sate in the throne. 8. And when he had opened the booke, the foure beasts and the foure and twentie Seniours fell before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of Saints: 9. And they sang a new canticle, saying: Thou art worthie o Lord to take the booke, and to open
open the scales thereof:  because thou wast slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and Nation, 10. and hast made us to our God a Kingdom and Priests, and we shall reign upon the earth.

11. And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the Seniours: and the number of them was thousands of thousands, 12. saying with a loud voice: The Lamb that was slain, is worthie to receive power, and divinitie, and wisdom, and strength, and honour, and glorie, and benediction. 13. And every creature that is in heauen, and upon the earth, and under the earth, and that are in the sea, and that are therein: and did I heare saying: To him that sitteth in the throne, and to the Lamb, benediction and honour and glorie and power for ever and ever. 14. And the foure beasts said, Amen. And the foure and twenty Seniours fell on their faces: and adored him that liueth for ever and ever.

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**ANNOTATIONS.**

**Chap. V.**

2. The prayers of Saints. ) Hereby it is plain that the Saints in heaven offer vp the prayers of faithful and holy persons in earth (called here Saints, and in Scripture often) heaven offer vnto Christ. And among so many divine & unsearchable mysteries set downe without our prayers to prosecution, it pleased God yet, that the Apostle himself should open this one point vnto God.

5. That these odours be the lauds and prayers of the faithful, ascending and offered vp to God as incense, by the Saints in heaven: that so the Protestants may have no excuse of their errour. That the Saints have no knowledge of our affaires or destines.

10. A Kingdom and Priests. ) To subdue God and subdue vices and sinner, is to reign or Spiritual Kings to be a King spiritually. Likewike to offer vnto him the Sacrifices of good works, is to and Priests, be a Priest after a sort: though neither the one nor the other in proper speach. See the Annotation before Chap. V. 6.

11. Every creature. ) He meaneth the creatures in heaven, as Angels and Saints: the Limbus Patrum holy persons in earth, & those that were in Limbo, or be in Purgatori (for of the damned and Purgatori in hell he cannot speake in this case;) lastly, of the people in Islands (here called the sea) torie, which the Prophetis vse often to name feuerally, when they foretell the spreading of Christs glorie through the world, as Esa. c. 49: Hear ye Islands and ye people, a farre off.

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1. Four scales of the seven being opened, there follow diverse effects against the earth.

9. When the fifth scale was opened, the souls of martyrs desire that the judgment may be hastened: 11. And at the opening of the sixth, there are signifies showed of the judgment to come.

AND I saw that the Lamb had opened one of the seven scales, and I heard one of the four beasts, saying, as it were the voice of thunder: Come, and see. 2. And I saw: And behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering and he might conquer.

3. And when he had opened the second scale, I heard the second beast, saying: Come, and see. 4. And there went forth an other horse, redde: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

5. And when he had opened the third scale, I heard the third beast, saying: Come, and see. And behold a black horse, and he that sat upon him, had a balance in his hand. 6. And I heard as it were a voice in the midst of the four beasts, saying: Two pounds of wheat for a penny, and three pounds of barley for a penny, and wine and oil hurt thou not.

7. And when he had opened the fourth scale, I heard a voice of the fourth beast, saying: Come, and see. 8. And behold a pale horse: and he that sat upon him, his name was death, and hell followed him, And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with beasts of the earth.

9. And when he had opened the fifth scale: I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had. 10. And they cried with a loud voice, saying: How long, Lord holy and true, dost thou not judge them that dwell on the earth? 11. And white violets were given to every one of them, one; and it was said to them, that they should rest yet a little while, til their fellow-servants be complete, and their brethren, that are to be slain even as they.

12. And I saw, when he had opened the sixth scale, and behold there was made a great earthquake, and the sun became black as it were a sack-cloth of haire: and the whole moon became as blood: 13. And the stars from heaven fell upon the earth, as the figge-tree casteth her green figges when it is shaken of a great wind: 14. And heaven departed as a book folded together: and every hill, and islands were moved out of their places. 15. And the Kings of the earth, and Princes, and Tribunes, and the rich, and the strong, and every bond-man, and free-
S. JOHN THE APOSTLE.

Offer. 10.
Lk. 23, 50.

free-man * hid themselves in the dennes and the rocks of mountaines.
16. And they say to the mountaines and the rocks: * Fall upon vs, and
hide vs from the face of him that sitteth upon the throne, and from the
wrath of the Lamb: 17. because the great day of their wrath is come, and
who shall be able to stand?

ANNOTATIONS.

CHAP. VI.

9. Under the altar. ) Christ as man ( no doubt ) is this altar, under which the souls of Confec-
tration Martyrs live in heaven expecting their bodies, as Christ their Head hath his body of
themselves, and for correspondence to their place or state in heaven, the Church Saints re-
lied thereon, where their bodies are or relics neer or under the altars, where our Saviours
body is offered in the holy Masse: and hath a special privilige that no altar be erected or
confecrated without some part of a Saints body or relics. Con, African. can. 50, Car-
thang, s. can. 14. See S. Hierom cont. Vigilant. c. 3. S. Augustin. de civit. Egl. 8, 27. S. Gregorius
U, 1, ep. 10. Xi. ep. 52, N. 2. ep. 38. Whereunto the Prophet feareth here to allude, making
their souls also to have their being in heaven, as it were under the altar. But for this
purpose note well the words of S. Augustin ( or what other ancient Writer ever was the
Author thereof ) S, 11, de Sanctis, Under the altar ( faith he ) of God I saw the souls of the
Saints, Who are more reverent or honourable, than to rest under that altar on which Sacrifice is done
for God, and in which our Lord is the Priest; as it is written, Thou art a Priest according to the Order of
Melchisedech: Rightly do the souls of the just rest under the altar, because upon the altar our
Lords body is offered. Neither without cause do the just there rest for revenge of their blood, where
also the blood of Christ is shed for sinners. And many other good words to that purpose.

This place also the wicked heretic Vigilantius ( as S. Hierom writing against him States be pres-
witnesseth c. 1. ) abused, to prove that the souls of Martyrs and other Saints were in-sent at their
clad in certaine place, that they could not be present at their bodies and monn-
tombs and re-
ments ( where Christian people used in the primitive Church to pray unto them, as Ikes.
Catholike men doe yet ) nor were they present, but where men pray unto them. To
which the holy Doctours answereth large, that they be wherefore their bodies, according to
his humanity, are under that altar they be. Part of his words be these, that you may see the Calunini
how this Blessed Father refused in that Heretic the Caluninites so long before they were hereafter con-
cerned. Doest thou ( faith he ) present laws to God? Doest thou set the Apostles, that they may the Saints
be kept in prison til the day of judgment, and be kept from their Lord, of whom it is written, confuted by S.
They follow the Lamb whithersoever he goeth? If the Lamb be in every place, then they that be with Hierom long
the Lamb, must be every-where. And is the devil and wicked spirits gatherings abroad in the world above,
with casting celeritie, be present every-where, shall holy Martyrs after the shedding of their blood, be
kept close under an altar that they can not shine out from thence? So answereth this learned
Doctour.

Which mismaketh our Caluninites so much, that they charge him of great error in that they unac-
he faith, Christ according to his humanity is every-where, as though he were an Vbi- nedly accuseSec-
quartaric Protestant. Where if they had any judgement, they might perceive that he Hierom as an
meaneth not, that Christ or his Saints should be personally present at once in every Ubiquist.
place alike, as God is: but that their motion, speed, and agilitie to be where they be, is
incomparable, and that their power and operation is accordingly. Which they may
learn to be the holy Doctours meaning, by the words that follow of the Dinel and his How S. Hier-
ministers: Vbi he affirmeth to be every-where no otherwise but by their exceeding faith, Christ &
celeritie of being and working mischeafe now in one place, now in another, and that in his Saints are
a moment. For though they be spirits, yet are they not every-where at once according to their
essence. And for our new Dinel it were a hard thing to determine, how long
Satan (that told our Lord he had circuited the earth as in his journey, and in the par-
icular consideration and meditations of Job: and how many men he assaulfe in that his one
circuit. No, no, such curious companions know nothing, nor beleeve nothing, but that
they see with corporal eyes, and teach nothing but the way to insidilie.
The A p o c a l y p s e of

10. And they cried. S. Hierom also against the said Vigilantins reporteth that he said an argument against the prayers of Saints out of this place, for that these Martyrs cried for revenge & could not obtaine. But we will report his words, that you may see how like one Heretike is to another, thefe of our daies to those of old. This saith in his book (faith S. Hierom e, i.) that whilst we be alive, one of vs may pray for another; but after we be dead, no man may prayer be heard for, specially seeing the Martyrs asking revenge of their bloud, could not obtaine. So said the Heretike. Against which the holy Doctor maketh a long refutation, proving that they pray much more after they be in heaven, then they did here in earth & that they shall be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these words of the Apocalypse thus, These Martyrs did not obtayne, ergo Saints do not pray for vs; it was so frivolous, and the antecedent so manifestly false that the vouchsafed not to stand about it. For it is plain that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and doe alwaies conforme themselves:) for it was said unto them, Thus should ye rest yet a little time, &c. And that Martyrs prayers be heard in this case, our Saviour testifieth Luc. 18, saying, And will not God avenge his elect that crieth to him day and night? I say to you, he will quickly avenge them. And if God doth not hear the Saints sometime nor grant their requests, is it therefore consequent that they doe not or may not pray? Then Christ himself should not have prayed. His Father to remove the bitter cup of death from him, because that petition was not granted.

10. Revegefull things.) They doe not defire revenge upon their enemies for hatred but of charitable zeal and zeal of Gods honour, praying that his enemies & 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 crown of glory promised unto them, both in body and soule; which is to defire 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.

II. Till their fellow servants be complete.) There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholicke faith, for conformitie of the members to the Head CHRIST our cheefe Martyr, and till that number be accomplished, the general condemnation of the wicked persecutors shall not come, nor the general reward of the elect.

C H A P. VII.

The earth being to be punished. 3. They are commanded to save them that are signed in their foreheads; 4. Which are described and numbered both of the Jews and Gentiles, blessing God. 13. Of them that were cloathed in white stoles or long robes.

After these things I saw four Angels standing upon the four corners of the earth, holding the four winds of the earth that they should not blow upon the land, nor upon the sea, nor on any tree. 2. And I saw another Angel descending from the rising of the sun, having the signe of the living God; & he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, 3. Saying: Hurt not the earth and the sea, nor the trees, till we signe the servants of our God in their foreheads.

4. And I heard the number of them that were signed, an hundred forty foure thousand were signed, of every Tribe of the children

9. After these things I saw a great multitude which no man could number, of all Nations, and Tribes, and peoples, and tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and "palms 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 there stood in the circuit of the throne, and of the Seraphim, and of the four beasts: and they saw in the sight of the throne upon their faces, and adored God, 12. saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour and power and strength to our God for ever and ever. Amen.

13. And one of the Seraphim answered, and said to me: These that are clothed in the white robes, who are they: and whence came they? 14. And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15. There 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. 16. * They shall no more hunger nor thirst, neither shall the sun shine upon them, nor any heat. 17. Because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and * God will wipe away all tears from their eyes.

CHAP. VIII.

I. The seventh scale being opened, there appeared Angels with trumpets: 6. and when an other Angel poured out fire taken from the altar, upon the earth, there follow divers trumpets. 7. In like manner, while twelve Angels of the seven sound their trumpets, there fall sundry plagues.

And when he had opened the seventh scale, there was made silence in heaven, as it were half an hour. 2. And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. 3. And another Angel came and stood before the altar, having a golden censer; and there were given to him many incense that he should give of the prayers of all Saints upon the altar of gold, which alludeth.
The Apocalypse of

which is before the throne of God. 4. And the smoke of the incense of the prayers of the Saints ascended from the hand of the Angel before God. 5. And the Angel took the censers, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders & voices & lightnings, and a great earth-quake. 6. And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet.

7. And the first Angel sounded with the trumpet, and there was made hail and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt.

8. And the second Angel sounded with the trumpet: and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea was made blood: and the third part of those creatures died, which had lives in the sea, and the third part of the ships perished.

10. And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the fountains of waters: and the name of the star is called Wormwood. And the third part of the waters was made into wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner. 13. And I looked, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, because of the rest of the voices of the three Angels which were to sound with the trumpet.

Chap. IX.

The fifth Angel sounding the trumpet, a star fell from the fume of the deep pitte to vs men. 7. And the description of them. 13. The fifth Angel sounding, fourt Angels are let loose, which with a great troop of horsesmen doe murder the third part of men.

