From the proceedings of the

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THE NEW TESTAMENT OF JESUS CHRIST

FAITHFULLY TRANSLATED INTO ENGLISH, OUT OF the authentical Latin, diligently conferred with the Greek, & other Editions in divers languages:

With Arguments of Books and Chapters: Annotations, and other helps, for the better understanding of the text, and specially for the discovering of Corruptions in divers late translations: and for clearing Controversies in Religion of these days: By the English Colledge then resident in Rhemes.

Set forth with Tables of the Epistles & Gospels through the yeare, Controversies, and Heretical Corruptions.


Search the Scriptures. Ioan. 5.
Give me understanding, and I will search thy Law; and will keep it with my whole hart. Psalm. 118. v. 34.

S. Augustine tract. 2. in Epist. Ioan.
All things that are read in holy Scriptures we must heare with great attention, to our instruction and salvation: but those things specially must be commended to memorie, which make most against Heretikes; whose deceits cause not only circumvent or beguile at the weaker sort, and the more negligent persons.

By Iohn Covstvrie. 1653.
VM huius versionis ac editionis Authorès, nobis de fide et eruditione sint probè cogniti, alijque S. Theologiae & linguae Anglicanae peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiae doctrinae, & pietatis conscientiam, vel quod illo modo poetæstati ac paci ciuali repugnet, sed omnia potius veram fidem, Reip. bonum, vitaeque ac morum probitatem promouere: ex ipsorum fide censemus ista utiliter excudi et publicari possit.

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THE PREFACE TO
THE READER TREATING
OF THESE THREE POINTS: OF THE
translation of Holy Scriptures into the vulgar tongues, and namely into English; of the causes why this New Testament is translated according to the ancient vulgar Latin text; and of the manner of translating the same.

The holy Bible long since translated 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) at 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 daies, more proper and pregnant then the other part not yet printed.

Which translation we doe not for al that publish, upon erroneous opinion 1. of necessitie, that the holy Scriptures should always be in our mother tongue, or 2. that they ought, or were ordained by God, to be read indifferentely of al, or 3. could be easily understood of every one that readeth or heareth them in a knownen language; or 4. that they were not often, through man's malice or infinitie, pernicious and much hurtful to many; 5. or that we generally and absolutely deemed it more convenient in itself, & more agreeable to God's word and honour, or edification, of the faithful, to have them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for the nor any such like causes doe we translate this sacred Bookes, but upon special consideration of the present time, state, and condition of our countrey, unto which divers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisit, nor perchance wholly tolerable.

1. In this matter, to marke only the wisedom & moderation of holy Church and the The Churches Governours thereon on the one side, and the indiscreete zael of the popular, and their wisedom and faction leaders, on the other, is a high point of prudence. These later, partly of unmoderation plicitie, partly of curiofitie, 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 translat-
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The Scriptures in the vulgar languages of divers Nations, the Armenians say they have the Psalter and some other pieces translated by S. Chrysofom into their language, when he was banished among them; and George the Patriarch, in writing his life, signifieth no leffe. The Slaunian affirm he have the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather from much by his own words in his epistle to Sophronius, but the place indeed proofs it not. Vulpilas sulilye gave the Scriptures to the Goths in their own tongue, & that before he was an Arrian. It is almost three hundred years since James Archbishop of Genua, is said to have translated the Bible into Italian. More then two hundred years ago, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the deceived peoples hands, the falshe heretical translations of a Scot called Waldenses. In our owne coutrie, notwithstanding the Latin tongue was ever (to vs Venerable Bedes words) common to all the Provinces of the same for meditation or studie of Scriptures, & no vulgar translation commonly vfed or occupied of the multitude, yet they were extant in English even before the troubles that Wicleffe & his followers raised in our Church, as appeareth, as wel by the testimonie of Malmburie recording that V. Bede translated divers partes into the vulgar tongue of his time, & by some pieces yet remaining; as by a provincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Council holden at Oxford; where strait proizision was made, that no heretical version fet forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approved & allowed by the Diocesan before: alleging S. Hierom for the dificultie & danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So also it is there insinuated, that neither the Translations fet forth before that Heretikes time, nor other afterward being approved by the lawful Ordinaries, were ever in our coutrie wholly forbidden, though they were not (to say the truth) in quiet & better times (much leffe when the people were prone to alteration, hereffe, or noelitie) either hastily aditted, or ordinarily read of the vulgar, but vfed only, or specially, of some devout religious & contemplative persons, in reverence, fecrecie, and silence, for their spiritual comfort.

Now since Luther's revolt also, divers learned Catholikes, for the more speedy abolishing of a number of falshe and impious translations put forth by sundry Seets, and for the better presentation or releeame of many good foules endangered thereby, have published the Bible in the feuerall languages of almost all the principal Provinces of the Latin Church; no other books in the world being so perricious as heretical translations of the Scriptures, poisoning the people under colour of divine authoritie, & not many other remedies being more souereigne against the same (if it be vfed in order, discretion, & humilitie) then the true, faithful, & sincere interpretation opposed thereunto.

The Churches, which cauteth the holy Church not to forbid utterly any Catholike translation, order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues, though she allow not the publishing or reading of any absolutely & without exception, or limitation knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spoufes gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitted that which must needs do hurt to the unworthy, nor absolutely condemneth that which may doe much good to the worthe. Whereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authority, that the holy Scriptures, though truly and Catholike translated into vulgar tongues, yet may not be indifferently read of al men, nor of any other then such as have express licence therunto of their lawful Ordinaries, with good testimonie from their Curates or Confessours, that they be humble, discrete, and devout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it cannot be so precisely obseru'd, as in other times and places, where
there is more due respect of the Churches authority, rule, and discipline: yet we trust al wise and godly persons will vie the matter in the meanes while, with such moderation, meekness, and submission of hart, as the handling of so sacred a Book, the sincere fenses of God's truth therein, and the holy Canons, Councils, reason, and religion doe require.

Wherin, though for due preformation of this divine worke from abuse and prophanation, and for the better bridding of the intolerable inlocence of proud, curious, and contentious wittes, the Councilours of the Church guided by God's Spirit, as ever before, so also upon more experience of the maladic of this time then before, have taken more exact order both for the Readers and Translatours in these later Ages, then of old: yet we must not imagin that in the primitive Church, either every one that understood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and toss the Scriptures, so that our Forefathers suffered every Schole-maister, schooler, or Grammarian that had a little Greeke or Latin, fraught 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, boies, girls, mistrelle, maid, man: that they were flung, plaid, alledged, of every tinker, taumerne, rimer, minstrel: that they were for table talkes, for ale-benches, for boats and barges, and for every prophan persoun and companie: No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy means before printing was invented, to disse parte 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 denout principal Lay-mens houses and hands: who vsed them with care and reverence, and specially such parts as pertained to good life and manners, not meadling, but in pulpit and schooles, and that moderately too, with the hard and high mysteries and places of greater difficulty. The poore plough-man, could then in labouring the ground, sing the Hymnes and psalmes 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 Hieron in divers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, poenitience, penance, renouncing the world, they neder specially the places that did breed the hatred of sinne, feare of God's judgement, delight in spiritual cogitation: they referred themselves in hard places, to the judgement of the Ancient Fathers and their Maisters in religion, never presuming to contend, controile, teach or talke of their owne senfe and phantasie, in deep questions of divinitie. Then the Virgins did meditate upon the places and examples of chastitie, modestie and demureness: the married, on conjugal faith and continencie: the parents, how to bring up their children in faith and feare of God; the Prince, how to rule; the subject, how to obey; the Priest, how to teach; the people, how to learn.

2. Then the scholer taught not his Maiyster, the sheepe controole not the Paoure, the The Fathers yong student set not the Doctour to schoole, nor reproued their Fathers of errour and sharply reprehignorance. Or if any were in those better dades (as in all times of heresie such must needs hende as an abe) that had itching cares, tilling tongues and wittes, curious and contentious disputers, haters, hearers, and talkers rather then doers of God's word: such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable Readers of the holy Scriptures. Saint Hieron in his Epistle to Paulinus, after decleration that no handye, expend, & craft is of base, nor liberal science so easy, that can be had without a Maiyster (which talke of the S. Augustin also affirmed, De militate cred. cap. 7.) nor that men presuine in any occupation to teach that they never learned. Only (faith he) the art of Scripture is that which every man challengeth: this the shosoing old wife, this the doing old man, this the brailing Sophiler, this in every hand, men presuine to teach before they learn it. Againe, Some with poire of lofty words devise of Scripture matters among women: othersome (by upon it) learnes of women, what to teach men, and left that be not enough, by facultie of tongue, or rather audacity, teach that to others, which they understand not ever a whils themselves, to say nothing of such as be of my facultie: who stepping from secular learning.
THERE ARE}

learning to holy scriptures, & able to tickle the ears of the multitude with a smooth tale, thinke al they speake, to be the Law of God. This he wrote then, when this malady of arrogancy and presumption in divinie 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; when he faid, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three words, and then il couched together, out of Scriptures. But he there diversly discoursed of the orders and differences of degreeshow in Christies mystical body, some are ordained to learn, some to teach: al are not Apostles, al Doctors, al Interpreters, al of tongues and knowledge, not all learned in Scriptures & diuinie: that the people went not vp to talk with God in the mountaine: But Moses, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel against this ordainace, are guilty of the conspiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be dispensed, not according to euery one’s greedines of appetit, or willfulnes, but as is most meet for each one’s necessitie and capacitie: that as it is a shame for a Bishop of Priests 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 Paltours in sinceritie and simplicitie: whereof excellently faith S. Augustinus, Fides simplicitate & sinceritate laetat, manus in Christi or cum parvis, fiant, ps. 112. non appaturam, that is, being fed with the simplicitie and sinceritie of faith, as it were with milke, that we be nourished in Christ: and when we are little ones, let vs not count the measues of the eldred. Who * in another place testifieth, that the word of God can not be preached nor certaine mysteries vtered to al men alike, but are to be delivered according to the capacitie of the hearers, as he proueth both * by S. Paulus examples, who gave not to euery fort strong meat, but milke to many, as being 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 vter which the hearers were not able to bære.

How much more may we gather, that all things that be written, are not for the capitie and diet of euery of the simple Readers, but that very many mysteries of holy Writ, be very farre above their reach, & may and ought to be (by as great reason) delivered in measure and meane most 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 choice of what he liit. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrewes of old had; who (as S. Hierom also wittnesst) tooke order among themelles that none should read the Cantica Canticorum not certaine other pieces of hardest Scriptures, til they were thirtie yeares of age.

And truly there is no cause why men should be more loth to be ordered and moderated in this point by God’s Church and their Paltours, then they are in the vse of holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receive them, and not be our owne carresors: so hath he gien * vs Doctors, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouths: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle faith) by hearing of the Preachers lawfully fent: though reading in order and humilietty, much confirmeth and advanceheth the same. Therefore this holy Booke of the Scriptures, is called of S. Ambrose, Liber cardinalis, the booke of Priests, at whose hands and disposition we must take and vse it, Li. 2, ad Grat.

The popular objections of withholding the Scriptures from the people, answered, Why the Church permiteth not every one at their pleasure

4. The wife will not here regard what some willful people doe matter, 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 serpente * that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, left they should be as cunning as himself, and like unto the Higheft. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth fals, ximon, sciens, knowledge falsity so called; and not to embarre them from the true knowledge of Christ. She would have al wife, but cupa ad fruticatem, unto 6. 20. fabriece, as the Apostle speakest: she knoweth the Scriptures be ordained for euery state, as meates, elements, fire, water, candle, knives, sword, and the like; which are as needfull (most of them) for children as old folks, for the simple as the wife: but yet would
would marre al, if they were at the guiding of other then wise men, or were in the hands to read the of every one, for whose prefertation they be profitable. She forbiddeth not the reading Scripture, of them in any language, ennieth no man's commoditie, but giueth not order how to do it to edification, and not destruction: how to do it without calling the holy to dogs, or pearsles of the holy Scriptures to 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 fountain sinceritie,maific, and depth of Mystery contained in the same. She would have the presumptuous Heretike, not as pearsles to withholding he allasse them, ever fo fast, flying as it was through the whole Bible, swyne, and coting the Pslmss,Prophets, Gospels, Epiftles, sluer fo readily for his purpose, as Vincentius Lirinentis faith such men fashions is yet she would according to Tertullian's prifcript rule, have such mere wippers quite discharged of all occupying and polifhation of the holy Testament, which is her old and only right and inheritance, and belonging not to Orig. in Heretikes at al, whom Origen calleth Scripturam fumes, clesues of the Scriptures. She would have the unworthy repelled, the curios repelled, the simple measured, the learned humbled, and al forts to vfe them or abftcine from them, as is most convenient for every ones salvation: with this general admonition, that none can understand the meaning of God in the Scriptures * except Christ open their fenes, & make them partakers of his holy Spirit in the vitnie of his mystical body: and for the ref, she committeth it to the Paffor of euery province and people, according to the difference of time, place, and perfon, how and in what forte the reading of the Scriptures is more or les to be procured or permitted. Wherein the vartie of circumstances caueth them to deal diversely: as we fee by S. Chrysostom's people of Constantinople, who were fo delicate, dul, worldly, and fo much given to dice, cardes, specially stage-plaies or theaters (as S. Gregoric Nazianzen witnesseth) that the Scriptures & all holy lections of divine things were lost from them: whereby their holy Bishop was forced in many of his fervons to criuc out against their extreme negligence and contempt of God's word, declaring that not only Eremites and Religious (as they alleagued for their excuse) but peculier men of al forts might read the Scriptures, and often have more need thereof in respect of themselves, then the other that live in more puritie and contemplation; further infinuating, that though divers things be high and hard therin, yet many godly histories, lives, examples, & precepts of life and doctrine be plain; 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 Christian man in these daies when our Adversaries be indurbrious to enipch our beleefe, to be skilfull in Scriptures, then at other times when the Church had no such enemies.

To this fense saith S. Chrysostom divers things, not as a Teacher in schoole, making exact and general rules to be observed in all places & times, but as a pulpit man, agreeably to that audience and his peoples default: nor making it therefore (as some perversely gather of his words) a thing absolutely needful for every poore artificial to read or studie Scriptures, nor any whit favouring the presumptuous,curious, and contentious ingling and searching of God's secrets, reproved by the forefaid Fathers, much lese approving the excessive pride and madness of these daies, when every man and woman is become not only a Reader, but a Teacher, counsellor, & judge of Doctours, Church, Scriptures and al: such as either contemne or easily passe over all the moral parts, good examples, and prcepts 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 counfels, as of Predestination, repobation, election, prefence, for taking of the Iewes, vocation of the Gentils, and other incomprehensible mysteries, Languishing about questions of only faith, fiduce, new phrahes and figures etc., learning but never

They delight in none more then in the Epistile to the Romans, the Cantica Canicorum. Ap 6, 1, the Apocalypse, which have in them as many mysteries as words. They find no difficultie in the sacred Buke, clasped with feuer scales. They ask for no Expositour with the holy
The Preface

Al the learned Fathers felt to be in the Scriptures, holy Eunuch. They feele no fuch depth of God's science in the scriptures, as S. Augustin did when he cried out: *Mira profunditas eloquiorum tuorum, mira profunditas* (Deus 11. cap. 14. Dea profunditatius hororum et ordinum in eam, hororum et ordinum, et tremor amoris, that is, O wonderful profundate of thy words, wonderful profundate, my God, wonderful profundate! it maketh a man quake so looke on it: to quake for reverence, and to tremble for the lose thereof. They regard not that which the fame Doctour affirme, that the depth and profunditie of wisdom, *Ang. See p. 3.* not only in the words of holy Scripture, but also in the matter & f彭fe, is fo wonderful, that, like a man neuer fo long, be he of neuer fo high a witte, neuer fo studious, neuer fo fervent to attaine the knowledge thereof, yet when he endeth, he shall confefse he doth but begin. They feele 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 onyl reading the sacred Scriptures thirteene yeares together, with S. Basil & S. Gregorie Nazianzenze, before they expound them, nor take the care [as they did] neuer otherwise to interprete them, then by the uniforme content of their Forefathers and tradition Apostolike.