And the fifth Angel sounded with the trumpet, & I saw a starre to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomles depth. 2. And he openeth the pit of the bottomles depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sunne was darkened and the air with the smoke of the pit. 3. And from the smoke of the pit there issued forth Locusts into the earth. And power was given to them, as the scorpions of the earth have power: 4. and it was commanded them that they should not hurt the grass of the earth "nor any green thing, nor any tree: but only men which have not the signe of God in their
in their foreheads. 5. And it was given unto the that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man. 6. And * in those days men shall seek for death, and shall not find it: and they shall desire to die, & death shall fly from them.

7. And the similitudes of the locusts, like to horses " prepared into battel: and upon their heads as it were crowns like to gold: and their faces as the faces of men. 8. And they had hair as the hair of women; & their teeth were as of lions. 9. And they had tabberghions as tabbergios of yron, and the voice of their wings as the voice of the chariots of many horses running into battel. 10. And they had tailles like to scorpions, and stings were in their tailles: and their power was to hurt men five months. 11. And they had over the King, the Angel of the bottomles depth, whose name in Hebrew is Abaddon, and in Greek Apollyon; in Maister of he Latin haung the name Exterminans. 12. One woe is gone, & behold two woes come yet after these.

13. And the sixth Angel sounded with the trompet: and I heard one voice from the four hornes of the golden altar, which is before the eyes of God. 14. Saying to the sixth Angel which had the trompet: loose the four Angels which are bound in the great river Euphrates. 15. And the four Angels were loosed, who were prepared for an hour, & a day, and a month, and a yeare: that they might kill the third part of men.

16. And the number of the armie of horse-men was twentie thousand times ten thousand. And I heard the number of them, 17. And so I saw the horses in the vision: and they that sat upon them, had tabbergions of fire, and of brass, and of brimstone, and the heads of the horses were as it were the heads of Lions: and from their mouth proceeded fire, and smoke, and brimstone.

18. And by these three plagues was slaine the third part of men, of the fire, and of the smoke, and of the brimstone, which proceeded from their mouth, 19. For the power of the horses is in their mouth, and in their tailles. For, their tailles be like to serpentis, having heads: and in these they hurt.

20. And the rest of men which were not slaine with these plagues, neither 6 " have done penance from the workes of their hands, nor to adore Dinels and 6 Idols of gold and silver and braffe and stone and wood, which neither can see, nor heare, nor walke, 21. and have not done penance from their murders, nor from their forsceries, nor from their fornication, nor from their thefts.

ANNOTATIONS.

CHAP. IX.

4. Not any greene things.) The Heretikes never hurt or seduce the greene tree, that is, such Who are seduced have a lasting faith working by certitude, but commonly they corrupt him in faith seduced by Heretikes, who should otherwise have perished for it, life, but him that is reprobate, that hath kees, neither the signe of the Croscle (which is God's mark) in the forehead of his body, nor the note of election in his soule.
7. Prepared into hast, Heretikes being euer ready to contend, doe pretend victorie; and counterfeit gold: in shape as men, as smothe and delicate as women, their tongues and penes full of gall and venom: their hearts obdurate full of noisie and shuffling: their doctrine as pestiferous and full of poison, as the taile and sting of a scorpion: but they endure for a little season.

20. Idols of gold. Here againe the new Translators abuse the people, for idoles saying images: this place being plainely against the pourtraits of Heathen Gods, which are here and in the Psalmes called, demonis, Diuds.

CHAP. X.

Another strong Angel crying out, seven thunders doe speake. 6. The Angel sweareth that there shall be none more, but at the voice of the seventh Angel the mysterie shall be fully accomplished. 9. He giveth John a book to denounce.

ND I saw another Angel, strong, descending from heauen, clothed with a cloud, and a raine-bow on his head, and his face was as the sunne, and his feet as a pillar of fire. 2. And he had in his hand a little booke opened: and he put his right foot upon the sea, and his left upon the land, 3. And he cried with a loud voice, as when a Lion roareth. And when he had cried, the seven thunders spake their voices. 4. And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heauen saying to me: Signe the things which the seven thunders haue spoken; and write them not.

5. And * the Angel which I saw standing upon the sea and upon the land, lifted vp his hand to heauen, 6. and he sweare by him that liueth for euer and euer, that created heauen and those things which are in it; and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more. 7. But in the daies of the voice of the seventh Angel, when the trompeter shall begin to sound, the mysterie of God shall be consummated, as he hath evangelized by his servants the Prophets.

8. And I heard a voice from heauen againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing upon the sea and upon the land. 9. And I went to the Angel, saying vnto him, that he should give me the booke. And he said to me: * Take the booke, and enounce it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were honeie. 10. And I took the booke of the hand of the Angel, and enounced it: and it was in my mouth as it were honeie, sweeter. And when I had enounced it, my bellie was made bitter, 11. and he said to me: Thou must againe prophesie to Nations, and peoples, and tongues, and many Kings.
S. John the Apostle.

Chap. XI.

S. John measuring the Temple, 3. heareth of two witnesses that shall preach: 7. whom the beast comming vp from the sea shall kill. 11. But they rising againe ascend into heaven. 13. and seven thousand persons are slaine with an earthquake: 15. and at the sound of the seventh Angel, the seue and twenty Seiourts give praise and thankes to God.

And there was giuen me a reed like vnto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. 1. But the court which is without the Temple, cast forth, & measure not that: because it is giuen to the Gentils, and they shall tread under foote the holy citie two & fourtie months:

3. and I wil giue to my two witnesses, and they shall prophesie a thousand and two hundred and sixtie daies, clothed with sacke-clothes. 4. These are the two olive trees & the two candlesticks that stand in the sight of the Lord of the earth. 5. And if any man will hurt them, fire shall come forth out of their mouthes, and shall devour their enemies. And if any man will hurt them, so much he shall slaine. 6. These have power to shut heaven, that it rain not in the daies of their prophesie: and they have power over the waters to turne them into blood, and to strike the earth with plaine as often as they will.

7. And when they shall have finished their testimonie, the beast which ascended from the depth, shall make warre against them, and shall ouercome them, and kil them. 8. And their bodies shall lie in the streets of the great citie, which is called spiritually Sodom and Egypt, where their Lord also was crucified. 9. And there shall of Tribes, and peoples, and tongues, and Gentils, see their bodies for three daies, and a halfe: and they shall not suffer their bodies to be laid in monuments. 10. And the inhabitants of the earth shall be glad upon them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt upon the earth. 11. And after three daies and a halfe, the spirit of life from God entred into them. And they stood upon their feet, and great scare fell upon them that saw them. 12. And they heard a loud voice from heaven saying to them: Come vp hither. And they went vp into heaven in a cloud: and their enemies saw them. 13. And in that howre there was made a great earthquake: and the tenth part of the citie fell: and there were slaine in the earthquake names of seven thousand: and the rest were cast into a scare, and gave glory to the God of heauen.

14. The second woe is gone: and behold the third woe will come quickly. 15. And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven saying: 6. The kingdom of this world is made our Lords & his Christs, and he shall reigne for euer and euer. Amen.

16. And them,
16. And the foure and twentie Seniours which sitt on their seats in the sight of God, fell on their faces, and adored God; 17. laying: We thanne the Lord God omnipotent, which art, and which walkest, and which shalt come because thou hast received thy great power, and hast reigned. 18. And the Gentils 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 feare thy name, little and great, and to destroy them that have corrupted the earth.

19. And the Temple of God was opened in heauen, and the arke of his Testament was seen in his Temple, and there were made lightnings, and voices, and an earth-quake and great halfe.

Enoch & Elias yet alieue, shal preach in the time of Antichrift.

Mys two witnesse (Enoch and Elias), as it is commonly expounded, For, that Elias shall come againe before the latter day, it is a most notorious knowne thing (to vse S. Auguflines words) in the mouthes and harts of faithful men. Sec. 20 de Cynis. Des c. 29. Tract. 4 in Ioan, and both of Enoch and Elias, Lib. 1 de nec. meris. c. 3. So the rest of the Latin Doctours: as, S. Hierom ad Pammach. ep. 61 c. 15. & in Psal. 10. S. Ambrose in Psal. 45. S. Hilarius 20. can. in Mat. Prophet li. volu mo de Promisionibus c. 13. S. Gregoric li. 14 Moral. c. 11. ho. 12. in Exech. Beda in 9. Marti. The Grecce Fathers also, as S. Chrysostom ho. 58. in Mat. and ho. 5 in Thessal. ho. 21 in Genes. anabo. 22. in ep. de Hebr. Theophylact & Occumenius in 27. Mathew S. Daniafcelis. 4. de Orthodoxa fide 27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesiastici 44, 16, where it is plainely said of Enoch, that he is translated into Paradise, as our Latin exemplars doe read: and of Elias, that he was taken vp alieue, it is evident 4. Reg. 1. And S. Irenaeus faith, it is the tradition of the Apostles, that they be both there.

As, in inicn. Discurs Presbyteri (faith he) qui sunt Apostolorum Discipuli, So say the Priests or Ancients, that are the schollers of the Apostles, See S. Iustine q. 85. ad Orthodoxos. Finally, that they shall returne into the companie of men in the end of the world, to preach against Antichrist, and to accuse both Jewes and Gentils to penance, and so be martyred, as this place of the Apocalypticke seemeth plaine, so we haue in part other testimonies hereof Mat. 4. Ecclesiastici 44, 49. 48, 10. Mat. 17, 1. See also Hypolitius booke of Antichrist and the end of the world. All which being well considered, the Heretikes are too contentious and incredulous, to discredite the same, as they commonly doe.
AND a great signe appeared in heauen: a woman clothed with the sunne, and the moone under her feet, & on her head a crowne of twelve starrs: and being with child, she cried alas, traueling, and is in anguish to be deliuered.

And there was seen another signe in heauen, and behold a great red dragon hauing seven heads, & ten horns: and on his heads seven diademes, and his tali drew all the third part of the starrs of heauen, and cast them to the earth: and the dragon stood before the woman which was ready to be deliuered, that when she should be deliuered, he might devour her soule.

And she brought forth a man child, who was to govern all Nations in a yron rodde; & her sonne was taken vp to God: and to his throne, and the woman fled into the wilderness, where she had a place prepared of God, that there they might feed her a thousand two hundred sixtie daies.

And there was made a great battell in heauen: Michael and his Angels fought with the dragon, and the dragon fought and his Angels: and they prevailed not, neither was their place found anymore in heauen. And that great dragon was cast forth, the old serpant, which is called the Diuell and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were thrown downe with him.

And I heard a great voice in heauen saying: Now is there made sluation and force, and the Kingdom of our God, and the power of his Christ: because the accuser of our Brethren is cast forth, who accused them before the sight of our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimonie, and they fed not their liues even unto death. Therefore rejoyce, o heauens, and ye that dwell therein. Woe to the earth & to the sea, because the Diuell is defenced to you, hauing 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 wings of a great Egle, that she might fleie into the desert vnto her place, where she is nourished for a time & times, & halfe a time, from the face of the serpant. And the serpant cast out of his mouth after the woman, water as it were a flood: that he might make her to be caried away with the flood: and the earth holpe the woman, and the earth opened her mouth, and...
ANOTATIONS.

CHAP. XII.

The Church shall fly from Antichrist, and shall endure but three years and a half, as is noted v. 14. in the desert in Antichrist's time, as Pseudo-Martyr, nor be secret, but all faithful men shall know and follow her: much less shall the decay, err in faith, or degenerate and follow Antichrist, as Heretikes do or be unknown. As the Church Catholic now in England in this time of persecution, short a time may be said to be fled into the desert, yet it is neither unknown to the faithful that follow it, nor the enemies that persecute it: as the hid company that the protestants talk of, was for some worlds together, neither known to their friends nor foes, because there was indeed none such for many Ages together. And this is true, if we take this flight for a very corporal retiring into wilderness, where indeed it may be, and is of most expounded, to be a spiritual flight, by forsaking the joys and solaces of the world, & giving herself to contemplation and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signify the desolation and affliction that the Church suffereth and hath suffered from time to time in this wilderness of the world, by al the fore-runners and Ministers of Antichrist, Tyrants and Heretikes.

S. Michael fighting with the dragon.

7. A great battle. In the Church there is a perpetual combat betwixt S. Michael (Proteéeur of the Church militant as he was sometime of the Jews Synagogue Dan. 10,21.) and his Angels, and the Diuel and his Ministers. The perfect victory over whom shall be at the judgement. Mark here also the cause why S. Michael is commonly painted fighting with a dragon.

Antichrist attempts to draw from the true faith.