If our new Ministers had had this cogitation and care that these and al other wise men haue, and cver had, our countrie had neuer fallen to this miserable state in religion, and that vnder pretence, colour, and countenance of God's word: neither should vertue and good life have been fo pitifully corrupted in time of such reading, toiling, tumbling and tranflying the Booke of our life and falculation: whereof the more precious the right and reuerent vfe is, the more peneuris which the abufe and prophanation of the same: which euer man of experience by these few yeares proves, and by comparing the former daies and manners to thefe of ours, may easily trie.

Loue whether your men be more vertuous, your women more chaft, your children more obedient, your feruants more truflle, your maids more modest, your frends more faithful, your laitie more inift in dealing, your Clergie more devout in prayning: whether there be more religion, feate of God, faith and confience in ali places now, then of old, when there was not so much reading, chafting, and iangling of God's word, but much more sincer dealing, doing, and keeping the fame. Loue whether through this disord, women teach not their husbands, children their parents; yong fooleis their old and wife fathers, the schollers their Maifters, the sheepe their Paftour, and the People the Priest. Loue whether the moft chaft and facred sentences of God's holy word, be not turned of many, into misr, mocherie, amorous ballets & detestable letters of love and lenuenes: their delicate rimes, tunes, and tranflations much increasinge the fame.

This fale of good life & prophaning the diuine mysteries, every body feeth: but the great corruption & decay of faith hereby, none fee but wise men, who onl know, that were the Scriptures never so truely tranflated, yet Heretikes and il men that follow their owne spirit and know nothing but their private fantasie, and not the fentence of the holy Church and Doctours, must needs abuse them to their damnation: and that the curious, simple, and *f彭fe* tal men which have no taffe of the things that be of the Spirit of God, may of infinate places take occacion of pernicius errors. For though the letter or text haue no errour, yet (faith S. Ambrofe) *the Arrian, or (as we may now speake) the Caluinian interpretation hath errours, lib. 2. de Gratianum ca. 1. and Tertullian faith: The f彭fe adulatoris is as periour as the flaye corrupted, De Prescrip. S. Hilarie also speakes thus: Herefe rifeth about the understanding, not about the writing. The fentence is in the f彭fe, not in the word, lib. 2. de Trinit. in principis. And S. Augustin faith, that many hold the Scriptures as they doe the Sacraments, *ad speciem, non as saltem, to the outward show, and not so faluation, de Baptif cont. Doentz. li. 3. ca 19.* Finally al Scl.-maifters and raving wolues, yea *the Diven themselues pretend Scriptures, alleage Scriptures, and wholly shroud thefe flices in Scriptures, as in the wool & fleece of the simple sheep. Whereby the vulgar, in these daies of general disputes, can not but be in extreme danger of errours, though their books were truely tranflated, & were truely in thefe flices God's owne word indeed.

But the case now is more lamentable: for the Protestants and such as S. Paul call the

Ambulantes in falsis, walking in deceivers, have so abused the people, and many other in the world, nor vnwife, that by their false tranflations they have instead of God's Law and Testament, and for Christes written wil and word, given them their owne wicked writing and phantafies, most shamefully in ali their versions, Latin, English, and other tongues, corrupting both the letter and f彭fe by faltie tranflation, adding, derractinge, altering, tranposing, pointing, and al other guileful meanes: specially where it

Euen the Scriptures al the learned Fathers felt to be in the Scriptures, nothing amended, but much worse, since this licentious roting of holy Scriptures, as profanely cited as headie Poetes, Scriptures erroneously expounded according to every wicked mans privat fancie.
for the advantage of their private opinions. For which, they are bold also partly to difauthorize quite, partly to make doubtful, divers whole books allowed for Canonically abused, cal Scripture by the universal Church of God this thousand yeares and upward: to alter and to giue all the authentical and Ecclesiastical words vfed thence our Christianitie, into new pro-
phane noulities of speaches agreeable to their doctrine: to change the titles of worke, to read.

Bezaan no. inc. 1. Luc. l. v. 78. * See the commen-
tic of their Creed in meter.

Prof. in N. Teia. Gal. 1579.

Iohas Simler. in vita. Bulling. 2. Cor. v. 17.

To say nothing of their intolerable liberty and licence to change the accustomed cal-
lings of God, Angel, men, places, & things vsed by the Apostles and antiently, in
Greek, Latin, and all other languages of Christian Nations, into new names sometime,
sometimes falsely, and alwaies ridiculously: for our being taken of the Hebrewes, to frame
and make the phrascs of holy Scriptures after the forme of prophane Writers, flocking
not, for the same to supply, adde, alter, or diminish as freely as if they translated Lietum,
Virgin, or Terence. Having no religious respect to keep either the majestic or sincere
simplicitie of that venerable style of Christes spirit, as S. Augustin speaketh, which kind
the holy Ghost did choose of infinite wisedom to have the divine mysteries rather vstered
in, then any other more delicate, much leafe in that meretricious manner of writing that
fandrie of these new transcendators doe vfe: of which sort Caluin himselfe and his pre-
Lowes, so much complain, that they profess, Satan to have gained more by these new
interpreters their number, leniety of spirit; and audacity increasing daily then he did
before by keeping the word from the people. And for a patern of this mifemece, they
give Cpaftaln, aduirng at their churches and scholers to beware of his translation, as
one that hath made a very sport and mockery of God's holy word. So they charge him:
themselues (and the Zunglians of Zurielc, whose translations Luther thereforie abhorred)
or handling the matter with no more fidelity, gravitie, or sinceritie, then the other: but
rather with much more falsification, or (to vfe the Apostles wordes) cegation and adul-
teration of God's word, then they. Besides many wicked glosses, prayers, confessions of
faith, containing both blaspemous errors * and plaine contradictions to themselves
and amongst them felues al priviliged and authorized to be joyned to the Bible, and to be
said and sung of the poore people, and to be beleued as articles of faith & wholly con-
sonant to God's word.

* We therefore haue compassion to see our beleued Countricmen, with extreme dan-
ger of their soules, to vfe only such prophane translations, and erroneous mens mere pha-
tasies, for the pure and blessed word of truth; much also mended therunto by the desires
of many devout persons; haue feit forth, for you (benigne Readers) the new Testament the Fathers, &
to begin withall, trufing that it may give occasion to you, after diligent perusing thereof, afterward in
lay away at least such their impure versiones as hitherto you haue bee forced to occupy, their confes/3
How well haue we done it, we muft not be judges, but referre all to God's Church and
our Superious in the same. To them we submit our felues, & this, & all other our labours,
to be in part, or in the whole, reformed, corrected, altered, or quite abolisshed: most humbly
being desiring pardon if through our ignorance, temperitie, or other humane infirmite, we a The purpose
have any where mistaken the sense of the holy Ghost. Further promising that if here-
and commoditie after we epice any of our owne errors, or if any other, either freind of good will, or ad-
nercographic for desire of prehension, shal open unto vs the fame; we wil not (as Prote-
this Catholike flants doe) for defense of our estimation, or of pride and contention, by wrangling words edition,
willfully perfuit in them, but be most glad to heare of them, & in the next edition or other-
wife to correct them: for it is truth that we feeke for, and God's honour: which being
had either by good intention, or by occasion, is wel. This we profess only, that we
have done our endeavowe with praiers, much feare and trembling, lest we should danger-
ously erre in so sacred, high, and divine a worke: that we haue done it with al faith,
diligence, and sinceritie: that we haue vsed no partialitie for the disaduantage of our
adversaries, nor no more licence then is fufferable in translating of holy Scriptures: con-
tinually keeping our-selues as near as is possible, to our text to the very words and phra-
phes which by long vfe are made venerable, though to some prophane or delicate cares

* See the 4. article of their Creed in meter, where they profess that Christ descen-
ded to deliver us from the generall damnation of our Soules.

bus Patron, etc.
The religious care & sincerity observed in this translation, they may seem more hard or barbarous, * as the whole style of Scripture doth lively see S. to such at the beginning: acknowledging with S. Hierom, that in other writings it is Augustin, enough to give in translation, sense for sense, but that in Scriptures, left we misuse the li. 3, concerning us, we must keep the very words. Ad Pannach, epistola. 10. 1. ca. 1. in principio. We mutt, fef. c. 5, faith S. Augustin, speake according to a literal, left licence of words breed some wicked opinion concerning the things contained under the words. De animis lib. 10. cap. 15.

Whereof our holy Forefathers and ancient Doctors had such a religious care, that they would not change the very barbarities or incongruities of speech which by long vise had prevailed in the old readings or recitings of scriptures, as S. Nequvuen: neque neq. inuentur, in Tertullian, li. 4. in Marciion. in S. Hilariu in c. 22. Mat. and in all the Fathers, Qui me confusis frueis, confidunt & coguntum, in S. Cypriam ep. 63. nu. 7. Talis enim noster deoctabendaros (which was an elder translation then the vulgar Latin that now is) in S. Ambrose c. 3. deflua facti, and S. Hierom himself, who otherwise corrected the Latin translation that was vise before his time, yet keepeth religiously [as himself profesteth Prefat. in 4. Evang. ad Damasum] there and the like speeches. Nonne eos magis pluris eis illis? and, filii hominis non venit ministraret, sed ministraret: and, Neque ibnben neque nuentur: in his commentaries upon these places: and, Non capiit Prophetam priva extra Hierusalem, in his commentaries in c. 1. loco. sub finem. And S. Augustin, who is most religious in all these phrases, counteth it a special pride and indifference in those that have a little learning in tongues, and no things in none, that they easily take off sense of the simple speeches or solecisms in the scriptures. de doctrina Christi, li. 2. cap. 15. See also the same holy Father li. 3. de doct. Christi, c. 3. and tract. 1. in Evang. lom. But of the manner of our translation more anon.

Now, though the text thus truly translated, might sufficiently, in the sight of the learned and at indifferent men, both controul the adversaries corruptions, and prove that the holy Scripture whereof they have made so great vants, maketh nothing for their new opinions, but wholly for the Catholike Churches beleefe and doctrine, in all the points of difference itself vs: yet knowing that the good and simple may easily be seduced by some few obitinate perons of perdition whom we see given utter into a reprobar speech, to whom the Gospell, which in itself is the odour of life to saluation, is made the odour of death to damnation, over whose eyes for sense and disobedience God suffereth a veile or coner to lie, whiles 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 fort can not find Christ in the Scriptures, read they never so much, to the other can not find the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustin to be most true: If the preachers of any erroneous persuasion precepte the De doct., mind, whatsoever the Scripture hath to the contrary, men 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 tedious cap. 10. Reader inmost places pertaining to the controversys of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councels: which means whosoever trueth not, for the sense of holy Scriptures, but had rather follow his private judgement or the arrogant spirit of these Sectaries, he shall worthily through his own willfull be deceived: becehealing all men to looke with diligence, sincerite, and indifferentie, into the case that concerneth no lesse than every ones eternal saluation or damnation.

Heresies make Catholiques more diligent to search and find the seares of holy Scriptures, for refeling of the same, which if he does, we doubt not but he shal to his great contentment, find the holy Scriptures most clerely and intuitively to pronce 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 containd in the same, and finally he shal pronce this saying of S. Augustin to be most true: Muli sunt sensus. Man. sensus of holy Scriptures lie hidden, & are known to some few of greater understanding; neither are they at any time answered with more commodiously and acceptably then at such times, when the care to answer heresiers dath fore come thereunto. Forth, even they that be negligent in matters of study and learning, shaking of sluggishnes, are stirred up to diligent hearing, that the Adversaries may be refilled.
TO THE READER.

Said. - Again, how many sense of holy Scriptures, concerning Christ's Godhead, have been anounced against Photinus; how many, of his Manhood, against Manichæans: how many, of the Trinity, against Sabellius: how many, of the doctrine in Trinity, against the Arians, Manicheans, Macedonians; how many, of the Catholike Church dispersed throughout the whole world, and of mixture of good and bad in the same, until the end of the world, against the Donatists and Luciferians and other of the like errors: how many against all other heresies, which it were too long to relate of which sense and expostions of holy Scripture theapproved Authors and ancients, should otherwise either not be known at all, or not so well known, as the contradictions of proud heresies have made them.

Thus the faith of such things as not seeming to be in holy Scriptures to the ignorant or heretics, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he judgeth vs this goodly rule to be followed in all, as he exemplifieth in one. Then doe we hold (faith he) the verity of the Scriptures, when we doth which now hath seemed good to the Universal Church, which the authentique of the Scripturest hymselfe doth commend; so that, forasmuch as the holy Scripture cannot deceive, which sooner is afraid to be deceived with the obscurities of questions, let him therin ask counsel of the same Church, which the holy Scripture must certainly and evidently sheweth and pointeth unto. Aug. li. 1, cont. Crefcon, c. 13.

Now to give thee also intelligence in particular, most gentle Readers of such things as it behoueth 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 vsed in the Church of God about 1300. years agoe, as appeareth by the Fathers of those times.

2. It is that (by the common receiv'd opinion and by all probability) which St. Hieron 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 Damasus: and in Catalogo in fine, and ep. 102.

3. Consequentely it is the same which S. Augustin so commendeth and alloweth in an Epistle to S. Hieron.

4. It is that, for which the most part euer since hath been used in the Churches serv'd, expounded in sermons, allaged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this only of all other Latin translations, to be authentical, and so only to be vsed and taken in publice lections, disputations, preachings, and expostions, and that no man presume upon any pretence to reiect or refuse the same.

6. It is the grauest, sincerest, of greatest majestic, least partialitie, as being without al respect of controversyes and contentions, specially thefe of our time, as appeareth by those places which Erasimus 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 the word, that delicate Heretikes therefore refore comprehend it of rudenes. And that it followeth the Greek farre more exactly then the Protestants translations, besides infinite other places, we appeale to thefe, Tit. 3. 14. Curent bonis operibus praefete, prohis. Eng. bib. 1577, to maintaine good works, and Heb. 10, 20, nam nobis ministret, venesian. English Bib. be prepared. So in these words, Injunctiones, Traditions, lobola, &c. In al which they come not near the Greek, but avoid it of purpose.

8. The Adversaries themselves, namely Beza, preferre it before at all the rest. Inprofes. Preferred by no. Tefs. sn. 1556. 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 diversitie and dilation, and no end of reprehending one another, and translating every man according to his fantasie, that Luther said, If liked of the
The Preface

Seftaries the -

felues, each re-

prehending an-

other.

It is truer then

the vulgar

Greek text it-

self.

The ancient

Fathers for

proofs thereof,

and the Adver-

saries them-

selves.

The Caluinists

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the ancient

vulgar latin

text.

Superfluities

in the Greek

which Erainus

calleth tri-

fling and rash

additions.
TO THE READER.

The vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may not with standing the translation of the Greek, doth not amiss, and in the old vulgar Latin translation, in these notorious words: How unworthy and without copies, by reason (faith he) doth Erasmus blame the old Interpreter as differing from the Greek: He differted, to be the own judge of, from those Greek copies which he had gotten; but we have found, in one place, that the same judgement, interpretation which he blamed, is grounded upon the authority of other Greek copies, or those most ancient. Yea in many number of places we have observed, that the reading of the Latin text of the old Interpreter, though it agree not without some with our Greek copies, yet is in much more convenient, for that it seems to be followed some better and true copie. Thus farre Beza, in which words the unwittingly, but most truly, and with the whole 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, saith of the copy, calling them doctiores & diligenter, the more learned and diligent Greek copies, wherein the Latin translations that fail in any place, must needs yeald. Li. 2 de doctr. christf. c. 15.