15. To be carried away. By great persecution he would draw her, that is, her children from the true faith: but every one of the faithful elect, gladly bearing their part thereof, overcome his tyranny. At whose constancie he being the more offended, worketh malicious attempts in assaulting the trailer sort, who are here signified by the rest of her seed that keep the commandments, but are not so perfect as the former.

CHAP.


Chap. XIII.

1. A beast rising up out of the sea, having seven heads and ten horns & ten diademes,
2. blasphemeth God,7 and witteth against the Saints and destroyeth them. 11. And another beast rising out of the earth with two horns, was altogether for the fore-said beast, confining men to make and adore the image thereof, and to have the character of his name.

And I saw a beast coming up from the sea, having seven heads and ten horns, and upon his horns ten diademes, and upon his heads names of blasphemies. 2. And the beast which I saw, was like to a Leopard, and his feet as of a Bear, and his mouth, as the mouth of a Lion. And the dragon gave him his own force and great power. 3. And I saw one of his heads as it were slain to death: and the wound of his death was cured. And all the earth was in admiration after the beast. 4. And they adored the dragon which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it? 5. And there was given unto it a mouth speaking great things and blasphemies: and power was given unto it to work two and forty months. 6. And he opened his mouth unto blasphemies toward God, and to blasphem his name, and his tabernacle, and those that dwell in heaven. 7. And it was given unto him to make war with the Saints, and to overcome them. And power was given him upon every Tribe and people and tongue, and Nation, 8. and all that inhabit the earth, adored it whose names be not written in the book of life of the Lamb, which was slain from the beginning of the world.

9. If any man have an ear, let him hear. 10. He that shall lead into captivity, goeth into captivity: he that shall kill in the sword, he must be killed with the sword. Here is the patience and the faith of Saints.

11. And I saw another beast coming up from the earth: and he had two horns, like to a lamb, and he spake as a dragon. 12. And all the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13. And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men. 14. And he seduced the inhabitants on the earth through the signs which were given him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived. 15. And it was given him to give spirit to the image of the beast, and that the image of the beast should speak: and should make, that whosoever shall not adore the image of the beast, be slain. 16. And he shall make all, little and great, and rich and poor, and free-men and bond-men, to have a character in their right hand, or in their foreheads. 17. And that no man may buy or sell, but he that hath the character for them.
That hath" the character, or the name of the beast, or the number of his name. 18. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man; and the number of his name is six hundred sixty-six.

ANNOTATIONS.

CHAP. XIII.

1. Abreast coming up. This beast is the universal companion of the wicked, whose head is Antichrist, and the same is called (Apoc. 17.) the whore of Babylon. The seven heads are expounded (Apoc. 17.) seven kings: five before Christ, one present, and one to come. The ten horns are also there expounded to be ten kings that shall reign a short while after Antichrist. This dragon is the Devil, by whose power the whore or beast or Anti-Christ worketh. For in the words following (v. 5 & 6.) Antichrist is called the beast, to whom the dragon, that is, the devil, giveth that power of feigned miracles, and as we adore God for giving power to Christ and his followers, so they shall adore the Devil for all these Anti-Christ and giving him power.

7. To make basset with the Saints. He shall kill the Saints then living, Elias and Enoch, and all them that profess Christ. Whereby we must learn, not to marvel when we see the wicked persevere and prevail against the truth, in this life. Then shall his great perfection & cruelty try the Saints patience, as his wonderful means to seduce shall try the steadfastness of their faith, which is signified by these words following. Here is the patience and the faith of Saints. And when it is said, They adored the beast, whose names are not written in the book of life of the Lamb, it giveth great solace and hope to all them that shall not yeald 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 Antichrists. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholly for it, as also the image created of Nabuchodonosor and the worship 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 imagin.

17. The character of the name. As belike for the pernicious imitation of Christ, whose image (specially as on the Rood or Crucifix) he feareth honoured and exalted in every Church, he will have his image adored (for that is Antichrist, in emulation of like honour, adorantius to Christ) so for that he feareth all true Christian men to bear the badge of his Cross in their foreheads, he likewise will force all his to have another mark, to abolish the sign of Christ. By the like emulation also and wicked opposition he will have his name and the letters thereof to be sacred, and to be worn in mens cappes, or written in solemn places, and to be worshipped, as the name of IESVS is and ought to be among Christian men. And as the ineffable name of God was among the Jewses expressed by a certain number of 4 characters (therefore called Tetragrammaton) so it feemeth the Apostle alludeth here to the number of Antichrists name.
S. John the Apostle.

You may believe. In the mean time we must take heed that we judge not rashly of Antichrist's God's secrets: the holy Writer here signifying, that it is a point of high understanding, illuminated extraordinarily by God's Spirit, to reckon right and describer truly before hand, Antichrist's name and person.

18. Is the number of a man? A man he must be, and not a Diuell or spirit, as here it is Antichrist shall cleere, & by S. Paul's, Thess. 2. where he is called, the man of sinne. Again, he must be one be one special particular person, & not a number, succession, or whole order of any degree of men: because man, and of a his proper name & the peculiar number and the characters thereof be, though obscurely) peculiar name, infused. Which to propose the wicked vanity of Heretikes, that would have Christ's ownes Vicars, the Successors of his chosen Apostle, 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, and of a particular proper name, as our Lord IESVS is. And whatsoever he be, these: Protestants undoubtedly are his Precursors. For as they make his way by studding away Christ's images, croce, and name, so they exceedingly promote the matter by taking away Christ's chosen Minister, that al may be plain for Antichrist.

If the Pope had been Antichrist, and had been revealed now a good many years, the Pope can sithence, as these followes say he is to them, then the number of this name would agree to not be Antichrist, and the prophesie being now fulfilled, it would evidently appear that he bare the Christ name and number here noted. For (no doubt) whensoever this count of the letters or number of his name which before is so hard to know, will be easie. For he will set up his name in every place, even as we faithful men do now advance IESVS. And what name proper or appellation of all or any of the popes do they find to agree with this number, notwithstanding they boast that they have found the whole order and unity of them; these thousand years to be Antichrist, and the rest before even from St. Peter, fore-workers toward his Kingdom?

18. The number 666. Forasmuch as the ancient Expositors & other doe think, for certaine knowledge thereof no mortal man can have without an express revelation) that letters to express Antichrist's name in Greek, as according to their manner of expressing Antichrist's name in the Alphabet make 666, and forasmuch as the letters making that number, may be found in divers names both proper and common; (as S. Irenæus findeth them in Lutern, which was Luther's name in the Alman tongue: therefore we see there can be no certainty, and every one frameth and applyth the letters to his owne purpose. And most absurd folly it is of the Heretikes, to apply the word Lutern, to the Pope: neither the whole order in common, nor even any particular Pope being so called. And S. Irenæus the first that observed it in that word, applied it to the Empire and State of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, Teisian, as more agreable, with this admonition, that it were a very perilous and presumptuous thing to define any certainty beforehand, of that number and name. And truely whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie. He is undoubtedly one of Antichrist's Precursors, but not Antichrist himself.
CHAP. XIII.

1. Virgins follow the Lamb with their souls, singing a new canticle. 6. One Angel calleth the Gospel: 8. another Angel calleth the fall of Babylon: 9. the third declareth their torments that have adore the beast. Moreover two having sickles, 15. of them is commanded to reap downe the cornes, 18. the other to gather the grapes, as in vintage, which are trodden in the lake of Gods wrath.

And I looked, & behold a Lamb stood upo mount Sion, & with him an hundred fourtie foure thousand hauing his name, and the name of his Father written in their foreheads. 3. And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps.

1 And they sang as it were a new song: before the seat and before the foure beasts, and Seraphims, & no man could say the song, but those hundred fourtie foure thousand, that were bought from the earth. 4. These are they which were not defiled with women. For they are virgins. These follow the Lamb whithersoever he shal goe. These were bought from among men, the first fruits to God and the Lamb; and in their mouth there was found no lie, For they are without spot before the throne of God.

6. And I saw another Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize unto them that sit upon the earth, and upon euery Nation, and Tribe, and tongue, and people;

7. saying with a loud voice: Fear euer the Lord, and giue him honour, because the houre 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 waters.

8. And another Angel followed, saying: Fallen Babylon, which of the wine of the wrath of her fortion made all Nations to drinke.

9. And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receive the character in his forehead, or in his hand; the he shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shal be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb. And the smoke of their torments shal ascend for euer and euer: neither haue they rest day and night which haue adore the beast, and his image, and if any man take the character of his name. Here is the patience of Saints, which keep the commandements of God and the faith of Jesus.

13. And I heard a voice from heauen, saying to me: Write, Blessed are the head which die in our Lord. From hence-forth now, faith the Spirit,
S. John the Apostle.

Spirit, that they rest from their labours. For their workes follow them. 14. And I saw, and behold a white cloud: and upon the cloud one sitting like to the Sonne of man, having on his head a crowne of gold, and in his hand a sharpe sickle.

15. And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reape, because the houre is come to reape, for the harvest of the earth is drie.

16. And he that sat upon the cloud, thrust his sickle into the earth, and the earth was reaped. 17. And another Angel came forth from the temple which is in heauen, himself also having a sharpe sickle. 18. And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharpe sickle, saying: Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe. 19. And the Angel thrust his sharpe sickle into the earth, and gathered the vineyard of the earth, & cast it into the great presse of the wrath of God: 20. and the presse was troden without the citie, and bloud came forth out of the presse, vp to the horse bridles, for a thousand six hundred furlongs.

Annotations.

Chap. XIII.

11. From henceforth now, This being specially spoken of Martyrs (as not only S. Augustin scemeth to take it, but the Calvinists themselves, translating, in domino, for our Lordes name) the Protestantts have no reason to vie the place against Purgatorie or prayr for the departed:seeing the Catholicke Church and all her children confesse, that all Martyrs are straight after their death, in bliss, and need no prayers. Whereof this is S. Augustines known sentence: Heidelberg inscripsit ad Martyres, et praebet pro Martyris. Ser. 17. de verb. Apost. c. 1. and againe to this purpose he writeth thus most excellently tract. 84. in Ioan. We keepe a memorie of Martyrs as our Lords table, as we dye of other that rest in peace, shairs for the intent to prayr for them, but rather that they may prayr for us.

Praying for the dead, and vnto Saints, at the altar.

But if we take the words generally for all deceased in state of grace, as it may be also, then we say that euery such, though they be in Purgatorie and Gods chastisement in the next life, & need our prayers, yet (according to the foresaid wordes of S. Augustin) do rest in peace, being discharged from the labours, afflictions, and perfecutions of this world, and (which is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal joy with unspeakable comfort of conscience. And such indeed are more happy & blessed then any living, who yet are usuall in the Scriptures called blessed, even in the middle of the tribulations of this life. Whereby we see that these wordes, from henceforth they shall rest from their labours, may truly agree to them also that are in Purgatorie, and so here is nothing proved against Purgatorie. Lastly, this adverb, ansuis in Latin, as in the Greek &c. doth not properly signifie, from this present time forward, as though the Apostle had said, that after their death and so forward they are happy: but it noteth and signeth the time past together with the time present, to this sense, that such as have died since Chrits Ascension, when he first entering into heauen opened it for others, goe not to Limbus Patrum, as they were wont before Chrits time, but are in safe to goe straight to bliss, except the impediment be in themselves. Therefore they are here called blessed, that die now in this state of grace and of the new Testament, in comparison of the old faithful and good persons.
CHAP. XV.

2. They that had now overcome the beast and his image and the number of his name, doe glorifie God. 6. To seven Angels having the seven last plagues, are given seven cups full of the wrath of God.

And I saw another signe in heauen great & marvelous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate. 2. And I saw as it were a sea of glasse mingled with fire, & them that overcame the beast and his image and the number of his name, standing upon the sea of glasse, having the harps of God: 3. And singing the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works, Lord God omnipotent: juyt and true are thy ways, King of the worlds. 4. 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 be manifest.

5. And after these things I looked, and behold the temple of the tabernacle of testimonie was opened in heauen: 6. And there issued forth the seven Angels, having the seven plagues, from the temple: reuested with cleane and white stone, and girded about the breasts with girdles of gold. 7. And one of the four beasts, gave to the seven Angels seven vials of gold ful of the wrath of the God that liueth for ever, and ever.

8. And the temple was filled with smoke at the maestie of God, and at his power: and no man could enter into the temple, til the seven plagues of the seven Angels were consummate.

CHAP. XVI.

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the seas of the beast, Euphrates, and the aire, there arise sundrie plagues in the world.