And if it were not too long to exemplifie and prove this, which would require a treatise by itself, we could shew by many and most clear examples throughout the new Testament, the fundimentals of justifying the old translation.

First, if it agree with the Greek text (as cōmonly it doth, in the greatest places concerning the controversy of our time, in doth most certainly) so farre the Adversaries have not to complain: unless they will complain of the Greek also, as they do, 1 Pét. iv. 13, 15, where the Latin text followeth exactly the Greek text, saying Occiditis; and, Ανατευχής, &c. But Beza in both places correcteth the Greek text also as false.

2. If it disagree here and there, and from the Greek text, it agree with another Greek copie set in the margin, whereof some examples in the foresaid Greek Testaments of Robert Stevens, and Crispin throughout: namely 2 Pet. i. 5. 10. Satagire ου ρημπον 'ερας, &c. certaine exemple, vi. 1, 2, Marc. 3. 8. 9. E. i. etipos benedixis, εκατοντες. 3. If these marginal Greek copies be thought lefse authentical then the Greek text, the Adversaries theflues tel vs the ecstatic, who in their translations often follow the marginal copies, and forfake the Greek text, as in the examples above mentioned Rom. 11. Apoc. 11. 1. Tim. 2. Iac. 5. &c. it is evident.

4. If all Erasmus Greek Greek copies have not that which in the vulgar Latin, Beza had copies which have it, and those most ancient (as he faith) & better. And if all Beza's copies fail in this point and will not help vs, Gagneie the French Kings Preacher, and he that might command in all the Kings Libraries, he found Greek copies that have in according to the vulgar Latin: & that in such place as would scene otherwise, lefse provable as Iac. 1. 2. 5. See quantum ignis quam magna flanctend: Behold how much fire what a great wood is kindleth. A man would thinke it must be rather as in the Greek text, Ανατευχής, &c. It is in the vulgar Latin. And if Gagneie copies also faile sometimes, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin, as cp. inde ver. 5. Scientia et mel omnibus, quoniam I bis vocs &c. and ver. 19, Segregat semen. &c. like wise 2. Eph. 2.
The Preface

Qvid elegi vix primitiis; & nuxis in some Greek copies. Gagn. & 2. Cor. 9. Petita dum-
lata, 6, CJoaros so hath one Greek copie. Beza.

5. If all their copies be not sufficient, the ancient Greek Fathers had copies and expound-
der them agreeable to our vulgar Latin, as 1. Tim. 6. 20. Prophaneu voscum nostrotes. So Xero-
readeth S. Chrysostom and expoundeth it against Heretical and erroneous noelties. Yet faults
now we know no Greek copie that readeth it. Likewise 10. Io. 19. Percer mens quod mihi de-
dis maxius omnium esse. So readeth S. Cyril and expoundeth it li. 7. in Io. c. 10, likewise, 1.
Io. 43. Omnis Spiritus qui fumus I SVM, ex Deo nominit. So readeth S. Irenæus li. 3. c. 18.
S. Augustin træct. 6. in Io. S. Leo ëpif. 10. c. 5, becide Socrates in his Ecclesiastical histo-
rie li. 7. c. 22. and the Tripartite li. 12. c. 4. who say plainly, that this was the old and the
true reading of this place in the Greek. And in what Greek copic extant at this day is
here this text Io. 6. 1. Est autem Hierofylmnus probatibazas pijina. and yet S. Chrysostom, S. 39. mo-
Cyril, and Théophylacte read so in the Greek, and Beza faith it is the better reading, συνθείνην
And so his the Latin text of the Romane Maec-book instilled; and eight other Latin
copies, that read so. For our vulgar Latin here, is according to the Greek text, Super
probationis, and Ro. 5. v. 17. Donationis & Ineuntit. So readeth Theodorece in Greek. & Lu.
2. v. 14. Origen and S. Chrysostom read, Hominibus bone voluntas, and Beza liketh it
better then the Greek text that now is.

6. Were there is no such signe or token of any ancient Greek copic in the Fathers, yet
these later interpreters tel vs, that the old Interpreter did follow some other Greek copie.
As Marc 7. 3, Nidi crebro laurinus. Erasmus thinketh that he did read in the Greek
παντίν often; and Beza and others commend his coniecuture, yea and the English Bibles
are so translated, Whereas now it is παντίν which signifieth the length of the arrow up
the elbow. And who would not thinke that the Evangelist should say? The Pharisees
wash often, because otherwise they care not; rather then thus, ὅταν τοις ὑπευθυνοις ἐλαφύνων το
they care not?

The Latin Fa-

7. If all such coniecutures, and al the Greek Fathers help vs not, yet the Latin Fathers See An-
with great confeint wil easilly instil the old vulgar translation, which for the most part no;
they follow and expound. As Io. 7. 39. Ὅδεμβω ερασιπυρις δαυς. So readeth S. Augus-
man in stin Li. 4. de Trinitis, c. 20, and li. 83. Quest. g. 62. and træct. 53, in Io. Leo ëf. c. 26. de Pen-
cole. Whole authorities were sufficient, but indeed Didymus also a Greek Doctour read-
& Adedot fo li. 2. de Sp. sancto translated by S. Hierom, and a Greek copie in the Vaticane, and no
8. And lastly, if some other Latin Fathers of ancient time, read otherwife, either here
or in other places, not al agreeing with the text of our vulgar Latin, the caufe is, the great
diverseit and multitude, that was then of Latin copies, (whereof S. Hierom complaineit)
til this one vulgar Latin grew only into vse. 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, Si sic enim volo manere, li. t. adu. loin. It is accord-
ing to no Greek copie now extant. And if yet there be some doubt, that readings of
some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemna-
tion to the same: let Beza: that is, let the Adversarie himself, tell vs his opinion in this cafe Prefsat.
also. Whoever, faith he, shall take upon him to correct these things (speaking of the vulgar in 4. En.
Latin translation) out of the ancient Fathers writings, whether Greek or Latin, onely he doeth it very ad
Dacircumpectly & advisibly, he shall surely corrupt al rather then amend it, because it is not to be men-
thought, but as often as they cited any place, they did always looke into the book, or number every word. Presat.
As if he should say: We may not by and by thinke that the vulgar Latin is faultie and to ciasa,
be corrected, when we read otherwise in the Fathers either Greek or Latin, because
they did not always exactly cite the words, but followed some commodious and godly
sentec thereof.

Thus then we see that by al means the old vulgar Latin translation is approved good,
and better then the Greek text it-self, and that there is no caufe why it should give place
 المست сил ony other text, copies, or readings. Marke if there be any faults evidently crept in by
the vulgar Latin translation.

The few and

final faults ne-
gligently crept

to any other text, copies, or readings. Marke if there be any faults evidently crept in by
the vulgar Latin translation.
Bibles set forth by the Diuines of Louan: and the holy Council of Trent willeth that th

The Vulgar Latin text be in such points throughly mended, and to be most authentical. Such faults are these: in file, for, in fine: Prescimentam, for, prescimien: Susciens, for, Suscipients: and such like very rare. Which are evident corruptions made by the copistes, or grown by the similitude of words. These being taken away, there is no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we have proved, incorrupt. The Adueraries contrary, translate that text which themselves confesse 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 pronounced to be corrupted, we should make the Reader to wonder, how they can either fo plead otherwise for the new Testament but that: or how they translate only that (to deface, as they thinke, the old vulgar Latin) which themselves so shamfully disfigure, more then the vulgar Latin, inventing corruptions where none are, nor can be, in such vniuerfal content of al both Greek that only, and Latin copies. For example, Mat. 10. The first Symon, who is called Peter. I thinke hold that only (faith Beza) this word πέτρω, fiste, hath bee added to the text of some that would establih for authentical Scripture.

Peters Primacie. Against Luct. 11. The Chalice: that is shed for you. It is most like faith he that these words being sometime but a marginal note, came by corruptiout of the margent into the text Againse M. 7. Figures which they made, so adore them. It may be suspect (faith he) that these words, as many other, have crept by corruption into the text out of the margent, And 1. Cor. 15. He thinkest the Apostile said not πάσης, victorie, as it is in all Greek copies, but πάσης, continuation. And M. 13, he calleth it a manif east error, that in the Greek it is, 400 yeares, for, 300. And M. 7. v. 16. he reckoneth vp a whole catalogue of corruptions: namely M. 12. v. 42. τὸ καταργήθω, which is a farthing: and τὸ ἐστὶν σεμαντικόν. M. 8. v. 16. This is defers. And M. 7. v. 16. the name of Abraham, and such like. All which he thinke, hath beene added or altered into the Greek text by corruption.

But among other places, he laboureth exceedingly to prove a great corruption AA. 7 v. 14. where it is said (according to the Septuaginta, that is, the Greek text of the old Testament) that Iacob went down into Egypt with 75. soules. And Luct. 3. v. 36. he thinkest these words τὸ καταργήθω, which was of Lainan, to be so false, that he leaceth them clean out in both his editions of the new Testament saying, that he is bold so to doe, by the authoritie of Moyyes. Whereby he will signifie, that it is not in the Hebrew text of Moyyes or of the old Testament, and therefore it is false in the Greek of the new Testament. Which consequence of theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greek text of the new Testament, cited out of the old according to the Septuaginta, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselues only to the Hebrew in the old Testament, they are forced to forfake the Greek of the new: or if they will maintaine the Greek of the new, they must forfake sometyme the Hebrew in the old. But this argument shall be forced against them elswhere.

By this little, the Reader may see what gay patrones they are of the Greek text, and how lilde cause they have in their owne judgements to translate it, or vant of it, as in de They say the rotagion of the vulgar Latin translation, & how easilie we might answer them in a word Greek is more why we translate not the Greek: forsooth because it is so infinitely corrupted. But the corrupt the we truth is, we doe by no meanes grant it so corrupted as they say, though in Comparision will grant the, we know it lese sincere and incorrupt then the vulgar Latin, and for that cause and others before alledged we preferre the said Latin, and have translated it.

If yet there remaine one thing which perhaps they will say, when they can not answer we preferre our reasons aforefaid; that we preferre the vulgar Latin before the Greek text, be not the vulgar cause the Greek maketh more against vs: we protest that as for other causes 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 shal evidently appeare: namely in all such place maketh for vs where they dare not translate the Greek, because it is for vs and against them. As more then in the they translate, νανοφης, ordinances, and not ἴδιαν ανεμος, and that of pur, ofe vulgar Latin.
The Preface.

For the real presence.

For fasting.

For free-will.

Against only faith.

Against special assurance of salvation.

For the Sacrifice of Christ's body & blood.

The Protestant condemning the old vulgar translation as making for vs condemn the felues.

is void of all partialitie.

The Papistic thereof as they term it is in the very sentences of the Holy Ghost, more then in the translation.

as Beza confesseth Luc. 1.6. 'pretexts, ordinances or instructions, and not traditions, in the better part. 2. Thess. 2. 15. peculiar Elders, and not Priests: images rather then idols. And especially when S. Luke in the Greek so maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza faith it is a corruption crept out of the margin into the text. What need these absurd dituises and false dealings with the Greek text, if it made for them more then for vs, eya if it made not for vs against them? But that the Greek maketh more for vs, see 1. Cor. 7. In the Latin, Defraud not one another, but for a time, that ye give your selues to prayer: in the Greek, so fasting and prayer. A. 10. 10. in the Latin, Cornelius faith, From the fourth day past until this house I was praying in my house, and behold a man &c. in the Greek, I was fasting, and praying. 1. 10. 18. in the Latin: we know that every one which is borne of God finneth not: But the generation of God preferreth him &c. In the Greek, But he that is borne of God preferreth himself. Apoc. 2. 14. in the Latin, Blessed are they that wash their garments in the blood of the Lamb &c. in the Greek, Blasé are they that do his commandments. Rom. 8. 38. Cursed sum &c. I am sure that neither death nor life, nor other creature is able to separate us from the charitie of God; as though he were assured or we might and should assure our selues of our predestination in the Greek, πέπονται, I am probably persuaded that neither death nor life, &c. In the Evangelists about the Sacrifice and B. Sacrament, in the Latin thus: This is my blood that shall be shed for you: and in S. Paul, This is my body which shall be 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 shedding the one and breaking the other, that is sacrificing it Sacramentally and mystically. Loe these & the like our advantages in the Greek more then in the Latin.

But is the vulgar translation, for all this Papistical, and therefore doe we follow it for so some of them call it, and say it is the worst of all other. If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy 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 yeeres wherein it hath vifed and allowed this translation, hath been Papistical. But wherein is it Papistical? forsooth in these phrases and speaches, Parnemenium agit &c. Sacramentum hoc magnum est. A. V. Seff. 4. Grattia plenac Talibus hostis promerceut Deus; and such like. First, doe not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistical or partially, or rather prophetically so long before they were in controversy? Thirdly, doe he not say for, Parnemenium, in another place, parnemenimi, & doth he not translate other myteryes by the word Sacramentum, as Apoc. 17. Sacramentum millenium and as he translacth one word, Grattia plena, doth he not translate the very word, plenus clerice, &c. which themselues doe follow after this also Papistical? When he said, Hebr. 10. 29. Quaemum detracta meretricar superbia &c. & meretrici, they like it very well enough, might he not have said according to the same Greek words, καραγανεαι, υπος γλωσσας, meretricium, &c. &c. &c.

The Papistic thereof as they term it is in the very sentences of the Holy Ghost, more then in the translation.
TO THE READER.

In this our translation, because we wish it to be most sincere, as becometh a Catholic translation, we have endeavoured to make it: we are very precise & religious in following our copy, the old vulgar approved Latin not only in sense, which we hope we always do, but sometimes in the very words also and phrases: which may seem to the vulgar Reader & to common English ears not yet acquainted therewith, rudeness or ignorance: but to the defendant Reader that deeply weigheth and considereth the importance of sacred words and speaches, and how easily the voluntarie Translators may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shall seem reasonable and necessary: yet that all forts of Catholic Readers will in short time thinke that familiar, which at the first may seem strange, & will esteem it more, when they shall otherwise be taught to understand it, then if it were the common known English.