And I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God vpon the earth. 2. And the first went, and poured out his vial vpon the earth; & there was made a cruel & very sore wound vpon men that had the character of the beast: and vpon them that adored the image thereof.

3. And the second Angel poured out his vial vpon the sea, and there was made bloud as it were of one dead: and euery liuing soule died in the sea.

4. And the third poured out his vial vpon the rivers and the fountains of waters: and there was made bloud. 5. And I heard the Angel of
of the waters, saying: Thou art just, O Lord, which art, and which wast, the holy one, because thou hast judged these things: 6. because they have shed the blood of the saints and prophets, & thou hast given them blood to drink. For they are worthy. 7. And I heard another, saying: Yea Lord God omnipotent, true and just are thy judgements.

8. And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire: and men boiled with great heat, and blasphemed the name of God having power over these plagues, neither did they penance to give him glory.

10. And the fifth Angel poured out his vial upon the seat of the beast: and his Kingdom was made darker, and they together did eat their tongues for paine: 11. and they blasphemed the God of heaven because of their pains and wounds, and did not penance from their works.

12. And the sixth Angel poured out his vial upon that great river Eufrates: and dried up the water thereof that a way might be prepared to the kings from the rising of the sun.

13. And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits in manner of frogs. 14. For they are the spirits of devils working signs, and they go forth to the kings of the whole earth to gather them into battle at the great day of the omnipotent God. 15. Behold I come as a thief: Blessed is he that watcheth, & keepeth his garments, that he walketh not naked, and they see his turpitude. 16. And he shall gather them into a place which is called Armagedon.

17. And the seventh Angel poured out his vial upon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. 18. And there were made lightnings, and voices, and thunders, and a great earthquake was made, such as never hath been since men were upon the earth, such an earthquake, so great. 19. And the great citie was made into three parts: and the cities of the Gentils fell. And Babylon the great came into memory before God, to give her the cup of wine of the indignation of his wrath. 20. And every land fled, and mountains were not found. 21. And great hail like a Talent came downe from heaven upon men: and men blasphemed God for the plague of the hail: because it was made exceeding great.
AND there came one of the seven Angels which had the seven vials, and spake with me, saying: Come, I will shew thee the damnation of the great harlot, which sitteth upon many waters, with whom the Kings of the earth have fornicated, and they which inhabit the earth have been drunken of the wine of her whoredom.

3. And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemies, having seven heads, and ten horns. 4. And the woman was clothed round about with purple and scarlet, and girted with gold, and precious stone, and pearls, having a golden cup in her hand, full of the abominations and filthiness of her fornication. 5. And in her forehead is written, a name written: Mystery: Babylon the great, mother of the fornications and abominations of the earth. 6. And I saw the woman drunken of the blood of the Saints, and of the blood of the Martyrs of Jesus. And I marvelled when I had seen her, with great admiration. 7. And the Angel said to me: Why dost thou marvel? I will shew thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast which thou sawest was, and is not, and shall come up out of the bottomless depth, and go into destruction: and the inhabitants of the earth, (whose names are not written in the book of life from the making of the world) shall marvel, seeing the beast that was, and is not: 9. And here is understanding, that hath wisdom. The seven heads are seven hills, upon which the woman sitteth, and they are seven Kings. 10. And another name is, and another is not yet come, and when he shall come, he must tarry a little season. 11. And the beast which was, and is not, the same alfo is the eight, and of the seven, and goeth into destruction. 12. And the ten horns which thou sawest, are ten Kings, which have not yet received Kingdom, but shall receive power as Kings one hour after the beast. 13. These have one counsel and force: and their power they shall deliver to the beast. 14. These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him, called, and elected, and faithful. 15. And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and Nations, and tongues. 16. And the ten horns which thou sawest in the beast, these shall hate the harlot, and shall
THE PROTESTANTS here will needs have Babylon to be Rome, but not in S. Peter's epistle.

By Babylon (according to all the Fathers) is signified, partly the whole sottisitic of the wicked, partly the city of Rome, only in respect of the terrane and heathenish state of them that perfected the Church.

The Church of Rome is not called Babylon; for Babylon in Rome another thing, Peter sate in Rome, and Nero sate in Rome. But Peter, as in the Church of Rome, Nero, as in the Babylon of Rome. Which distinction the Heretikes might have learned by S. Peter himself sp. 1. chap. 5. writing thus: The Church saluteth you, that is Babylon, ecelest. So that the Church & the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plain, that whether Babylon or the great whore do here signifies Rome or no, yet it can not signify the Church of Rome, which is now, and ever was, differing from the terrane Empire of the same. And if, in the beginning of the Church, Nero and the rest of the perfecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shall have his seat there, as it may well be (though others think that Hierusalem rather shall be his principal citie) yet even then that neither the Church of Rome, nor the Pope of Rome be Antichrist, but shall be perfecuted by Antichrist, and driven out of Rome, if it be possible. For to Chrisits Vicar and the Romane Church he will bear as much good will as the Protestants now doe, and he shall have more power to perfecute him and the Church, then they have.

S. Hierom sp. 11. c. 7. to Marcella, to draw her out of the citie of Rome to the holy land, warming her of the manifold allurements to sinne and ill life, that being so great and populous.
The Apocalypse of

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populous a citie, alludeth at length to these words of the Apocalypse, & maketh it to be Babylon, & the purple whore. But straight way, left some maug lie person might thinke he meant that of the Church of Rome, which he spake of the Societie of the wicked only, he addeth: There is there indeed holy Church, there are the incomparable monuments of the Apostles & Martyrs, there is the true confession of Christ, there is the faith professed of the Apostles, & [the holy and blessed doctrine is written underfoot the name of Christians daily advancing itself on high. Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrane state, in so much that the said holy Doctor (I. 1. 5. 7. 15. 1. 19.) signifieth that the holines of the Church there, hath wiped away the blasphemies written in the forehead of her former iniquity. But of the difference of the old state and dominion of the Heathen there, for which it is remembred to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo from, I. in natali Rupi & Pauli.

Mystere.

5. Mystere. S. Paul calleth this secret and close working of abomination, the mysterie of iniquitie 3. Thes. 5. and it is called also after in this chapter ver. 7. the Sacrament (ore mysterie) of the woman, and it is also the marke of reprouction and damnation.

This woman signifieth all persecutors of Saints.

9. Drunken of the blood. It is plaine that this woman signifieth the whole corps of all the persecutors that hate, & shall shead so much blood of the just, of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestant foolsishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries; but their blood is not called the blood of Saints, no more the blood of the eues, man-killers, and other malefactors for the shedding of which, is not to shead by order of justice, no Common-wealth shall answer.

9. Seuenhills. The Angel himself expoundeth the 7. hilles to be al one with the 7. heads, and the 7. Kings, and yet the Heretikes blinded exceedingely with malice against the Church of Rome, are so mad to take them for the seuen hilles literallie, vpon which in old time Rome did stand, that so they might make the unlearned beleevy that Rome is the seat of Antichrist. But if they had any consideraion, they might marke that the hilles of Rome, the Angel himself expounding the other wise.

What is the right beast?

11. The same is the eighe. The beast it self being the congregation of all these wicked persecutors, though it consist of the foresaid seuen, yet for that the malice of all is coaleate in it, may be called the eight. Or, Antichrist himself, though be one of the seue, yet for his extraordinary wickednesse shall be counted the odde persecutor or the accomplishment of all others, & therefore is named the eighe. Some take this beast called the eighe, to be the Diuic.

The double interpretation of Babylon.

13. The great citie. If it be meant of any one citie, and not of the universal society of the reprobate which is the citie of the Diuic, as the Church & the universal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperors, till Constantines daies, which made an end of the persecution. For by the authority of the old Roman Empire, Christ was put to death first, & afterward the two chiefes, Apostles, & the Popes their Successours, & infinite Catholicke men throughout the world by lesse Kings which then were subject to Rome. Al which Antichristian persecutions ceased, when Constantine reigned, & yealded vp the citie to the Pope, who holdeth not the Kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the most probable sentence is the other, of the citie of the Diuic, as the Author of the homilies upon the Apocalypse in S. Augustin, declareth.

CHAP,
WHEREAS these things I saw another Angel coming down from heaven, having great power: and the earth was illuminated of his glory. 2. And he cried out in a loud voice, saying: *Fallen, fallen is Babylon the great: and it is become the habitation of Diucels, and the custodie of every unclean spirit, & the custodie of every unclean & hateful bird:* becauce all Nations have drunk of the wine of the wrath of her fornication: and the Kings of the earth have fornicated whith her: and the merchants of the earth were made rich by the virtue of her delicacies.

4. And I heard another voice from heaven, saying: Go out from amongst them, and be not partakers of their sins, and receive not of their plagues. 5. Because her sins are come even to heaven, and God hath remembered her iniquities. 6. Render to her as she hath rendered to you: and double, ye double according to her works: In life, Which is a fore sentence for such people as turne their whole life to lust and riot.

7. As much as she hath glorified her self, & hath been in delicacies, so much give her torment and mourning: because she saith in her hart, *I sit a Queen, and widow I am not, and mourning I shall not see. 8. Therefore in one day shall her plagues come, death, and mourning, and famine, & with fire she shall be burnt: because God is strong that shall judge her.

9. And the Kings of the earth, which have fornicated with her, & have liued in delicacies, shall weep, and bewail themselves upon her, when they shall see the smoke of her burning: 10. Standing farre off for the fear of her torments, saying: Woe, woe, that great citie Babylon, that strong citie: because in one hour is thy judgement come.

11. And the merchants of the earth shall weep, & morn upon her: because no man shall buy their merchandise any more, 12. merchandise of gold and silver and precious stone: and of pearle, and fine linen, and purple, and silke, & scarlet, and al Thayne wood, and al vessels of yuorice, and vessels of precious stone and of brass and yron and marble, wine, and oil, and flour, & wheat, and beasts, and sheep, and horses, and chariots, & slaves, and soules of men. 14. And the apples of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall no more find them.

15. The merchants of these things which are made rich, shall stand farre from her for fear of her torments, weeping and mourning. 16. & saying: Woe, woe, that great citie, which was clothed with silke, and purple, and scarlet, and was girted with gold, and precious stone, and pearls: 17. because & weep too in one age.
in one hour are so great riches made desolate: and every governor, & every one that faileth into the lake, and the ship-men, and they that wrought in the sea, stood all farre off, and cried seeing the place of her burning, saying: What other is like to this great citie? And they threw dust upon their heads, and cried weeping and mourning, saying: Woe, woe, that great citie, in which al were made rich that had ships in the sea, of her prices: because in one hour she is desolate.

20. Rejoice over her, heavne, and ye holy Apostles and Prophets: because God hath judged your judgement of her. 21. And one strong Angel tooke vp as it were a great mill-stone, and threw it into the sea, saying: With this violence shall Babylon that great citie be thrown, and shall now be found no more. 22. And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shall no more be heard in thee, & every artificer of every art shall be found no more in thee, and the noise of the mil shall no more be heard in thee, 23. And the light of the lamp shall no more shine in thee, & the voice of the bride-grome and the bride shall no more be heard in thee: because thy merchants were the Princes of the earth, because all Nations have erred in thine enchantments. 24. And in her is found the bloud of the Prophets and Saints, and of all that were slain in the earth.

The Epistle for many martyrs, between Easter & whitsunday. ALLELUIA.

"This often repeating of Alleluia in times of rejoicing, the Church doth follow in her Service.

Chap. XIX.

1. The Saints glorifying God for the judgement pronounced upon the harlot. 7. The marriage of the Lamb is prepared. 10. The Angel refused to be adored of S. John. 11. There appeareth one (who is the Word of God, and the King of Kings, and Lord of Lords) sitting on a horse, with a great armie, and fighting against the beast and the Kings of the earth and their armies. 17. The birds of the air being in the mean time called to devour their flesh.

After these things I heard as it were the voice of many multitudes in heavne saying, Alleluia. Praise, and glorie and power is to our God: because true and 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 hands. And again they said, Alleluia. And her smoke ascendeth for ever and ever. And the foure and twentieth Seniours fell downe, and the foure beasts, & adored God sitting vpó the throne, saying: Amen, Alleluia. And a voice came out from the throne, saying: Say praise to our God al ye his servants: and ye that fear him, little and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, Alleluia: because our Lord
Lord God the omnipotent hath reigned. 7. Let vs be glad and rejoyce, and give glorie to him because the marriage of the Lamb is come, & his wife hath prepared herself. 8. And it was given to her that she clothe herself with sike glittering and white. For the sike are "the justifications of Saints."