For example, we translate often thus, Amen, amen, I say unto you; which as yet seemeth strange. But after a while it will be as familiar, as Amen in the end of al prayers and Psalms. And even as when we end with, Amen, it foundeth farre better then, So be it: so in the beginning, Amen, Amen, must needs by vce and custom found 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 virital word of our Saviour to express a vehement affection, and therefor is not changed, neither in the Syriake, nor Greek, nor vulgar Latin Testament, but is preferred and vset of the Evangelists and Apostles themselves, even as Christ spake it proper sanctiores authorisitatem as S. Augustin faith of this and of Alleluia for the more holy and sacred authorisitatem ofic. ii. Del. Christ. c. 11. And therefore doe we keep the word Alleluia, Apoc. 19. as it is both in Greek and Latin, yea and in all the English translations, though in their books of common praiers they transliterate it, Praifi se the Lord. Againse if Hoftanna, Raco, Belial, and such like be yet untransladed in the English Bibles, why may not we say, Corbina, and Paraseune: specially when they Englishing this later thus, the preparation of the Sabbath; put three words more into the text, then the Greek word doth signifie, Mat. 17, 62. And others saying thus: After the day of preparing, make a cold translation and short of the sense: as if they should translate, Sabbath, therefor: For, * Paraseune is so solemn a word for the Sabbath eu, as Sabbath is for the lowes feuenth 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 tel their signification in the margin or in a table for that purpose, than to disgrace See in the end both the text and them with translating them. Such are also these words, The Pafch, Thee of this book feast of Azymes, The bread of Prop. fession. Which they translate: The Paff-e-ouer, The feast of after al the sweet bread, The shew bread. But if Pentecoff Aet. 2. be yet untranslated in their Bibles, and Tables, an feemeth not strange, why should not Pafch and Azymes remaine also, being solemn explication of feasts, as Pentecoff was? or why should they englishe one rather then the other? specially such words as Paff-e-ouer at the first was as strange, as Pafch may seem now, and perhaps as many now understand Pafch, as Paff-e-ouer. And as for Azymes, when they englishe it, the feast of lair to the sweet 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 termine of shew bread, it is very strange and ridiculous. Againse, if Pofhis be a received word in the English Bibles Mat. 21. Aet. 1. why may not we be bold to say, Neophy. 1. Tim. ? specially when they translating it into English, doe falsely express the signification of the
THE PREFACE

the word thus, a young scholar. Whereas it is a peculiar word to signify them that were
baptized, as Catechumenus, signifies the newly instructed in faith, not yet baptized,
who is also a young scholar rather than the other, and many that have been old scholars,
may be Neophyti by differing Baptisme. And if Phylea for be allowed for English
Mat. 23, we hope that Drachmatis also, Prepose, Parasites, and such like, will easily
grow to be current and familiar. And in good faith there is in all these such neces-
sitate, that they can not connemonly be translated. As when S. Paul faith, concisely, non circumspecto; how can we but follow his very words and allusion? And Phi. 3,
how is it possible to express Evangelium, but as we doe, Evangelize? For Evangelium being
the Gospel, that is, Evangelize, or to Evangelize, but to shew the glad tidings of the
Gospel, of the time of grace, of all Christ's benefits? At which signification is lost, by
translating as the English Bibles doe, bringing good tidings. Luc. 2, 10. Therefore we say
Deceitful, 1. Tim. 6, and, He examin'd himself, Philip. 2, and, You have restored,
Philip. 4, 10, and, so excelst. Hebr. 9, 28 because we can not possibly atteine to express
these words fully in English; and we think more better, that the Reader staying at the
difficulties of them, should take an occasion to looke in their table, or otherwise to ask
the full meaning of them, then by putting some usual English words that express them
not, so to deceive the Reader. Sometime also we doe it for another cause. As when we say,
The aduance of our Lord, and, imposing of hands, because one is a solemn time, the
other a solemn actino in the Catholike Church: to signify to the people, that these
& such like names come out of the very Latin text of the Scripture. So did Penmen, dang-
rence, Charity, Prieft, Deacon, Traditions, Alter, Host, and the like (which we exactly keep
as Catholike terms) proceed even from the very words of Scripture.

Catholike terms proceeding from the very text of Scripture.

Moreover, we presume not in hard places to mollifie the speaches or phrares, but reli-
giously keep them word for word, and point for point, for fear of milling, or restraining
the sense of the holy Ghost to our phantasie. As Eph. 6, Against the spirituals of wicked
in the celestials: and, What to me and thee woman? whereof the Annotation upon this place:
and 1. Pet. 2, As infants even now borne, reasonable, milke without guile desire ye. We doe do
place, reasonable, of purpose, that it may be indifferent both to infants going before, as
in our Latin text; or to mollifie that which followeth after, as in other Latin copies and in the
Greek. 10, 3, we translate, The spirit breatheth where he will, & leaving it indifferent to
signifie either the holy Ghost, or wind: which the Protestants translating, wind, take
away the other sense more common and usual in the Ancient Fathers. We translate
Luc. 8, 23. They were filled, not adding of our own, with water, to mollifie the sentence,
as the Protestants doe: and c. 22. This is the charite, the New Testament, &c. and not. This
charite is the New Testament: &c. Likewise, Mar. 13. These dates shall be such propagation,
or as the Adversaries, in these dates, both our text and theirs being otherwise: likewise Iac.
4, 6. And givest greater grace, leaving it indifferent to the Scripture, or to the holy Ghost,
both going before. Whereas the Adversaries tooto boldly & presumptuously add
saying, The Scripture giveth, taking away the other sense, which is farre more probable.
Likewise Hebr. 12, 21. We translate, So terrible war was which was seen, θόρυβος σωμα, &c. neither
doth Greek or Latin permit us to add, but, Μὴ γὰρ εἴπεις, as the Protestants presume to
doe. So we say Men Brethren, A widow woman, A woman a sifter, Iames of Alphea, and the
like, Sometimes also we follow of purpose the Scriptur's phrares as, The bill of fire, according
to Greek and Latin; which we might say perhaps, the fire bel, by the Hebrew
phrase in such speaches, but not, hel fire, as commonly it is translated. Likewise Luc. 4,36.
Geenna.

What word is this, that in power and authoritie he commandeth the unclean spirits?
as also, Luc. 1. Let vs pacifie ouer, and see the word that is done. Where we might say,
thing, by the Hebrew phrase; but there is a certaine majestic 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 squamish at new
words or phrares in the Scripture, which are necceceary when we doe easilie admit and
follow new words coyned in court and in courtly or other feccular writings?

The Greek

We add 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
then by our translation. As Luc. 11, Νόν ἔχετε καρδιάν, τις εἶπεν; &c. and againe. Qod super f
for many causa, to tamen, τε ἔστω. Sometime to take away the ambiguous of the Latin or English;

fes.
TO THE READER.

as Luc. 11: To domus suprâ domum cedere. 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 it self, that is, against it self, it shall perish. According as he speaketh of 2 Kingdoms divided against it self, in the words before, And Act. 14. Sacers tolos qui erat, in the Greek, qui, is referred to Jupiter. Sometimes to satisfy the Reader, that might otherwise conceive the translation to be false, As Philip. 4. v. 6. But in every thing by prayer, and supplication, with thanksgiving, alway making request, praying, &c. of God, in the Latin, is not in a prayer, as in the Latin it may seem. Sometimes when the Latin neither doth, nor can reach to the signification of the Greek word, we add the

Mat. 4. Nicolas a stranger of Antioch, περιγραφω Θ., &c. 9. the service in Latire; & Eph. 10. to present, insinuare omnia in Christo, ἐνσέβοταί σας. And, Wherin he hath flipped us, ἐξ ἐγερτάς. Ev Eph. 6. Put on the armour, πολεµίαν, and a number the like. Sometimes, when the Greek hath two senses, and the Latin but one, we add the Greek, 2. Cor. 1. By the exhortation wherein we also are exhorted; the Greek signifies also consolation, &c. And 2. Cor. 10. But having hope of your faith increaseth, to be, &c. where the Greek may also signify, as or when your faith increaseth. Sometimes for advantage of the Catholicke cause, when the Greek maketh for vs more then the Latinas Seniores, ἐπιμείκτας, Πτ. digna heamini, in a òγος. &c. Sometime, when we see the false translation of the Heretike, As when Beza faith, Ηορν, in a Latin, and we see the English, &c. 2. Thef. Qui effundauerit, τὸ εὐχαριστάναι, Precepta, παρέδοθας. And Io. 21. τοι γραντε, Passe e ræve. &c. Sometime we see the false translation of the Heretike, As when Beza faith, We know, in the Latin, and the English, &c. 1. Cor. pulchrum in meo fange, & c. τὸ παρακλήτον εν τῷ χερι άγίατο τε χριστομα ηλικ. Luc. 22. & Quem sordes ccelo contineri, ὅ τι ῥοπών, & τε νησίδες, Acts 3. Thus we see the Greek divers ways, & eitcem of it as it is worthie, and take al commodities therefor for the better understanding of the Latin, which being a translatation, can not alwaies attaine to the full 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 express it, as Acts 8. They took order for Stevens funeral, &c. and sometime not. And take not this word, Non omnes capimus, or when the Reader might thinke, it can not be red in the margin as we translate, as, Luc 8. A tome of wind descended into the lake, and they were filled, gentiles &c. complebamus: and Io. 5, when Jesus knew that he had now a long time, quia iam multum tempus habebat, meaning, in his infirmitie.

This precife following of our Latin text, in neither adding nor diminishing, is the In the beginning, we say not in the title of the Gospels in the first page, S. Matthew, S. Mark, S. Luke, S. John: because it is so neither in Greek nor Latin; though in the title of the Epistles, Matthew, &c. and in this place we see the Greek, and not the Greek 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 Bibles leave out the Catholicke in the title of S. James Epistle and the rest, which were famouely known in the primitive Church by the name of Catholicæ epìfolæ, &c. Luc. 11: Which is the same as the title of Luther, and the rest, &c. 1579. 1580. an Item we give the Reader in places of some importance, another reading in the margin, specially when the Greek is agreeable to the fame, as John. 4, transiti de mors et vitam. Other Latin copies haue, transiis, and so it is in the Greek.

We bind not our felves to the points of any one copie, print, or edition of the vulgar Latin, in places of no controvercie, but following the point most agreeable to the Greek and to the FATHERS commentaries. As Col. 1. 10. Ambulantibus dignus Deos, per omnia placentes. Walking worthy of God, in all things pleasing, τοὺς τε κόσμους, πάντας αυτοκειμένου τον κόσμον. Eph. 1. 17. We point thus, Deus Domini nostri Iesu Christi, pater gloriam: as in the Greek, and S. Chrysostom, S. & S. Hieron both in text and commentaries. Which the Catholicke Reader specially must note, lest he finde fault, when he seeth our translation disagree in such places from the pointing of Latin Testament.

We tranlate sometime the word that is in the Latin margin, and not that in the text, when by the Greek or the FATHERS we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, in fine, not, in insitu, 1. Pet. 3. v. 8. praedejanum, not, praefciam, 1. Pet. iv. 16. Heb. 13. lauerimnt, not, plasmum.

Thus we have endeavoured by all means to satisfy the indifferent Reader, & to help his understanding every way, both in the text, and by Annotations: and withal to deal with sincerity before God and man, in translating & expounding the most sacred text.

The margin reading sometime preferred before the text.
THE PREFACE TO THE READER.

text of the holy Testament. Fare wel good Reader, and if we profit thee any whit by our poore paines, let vs for God's sake be partakers of thy devout prayers, & together with humble and contrit hart cal vpon our Saviour Chrift to cease these troubles and stormes of his dearest Spoufe:in the meane time comforting our selues with this saying of S. Augustin: That Heresikes, when they receive power corporally to affiift the Church, doe exercise her patience; but when they oppugne her only by their euil doctrine or opinions, then they exercise her wisdom. De cinit. Dei li. 18. ca. 51.
The Books of the New Testament, according to the count of the Catholike Church.

The Gospel of S. Matthew.
The Gospel of S. Marke.
The Gospel of S. Iohn.
S. Paul's Epistles. 14.
The Epistle to the Romanes.
The 1. Epistle to the Corinthenes.
The 2. Epistle to the Corinthenes.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonianes.
The 2. Epistle to the Thessalonianes.

The 1. Epistle to Timothee.
The 2. Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.
The 7. Cathol. Epistles.
The Epistle of S. Iames.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. Iohn.
The 2. Epistle of S. Iohn.
The 3. Epistle of S. Iohn.
The Epistle of S. Jude.
The Apocalypse of S. Iohn the Apostle.

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

HE excellencie of the Canonical authoritie of the old and New Testament, is distinfted from the books of later Writers: 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, wherunto every faithful and godly understanding must be subject and obedient. There, if any thing move or trouble thee as absurd, thou maist not say: The Author of this book held not the truth: but, either the copie is faultie, or the Translatour erred, or thou understandest not. But in the workes of them that wrote afterward, which are conteined in infinit books, but are in no case equal to that most faced authoritie of Canonical Scriptures, in which focuer of them is found eu en the same truth, yet the authoritie is farre ynequal.

2. The discerning of Canonical from not Canonical, and of their infallible truth, &

sense, commeth vnto vs, only by the credit we giue vnto the Catholike Church through whose commendation we beleue both the Gospels \\nChrist himself. Whereas the Sectaries measure the matter by their fantasies and opinions.

I for my part, would not beleue the Gospels, vntles the authoritie of the Catholike Church moved me. They therefore whom I obeie by saying, Beleue the Gospels: why should I not believe them saying, Beleue not? Maniehans? Choose whether thou wilt. If thou wilt say, Beleue the Catholikes: loe they warne me that I giue no credit vnto

Luther.
Colvin.
I alleage to you: and therefore beleeuing them, I must needs not beleeue thee. If thou say, Beleeue not the Catholikes: it is not the right way, by the Gospell to drive me to the faith of Manichaeus, because I beleeued the Gospell it selfe by the preaching of Catholikes.

I fee that concerning Christ himselfe, I haue beleeued none, but the confirmed and assured opinion of Peoples and Nations: and that these Peoples haue on every side poffefled the Mysteries of the Catholike Church. Why should I not therefore more diligently require, specially among them, what Christ commaunded, by whose authority I was moued to beleeue, that Christ did command some profitable thing? Wilt thou (Heretike) tel me better what he said, whom I would not thinke to have been at all, or to be, if I must beleeue, because thou failest it? What grosse madness is this, to say, Beleeue the Catholikes that Christ is to be beleeued: and learne of vs, what he said.

Thou findest then in this matter what force the authoritie of the Catholike Church hath, which even from the most grounded and founden Scats of the Apoftles, is established vntil this day, by the line of Bishops succeeding one another, and by the consent of so many peoples. Whereas thou failest, This is Scripture, or, this is such an Apoftles, that is not; because this foundeth me, and the author against me. Thou then art the rule of truth. Whatsoeuer is against thee, is not true.

3. No Heretikes have right to the Scriptures, but are vsepers: the Catholike Church being the true owner and faithfull keeper of them, Heretikes abuse them, corrupt them, and vilenely seek to abolish them, though they pretend the contrarie.

Who are you, when, and from whence came you? what doe you in my possession, that are none of mine? By what right (Marcion) doe you cut downe my wood? Who gave thee licence (Valentine) to turne the course of my fountains? By what authority (Apelles) doe you remove my bounds? And you the rest, why do you sow and feed for these companions at your pleasure? It is my possession, I possesse it of old, I have assi- red origin therof, even from those Authors whose the thing was, I am the heire of the Apoysters. As they provided by their Testament, as they committed it to my credit, as fol lowers, they adiured me, so doe I hold it. You surely they disherited alwaies and haue cast you off as forainers, as enemies.

Encountering with such by Scriptures, auailed nothing, but to outturne a man's sto me, or his braine. This heresi receiued 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 wholly: and if after a sort it receive them wholly, nevertheless by misusing divers interpretations, it turneth them cleaner another way, &c.

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

Let them not flatter themselves, if they seem in their owne conceit to affirm that which they say, out of the chapters of Scripture, whereas the Diuine also spake some things out of the Scriptures: and the Scriptures confirme not in the reading, but in the understanding.

Here perhaps some man may ask, whether Heretikes also vse not the testimonies of divine Scripture, Yes indeed doe they, and that vehemently. For thus shall see them file through every one of the Sacred books of the Law, through Moseyes, the books of the Kings, the Palfmes, the Apoysters, the Gospells, the Prophets. For whether among their owne fellows, or strangers; whether privately, or publikely; whether in talle, or in their books; whether in Lectories, or in the streets: they (I say) allege nothing of their owne, which they endeavour not to shadow with the words of Scripture also. Read the works of Calvin, of Paulus Samoatenum, of Priscillian, of Eunomian, of Tournian, of the other plaguies, &c.
of 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 flinkes would not easilie please any man almoost, if they were breathed out nakedly & simply themselves alone, & therefor they sprinkle them as it were with certaine precious spieces of the heavenly word: to the end that he which would easily despise the error of man, may not easilie contenme the Oracles of God. So that they doe like unto them, which when they wil prepare certaine bitter portions for children, doe first anoint the brimmes of the cup with honey, that the vnwarie age, when it shall first feel the sweetness, may not feare the bitternes.