9. And he said to me: Write, *Blessed be they that are called to the supper of the marriage of the Lamb. 1. And he said to me: These wor- des of God, be true. 10. And I fell before his feet, to adore him. And he said to me: See thou do not; I am thy fellow-servant, and of thy Brethren that have the testimonie of Jesus. Adore God. For the testi monie of Jesus, is the spirit of prophesie.

11. And I saw heaven opened, and behold a white horse: and he that sate upon him, was called Faithful and True, and with judgement & fighting. 12. And his eyes as a flame of fire, and on his head many diademes, having a name written, which no man knoweth but himself.

13. *And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD. 14. And the horses that are in heaven followed him on white horses clothed in white and pure sike. 15. And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentils. And he shall rule them in a rod of erson: and he treadeth the wine press of the fury of the wrath of God omnipotent.

16. And he hath in his garment, and in his thigh written, "KING OF KINGS AND LORD OF LORDS."

17. And I saw one Angel standing in the sunne, & he cried with a loud voice saying to all the birds that did flie by the middles of heaven: Come and assemble together to the great supper of God: 18. That you may eat the flesh of Kings, and the flesh of Tribunes, & the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of all free-men and bond-men, 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. 20. And the beast was apprehended, and with him the false Prophet: which wrought signes before him, wherewith he seduced them that tooke the character of the beast, and that adored his image. These two were cast alive into the poole of fire burning also with brimstone. 21. And the rest were slaine by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

ANNOTATIONS.

CHAP. XIX.

4. Amen, Alleluia. These two Hebrew words (as other els-where) both in the Greeke Amen; Amin; Alluie; and Latin text are kept religiously, and not translated, unless it be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Texta.
THE APOCALYPSE OF

Treatments in many places and marvellous it is why they ve them not in all places, but sometimes in them, Amen, into, where they have seen the Annotation Tom. v. u. 14: and in their Service bookes they translate, Alleluia, into Praie ye the Lord; as though Alleluia had not as good a grace in the acte of seruing God, (where it is indeed properly veed) as it hath in the texte of the Scripture.

The Church Catholike doth often and specially ve this faced word, to joyn with the Church triumphant, consisting of Angels and Saints, who her are said to laud and praise God with great rejoycing, by this word Alleluia, and by often repetition thereof, as the Catholike Church also veeth, namely in Easter time even till the feast, for the joy of Christs resurrection, which (as S. Augustin declareth ep. ad lararium) was the general ve of the primitive Church, making a greater mysterie and matter of it, then our Protestants now doe. At other times of the year also they veit it was sung in some Churches, but not in all. And S. Hierom numbereth it among the heresies of Vigilius, that Alleluia could not be sung but at Easter. Advers. Vigilius. c. 1.

It signifies more then (as the Protestant traditio praie ye the Lord.)

Verily it signifies, by the vses of the Scriptures it hath more more than then, Praie ye the Lord, significating with laud, glorifying of God, and Praising of God a great rejoycing, withal, mirth, and exultation of heart in the fingers thereof. And that is the cause why the holy Church faith, Lambs bibi Dominie, Praie to the Lord, in lent and times of penance and mourning, but not Alleluia, which (as S. Augustin also declareth) is a terme of signification and mystical joy, joined with that time, and then vsed specially in the Church of God, when she represents to vs in her Service, the joyes and beatitudes of the next life: which is done specially at Easter, by the joyful celebration of Christ glorious Resurrection and Pentecost, after the penitual time of Lent which represents the miseries of this life. See S. Augustin Ser. 1, & c. 9 & 9, c. 9, de Dier. 61 & 62, and his explanation upon the 148 Psalm. For in the titles and ends of divers holy Psalms this Alleluia is full of mysterie and faced signification. Where we must ask the Protestants, why they have left it out altogether, being in the Hebrew, saying neither Alleluia, nor Praie ye the Lord, in the Bible 1577: and that nine times in the fift Psalms.

False translation.

Amen and Alleluia should not be translated into vulgar tongues.

If Nations may translate into their own language, See S. Hierom also epist. 1, 7. And namely for our Nation, S. Gregorie wil bear vs witness, that our Countrey receieved the word Alleluia with their Christianitie, saying thus l. 17. Moral. c. 6. Lingua Bristonie qua nihil aliud sonoret quam barbarorum fremdere, iamdum in Dominii sanctissimi Hebræorum capis est, Amen et Alleluia. That 15.三是 Britonique, which knew nothing els but in a barbarous speech, hath begun of late in God's divine laude and praie and is found the Hebrew Alleluia. And for Iusti S. Hieron. epist. 17. c. 7. writeth, that the husbandmen at the plough sang Alleluia, which was not then their vulgar speach. Ye he faith that in Monastaries the singing of Alleluia was instead of a bell to call them together, ad Collemum, in Episth. Pauli. c. 10.

This word is a sacred, Christian, mystical, and Angelical song: and yet in the new Service booke it is turned into, Praie ye the Lord, and Alleluia is quite gone, because they left neither to agree with the Church of God, nor with the vs of holy Scriptures, nor with their owne translations. 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 captivitie of schisme and heresie. Lastly, we might ask them whether it be alone to say, Hosanna, and Praie ye the Lord, whereas Hosanna is withal a word of exceeding congratulation and joy which they express toward our Saviour. Even so Alleluia hath another manner of sense and signification in it, then can be expressed by Praie ye the Lord.

The Protestants profite this word by translating it, & diminish the signification thereof.

The justifications of Saints.) Here the Heretikes in their translations could not alter the word justifications into ordinances, or conclusions, as they did falsely in the first of S. Luke, whereof the Annotation there vsed, 6. but they are forced to say in Latin, justifications, as Bessa: and in English, justifications, (for justifications they will not say in any case for fear of incommence, yeas and they can not deny but these justifications be the good
S. John the Apostle.

...good works of Saints. But where they make this gloss, that they be so called, because because they are the fruits or effect of faith and of the justice which we have by only faith, it is false; also most evidently false, and against the very text, and nature of the word. For there is no with faith in cause why anything should be called a man's justification, but for that it maketh him alive, and faith. So that, inquisition, be the verities of faith, hope, charitable, and good deeds, justifying or making a man just, and not effects of justification. Neither faith only, but they altogether be the very ornaments and inward garments, beauty, and justice of the soul, as here it is evident.

10. And (I say) the Protestants abuse this place, and the example of the Angels for- bidding John to adore him being his fellow-servant, and appointing him to adore the angel of the Apocalypse, against all honour, reverence, and adoration of Angels, Saints, or other sanctified angels explicated creatures, teaching that no religious worship ought to be done unto them. But in truth against the it maketh for no such purpose, but only warneth us that Divine honour and the adoration of God alone, may not be given to any Angel or other creature. S. Augustine de abasing the sac- red relics, cap. 11. And when the Adversaries reply that so great an Apostle as John me, was, could not be ignorant of that point, nor would have given Divine honour unto an Angel (for he had been an Idolater) and therefore he was not reprehended for the Protestants that, but for doing any religious reverence or other honour whatsoever to his fellow-servant, we answer that by the like reason, S. John being so great an Apostle, if this were their own kind of reverence had been unlawful and to be reprehended, as the Protestants hold it, reason is no less then the other, could not have been ignorant thereof, nor would have done it.

Therefore they might much better have learned of S. Augustin (q. 61, in Genes.) how this fact of S. John was corrected by the Angel, and wherein the error was. In effect, it is thus, that the Angel being so glorious and full of majesty, presenting Christ Person, and in his name vowing duties to God, as, I am the first and the last, and the Alpha and the Omega, might well be taken of S. John, by error of his Person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with Divine honour: which the Angel correcting, told him he was not God, but one of his fellow-servants, and therefore he should not so adore him. But God. Thus then we see, S. John was neither so ignorant, to think that any vndue honour might be given to any creature: nor so ready, to commit idolatry by doing undue worship to any Angel in heaven: and therefore was not culpable at all in his fate, but only erred materially (as the Schole-men call it) that is, by mistaking one for another, thinking that which was an Angel, to have been our Lord: because he knew that our Lord himself is also called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 12. of the Apocalypse, S. John sinned, whether it were the same or another, for that also did so appear, that John could not tell not in this a- whether it were Christ himself or not, the Angel told him. Once this is certain, that this was no true sense of the passage.

S. John did not formally (as they say) commit idolatry, nor sine at all herein, knowing all duties of a Christian man, no less then an Angel of heaven, being also in as great honour with God, yea and in more then many Angels. Which perhaps may be the cause another explication of this place that the Angel knowing this great pletion of graces and meries before God, would not accept any worship or submission at his hands, this place, though John might of like humanitie it, as also immediately afterward chap. 22. which belief he would not have done, if he had been precisely adviced by the Angel but a moment before, of error and vndue fulness in the fact. Howsoever that be, this is evident, that this the Angels refusing of adoration, taketh not away the due reverence and respect we ought to have to Angels or other sanctified persons and creatures, and so these words, See thou doe it not, signifies rather an earnest refusal then any signification, of crime to be committed thereby.

And the like it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference & comparing of Scriptures that themselves so much or only require. We will give them occasion & a method to doe. He that doubteth of this place, he judgeth out three things of quittance, which must be tried by other Scriptures. The first, whither there ought to be adoration or religious worship not for that special honour which is properly and only due to God, as S. Augustin sometimes wist it, but for reverence due to any thing that is holy.

The Protestants by conference of Scriptures might find religious adoration of creatures.

Three points herein exami...
holly by sanctification or application to the service of God. The second thing is whether by use of Scriptures, that honour be called adoration in Latin, or by a word equivalent in other languages, Hebrew, Greek, or English Lastly, whether we may by the Scriptures fal downe prostrate before the things or at the feete of persons that we do adore. For of civil duty done to our Superiors by capping, kneeling, or other courtesy, I thinke the Protestants will not stand with vs: though indeed, their arguments make as much against the one as the other.

But for religious worship of creatures (which we speake of) let them see in the Scri- 137. 

Religious worship of creatures.

ptiorarie, the Cherubins, the altar, the bread of propofition, the Sabbath, and all their holies, were not reverence by all, signs of devotion and religion: whether the Sacra- 3 Reg. 8. 

ments of Christ, the Priest of our Lord, the Prophets, of God, the Ghoelf, Scriptures, 15. the name of IESVS, and such like (which be by vs, signification, or sanctification made holy) are now to be reverence: and they shall find at these things to have been 138. reverence of all the faithful, without any dishonour of God, and much to his honour.

Secondly, that this reverence is named adoration in the Scriptures, these spakes do proue Ps. 38. Adore ye his seat-seat, because it is holy; and Hebr. 11. He adored the top of his red.

Thirdly, that the Scriptures also warrant vs (as the nature of the word adoration giveth in all three tongues) to bow downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, 1 Gen. 19. Adored the aged, and the Angel that showed himself out of the bush, who were creatures, though they represented Gods Person, as this Angel here did, that spake to S. Iohn. Galat. adored the Angel that stood before him with a sword drawn Num. 13. Iosue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was not an Angel, 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 only of the Angel.

Yea not only to Angels, but even to great Prophets this devotion was done, as to Daniel by Nabuchodonosor, who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hieron defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein: and the said holy Dottour alleageth the fact of Alexander the great, that did the like to * Ioias the high Priest of the Jewes. Howfoother that be (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 Eliezer is plain: where they perceiving that the double grace and spirit of Elias was given to him, fell flat downe at his feet and adored. So did the Sunamite, to omit that Achior adored Judith, falling at her feet, as a women blest of God, and infinite other places.

All which things, by comparing the Scriptures, our Adversaries should have found to be lawfully done to men, & Angels, & soueraigne holy creatures. Whereby they might convince themselves, and perceive, that that thing could not be forbidden S. Iohn to do to the Angel, which they pretend: though the Angel for caufes might refusse even that which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour given him: by Cornelius, according to S. Chrysostom's opinion ho. 35. In. 10. Yea eu'n in the third chapter of this booke ( if our Adversaries would looke no further) they might see where this Angel prophesied, and promifeth that the Jews should fall downe before the feet of the Angel of Philadelphia and adore. See the Annot there,
Chap. XX.

An Angel casteth the dragon (or diuell) bound into the depth for a thousand yeares, in which the soules of Martyrs in the first resurrection shall reign with Christ. 7 After which yeares, Satan being let loose, shall raise Gog & Magog, an innumerable armie against the beloved citie: 9 but a fire from heaven shall destroy them. 12 Then books are opened, and he that sitteth upon the throne, judgeth at the dead according to their works.