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

Here some man perhaps may ask, for as much as the Canon of the Scriptures is Vincentius Lippis, and in all points very sufficient in itself, what need is there, to joynethervnto reminis in his the authoritie of the Ecclesiastical understanding? For this cause surely, for that al golden books take not the holy Scripture in one and the same sense, because of the deepnes thereof, before cited, But the spreaches thereof, some interpret one way, and some another way: so that there may almoost as many senses be picked out of it, as there be men. For Noutian doth ex pound it one way, & Sabellius another way, otherwise Donatus, otherwise Arians, Eunomius, Macedonius, otherwise Photinus, Appollinaris, Priscillianus, otherwise Iouinius, a So he calleth Pelagius, Celestius, lastly otherwise Neorios, & And therfor very neceffarie it is because of so great windings and turnings of divers errors, that the line of Prophetical & sense, & the Fa-Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sense or understanding.

c Of such articles of religion as are kept & preach'd in the Church, some were taught by the written word, other-some we have receiveed by the tradition of the Apostles, de Otherwise liuered vnto vs as it were from hand to hand in mystereie secretly: both which be of one force to Christian religion: and this no man will deny that hath any little skil of the Ecclesiastical rites or customes. For if we goe about to reiect the customes not conteined in Puritaines Scripture, as being of vnialle force, we shal vunwittingly & vnawares mangle the Gospell & S. Basli, de itself in the principal parts thereof, yea rather, we shall abridge the very preaching of 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, shew 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 signifie that the the Annotation is upon such a verse of the text.
The numbers joyned 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 signifieth, cap. 4. verf. 16. and chap. 5. verf. 7.

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

This starre in the text, or in the Annotations, signifieth the allegations cited ouer-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 signifieth that those words are not in some copies.

ab&c. These notes in the text, referreth to the same notes in the margent.

This mark signifieth 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. r. c. 3. de ferm. Do. in monte.

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

IAT which was the summe of the Old Testament, to wit,
Christ and his Church, as S. Augustinus faith, containynge the Aug de car.
ignorant: the very same is the summe of the New Testament also.
For (as the same S. Augustinus faith againe) in the Old Testa-
ment 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 lyee hidden, and in the New doth the
Old lyee open. And thereupon our Saviour said: I am not come to breake Mat. 5:
the Law or the Prophets, but to fulfil them. For assuredly I say unto
you, till Heauen and earth passe, one jot or one title shal not passe of
the Law, til al be fulfilled. in which words he sheweth plainly, that the
New Testament is nothing els but the fulfilling of the Old.
Therefore to come to the partes: The Gospels doe tel of Christ him selue (of
whom the Old Testament did foretell) and that even from his coming into the world,
unto his going out thers againe. The Actes of the Apostles doe tel of his
Church beginning at Ierusalem the head-site of the Jewes, and of the propaga-
tion therof to the Gentils and their head-site Rome. And the Apocalypse doth
prophecy of it, even to the consummation therof, which shall be in the end of the
world. The Epistles of the Apostles do treat partly of such questions as as
that time were moved, partly of good life and good order.

The Summe of the foure Gospels.

The Gospels doe tel historically the life of our Lord Jesus, shewing plainly,
that he is Christ or the king of the Jewes, whom until then, at the time
of the Old Testament, they had expected: and withall, that they of their
owne mere malice and blindness, the miqueine beginning of the Seniors, but as the
length the multitude also consenting) would not receive him, but curst sought his
death, which for the Redemption of the world, he as length permitted them to com-
passe, they desiring thereby most unliuely to be refused 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
sheepe of al, 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 soure living creatures, every one according as his book begins. s.
A
Matthew
Matthew to a Man, because he beginneth with the pedigree of Christ as he is man. S. Mark to a Lion, because he beginneth with the preaching of S. John Baptist, as it were the roaring of a Lion in the wilderness. S. Luke to a Calfe, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. John Baptist) which Priesthood was to sacrifice Calues 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 did, both omit his doings in Galilee (save only one, which they had not written of al the wonderful bread which he told the Capharnaires 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 yeare about Easter. But of his Passion al soure do write at large.

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

The Argument of S. Matthewes Ghoespel.

Matthewes Ghoespel may be well divided into five partes. The first parte, as touching the Infancie of our Lord Jesu, 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 Galilee: 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.

The fift, of the Holy 3eekes of his Passion in Hierusalem; Chap. 21. unto the end of the booke.

If S. Matthew we haue Mat. 9. Mar. 2. Luc. 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luke 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 Evangelists. Among which soure also, he was the first that wrote, about 8. or 10. yeares after Christes Asencion.
The first part of this Gospel, of the Incarnation of our Saviour Christ.

THE HOLY GOSPEL OF IESVS CHRIST
ACCORDING TO S. MATTHEW.

CHAP. I.

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

The booke of the *generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

2. *Abraham begat Isaac, And Isaac, begat Iacob. And Iacob begat Iudas and his brethren: 3 And Iudas begat Phares and Zaram of "Thamar.* And Phares begat Esron. And Esron begat Aram. 4. And Aram begat Aminadab. And Aminadab begat Naasson, And Naasson begat Salmon. 5. And Salmon begat Booz of Rahab. And Booz begat Obed of Ruth. And Obed begat Jesse. 6. And Jesse begat Dauid the King.

And *Dauid the King begat Salomon of her that was the wife of Vriah. 7. And *Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asaf. 8. And Asaf begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. 9. And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezechias. 10. And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. 11. And Josias begat Iechonias and his brethren * in the Transmigration of Babylon.

The Gospel


18. And the Generation of Christ was in this wise. When his Mother Marie was espoused to Joseph, before they came together, she was found to be with child, by the Holy Ghost. 19. Whereupon Joseph her husband for that he was a just man, & would not put her to open shame, was minded secretly to dimiss her. 20. But as he was thus thinking, behold the Angel of our Lord appeared to him in a sleep, saying: Joseph sonne of David, fear not to take Marie thy wife, for that which is born in her, is of the Holy Ghost. 21. And she shall bring forth a Sonne, & thou shalt call his name Iesvs. For he shall save his people from their sinnes. 22. And all this was done, that it might be fulfilled which our Lord spake by the Prophet, saying, 23. Behold a Virgin shall be with child, & bring forth a Sonne, and they shall call his name Emmanuel, which being interpreted is, God with us. 24. And Joseph rising vp from a sleepe, did as the Angel of our Lord commanded him, & tooke his wife. And he knew her not, till she brought forth her first borne Sonne: & called his name Iesvs.

Annotations

Chap. I.

Our B. Ladies perpetual virginity, preferred.

A virgin. As our Lady both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de virg. ca. 2.

And bring forth, the Heretic Iouinian is here refuted, holding: that her virginity was corrupted in bringing forth Christ. Aug. lii. 1. contra Iouinian c. 1.

Til. First borne, Helvidius of old abused these wordes, till and first borne, against the perpetual virginity of our B. Lady, Hiero. cont. Helv. which truth though not expressed in Scripture, yet our Adversaries also do graunt; & Helvidius for denial thereof was condemned for an heretike by tradition only. Aug. her. 84.
The Gentils come into Chrift with their offering, and that so openly that the Jews can not pretend ignorance. 3. The Jews with Herod confpire against him. 13. He thereupon flieth from them into Egypt. 16. They afterward, seeing their subteltie prevailed not, imagined to opprefle him by open perfecution. 19. But they at length dyed and he returneth to the land of Israel: al according to the Scriptures.

WHEN JESVS therefore was * borne in Bethlehem of Iuda in the dayes of Herod the King, ** behold, there came Sages from the East to Hierufaleni, 2. saying, where is he that is borne King of the Iewes? or we have sene his* starre in the East, and ** are come to adore him. 3. And Herod the King hearing this, was troubled, & al Hierufaleni 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 laid to him: In Bethlehem of Iuda. For so it is written by the Prophet: 6. And thou Bethlehem the land of Iuda art not the leaft among the Princes of Iuda: for out of thee shall come forth the Capitaine that shall rule my people Irael. 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 childe; and when you shall finde him, make reporte to me, that I also may come and adore him.

9. Who hauing heard the king, went their way; and beholding the starre which they had seen in the East, went before them, untill it came and stood ouer, where the childe was. 10. And feing the starre they rejoyned with exceeding great joy. 11. And entering into the house, they found the childe with Marie his mother, & falling downe adored him; and opening their " treasures, they offered to him " guiftes; gold, frankincence, and myrrhe. 12. And hauing receiued an answer in sleepe that they should not returne 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: Arife, & take the childe and his mother, and fly into Egypt; and be there vntill I shall tell thee. For it will come to passe that Herod wil secke the childe to destrou him. 14. Who arose, & tooke the childe and his mother by night, and retired into Egypt: and he was there vntill the death of Herod: 15. that it might be fulfilled which was spoken of our Lord by the Prophet, saying: Out of Egypt have I called my Sonne.

The holy feast of the Epiphanie called Twelveth day the 6. of January upon which day this is the Ghoftpel.
16. Then Herod perceiving that he was deluded by the Sages, was exceeding angry; and sending "murdered all the men children that were in Bethlehem, &c. in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the Sages. Then was fulfilled that which was spoken by Jeremiel the Prophet saying: A voice in Ramah, crying out & much wayling: Rachel bewailing 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, & take the child & his mother, and go into the land of Israel. For they are dead that fought the life of the child. Who arose, & took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Jewrie for Herod his father, he feared to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth, that it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

ANNOTATIONS.

CHAP. III.

1. Behold, Our Lords apparition or Epiphanie to these Sages, being Gentils, their Pilgrimage to him, and in them the first homage of Gentilis done unto him the twelfth day after his Nativity, and therefore is Twelfth-day highly celebrated in the Catholike Church for joy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. Starre. Christis Nativity depended not upon this Starre, as the Prisillianists falsely famified; but the Starre upon his nativity, for the seuerice whereof it was created. Greg. Ho. 10.

3. Come to adore. This coming so farre of devotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his Person; & warranted the Faithful in the like kind of external worship done to holy Persons, places, and things.

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

11. Adored him. This body (sayth S. Chrysostom.) the Sages adored in the crib. Let vs at the least imitate them, though we esteem not now the crib, but on the Altar; not a woman holding him, but the Priest present, and the Holy-Ghost poured out abundantly upon the Sacrifice. Ho. 24., 1 Cor. Ho. 7., in Mr. Ho. des faneo Philogonio.

11. Treasures. These treasures are as it were the first fruits of those riches, and Psal. 79, guils, which (according to the Prophecies of David and Esay) Gentilis should offer to Christ and his Church, and now have offered, specially from the time of Chrysostom. Contantime the Great. As also those three Sages, being principal men of their Country, represent the whole state of Princes, Kings, and Emperours, that were 17. in (according to the said Prophecies) to beleene in Christ, to humble themselves to Mat. bos. his cross, to suffer, enrich, adore and defend his Church. Whereupon it is also a 1. Theon, very convenient and agreeable tradition of antiquitie, and a received opinion among Cic. de the Faithful, * 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 Pil. 20.
of those Countries, * where the Princes were Magi; and Magi: the greatest about the Prince; or as were read in the Scriptures, of Melchisedech King of Salem, & many other Kings that dwelt within a small compass; or as * Jobes three friends are called Kings. These are commonly called the three kings of Colen, because their bodies are there, translated either from the East Countries; their names are said to have been Gaspar, Melechior, Balthasar.

11. (Guffin.) The Sages were three, and their guifts three, and each one offered euerie of the three, to express our Faith of the Trinimie. The Gold, to signifie, that he was a King, the frankincens, that he was God; the myrrh, that he was to be buried as man. Aug. s. 1. de Epipb.

15. Out of Egypt.) This place of the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise; teacheth vs how to interpret the old Testament, and that the principal fence is of Christ, and his Church.

16. Murdered.) By this example we learn how great credit we owe to the Church Canonizing of in Canonizing Saints, and celebrating their holy-daies: by whose only warrant, Saints. without any word of Scripture, these holy Innocens have been honoured for Martyrs, and their holy-day kept ever since the Apostles time, although they died not voluntarily, nor al perhaps circuncised, and some the children of Pagans. Aug. q. 18. Orig. bo. 3. in diversos.

CHAP. III.

John Baptif by his Eremites life, by his preaching and Baptisme, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the Pharifces and Sadduces, threatening to them ( vales they truly doe penance ) reprobation here, and damnation hereafter; and for salvation sendeth them to Christ and his Baptisme. Which being far more excellent then Johs., yet Christ himself among those penitents vouchsaitheth to come vnto Johs. Baptisme. Where be hath testimonie from Heauen also.

And in those days * cometh John the Baptif prea-
ching in the " desert of Iewrie, & saying: " Doe penance: for the Kingdom of Heauen is at hand. 3. For this is he that was spoken of by Efat the Pro-
phet, saying: A voyce of one crying in the desert, prepare ye the way of our Lord, make straigt his pathes. 4. And the said John had his garment of Camels heare, and a girdle of a skinne about his loynes: and his meate was locustes & Wilde honie.

5. Then went forth to him Hierufalem and al Iewrie, and al the country about Jordan: 6. & were baptized of him in Jordan, " confessing their sinnes. 7. And seeing many of the Pharifces and Saddu-
cees coming to his Baptisme, he said to them.

Ye vipers brood, who hath shewed you to flee from the wrath to come? 8. Yeald therefore fruit worthie of penance. 9. And delight not to say within your selues, we haue Abraham to our father. For I tel you that God is able of these stones to raise vp children to Abra-
ham. 10. For now the " axe is put to the roote of the trees. Ev ery tree therefore that doth " not yeald good fruit, shall be cut downe, & cast into the fire. 11. * I indeed baptize you " in water vnto penance, but he that shall come after me, is stronger then I, whose shoes I am not worthy to beare, he shall baptize you in the Holy Ghost.

A iiiij \& fire.
T"bGh©spel & S. He fpecially And 'or MterW<#.

Sec.) ^ruptelisli.i.,

\textit{Annotations.}

\textbf{CHAP. III.}

1. \textit{Defert.} Of this word \textit{defert} (in Greeke \textit{eremos}) commeth the name \textit{Eremites & Eremites}, that live a religious and austere life in deserts and solitary places, by the example of S. John Baptist; whom the holy Doctors therefore call the Prince and as it were the author of such profession, \textit{S. Chrys. ho. 1. in Marcin. & ho. de Io. Bap-}

\textit{See Canif. de pri.

This place maketh him a perfect patron of penance, and Eremitical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate mea-
tes (according to our Saviours testimonies 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 towne and villages, his garment was chamlet, his meate such as the country gave, and the people there vfed: to make him thereby but a common man like to the rest, in his manner of life: clean against Scriptures, Fathers, & reason.

2. \textit{Doe penance} So is the Latin, word for word, so readeth antiquitie, namely S. Cyprian ep. 51. often, and S. Augustin li. 13. Confess. c. 13. and it is a very vufal speak in the New Testament, specially in the preaching of S. John Baptist, * Christ himself, and * the Apostles; to signify perfect repentance, which hath not only confession and amendment, but contrition, or sorrow for the offence, and painfull satisfaction: such as S. Cyprian speaketh of in the forefaid epistle. But the Aderfaries of purpose (as * namely Beza profefteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the: \textit{Greeke word, we lend them to these places Mat. 11. 21. Luc. 10. 11. 2. Cor. 7. 9. Where it must needs signifie, forowful, payneful, and satisfacto-
rice repentance. We tel them also that*S. Basl a Greeke Doctor calleth the Nin-
uites repentance with fasting, and haircloth, and atthes, by the same Greeke word \textit{pardon.} And more we wil tel them in other places.

6. \textit{Confessing their sinnes} Iohn did prepare the way to Christ and his Sacraments, not only by his Baptisme, but by inducing the people to Confession of their sinnes. Which is not to acknowledge themselves in general to be sinners, but also to vette every man his sinnes.

8. \textit{Fruit worhsie} He preacheth Satisfaction by doing worthy fruits or works of penance, which are (as S. Hierom, faith in 1. Ioe. 35) fasting, praying, almes, and the like.
10. The asc. 1 Here Preachers are taught to dehort from doing evil for fear of Hel, and to exhort to do good in hope of Heauen: which kind of preaching our Aduer. do condemn.

11. In water. 1. John Baptisme did not remit sinnes, nor was comparable to Christs Baptisme, as here it is playne, & in manie other places. Hier. adv. Lucifer. Aug. de Bap. cont. Domas. li. 5. c. 9. 10. 11. Yet it is an article of our Aduer. that th'one is no better then the other which they say not to extol John, but to derogate from Christs baptisme, to farre, that they make it of no more value or efficacie for remission of sinnes, & grace and justification, then was John; thereby to maintain their manifold heretics, that Baptisme taketh not away sinnes; that a man is no cleaner nor iustier by the Sacramet of Baptisme then before; that it is not necessarie for children unto salvation, but it is enough to be borne of Christian parents; & such like erroneous positions well known among the Calvinists.

12. Floore. 1. This floore is his Church militant here in earth, wherein are both good and bad (here signified by cornne and chaffe) till the separation be made in the day of judgement: contrary to the doctrine of the Heretikes, that hold, the Church to be unfit only of the good.

16. Opened.] To signify that Heauen was shut in the old Law, til Christ by his Pasion opened it, and so by his Ascension was the first that entered into it: contrary to the doctrine of the Heretikes. sec. Hebr. 9, 8. and 11, 40.

C H A P. III.

Christ going into the desert, to prepare himself before his Manifistation, overcometh the Diuels tentations. 12. Beginning in Galilee, as the Prophet said he should; 18. he calleth foure Disciples; and with his preaching and miracles draweth unto him innumerable followers.

HEN * IESVS was led of the Spirit into the" desert, to be tempted of the Diuel. 2. And when he had * faileth fourtie daies and fourtie nights, afterward he was hungry. 3. And the tempter approched 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, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

5. Then the Diuel tooke him vp into the holy citie, and set him upon the pinnacle of the Temple, 6. and said to him: If thou be the Sonne of God, cast thy self downe, for it is written: That he will give his Angels charge of thee, & in their hands shalt they hold thee vp, least perhaps thou knock thy foot against a stone. 7. IESVS sayd to him againe: It is written, Thou shalt not tempt the Lord thy God.

8. Again the Diuel tooke him vp into a very high mountaine: and he shewed him the Kingdomes of the world, and the glory of them, 9. and sayd to him: All these will I give thee, if falling downe thou wilt adore me. 10. Then IESVS faith to him: Auant Satan; for it is written, The Lord thy God saith thou adore, and" him onely shalt thou serve. 11. Then the Diuel left him; and behold Angels came, and ministered to him. 1
10

The Third part of the Gospel, of Christ's manifesting himself by preaching, and that in Galilee.

The Gospel upon S. Andrew's day.

Mr. 1.

12. And when Jesus had heard that John was delivered up, he retorted into Galilee: 13. and leaving the city Nazareth, came and dwelt in Capharnaum a sea town, in the borders of Zabulon of Nepthali; 14. that it might be fulfilled which was said by Esa the Prophet. 15. Land of Zabulon & land of Nepthali, the way of the sea beyond Jordan of Galilee, of the Gentils. 16. the people that sit in darkness, hath seen great light, & to them that sit in the shadow of death, light is risen to them. 17. From that time Jesus began to preach, and to say: 'You do penance, for the Kingdom of Heaven 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, and preaching the Gospel of the Kingdom: and "healing every maladie, and every infirmity, in the people. 24. And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversly taken with diseases and torments, and such as were possessed, and Lunatics, 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. Defen. 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 Diuel for our sakes, giveth a warrant and example to such holy men as have liued in wilderneffe for penance and contemplation, called Eremites.

2. Fasfed fourteen dates. Elias and Moses [faith S. Hierom] by the fast of 40. daies, were filled with the familiaritie of God, and our Lord himself in the wilderneffe fasted as many to leave unto the solemne daies of fast [that is, Lent] Hierom. in c. 53.

Esa. S. Augustine also hath the very like words ep. 114. and generally at 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. Comine not Lent, (faith S. Ignatius) for it containeth the imitation of our Lords conversation. And S. Ambrose fasteth plainly, that it was not ordained by men but conferred by God: nor invented by any earthly cognition but commanded by the heavenly Maiestie. And againe, that it is not fast at the Lent, S. Hierom's words also be most plaine: we (faith he) fast fourteen daies or make one Lent in 4 yeares, according to the tradition of the Apostles, in some convenient. This time most convenient is (as S. Augustine faith ep. 119.) immediately before Easter, thereby to communicate with our Saviours Passion: and as other writers do add, thereby to come the better prepared and more worthily, to the great solemnitie of Christs Resurrection: besides many other goodly reasons in the
According to S. Matthew.

Chap. V.

First, he promiseth rewards, and he layeth before the Apostles their offices. 17. Secondly, he protesteth unto vs that we must keep the commandements, and that more exactly than the Scribes & Pharisees, whose jusitice was counted most perfet; but yet that it was insufficient, he sheweth in the precepts of 21. Murder, 27. Adulterie, 31. Divorce, 33. Swearing, 18. Revenge, 42. Vnseie, 43. Enemies.

ND seeing the multitudes, he * went vp into a mountain, and when he was set, his Disciples came vnto him 2, and opening his mouth he taught them, saying,

3. Blessed are the poore in Spirit: for theirs is the Kingdom of Heauen. 4. Blessed are the meek: for they shall poesse the land. 5. Blessed are they that mourne: for they shall be comforted. 6. Blessed are they that hunger and thirst after iustice: for they shal haue their fil. 7. Blessed are the merciful: for they shall ob-tayne mercie. 8. Blessed are the cleane of hart: for they shall see God. 9. Blessed are the peace-makers: for they shall be called the children of God.

The Sermon of Christ vpon the Mount; containing the paterne of a Christiа life, in these three chapters following whereof S. Augustine hath two goodly booke to.

The right Beatitudes, which are a part of the Ca-techisme.

The Gospell vpon Allo-

day, and

upon the Feasts of many Mart.
12. The Gospel

God. 10. Blessed are they that suffer persecution " for justice: for theirs is the kingdom of Heaven. 11. Blessed are ye when they shall refile you, and persecute you, & speake al that naught is against you, vntruly, for my sake: 12, be glad & reioyce, for your reward is very great in Heaven. For so they persecuted the Prophets, that were before you.

13. You are the * salt of the earth. 14. But if the salt leefe his vertue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. 15. You are the " light of the world. A citie cannot be hid, sitted on a mountaine. 16. Neither do men light a * candel and put it under a bushele, but upon a candlesticke, that it may shine to al that are in the house. 17. So let your light shine before men, that they may see your good workes, and glorifie your Father which is in Heaven.

18. Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. 19. For as surely I say ynto you, * til Heaven and earth passe, one jot, or one tittle shall not passe of the Law, til al be fulfilled. 20. He therefore that shall breake " one of these least commandements, and shall so teach men, shal be called the leaft in the Kingdom of Heaven. But he that shall doe and teach, he shall be called great in Kingdom of heaven. 21. For I tel you, that vntles " your justice abound more then that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.

22. You haue heard that it was said to them of old: * Thou shalt not kill. And whoso killeth, shall be in danger of judgement. 23. But I say to you, that whosoeuer is angrie with bis brother, shall be in danger of judgment. And whosoeuer shall say to his brother, Raca, shall be in danger of a councel. And whosoeuer shall say, Thou foule, shal be guilty of the " Hel of fire. 24. If therefor thou offer 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 goe first to be reconciled to thy brother: and then coming thou shalt offer thy guilt. 26 * Be at agreement with thy aduouerie betimes, whiles thou art in the way with him; lest perhaps the aduouerie 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 goe out from thence til thou repay the last farthing.

This Prison is take of very ancients Fathers, for Purgatory: namely S. Cypr. ep. II. ad Anton. uu. 6.

28. You haue heard that it was said to them of old: * Thou shalt not commit aduouerie. 29. But I say to you, that whosoeuer shall see a woman to lust after her, hath already committed aduouerie with her in his heart. 30. And if thy right eye scandalize thee, pluck it out, & castrate it from thee. For it is expedient for thee that one of thy limes perish, rather then thy whole body be cast into Hel. 31. And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limes perish rather then that thy whole body goe into Hel.

32. It was said also, * whosoeuer shall disimke his wife, let him give her
her a bil of diuorce. 33. But I say to you, whosoever shall dismi-
shis wife, excepting the cause of fornication, maketh her to com-
mit aduoutrie: And he that shall marie her that is dismiisled;
then committeth aduoutrie.

34. Againe you haue heard that it was sayd to them of old,* Thou
shall not commit periurie: but thou shalt perfore thy othes to our Lord.
35. But I say to you, not to sware at al: neither by hea-
uen,because it is the throne of God: neither by the earth, because
it is the foore-stole of his feete: neither by Hierusalem, because it is
the citie of the great King. 36. Neither shall thou sware 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 & above thes, is of
cuill.

38. You haue 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 cuill: but if one strike
thee on thy right cheeke, turne to him also the other. 40. And to him
that will entend with thee in judgement, and take away thy coate, let
goe thy cloke also vnto him. 41. and whosoever wilt force thee one
mile, goe with him other twayne. 42. He that asketh of thee, giue to
him: and * to him that would borow of thee, turne not
away.

43. You haue heard that it was sayd,* Thou shalt loue thy neigh-
bour, & " hate thine enemie. 44. But I say to you loue your enemies,
doe good to the that hate you: and pray for the that persecute and
abuse you. 45. that you may be the children of your father which is
in heaven, whomaketh his sunne to rise vpon good & bad, and ray-
neth vpon lust and * vnuiust. 46. For if you loue them that loue you,
what reward shal you haue, 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 therfore, as also your heauenly Fa-
ther is perfect.

ANNOTATIONS.

CHAP. V.

10. Forinjustice) Heretickes and other malefactorss sometime suffer willingly and Falfe Martyrs
stoutly:but they are not blessed,because they suffer not for justice.For saith S.Aug.,
ye cannot suffer for justice, that have deuided the Church, and, where found

11. Reward) In Latin and Greece the word signifieth very wages;and hire, due Mercies.

12. The lighte) This light of the world, and citie on a mountayne, and candle The Church
upon a candlestickke, signifie the Clergie, and the whole Church,so built vpon visible.
Chrift the mountayne, that it must needs be visible, and cannot be hid.
hid nor unknown. Ang. cont. Fulg. Dona. c. 18. Lib. 16. cont. Faust. c. 17. And therefore, the Church being a candle not under a bushel, but shining to all in the house (that is) in the world, what shall I say more (sayeth S. Augustine) then that they are blind which shut their eyes against the candle that is set on the candlestick? Tract. 1. in ep. 10. 17. Your light) The good life of the Clergie edifieth much, and is God's great honor: where as the contrarie dishonoureth him.

20. That of these. Behold how necessarie it is, not only to beleue, but to keep all the commandements, even the very least.

21. Your Iustice) it is our iustice, when it is given of God. Ang. in Pf. 30. Conc. L De Sp. &c. C. 5. So that Christians are truly iust, & haue in themselves inherent iustice, by doing Gods commandements, without which iustice of workes no man of age can be saved. Ang. de fid. & oper. C. 16. Whereby we see salvation, iustice, & iustification, not to come of only faith, or imputation of Chrifites iustice.

22.不平衡 23. Hel of fire.) Here is a plaine difference of finnes, some mortal, that bring to Hel, some leffe, and leffe punished, called venial.

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

25. Excecding the cause of fornication.) This exception is only to frcew, that for this one cause a man may put away his wife for ever: but not that he may marie another as it is most plaine in S. Marke and S. Luke, who leave out this exception, saying: *Whoever diuorcieth 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

26. not so much as deuorce or put away the other.

27. Committeth adultery.) The knot of Mariage 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 marie againe vpon deuorce. Ang. de bo.

Corin. c. 7. 35. Not to swear.] The Anabaptists here not folowing the Churches judgement, but the bare letter (as other Heretikes in other caues) hold that there is no oath lawful, no not before a iudge, whereas Chrift spakeith against raft and vsual swearing in common takle, when there is no cause.

39. Not to refi. 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 refi the Turke. Whereas by this, as by that which foloweth, patience only is signified, & a wil to suffer more, rather then to revenge. For neither did Chrift nor S. Paule folow the letter, by turning the other cheeke. Is. 18. Aft. 13.

CHAP. VI.

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

2. The first workes of iusti

ce. Ake good heed that you do not your "iustice before men, to be seen of them: other wise reward you shal not haue with your father which is in heaven.

2. Therefore when thou dost an almes-deed, found not a tromper before thee, as the Hypocrites do in the Synagogues and in the ftreetes, 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, will repay thee. 5. And when ye shall pray, you shall not be as the Hypocrites, that love to stand and pray in the Synagogues and corners of the streets, that they may be seen of men. Amen I say to you, they have received their reward. 6. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee. 7. And when you are praying, speak not much, as the Heathen. For they think that in their much-speaking they may be heard. 8. Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him.

9. Thus therefore shall you pray. Our Father which art in heaven, hallowed be thy name. 10. Let thy Kingdom come. Thy will be done, as in heaven, so in earth also. 11. Give us to day our "superstitious bread. 12. And forgive us our debts, as we also forgive our debtors. 13. And lead us 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, for they disguise their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward.

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

19. Heape not vp to your selues treasures on the earth: where the rust & mothe do corrupt, and where theues digge through and steale. 20. But heape vp to your selues treasures in heauen: where neither the rust nor mothe doth corrupt, and where theues do not digge through nor steale. 21. For where thy treasure is, there is thy heart also. 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 naughty: thy whole body shall be darkness. If then the light that is in thee, be darkness: 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 suteyn the one, and contemne the other. You cannot serve God and Mammon.

25. Therefore I say to you, be not "careful for your life, what you shall eate, neither for your body what rayment you shall put on. Is not the life more then the meate: and the body more then the rayment? 26. Behold the foules of the ayre, that they sowe not, neither reap, nor gather into barnes: and your heavenly father feedeth them. Are not you much more of price then they? 27. And which of you by caring, can add 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 al his glorie was arrayed as one of these. 30. And if the graffe of the field, which to day is, and to morow is cast into the grave, 31. And Father which seeth in secret, will repay thee.
The Gospel

The author of this document is discussing the importance of faith and works in Christianity. They mention that it is plainer that good works be justice, and that man doing them doth justice, 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. They seeke therefore first the Kingdom of God, and the justice of him, and all these things shall be given you besides. Be not careful therefore for the morrow; for the morrow day will be careful for it self. Sufficient for the day is the evil thereof.

Annotations.

Chap. VI.

Good works justifie.

1. Injustice. Hereby it is plaine that good works be justice, and that man doing them doth justice, 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. li. perf. i. 8. So that to give almes, is to do justice, and the works of mercie are justice. Aug. in Psal. 49. v. 5.

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

3. Hypocrify is forbidden in all these three works of justice, and not the doing of them openly to the glory of God, and the profile of our neighbour, & our own calulation for Christ before. Let your right to shine before men & c. And in all such works S. Gregories rule is to be followed. The works to be in private, that the intention remain insicret. Ho. 11. in Euang. c. 10.