And I saw an Angel descending from heaven, having the key of the bottomles depth, and a great chaine in his hand. 1. And he apprehended the dragon the old serpent, which is the Diuel and Satan, and bound him for a thousand yeares. 3. And he threw him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the Nations, till the thousand yeares be consummate. And after these things he must be loosed a little time.

4. And I saw feates: and they sate upon them, and judgement was given them, and the soules of the beheaded for the testimonie of Jesus, and for the word of God, and that adored not the beast nor his image, nor receiv'd his character in their foreheads or in their hads, haue liued & reign'd with Christ a thousand yeares. 5. The rest of the dead liued not, til the thousand yeares be consummated. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection. In thefe the second death hath no power: but they shall be Priests of God and of Christ: and shall reign with him a thousand yeares.

7. And when the thousand yeares shall be consummated, Satan shall be loosed out of his prison, and shall goe forth, and seduce the Nations that are upon the foure corners of the earth, Gog, and Magog, and shall gather them into battel, the number of whom is as the sand of the sea. 8. And they ascended upon the breadth of the earth, and compassed the camp of the Saints, and the beloved citie. 9. And there came downe fire from God out of heaven, and deuoured them: 10. and the Diuel which seduced them, was cast into the poole of fire and brimstone, where both the beast & the false prophet shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and one sitting upon it, from whose sight earth and heaven fled, and there was no place found for them. 12. And I saw the dead, great and little, standing in the sight of the throne, and books were opened: and another book was opened, which is of life: and the dead were judged of those things which were written in the books according to their works. 13. And the sea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their works.

See in S. Augustin, i. 20. de Civit. e. c. 7. & (q. 6) the exposition of this chapter.

And Quod in milen. nario numerosis ad praefendam nouum fabelam perfellas universitas, preistis egeret aenarios ex prosa rhinie per Ioannelum dicturn. Ex regnabunt omnes millia annos. Quintangium famul. Eclesiae, multos annos perfestum solidarium, D. Gregori, i. 9. M. vol. c. 3.

S. Augustin thinketh that these doe not signifie any certaine Nations but al that shall then be lyoed with the Diuel and Antichrist against the Church. i. 20. de Civit. e. c. 11.

See S. Hierom. in Excerpti. i. 17. & THE 6. VISTON.

They shall then be new, not the substance, but the shape changed. 1. Ter. i. See S. Augustin, i. 20. de Civit. e. c. 14.

The books of mens considerations, where it shall plainly be read what every mans life.
Such as doe no good work, if they have age and time to doe them, are not found in the booke of life.

Bishop Cöf- 
Stories & judi- 
cial power.

During a 
thousand 
years (that is the time of this militant Church) Saints reigne with Christ in soule only.

The rest are dead and damned in foule, during the same time. The first resurrection, of the soule only.

Priests, some properly so called, some improperly.

The binding and loosing of Satan, explicated by S. Augu- 

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2. Boundhitt. Christ by his Passion hath abridged the power of the Devil for a thousand years, that is, the whole time of the new Testament, until Antichrists time, when he shall be loosed again, that is, permitted to deceive the world, but for a short time only, to wit, three years and a halfe.

4. I saw four. S. Auguflin (lib. 2o, de Ciiit. Dei c. 9.) taketh this to be spoken, not of the last judgement, but of the Sess or Confession of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now governed. As the judgements here given, can be taken on otherwize better, then of that which was said by our Saviour Mat. 24: what if thou bindest in earth, that be bound in heaven: and therefore the Apostle saith, what have I to doe, so judge of them that are without?

5. And the rest. He meaneth (faith S. Auguflin in the place allaged) the soules of Martyrs, that they shall be the same time, during these thousand years, which is the time of the Church militant, be in heaven without their bodies, and reigne with Christ; tor the soules (faith he) of the godly departed, are not separated from the Church which now is now the Kingdom of Christ, for there should be kept no memorie of them at the altar of God in the communicating of the body of Christ; neither should it be so hasten to Baptisme in the peril of death, for fear of ending our life without us: nor to hasten to be reconciled, if we fortune for penance or of it conscience to be separated from the same body. And why are at these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others also that die in the state of grace.

1. Cor. 5. 2. Pet. 3.

6. They shall be Priests. It is not spoken (faith S. Auguflin li. 2o. de Ciiit. c. 10.) of Bishops and Priests only, which are properly now in the Church called Priests: but as we call at Christiannes, for the mystical Christine or similitude, so at Priests, because they are the members of one Priest, of whom the Apostle Peter saith, A holy people, a Kingly Priesthood. Which words be notable for their learning that thinke there be none properly called Priests now in the new Testament, no otherwize than at Christiannes men and women, and a confusion to them that therefore haue turned the name Priests into Ministris.

7. Satan shall be loosed. In the whole 8. chapter of the said 1o. book of Ciiit. Dei.
S. Iohn the Apostle. 689

shall be al menues perfectes the same. Secondly he declareth, that the Diuels to be bound, is nothing els but not to be permitted by God to exercise all his force or fraud in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three yeares and a halfe, to practise and proouce his power and arts of tentations against the Church and her children, and yet not to prevale against them. Thirdly this Doctor sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thousand yeares, which is at the time of the new regne of Antichrist, until then: and with what wisdom he permitteth him to be loosed that little time of three yeares & sixe moneths, toward the later day, which shall be the regne of Antichrist. Lastly he sheweth what kind of men shall be most subiect to the Diuels seduction, (even such as now by tentation of Heretikes goe out of the Church) and who shall avoid it.

By al which we may confute diuers false expositions of old & late Heretikes. First, Millenarist or the ancient sect of the Millenaries, that grounded upon these thousand yeares named Chiliasm, by the Prophet, this heretike: that there should be so many yeares after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in all delights and pleasures corporal of meats, drinks, & such like, which they called the last resurrection. Of which heretike Cerinthus was the Author. Epist. 2 Th. 2. 8. 10. Hier. Comment. inc. 19. Mat. Aug. 3. 8. ad Flundera oder. Eusebius also (as histor. c. 3.) sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicates) of the same opinion by misconstruction of these words of S. Iohn, Whereby we learne and al the world may perceiue, hard, the holy Scriptures to be hard, when so great Clerkes did err, and that there is no certaine but in that senfe which the Church alloweth of.

The late Heretikes also by the said S. Augistines words are fully refuted, affirming by S. Augistus not only that the Church may be seduced in that great perfection of the Diuels foresaid loosing; but that it hath beene seduced even a great piece of this time: when the Diuels explanation, is bound: holding that the very true Church may err or fall from truth to error and evidently deidolatrie, yea (which is more blasphemie) that the Cheefe Gouverneur of the Church is duced against Antichrist himselfe, and the very Church under him, the whore of Babylon: and that the Proteatis, this Antichrist, (which the Scriptures in so many places, and here plainly by S. Augistus exposition, teftifie, shall reign but a small time, and that toward the last judgement) had beene revealed long hence, to be the Pope himselfe, Christs owne Vicar, & that he hath perfecuted the Saints of their sect for these thousand yeares, at the Pope can least, which is no more but to make the Diuels to be loose, & Antichrist to heare not poibly be the whole thousand yeares, or the most part thereof, that is, almost the whole time of Antichrist.

The Churches state in the new Testament: (which is against this & other Scriptures evidently, accounting that to be the time of the Diuels binding.) Yea it is to make Antichrist & the Diuels weaker toward the day of judgement: then before, and the truth better to be known: and the truth more common, the nearer we come to the same judgement: which is expressly against the Chirist and this propheticke of S. Iohn.

We see that the sect of Luther, Calvin, and others, be more forged through the world then they were euer before, and consequently the Pope and his religion leisened, and his power of punishing (or, as they call it) perfecuting the said sectaries, through the multitude of his aduertizes diminished. How then is the Pope Antichrist, whose force shall be greater at the later end of the world, then before? Or how can it be otherwise, but these sect masters should be Antichrists neree precursours, that make Christs chiefest Ministers & the Churches chiefest Gouverneurs that have been these thousand yeares and more, to be Antichrists, & themselves and their sects to be true, that come so neree the time of the Diuels loosing and seduiction, and of the personal reign of Antichrist.

2. The camp of the Saints. J. S. Augustin in the said to, booke de Civitate Dei cap. 11. It is not faith he, to beset the that the perfecours shall gather to any place, as though the camp of the The camp of Saints or the beloued city should be but one place, which indeed are no other thing but the Church Saints is the of Christ spread through the whole world. And therefore whereas the Church shin be (which Catho, Church shall be in all Nations: even then, for so much is informed by this latitu of the earth here specified) through the shoue shal the seen of Saints be, and the beloued city of God, and there that she be besieged by all our world, enemies, which shall be in every countrie where she is, in most certaine and forcible. So wright this. As now Here, profound holy Doctor. Whereby we see, that as now the particular Churches of England tikes in part at Scotland.
The Apocalypse of

Scotland, Flanders, & such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of all Nations, as of Italy, Spain, France, and all other which now be quiet, shall be assailed as now the foresaid are, and much more, for that the general persecution of the whole, shall be greater than the particular persecution of any Churches in the world.

9. There came down a fire. It is not meant of the fire of P&c faith S. Augustin ib. c. 12. into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary help that God will send from heaven, to give succour to the Saints of the Church that then shall fight against the wicked or, the very fiercely & burning zeal of religion & God's honour, which God will kindle in the hearts of the faithful, to be constant against all the forces of that general persecution.

11. Another book. This is the book of God's knowledge or predetermination, wherein that which before was hid to the world, shall be opened, & wherein the true record of every man's works shall be contained, & they have their judgement diversely according to their works, & not according to faith only, or lack of faith only. For, all infidels (as Turks, obstinate Jews, and Heretikes) shall never come to that examination, being otherwise condemned.

The part.

Chap. XXI.

Heaven and earth being made new, S. John seeth the new citie Hierusalem prepared and adorned for the house of the Lamb. 6. The sun are glorified, 7. and the wicked thrust into the pits of fire. 12. The walls and gates and foundations of the citie are described and measured. 18. in which are gold and crystal, precious stones and pearls.

And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, & the sea now is not.

2. And I John saw the holy citie Hierusalem new descending from heaven, prepared of God, as a bride adorned for her husband. 3. And I heard a loud voice from the throne saying, Behold the tabernacle of God with men, and he will dwell with them, and they shall be his people: and he shall be their God. 4. And God shall wipe away all tears from their eyes: and death shall be no more. Nor mourning, nor crying, neither shall there be sorrow any more, which first things, are gone.

5. And he that sitteth in the throne, said, Behold I make all things new.

1. And he said to me, Write, because these words shall be most faithful and true. 6. And he said to me, It is done, I am Alpha and Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis. 7. He that shall overcome, shall possess these things, and I will be his God: and he shall be my sonne. 8. But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and forcers, and idolaters, and al liers, their part shall be in the poole burning with fire and brimstone, which is the second death.

9. And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. 10. And he took me vp in spirit unto
S. JOHN THE APOSTLE.

15. And he that spake with me, had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall. 16. And the city was square, and its length was as great as its breadth, and he measured the city with the reed for twelve thousand furlongs, and the length and breadth thereof were equal. 17. And he measured the wall thereof, of an hundred forty-four cubits, the measure of a man which is of an Angel. 18. And the building of the wall thereof was of jasper stone: but the city itself was pure gold, like to pure glass. 19. And the foundations of the wall of the city, were adorned with all precious stones. The first foundation, the jasper: the second, the sapphire: the third, the cledon: the fourth, the emerald: the fifth, the sardonyx: the sixth, the emerald: the seventh, the chrysolith: the eighth, the beryl: the ninth, the topaz: the tenth, the chrysoprasus: the eleventh, the hyacinth: the twelfth, the amethyst. 21. And the twelve gates: there are twelve pearls, one to every one: and every gate was of one precious pearl. And the street of the city was pure gold, as it were transparent glass. 22. And the temple I saw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb. 23. And the city needeth not sunne nor moonne, to shine in it. For the glory of God hath illuminated it, and the Lamb is the lamp thereof. 24. And the Gentiles shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. 25. And the gates thereof shall not be shut by day: for there shall be no night there. 26. And they shall bring the glory and honour of the nations into it. 27. There shall not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the booke of life of the Lamb.

ANNOTATIONS

CHAP. XXI.

12. Puregold.) S. Gregorie (H 12. Moral c. 8.) faith, the heavenly state is resembled to the state of gold, precious stone, crystal, glass, and the like, for the purtie, eluciarie, glittering of the glorified bodies: where one mans body, conscience, and cogitations are represented to dies another, as corporal things in this life are seen through crystal or glass.
AND he shewed me a river of living water, clear as crystal, proceeding from the seat of God and of the Lamb. 2. In the midst of the street thereof, & on both sides of the river, "the tree of life, yealding twelue fruits, rendring his fruit every moneth, & the leaves of the tree for the curing of the Gentils. 3. And no curse shall be any more: & the seat of God & of the Lamb shall be in it, & his servants shall serve him.