4. Much speaking. Long prayer is not forbid, for Christ himself spent whole nights in prayer; and he sayth, we must pray always, and the Apostle exhorteth to pray without intermission; and the holy Church from the beginning hath had her Canonical hours of prayer: but idle and voluntary babbling, either of the Heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to persuade God: whereas the Collects of the Church are most briefe & most effectual. See S. Auguistine ep. 111. c. 8. 9. 10.

5. Subsantaial bread. By this bread so called here according to the Latin word, & the Greeke, we asken not only all necessarie sustenance for the bodie, but much more spiritual food, namely the blessed Sacrament itself, which is Christ the true bread that came from Heauen, & the bread of life to vs that eate his bodie. Cypr. de ounat. Do. Aug. c. 111. c. 11. And therefore it is called here Subsantaial, that is, the bread that palleth and excelleth all creatures Hiero in 2. Tit. In 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ser. i. 8. de Verb. Do. fec. Mat. S. Germanus in theoria.

6. Debt. These debts do signifie not only mortal sinnes, but also venial, as S. Augustine often teacheth: and therfore eney man be he never so just, yet because he can not liue without venial sinnes, may very truly and ought to say this prayer.

7. God is not author of evil.

Leade vs not. S. Cypr. readeth, &p;atamur nos induci Suffer vs not to be led, as S. Augustine noteth li. de 20. perfus. c. 6. and so the holy Church understandeth it, because God (as S. James saith) tempteth no man: though for our sinnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Beza's exposition upon this place, who according to the Calvinists opinion, faith, that God leadeth them into temptation, into whom himself bringeth in Satan for to fill their harts: so making God the author of sinne.

8. If you forgive. This point, of forgiving our Brother, when we ask forgiveness of God, our Saviour repeated againe, as a thing much to be considered: and therfore commended in the parable also of the servaunt that would not forgive his fellowservant, Mat. 18.
According to S. Matthew.

16. For, He forbidst not open and publick facts, which in the Scriptures were publick facts commanded and proclamed to the people of God; and the Ninuities by such fasting appeased God's wrath: but to fast for vain glory and praise of men, and to be destros by the very face and look to be taken for a fatter, that is forbidden: and thus is hypocritish.

17. Treasures in Heaven.) Treasures lade up in Heaven, must needs signifie, not faith only, but plentiful aiones, and deeds of meric, and other good works, which God keeping, as in a booke, will reward them accordingly: as of the contraries the Apostle faith: He that soweth sparingly, shall reap sparingly.

18. Two Masters.) Two religions, God and Baal, Christ and Caifu, Maffe and Commination, the Catholick Church and Heretical Conuenticles. Let them marke this lesson of our Sauior, that thinke they may ferue both matters, at time, all religions. Agayne, these two masters do signifie, God and the world, the flesh and the spirit, iustice and sinne.

21. Careful.) Prudent prouifion is not prohibited, but too much doubtfulnes and feare of Gods prouifion 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 and last Chapter of his Sermô, because we know not mens endes, he biddeth vs beware of judging: 6. and never the leffe to take open dogs and swine (so he calleth them) as they be. 7. If these works of injustice seeme too hard, we must pray instantaunc to him that giueth them. 12. in the conclusion, he giueth one short rule of al injustice. 13. and then he exhorteoth with al vehemence to the strait way, both of the Catholike faith, 21. and also of good life; because only faith will not suffice.

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

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

6. Giueth not that which is holy to dogs: neither cast ye your pearsle before swine, lest perhaps they treate them with their feet, & turning, eat to teare you.

7. * Aske, and it shall be giuen you: seek, and you shal finde, knock, & it shal be opened to you. 8. For every one that asketh, receieth: and that seeketh, findeth: and to him that knocketh, it shall be opened. 9. Or what man is there of you, whom if his child shal aske bread, will he reach him a stone? 10. Or if he shall ask him fish, will he reach him 3 serpents? 11. If you then being naught, know how to giueth good giuets to your children: how much more wil your Father which is in Heauen, giueth good things to them that aske him?

12. * Allthings 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 broad is the gate, and large is the way that leadeth to perdition: and many there be that enter by it.

14. How narrow is the gate, and strait is the way, that leadeth to life: & few
few there are that find it!
15. Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. 16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good tree yealdeth good fruits, and the evil tree yealdeth evil fruits. 18. A good tree can not yeald evil fruits, neither an evil tree yeald good fruits. 19. Every tree that yealdeth not good fruit, shall be curd downe, and shall be cast into fire. 20. Therfore by their fruits ye shall know them.

21. Not evry one that sayeth to me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven. 22. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils, and in thy name wrought many miracles? 23. And then I will confess unto them, That ye never knew me: depart from me you that work iniquitie. 24. Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, and the flood came, and the multitudes beat against that house, and it fell not, for it was founded upon a rock. 25. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand, and the flood came, and the multitudes beat against that house, and it fell, and the fulke thereof was great.

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

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**ANNOTATIONS.**

**CHAP. VII.**

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

6. **Holy to dye.** All holy Sacrament, and specially that of our Saviour's Blessed Body must be given wittingly to the unworthy, that is, to them that have not by confession of all mortal sinnnes, examined and proved themselves. See the Annot. 1 Cor. 11, 27. 28. 29.

8. **Every one that asketh.** All things that we ask needfull to salvation, with humility, attention, continuance, and other due circumstances, God will undoubtedly grant when it is best for vs.

13. **Clothing of sheep.** Extraordinarie appearance of scales, and holines, is the sheeps cote, in some Heretikes: but these of this time wear not that garment much, being men of unsatisfied sinnne. This is rather their garments, common to them with all other Heretikes, to crack much of the word of the Lord, and by pretcended allegations, &c. sweet words.
According to S. Matthew.

words of benediction, and specially by promise of knowledge, light, and libertie 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 themselues, taking to themselues new names and new
malters, inconstancie in doctrine, disobedience both to others and namely to spiritual
others, loue and liking of themselues, pride and intolerable vanting of their owne
 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. Others are more peculiar to these of our time, as Incestuous mar-
riages of vowed persons, Spoile 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.

11. Lord Lord.] These men have faith, otherwise they could not innoculate. Lord, Lord
Re 10. But here we see that to beleue is not enough, and that not only infidellie is fin-
nce, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our
Lord, and by necer so great faith, yet without the worke of justice shall not be saied. 1. Notonly faith.
Cor. 13. Againe consider here who they are that have so often in their mouth, The Lord,
the Lord, and how little is that availe them, that set so little by good worke, and contemne
Christian justice.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he cures a
Leper. 5. But above him and at other Ierues, he commendeth the faith of the Centurion,
who was a Gentil, and foreretheth by that occasion, the vocation of the Gentiles, and
way to the sea he speaketh with two, of following him: 23. and upon the sea com-
mandeth the tempest; 28. and beyond the sea he manifesteth the Devils malice against
man, in an heard of swine.

And when he was come downe from the mountaine, great
multitudes followed him: 2. And behold a Leper came and
adored him saying: Lord, if thou wilt, thou canst make me
clean. 3. And Iesus stretching forth his hand, touched
him, saying: I will be thou made cleane. And forthwith,
his leprosy was made cleane. 4. And Iesus faith to him: See thou tel no
body: but go, shew thy selfe to the Priest, and offer the" guift which
Moyles commanded for a testimonie to them.

5. And when he was entred into Capernaum, there came to
him a Centurion, becheching him, 6. and saying: Lord my boy lieth at
home sick of the palsey, and is sore tormentend. 7. And Iesus faith to him:
I will come, and cure him. 8. And the Centurion making answer, said: Lord,", I am not worthe that thou shouldest enter vnder my roofe;
but only say the word, & my boy shall be healed. 9. For I also am a man
subject to authoritie, haung vnder me souliars; and I say to this,
go, and he goeth, and to an other, come, and he cometh; and to my
servant, do this, and he doth it. 10. And Iesus hearing this, maruele:
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 manie shall come from
the East and West, and shall fit downe with Abraham, and Isaac, &
Jacob in the Kingdom of Heauen: 12. but the children of the Kingdom
shall be cast out into the exterioir darkenesse: there shal he weeping

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

14. And * when Jesus was come into Peter's house, he saw " his wife's mother lay'd, 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 even was come, they brought to him manie 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 Esay 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 whithersoever thou shalt go. 20. And Jesus faith to him: The foxes have holes, and the foules of the aire nestes: 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 goe 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 loe a great tempest arose in the sea, so that the boat was covered with waues, but he slept. 25. And they came to him, and raiised him, saying: Lord, save vs, we perish. 26. And he faith to them: Why are you fearful, O ye of little faith? Then rising vp " he commanded the windes, and the sea, and there ensued a great calme. 27. Moreover the men marueled, 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 countrey of the Gerasens, 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 betweene vs & thee Jesus the Sonne of God? art thou come hither to torment vs 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 behold the whole heard went with a violence, headlong into the sea: and they dyed in the waters. 33. And the swine-hearde fled: and comming into the citie, told al, and of them that had been posseffed of Diuels. 34. And behold 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 Forbide. 4 Priest.) The Priests of the old law (faith S. Chrysolom) had authoritie and privilege only to dicerne who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law, haue power to purge in very deed, the filth of the foule. Therefore whosoever despiseth them, is more worchic to be punished, then the rebel Dathan, and his complikes. S| Chrysol. 3. de Sacerd.
ACCORDING TO S. MATTHEW.

4. 

Our Saviour will eth him to goe, and offer his gift or sacrifice, according as Moyles prescripeth in that case, because the other sacrifice, being the holiest of all sacrifices, which is his body, was not yet begane. So faith S. Aug. h. 1. q. Siuan. g. 3. & Con. Sub. leg. & Prophet. i. c. 19. 20.

8. Not worthy. Orig. ho. 5. in divers. When thou eatest faith he and drinketh the bodie & DOMINE the blood of our Lord, he entrench under thy rooffe. Thou also therefore humbling thyself, nos sum dignus, say Lord I am not worthy. & c. So said * S. Chrysostom in his Maffe, and so doth the Cath. Church vse this day in every Maffe. See S. August. ep. 118. ad Lnu.

14. His wives mother. Of Peter specially among the rest, it is evident, that he had a Priests marri-wifhe, but as S. Hierom faith after they were called to be Apostles, they had no more carnal compony with their winxes, as he proueth there by the very words of our Saviour:

* He that hath left wife, & c. And so in the Latin Church hath been always vse'd, that married men may be, and are daily made Priests, either after the death of the wife, or with her consent, to line in perpetu continecie. And if the Greeks have Priests that doe otherwise, S. Epiphanius a Greek Doctor tellleth them, that they doe it against the ancient Canons; and * Paphnutius plainly signifieth the same in the first Counsel of Nice. But this is most plaine, that there was never euery in the Greek Church or the Latin, authentical example of any that married after holy Orders.

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

26. He commanded. The Church here signifieth by the boate or ship and Catholickes, are often tolde with stomes of perfection, but Christ who seemed to sleepe in the meanetim, by the Churches prayers awakest, and maketh a calme.

Cast into a boate, he passe forth the water, and came into his owne citie. And * beholde they brought to him one sick of the palseiy lying in bed. And IESUS seeing their faith, said to the sick of the palsey: Have a good hart. Sonne, thy sinnes are forgien thee. And beholde certaine of the Scribes said with them selves: * He blasphemeth. And IESUS seeing their thoughtes, said: Wherfore think you euill in your harts. Whether is easier, to say, thy sinnes are forgien thee: or to say, arise, and wake. But that you may know that the Sonne of man hath power in earth to forgive sinnes, * then said he to the sick of palsey: Arise, take vp thy bed, and goe into thy house. And he arose, and went into his house. And the multitude seeing it, were afraid, and glorified God that gave such power to men. 

9. * And when IESUS passe forth from thence, he saw a man sitting in the custome-house, named Matthew; And he faith to him: Follow me. And he arose vp, and followed him. And it came to passe as he was sitting at meat in the house, beholde many Publicans and sinners came.
come, and sate downe with Iesus and his Disciples. 11. And the Pharisees seeing it, said to his Disciples: why doth your Master eate with Publicans and sinners? 12. But Iesus hearing it, said: They that are in health, need not a physic, but they that are ill at ease. 13. But go your ways & 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 Iesus said to them: Can the children of the Bridegrome mourne, as long as the Bridegrome is with them? But the dayes wil come when the Bridegrome shal 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 brake, and the wine runneth out, and the bottels perishe. But new wine they put into new bottels: and both are preferred togeth. 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 Iesus ryfing vp followed him, and his Disciples. 20. And behold a woman which was troubled with an issue of bloud twelve yeares, came behind him, and touched the hemme of his garment. 21. For she said within her self: If I shal " touch only his garment, I shall be safe. 22. But Iesus turning and seeing her, said: Haue a good hart daughter, thy faith hath made thee safe. And the woman became whole from that houre. 23. And when Iesus was come into the house of the Governor, & saw ministrels and the multitude keeping a flurre, he said: Depart, for the wench is not dead, but sleepe. And they laughed him to skorne. 25. And when the multitude was put forth, he entred in, and held her hand. And the maid arose. 26. And this bruit went forth into al that countrey. 27. And as Iesus past forth from thence, there followed him two blind men crying and saying: Haue mercie on vs, O Sonne of Dauid. 28. And when he was come to the house, the blind came to him. And Iesus faith 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 donne to you. 30. And their eyes were opened, and Iesus threatened them, saying: See that no man know it. 31. But they went forth, and bruited him in al that country. 32. And when they were gone forth, * behold they brought him a dumme man, posseted with a Diuel. 33. And after the Diuel was caste out, the dumme man spake, and the multitudes marueled saying: Never was the like seen in Israel. 34. But * the Pharisees said: " In the Prince of Duels he casteth out Diuels. 35. And Iesus went about all the countres, and towns, teaching in their Synagogues, and preaching the Gospell of the Kingdom, and curing euery diseafe, and euery infirmitie. 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 haruest fully is great, but the workmen are few. 38. "Pray therefore the Lord of the harvest, that he send forth workmen into his haruest.

Annotations.

Chapter IX.

3. He blasphemeth. When the Jews heard Christ remit fittes, they charged him with blaspheme, as Heretikes now charge his Priests of the new Testament, for that they remit fittes; to whom he said: "Who fittes you shall forgive, they are forgiven & c. 10. 10.

5. Whether is easier. The faithlefe Jews thought (as Heretikes now a daies) that to forgive fittes was fo proper to God, that it could not be communicated unto man; but Christ fheweth that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, fo alfo to forgive fittes.

6. The fennce of man in earth. Christ had power to remit fittes, and often executed the fame, not only as he was God, but alfo as he was a man, because he was head of the Church, and our chief Bishop & Prift according to his manhood, in respect whereof al power was given him in Heaven and earth. Mat. 28. 18.

8. Glorified. The faithfull people did glorifie God, that gave fuch power to men, for to remit fittes, & to doe miracles, knowing that that which God committed to men, is not to his derogation, but to his glorie, himself only being the principal worker of that efF, men being only his ministers, and substitutes working under him, and by his com- miffion and authoritie.

9. To men.) Not only Christ as he was man, had this power to forgive fittes, but by him and from him the Apoftles, and consequently Priests, Mat. 18. Al power is given me. Mat 18. What fower you defte in earth, defte in Heaven. Ioan. 10. whose fittes you shall forgive, they are forgiven.

11. [Not sacrifice.] These are the worde of the Prophet, who fpake them even then, when sacrifices were offered by Gods commendment, so that it maketh not against fa- crifice: But he faith that sacrifice only without mericie, and charitie, and generally with mortal fittes, is not acceptable. The Jews offered their sacrifices dewly, but in the mean time they had no pitie nor mericie on their brethren; that is it, which God misliketh.

14. Faft ofteem. By the often fafting of S. Johns Disciples, we may gather that he appointed them a precept manner of fafting: as it is certaine he taught them a forme of Fafting, praycr. Ioan. 5. & 11.

17. New wine.) By this new wine, he doth plainly here signifie fafting, and the strait kind of life by the old bottelles, them that can not away therewith.

19. Twelve yeares.) This woman a Gentile, had her difcase twelve yeares, and the Go- vernors daughter a Jewe (which is here rayed to life) was twelve yeares old. Luc. 8. Marke then the Allegoric hereof in the Jewes & Gentils. As that woman fell sicke when the wench was borne, fo the Gentils went their owne wayes into idolatrie, when the Jewes in Abraham beleued. Againe, as Christ here went to raife the wench, and by the way the woman was first healed, and then the wench returned; fo Christ came to the Jewes, but the Gentils beleued fittes, and were faftned, and in the end the Jewes failed beleued alfo. Here in Mat.

21. Touch only.) Not only Christes worde, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Per- son to them. Yea this woman returning home * set vp an Image of Christ, for memory of this benefite, and the hemme of the fame Image did alfo miracles. This Image Iulian the Apoftata threw down, and set vp his owne in stead thereof, which was immediately destroyed by fire from Heaven, But the Image of Christ broken in pieces by the Heathen, the Chriftians afterward gathering the peeces togethers placed it in the Church, where it was, as Sozomenus writeth, unto his time.

28. Do you beleue that I cannot?] We feecere that to the corporal healing of these men he requires only this faith, that he is able; which faith is not sufficient to iflifie them. How then doe the Heretikes by this and the like places plead for their only justifying faith? See the Annotations. Mar. 5. 36.

38. Pray therefor.) Therefore doth the Church pray and faft in the Ember dayes, when holy Orders are given, that is, when workmen are prepared to be sent into the haruest. See Add. 130.
CHAP. X.

He giveth to the Twelve the power of Miracles, and so sendeth them to the left sheep of the Israel, 5. with instructions accordingly: 10. and by occasion of the sending, foretelleth of the persecutions after his Ascension, armimg them and al other against the same, 40. and also exhorting the people to harbour his servants in such times of persecution.

And having called his twelve Disciples togethcr, * he gave them' power over unclean 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 Barthle- mew, Thomas and Matthew the publician, and James of Alphæus, and Thaddæus, 4. Simé Cananæus, & Iudas Isciote, who also betrayed him.

5. These twelve did Jesus send; commanding them, saying: Into the way of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: 6. but goe 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 poftesse gold, nor filuer, nor money in your purses: 10. nor a skrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthy of his meat. 11. And into whatsoever citie or towne you shall enter, inquire who in it is worthy: 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 worthy, your peace shall come vpon it. But if it be not worthy, your peace shall returne to you. 14. And whosoever shall not receaue you, nor hear ye your wordes, going forth out of the house or the citie 'shake of the dust from your feet. 15. Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the day of judgmet, then for that citie.

16. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as Serpents, and simple as Doves. 17. And take heed of men. For they will deliuer you vp in Counsell, and in their Synagogues they will scourge you. 18. And to Presidents and to Kings shall you be led for my sake, in testimony to them and the Gentiles. 19. But when they shall deliuer you vp, * take no thought how or what to speake: for it shall be given 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 shall deliuer vp the brother to death, and the Father the Sonne: and the children shall rise vp against the parents, and shall worke their death, 22. and you shall be odious to all men for my name: but he that shall perse- uer vnto the end, he shall be saued.
According to S. Matthew.

23. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Sonne of man come.

24. The Disciple is not above the Master, nor the Servant above his Lord. It sufficeth the Disciple that he be as his Master, and the Servant as his Lord. If they have called the Goodman of the house Beelzebub; how much more them of his household! Therefore fear ye not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. That which I speak to you in the dark, shall ye in the light: and that which ye hear in the ear, shall ye preach on the housetops. And fear ye not them that shall kill the body: but rather fear him that can destroy both soul and body into Hell.

29. Are not two sparowes sold for a farthing, and not one of them shall fall upon the ground without your Father? But your very hairs of the head are all numbered.

31. Fear not therefore: better are you then many sparowes. Every one therefore that shall confess me before men, I also will confess him before my Father which is in Heaven. But he that shall deny me before men, I also will deny him before my Father which is in Heaven.

34. Do not ye think that I came to send peace into the earth? I came not to send peace, but the sword. For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's enemies, they of his own household.

37. He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me.

40. He that receaueth a Prophet in the name of a Prophet, shall receaueth the reward of a Prophet, and he that receaueth a righteous man in the name of a Just man, shall receaueth the reward of a Just man. And whosoever shall giue 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.

Annotations.

Chap. X.

1. The reward for harbouring & helping any just person suffering for his justice & conscience. 2. The reward for 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.
not withstanding he confesseth the content of al copies both Latin & Greeke, yet is not
affained to say, that he suspeth that this word was thrust into the text by some fauour-
er of Peters Primum, Wlien by we have also, that they care no more for the Greek then
for the Latin, when it maketh against them, but at their pleasure say that al is cor-
rupted.
9. Do not poffeffe.} Preachers may not carefully feke after the superfluities of this life,
or any thing which may be an impediment to their function. And as for neccessaries,they
deferne their temporal living at their hands for whom they labour spiritually.
10. Peace be this house. As Christ himself vfed these words, or this blesse often,
Peace be your, loe here he biddeth his Apostles fay the like to the house where they come.
And fothath it been alwaies a most godly vfe of Bifhops * to give their blesse where
they come; which blesse muft needs be of great grace & profit, when none but worthny
Perfons (as here we read) might take good thereof; and when it is neuer loft, but return-
eth to the giver, when the other partie is not worthy of it. Among other spiritual bene-
fits it taketh away venial sinnes. 
14. Shake of the dust. To condemning the true Preachers, or not to receaue the truth pre-
ached, is a very damnable sinne.
15. More tolerable. Hereby it is euident, that there be degrees & differences of dam-
nation in Hiurie, according to mens deserts. 
18. Kings. In the beginning Kings and Emperours perfecuted the Church, that by the
very death and blood of Martyrs it should grow more miraculously. Afterward when the
Emperours and Kings were themselves become Christians, they vied their power for
the Church, against Infidels and Heretikes. 
19. Is that be given. This is verified euem at this present also, when many good Catho-
lites, that haue no great learning, by their anwers confound the Adereraries.
25. How much more. No manuel therefor can Heretikes call Christs vicar Antichrist, when
their forefatheres, the faithles Iewes, called Christ himself Beze, bub.
11. Confess me. See how Christ esteemed the open confessing of him, that is of his truth
in the Catholike Church. For as when Saul percieued the Church, he sayd * himself
was perfecuted, fo to confesse him, and his Church, is al one. Contrarie wife fee how he
abhorreth 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 errant confent to
heresie by any means, as by subcribing, comming to their service and sermons, furthe-
ring them any way against Catholikes, and such like.
34. Not peace but vword, Christ came to breake the peace of wordlings and sinners; as
when the Foreruene becometh in him, and the father doth not, the wife is a Catholike, and
the husband is not. For to agree together in infideltie, heresie, or any other sinne, is a
naughty peace. This being the true meaning of Christs words, marke that the Heretikes
interpret this to maintaine their rebellions and troubles, which their new Ghospel
breedeth. Beza in no. Teft, 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 infue execuc why a man should doe, or feine him-
selve to doe or beleue any thing, against Christ or the vnitie and faith of his Church.
41. In his name. Reward for hospitalitie, and specialitie for receaung an holy Perfon,
as Prophet, Apostle, Bishop, or Prieft perfecuted for Christs sake. For by receaung of
him in that respect as he is such one, he shal be partaker of his merits, and be rewar-
ded as for such an one. Whereas on the contrarie side, he that receauneth an Heretike in
to his house and a false Preacher, doth communicate with his wicked workes. Ep.
3. 10.

CHAP. XI.

John the Baptist in prison also doing his diligence, sendeth some of his Disciples to
Christ, that as they heard, so they might also see his miracles with their eyes.
7. Afterward Christ declarereth how worthy of credit Johns testimonie was:
16. & ineweighth against the Iewes, who with neither of their manners of life could
be woven: 20. nor nor with Christs unfruit miracles: 25. praying Gods wife-
dom in this behalfse, 27. and calling to himself such as seele thereon bene
lumens.
AND it came to pass: when Iesus had done commanding his twelve Disciples, he passed from thence, to teach & 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: Art thou he that art to come, or looke we for another? 4. And Iesus 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: 6. and blessed is he that shall not be scandalized in me.

7. And when they went their way, Iesus began to say to the multitudes of John: What went you out into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. 9. But what went you out to see? a Prophet? yea I tel you and more then a Prophet. 10. For this is he of whom it is written: Behold I send my angel before thy face, which shall prepare thee. 11. Amen I say to you, there hath not risen among the borne of women a greater then John the Baptist: yet he that is the lesser in the Kingdom of Heaven, is greater then 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 vnto John: and if you will receive it, he is * Elias that is for to come. 15. He that hath ears to heare, let him heare.

16. And whereunto shall I esteeme this Generation to be like? It is like to children sitting in the market place, which crying to their companions, say: we haue piped to you, and you haue not danced: we haue lamented, and you haue not mourned. 18. For when John came neither eating nor drinking, & they say: He hath a Diuell. 19. The Sonne of man came eating and drinking, and they say: Behold a man that is a glutton and a winedrinker, a friend of Publicans and Sinners. And wifedom is justified of her children.

20. Then began he to vpbraid the cities, wherin 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 & Sidon had been wrought the miracles that haue been wrought in you, they had done penance in heairecloth & ashes long agoe. 22. But nevertheless, I say to you, it shal be more tolerable for Tyre and Sidon in the day of judgement, then for you. 23. And thou Capernaum, shalt thou be exalted vs to Heaven? thou shalt come down vs to Hell. For if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vs to this day. 24. But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgement, then for thee.

25. At that time Iesus answered and said: * I confess to thee O Father The Gospel Lord vpso S Mathias
Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and haft 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 up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. 30. For my yoke is sweet, and my burden light. ¶

**Annotations.**

**Chap. XI.**

3. *Act thou be.*) John himself doubted not, for he baptized him and gave great testimonie of him before: 10, 11. But because his Disciples knew him not, nor esteemed of him so much as of John their own Master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, & so make them Christ's Disciples, preferring them to a better Master.

Eremitical life.

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

7. *Into the deserts.*) The faithful people in all ages retir'd unto devotion into wilderness, to see men of special and rare holines, Prophets, Eremites, Anchorites, &c. to have their prayers or ghostly counsel. See S. Hierom. de vita Hilarionis.

Elias.

11. *Eating and drinking.*) The wicked quarrelers of the world misconstrue easily all the acts and life of good men. If they be great fasters and austere lecturers, they are blasphemed & counted hypocrites: if they converse with other men in ordinary manner, then they be counted dilufite.

Penance.

21. *Penance in sackcloth.*) By this sackcloth and ashes added here, & in other places, wee see evidently that Penance is not only leaving of former sinnes, and change or amendment of life past, nor no bare sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement of our Persons by these and such other means, as the Scriptures do else where set forth, And therefore concerning the word also, it is rather to be called Penance, as in our translation then (as the Adversaries, of purpose abusing the word) Repentance or Amendment of life. & that according to the very spiritual significations of the Greek word in the most ancient Ecclesiastical Greek writers: who for Penitents (which in the primitive Church did publice Penance) say *οι μεταμορφωσιται, Men that are doing Penance. And concerning that part of Penance which is Confession, the Ecclesiastical historic calleth it by the same Greek word, and the Penitents coming to confession, *τους μεταμορφωσιτας, Sorem, li. 76. 16. Socrates, li. 5. c. 19.

**Metaphor.**

11. *Little ones.*) Those little ones do not signify here only the unlearned, as though Cobblers, and weavers, and women, & girls had this revelation, & therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or unlearned: as when he fayth, "unless you become as little ones, you shall not enter into the Kingdom of Heaven." And so all the greatest Doctors (who as they were most learned, so most humbled themselves to the judgement of the Catholicke Church) are these little ones: and Heretics, who although unlearned, yet want their knowledge & their spirit of understanding above all ancient Fathers and the whole Church, cannot be of these little and humble ones.

The commandments possible.

30. *Yoke sweet.*) What is this light burden and sweet Yoke, but his commandments, of which S. John faith. 1. Ep. 5. His commandments are not heavy & cleane contrary to the Adversaries that say, they are impossible to be kept.
C H A P. XII.

The blindness of the Pharisees about the Sabbath he reproacheth by Scriptures, by reason, and by a miracle. 14. and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had Prophecied of him. 22. His casting out of Devils also he defendeth against them. 31. and setteth forth the danger they stand in for their horrible blasphemies. 38. And because they ask yet for a signe, he showeth how worthily they shall be damned. 43. foretelling how the Devil shall possess their Nation, 66. and testifying that although he be of their blood, yet nor they for this, but such as keep his commandments are dear unto him.

That time *Iesus went through the cornel on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. 2. And the Pharisees seeing them, said to him: Loe, thy Disciples doe that which is not lawful for them to doe on the Sabbath-dayes. 3. But he said to them: Have ye not read what *David did when he was an hungry, and they that were with him: 4. how he entred into the house of God, and did eat the leaues of proposition, which it was not lawful for him to eate, nor for them that were with him, *but for Priesteres only? 5. Or have ye not read in the *Law, that on Sabbath-dayes the Priesteres in the temple do breake the Sabbath, and are without blame? 6. But I tel you that there is here a greater then the temple. 7. And if you did know what it is, I wil merchie, and not: Sacrifice: you would never have condemned the innocentes. 8. For the Sonne of man is Lord of the Sabbath also.

10. And when he had paasid from thence, he came into their Synagogue. 11. And *behold there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabboth that they might accuse him. 11. But he said to them: What man shall there be of you, that shall have one sheep: and if the same fall into a ditch on the Sabbothes, 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 Sabbothes to doe a good deed. 13. Then he faileth to the man: Stretch forth thy hand, and he stretcht it forth, and it was restoried 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 al. 16. and he charged them that they should not disclose him. 17. That it might be fulfilled which was spoken by Esay the Prophet, saying: 18. Behold my seruant whom I have chosen, my beloved in whom my soul hath well liked. I will put my Spirit upon him, and judgement to the Gentiles shall be shew. 19. He shall not content, nor cri out, neither shall any man hear in the streets his voyce. 20. The reede bruised he shall not breake, nor smoking flaxe he shall not extinguish: till he cast forth indignation vnto 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 was heard. 23. And all the multitude were amazed, and said: Whether this be the Sonne of God? 24. But the Pharisees hearing it, said: This fellow casteth not out devils but by Beelzebub the Prince of the devils. 25. And Jesus knowing their cogitations, said to them:

"Every Kingdom that is divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. 26. And if Satan cast out Satan, he is divided against himself: how then shall his Kingdom stand? 27. And if I in Beelzebub cast out devils, your children do to them. 28. But if I in the Spirit of God do cast out devils, then is the Kingdom of God come upon you. 29. Or how can a man enter into the house of the strong, and strike the iron vessel, unless he first bind the strong? and then he will strike 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 sinne and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come. 33. Either make the tree good, and his fruit good: or make the tree evil, and his fruit evil. For of the fruit the tree is known. 34. Ye vipers, how can ye speak good things, whereas ye are evil? for of the abounding 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 judgement. 37. For of thy words thou shalt be justified, and of thy words thou shalt be condemned.

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

The wicked and aduontuous Generation seeketh a signe: and a signe shall not be giuen it, but the signe of Jonas the Prophet. 40. For as Jonas was in the whales belly three days and three nightes: so shall the Sonne of man be in the harte of the earth three days and three nightes. 41. The men of Ninivie shal rise in the judgement with this