4. And they shall see his face: and his name in their foreheads. 5. And night shall be no more: and they shall not need the light of lamp, nor the light of the sunne, because our Lord God doth illuminate them, and they shall reigne for euer and euer.

6. And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his servants those things which must be done quickly. 7. And behold I come quickly. Blessed is he that keepeth the words of the prophetic of this booke.

8. And I John which have heard, and seen these things, And* after I had heard and seen, I fell downe* to adore before the feet of the Angel which shewed me these things; 9. And he said to me: See thou dost not, for I am thy fellow- servant, and of thy brethren the Prophets, and of them that keep the words of this booke. Adore God. 10. And he faith to me: Seale not the words of the prophetic of this booke. For the time is neer. 11. He that hurteth, let him be hurt yet: and he that is in filth, let him be filthie yet: and he that is just, let him be justified yet: and let the holy be sanctifiied yet. 12. Behold I come quickly. And my reward is with me, to render to euery man according to his worke.

13. I am* Alpha and Omega, the first and the last, the beginning and the end. 14. Blessed are they that wash their stoles; that their power may be in the tre of life, and they may enter by the gates into the citie.

15. Without are dogges and forcerers, and the unchaste, and murderers, and servors of idols, & euery one that loueth and maketh a lie.

16. Iesus haue sent mine Angel, to teellific to you these things in the Churches. I am the root and stocke of Davids, the bright and morning starre. 17. And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And* he that thirsith, let him come: and he that will, let him takethe water of life gratis.

18. For I teellifie to euery one hearing the words of the prophetic of
of this booke, "If any man shall add to these things, God shall add
upon him the plagues written in this booke. 19. And if any man shall
diminish of the words of the booke of this prophesie: God shall take
away his part out of the booke of life, and out of the holy citie, and of
these things that be written in this booke, 20. faith he that giueth testi-
monie of these things. Yea I come quickly: Amen." Come Lord
Iesus. 21. The grace of our Lord Iesus Christ be with you al.
Amen.

ANNOTATIONS.

CHAP. XXII.

11. He that heareth, etc. It is not an exhortation, but a comination or threatening, that
how farre secter the wicked increase in naughtines, God hath provided answerable pu-
nishment for them.

18. If any man shall add. The Authour of the commentaries upon this booke, bearing
the name of S. Ambrose, faith thus of this point. He maketh not his protestation against the
expositours of his prophesie, but against Heresiakes. For the expositours doe add or diminish nothing,
but openeth the obscurity of the narration, or sheweth the moral or spiritual sense. He freeth therefore
Heresiakes, that used to add some what of their own that was false, and to take away other things
that were contrary to their heresies. So faith this ancient Writer. And this was the propriety
of them in all Ages, & so is it of ours now, as we have noted through the whole Bible, &
as wee haue in sundrie places set forth to the sight of all indifferent Readers, in the new
Testament: that al the world may see that the Apostles curse is fallen upon them, and
may beware of them.

20. Come Lord Iesus. And now o Lord Christ, most iust and mercifull, we thy poore
creatures that are so afflicted for contension and defense of the holy, Catholicke, and
Apostolike truth, contenied in this thy sacred booke, and in the infaillible doctrine
of thy deare spouse our mother the Church, we cringe also to thy Maiestie with tenderness
of our harts vspeakeable: COME LORD IESVS QUIRCLY, and judge betwixt vs and our Adversaries, and in the meanest time giue patience, comfort, and constancie to
al that suffer for thy name, and truth in thee, o Lord God our only helper and prote-
cour, tarie not long. AMEN.

THE
THE EXPLICATION OF CERTAINE WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conveniently be vtered otherwise.

A
Abstracted, Draven away.
Acquisitio, Getting, purchasing.
Accedent, The comming.
Adulterating, Corrupting. See pag. 430. 433.
Agitation, knowledge or acknowledging.
Allegorie, a Mystical speach, more then the bare letter. See the Annot. pag. 461.
Amen, expounded, pag. 221.
Anathema, expounded, pag. 366.
Ancients, expounded, p. 301. and 613.
ArchifAnagnue, expounded, pag. 91.
Asis, pag. 114. signifieth the Angels standing and attending, alwayes redie to do their minifterie.
Assumption, Christ’s departure out of this world by his death & Ascension.
Ayzines, Unleavened bread.

C
Calmniate, By this word is signifieth violent oppression by word or deed.
Catechizeth, and, Catechized. He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, & are therfore called often in the Annotations, Catechumen.
Charader, a marke or stamp.
Colonia, expounded, pag. 132.
Commiffions, Inmoderate bakers, and belly-cheere, with wanton riotousnes.
Conciſion, expounded, pag. 48.
Conduite, comparable.
Construſte, This word signifieth to make haue and faed.
Cooperatit, signifieth working with others. Likewife cooperation, Cooperators.
Corbaul, expounded, pag. 73.

D
Deposition, See the Annot. vpon. Tim. 6, v. 20. It may signifihe also God’s graces giuen vs to keep, 2.Tim. 1. v. 14. Also v. 12. ibid. See the Annot. of this place.
Didrachne, expounded, pag. 45.
Dominical day, Sunday. See Annot. pag. 651. & seq.
Donaries, gifts offered to God for his Temple, &c.

E
Engaged from Christ, that is made void and havng no part with him.
The scandal of the crosse engagd, that is, made void, cleanse taken away.
Evangelize, signifieth such preaching of good tidings, as concerneth the Ghospel. See the Preface.
Eunuches, gelded men.
Euro-aquilo, A north-east wind.
Exaimined, abased exceedingly.

G
Gratified, made gracious, induced with grace.
HARD WORDES EXPLICATED.
cause they were proposed and set upon the table in the Temple, before God.
R
Repropitiate the fitnes, that is, make a reconciliation for them.
Resolution, the separation of the body and the soul, the departing out of this life.
Restitutate the grace; that is, raise, quicken, renew and renew the grace which otherwise languished and decayed.

S
Sabbatinus, A time of resting and ceasing from labours.
Sacrament, for mysterie.
Sancta Santorum, The holies of holies, that is, the inmost and holiest place of the Jews' Temple, as it were the Chancel.
Seniors, expounded.
Superedifit, Builded upon Christ the principal stone.

T
Terrach, Gouernour or Prince of the 4. part of a country.
Thrones, an higher Order of Angels.

V
Viduis, Sacrifices.
A TABLE OF CERTAINE PLACES OF THE NEW TESTAMENT corruptly translated in favour of Heresies of these dayes in the English Editions: especially of the yeares 1562, 77, 79, and 80, by order of the Books, Chapters, and Verses of the same.

Wherein we doe not charge our Adversaries for disagreeing from the authentical Latin text (whereof much is said in the Preface) but for corrupting the Greeke it selfe, which they pretend to translate.

S. Matthew.

HAP. 1. v. 19. For a just man, they translate a righteous man; because this word just importeth that a man is just indeed & not only so reputed. And so generally where just or injustice is ioyned with good workes, they say righteous and righteousness; yet being ioyned with faith, they keep the old termes iust and injustice.

Chap. 2. v. 6. For rule or governor they translate seed, to diminish Ecclesiastical authoritie, which the Greek word signifieth; as also the Hebrew, Micah 5. whence this is cited.

Chap. 3. v. 1 and 8. For doe penance and fruit worthy of penance (which signifye painful satisfaction for sinne) they translate repent & repentance, or, amendment of life.

Chap. 16. v. 18. For Church they translate Congregation. And that so continually every-where in Tyndals Bible, printed againe Anno. 1562, that the word Church, is not once there to be found, Which the other Editions correcting in other places, yet in this place it remaineth corrupted, reading still, upon this rocke I will build my congregation. So loath they are it should appeare how firmly the Church of Christ is founded.

Chap. 18. v. 17. the same corruption in Tind. Bib. Tel the congregation; & if he wil not heare the congregation, for Tel the Church, & if he wil not heare the Church.

Chap. 19. v. 11. Our Savioour speaking
A Table of Heretical Corruptions.

king of continencie faith: Not al take this word, which they pervert thus: All men can not take this word: against free-will, & vow of chastity.

Chap. 16. v. 26. for blessed they translate gane thankes: against the operation and efficacie of Christes blessing.

S. Marke.

Chap. 10: v. 52. For thy faith hath made thee safe: speaking of corporal sight given to the blind, they translate thy faith hath saved thee, to make it seeme that justification and salvation is by only faith.

Chap. 14. v. 22. for blessing they say giving thankes, as Mat. 16.v.26.


Chap. 1. v. 6. For just and justifications they translate, righteous and ordinances.

V. 28. For Haile ful of grace, they translate Haile thou that art in high favour, and Haile thou that art freely beloved: though Tindal said, Haile ful of grace, the Aue Marie being not then banished, as since it is.

Chap. 3. v.8. For penance, they say repentance, as before Mat. 3.v.1. & 8.

Chap. 8. v. 48. For, thy faith hath made thee safe (to wit from corporal infirmity) they translate, thy faith hath saved thee.

V. 50. For beleue ony and she shall be safe, they say beleue only and she shall be saved: in favour of the saide heresie of only faith:neither marking that this saetic pertineth to the bodie, nor that it is attributed to the faith of another, and not of the partie restored.

Chap. 18. v. 42. For thy faith hath made thee whole or safe, they saie, as in the former places, thy faith hath saved thee.

Chap. 22. v. 20. Beza (whom the English Protestates herein defend) codemneth the Greek text (which he confesseth to be the same in al copies) because by it the relatiue, which, must needs be referred to the Chalice, and so proueth the real presence of Christes bloud in the Chalice.

S. John.

Chap. 1. v. 12. For he gave them power to be made the sones of God. Beza and his followers translate he gave them the dignite (others say the prerogatue) to be the sones of God: against free-will.

Chap. 9. v. 22. and 35. For put out of the Synagogue they translate excommunicate: as though the Catholike Churches excommunication of heretikes, from the societie and participation of the faithful, were like to that exterium putting out of the Synagogue, of such as confessed Christ.

Chap. 13. v. 16. For Apostle they translate messinger: turning an Ecclesiastical word, into the original and prophane signification.

Chap. 16. v. 2. For, cast out of the Synagogues, they say excommunicate.


Chap. 1. v. 26. For he was muni-bred with the eumen, they say (by adding of their owne) he was by a common consens counted with the eumen: to bring in a necessitie of popular election of Ecclesiastical pertons.

Chap. 2. v. 17. For thou wilt not les-teny soule in hel, Beza & his followers translate
translate; they will not leave my cares in the grave: Other English translating also grace for hel, yet read not in the text, but in the margent life or person: as though either Christ had been alive in the grave: or his person (being Divine) had not been, by hypostatical union, as well with the soul in Limbo, as with the body in the grave: and, abstracting from that union, alike everywhere.

Chap. 3. v. 31. For whom heaven must receive they translate whom heaven must contain: Beza and Whitaker, who must be contained in heaven: so including Christ in heaven, as though he could not also be upon the altar.

Chap. 9. v. 22. For this text: aff ironing that this is Christ, by changing and adding they read thus: proning by conferring one Scripture with another that this is Christ: in favour of their opinion that by conferring of Scriptures euerie man may easily understand them.

Chap. 14. v. 22. For when they had ordained to them Priests in euerie Church, they say: when they had ordained to the by election Elders in euerie congregation: changing the words Priests and Church into new termes Elders and Congregation: and adding to the text by election, to make it seeme, that Church-men were ordained by election or voices of the people, For so Beza forceth this place.

Chap. 15. v. 2, 4, 6, 22. & 23. For Priests the Hill say Elders, the Greek (which they profess to translate) being alwaies Priests: where the Latin hath Seniores, we translate Ancients, because it importeth an office or dignitie, and not elders in yeares.

Chap. 16. v. 4. The same corruptio Elders for Priests.

Chap. 17. v. 23. For seeing your Idols or seeing the things which you (Athenians) doe worship, they translate seeing your devotions: as though devotion & superstitition were alone.

V. 30. For doe penance, they say repent.

Chap. 19. v. 4. For in Johns Baptisme they say into Johns Baptisme, and then falsely glossie it, to beleue in Johns doctrine.

V. 24. For Temples of Diana they translate shrines: to make shrines of Saints bodies, and of other holic Relikes, odious.

V. 35. They adde to the text Image: against holic Images.

Chap. 20. v. 17. Elders for Priests.

V. 28. For rule the Church of God, they translate feede the Church of God: and in one Bible, feede the Congregation of God.

S. Pauls Epistle to the Romanes.

CHAP. 2. v. 13. For in they say righteous, And v. 26. ordinances for injustices against justification by good works.

Chap. 3. v. 18. To this text: for we account a man to be justified by faith without the works of the law; Luther added only, saying by faith only, in the Edition of Wittenberge, anno, 1518.

Chap. 5. v. 6. For weak they translate of no strength: to take away free-will.

V. 18. To this text: as by the offence of one unto all men to condemnation, so also by the inſtice of one unto all men to justification of life, they adde most partially in the former part, by the offence of one the fault came on al men; and in the second part, by the inſtice of one the benefit abounded towards all men: making this false difference, that we are indeed vnict, by Adams fault, coming,
HERETICAL comming upon all men: but by Christes grace abounding towards all men not unfitly deed, but only so reputed.

Cap.8. v.18. For not condigne or not comparable, they translate not worthise, against merits.

V.38. They leave the Greek and translate the Latin, because it seemeth to make for them, saying: I am sure that neither death nor life &c. Which in the Greek is no more but I am probably persuaded, &c. and that is the usual sense of this phrase, both here, and Rom.15. v.14.2 Tim.1. v.5. and Heb.6. v.9.

V.39. For charitie they say love; & so generally in all places, where much is spoken in commendation of charitie.

Cap.9. v.16. For this text; therefore it is not of the willer nor the runner, but of God that showeth mercie, they translate: So lieth it not then in a mans will or running, but in the will of God, changing of into in, and willer andunner into will and running: and so make the Apostle to say, that it is not at al in mans will to consent or cooperate with Gods grace and mercie.

Cap.11. v.4. For Baal, they translate the Image of Baal.

CORRUPTION:
chap.of this same Epistle v.8. that he was single.

V.13. For Altar, they translate Temple, twice in the same verse: and againe in the next chapter v.18. thrusting the word Altar out of the Scripture, when they pulled Altars downe in Churches.

Cap.10. v.7. For Idolaters, they say worshippers of Images.

V.16. For the chalice of benediction, which we blesse, Beza & his followers say the Chalice which with thakes giving we prepare: against the efficacy of blessing and consecrating the Chalice.

Cap.11. v.2. For tradition, they say ordinance, institution, institution.

Cap.13. Eight times, for charitie they say love.

Cap.15. v.10. To this text the grace of God with me, they adde thus the grace of God which is with me. So where the Apostle rather said: the grace of God laboured with him, & consequentely he with the grace of God, which prooeth free will: by adding to the text, they would have it seeme, that the Apostle did nothing at all, but was moned as a thing without life, or will.

1. To the Corinthians.

Chap. 1. v.10. For schisme (which are spiritual divisions from the unitie of the Church) as men afeard to be accounted guiltie thereof, they translate dissensions: which may be in worldlie things, aswell as in religion.

Chap. 5. v.11. For servours of Idols, they say worshippers of Images.

Chap. 9. v.2. For woman they say wife: to prove that S. Paule was married, whereas it is evident in the 7.

2. To the Corinthians.

Chap. 2. v.10. The Apostle saying that he pardoned in the person of Christ (that is as Vicar or Deputie of Christ) they translate in the face and in the sight of Christ: against the authoritye of Priests in absolving.

Chap. 4. v.17. For workes they say prepared: against merit of good workes.

Chap. 5. v.21. For we might be made the injustice of God in him, they translate we by
A Table of

we by his means should be that righteousness which before God is allowed: in favour of their imputation of justice.

Chap. 6. v. 16. For idols they say images.

Chap. 8. v. 23. For Apostles they say messengers.

To the Galatians.

Chap. 5. v. 20. For heresie (as it is in the Greek) they translate sectes: in favour of themselves, being charged with heresie.

To the Ephesians.

Chap. 1. v. 6. For he hath gratified vs, or made vs gracious or induced vs with grace, they translate he hath made vs accepted or freely accepted against inherent grace.

Chap. 3. v. 12. For in confidence by the faith of him, they (adding their false glossie in the text) say: in the confidence which is by the faith of him: attributing all confidence to faith only, & none at all to good works grounded in faith.

Chap. 5. v. 5. For service of idols, they say worshipping of images.

V. 25. and 32. For Church they say congregation.

Item. v. 32. For this is a great Mystery (as in the Greek) or (as in the Latin) a great Sacrament, they shunning both names say: Matrimonie is a great secret.

To the Philippians.

Chap. 2. v. 25. For your Apostle the English Bezites say your messenger.

Chap. 4. v. 3. For sincere companion they translate faithful yoke-fellow, as though St. Paul had written this to his wife, who indeed had no wife.

1 Cor. 7. v. 8.

To the Colossians.

Chap. 1. v. 12. For worship they say meet: in prejudice of meritorious works.

V. 23. For the Gospel which ye (Colossians) have heard, which is preached among all creatures: they translate thus: the Gospel which you have heard how it was preached: and thus, the Gospel whereof you have heard how it was preached: that it may be understood of the Gospel in general, and not as the Apostle exhorteth in this and other places, to remaine in that Gospel and faith to which they were first converted. See the table of controversies, Verbo Faith.

Chap. 2. v. 20. For why do you yee decree: they translate, why do you burden with traditions?

Chap. 3. v. 5. For service of idols, they say worshipping of images.

2. To the Thessalonians.

Chap. 1. v. 5, and 6. For just they translate righteous.

Chap. 2. v. 15. For traditions they say ordinances, institutions, instructions, or preaching.

Chap. 3. v. 6. The same corruption against Ecclesiastical traditions.

1. To Timothee.

Chap. 3. v. 6. For a Neophyte (one lately Christned, or planted in Christ's mystical body) they translate a young scholar: as though an old scholar could not be a Neophyte, by differing his Baptisme long, or by long delaying his conversion to God, which he learned to be necessary long before.

V. 8. For Deacons they say Ministers: and
HERETICAL CORRUPTIONS:

an. Nevertheless v. 12 they keep the word Deacons. So they make one word to signify their two orders, of Ministers and Deacons.

V. 15. For Church they say Congregation.

Chap. 4. v. 14. For grace they translate guift, and for Priesthood they say Eldership.

Chap. 5. v. 17. and 18. For Priest they say Elders.

2. To Timothy.

CHAP. 1. v. 6. For grace they say guiftas before 1. Tim. 4. Left holy orders should be proued a Sacrament.

Chap. 4. v. 8. For Justice & Injst they translate righteousnesses and righteous.

To Titus.

CHAP. 3. v. 8. For to excel in good works, they say to mainaine good works, and to shew forth good works: against the different degrees of good works.

V. 10. For an Heretike they say an author of sects.

To the Hebrewes.

IN the title they leave out S. Pauls name (Bible 1579.) notwithstanding it is in euery Greek optie.

Chap. 2. v. 9. They transpose the words against the merit of Christ himselfe.

Chap. 5. v. 7. For he was heard for his reverence, they translate he was heard in that he feared: to maintaine their blaspheomous paradox that our Saviour should have feared, yea and have felt the paines of hell upon the Cross.

Chap. 6. v. 10. For misst they say varigtous.

Chap. 10. v. 20. For dedicated they say prepared: in favour of their heresie that Christ was not the first that went into heaven, which the word dedicated signifieth.

V. 22. For sins of faith they say assurance of faith: in favour of their imagined assurance of their owne salvation.

V. 29. For how much more doth he deserve worse punishment? they say, how much fonder shall he be punished? cutting off the word deserveth.

Chap. 11. v. 21. For adored the top of his rodde, they translate leaning upon his staffe he adored God, adding two words leaning and God to the text: against adoration of creatures, called Dulia.

Chap. 12. v. 23. For Church they say congregation: so terming also the Church triumphant.

Chap. 13. v. 4. For Marriage honorable in all, they translate wedlocke is honorable among all men. Three corruptions in so few words. See the Annotations upon this place.

V. 16. For promerited, they say we pleased: against merit.

S. James Epistles.

IN the title of this & the other Epistles following, they leave out the name Catholike. In some editions they put general for it.

Chap. 1. v. 13. for God is not a tempter of evils, they translate, God is not tempted with evils.

Chap. 4. v. 6. To this text, giueth greater grace, they add the Scripture giueth greater grace.

Chap. 5. v. 14. for let him bring in the Priests of the Church, they say let him bring in the Elders of the congregation.

1. Epistle.
A Table of Heretical Corruptions.

1. Epistle of S. Peter.

CHAP. 1. v. 18. For your fathers tradition, they translate which you have received by tradition of the fathers: not only keeping the word tradition, because the Apostle speaketh here of naughtie traditions; but also adding unto it, received by; which is not in the true text.

V. 25. For Evangelized, which in other places they translate is preached, here they add, by the Gospel is preached: in favour of their heresie, that there is no other word of God, but the written word only.

Chap. 2. v. 13. For be subject to every humane creature for God, they translate, submit your selues to al manner ordinance of man: as though it were al one to obey euerie temporal Prince in things lawful, and to obey al manner ordinance of euerie Prince.

In the same place, For to the King as exellencie: in K. Henriques time, and K. Edwards they read to the King as chiefe head: now they translate to the King as having preeminence, and to the King as to the Superior.

Chap. 5. v. 1. For Priest (in the Greek) they say Elder.

V. 3. For clergie they translate parishes, and heretages: against the di-

2. Epistle of S. Peter.

CHAP. 3. v. 16. they force the text, to maintaine a friouldous euasion that S. Paules Epistles are not hard, but the things in the Epistles, whereas both Greek and Latin text are indifferet to both confiunction between the Clergie and Laitie.


CHAP. 5. v. 3. For the commandments are not humane, they say the commandements are not greenous: wrangling about the word.

V. 21. for my little children keep your selues from idols, they translate, Babes keep your selues from images.

Apocalypye.

CHAP. 2. v. 20. and Chap. 9. v. 10. For Idols they say Images.

Chap. 7. v. 20. and v. 21. and Chap. 16. v. 9. and v. 11. For dace genance they translate repent.

Chap. 19. v. 8. For justifications of Saints, they translate righteousnesses of Saints.

Chap. 22. v. 15. For servers of Idols, they translate worshippers of Images.

The Blessed ConEffour, Bishop Tounstal, noted no lesse then two thousand corruptions in Tindalls translation, in the New Testament only. Whereby, as by these few here cited for examples, the indifferent Reader may see, how vntruely the English Bibles are commended to the people, for the pure word of God.
A TABLE OF THE
EPISTLES AND GHOSTPELS AFTER
THE ROMANE USE, UPON SUNDAYES, HOLIDAYES,
and other Feastes, and special daisies and causes through the
whole yeare, for such as are desirous to read them according
to this translation. And therefore the Epistles taken out of the:
old Testament are omitted till the edition thereof.

At what verse the Epistles and Ghostpels begin is set
downe in the marginal notes.

Upon Sundayes and moveable Feastes, (which depend upon Easter) with:
Imber daisies, Festes of Lent and Rogations.

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Z


LAVS DEO:
Faults escaped in the text.

The former word is the fault, the latter the correction.

Pag 18.1.8 ther ayne, the rayne, the raynes, foxes, foxes p. 66.1.41 strained, straineds, p. 36.1.12 fore hand, forth and, p. 96.1.18 your, yon, p. 97.1.19, tel, to tcl, p. 113.1.16, at, a, p. 150.1.1 that, the he, p. 197.1.1 with, with, p. 204.1.13, spake, spake, p. 226.1.28 to goe, go, goe, p. 245.1.27 post verbum me, alle, p. 270.1.51, salutation, salutation, p. 311.1.8 into, in to, p. 331.1.6 land, lands, Rom 3.10.39, Jew, Jew first, 1 Cor 13.30. 39, sanctification, and sanctification, 1 Cor 13.19. own, own, 1 Cor 13.31. by, for * by, a, 1 Cor 10.11. indeed, in deed, Phil 4.8. aimable, amiable, 1 Thess 3.3. would, should, 1 Tim 7.21. b, be, Heb 6.16. on, an, 1 John 4.20. intred, entered, Heb 12.13. the, to the, 2 Pet 3.17. This, This is, 1 John 3.10. world, word, 1 John 3.17. him, in him, 1 John 3.4. that then, then that, 1 John 4.20. etc, see, see, 1 John 4.13. head, dead.

Other faults.

Pref. §. To say, or hand led, handled. §. We therefore, text, text, and to §. For example, mar, after al, before a §. We bind, of, of his,
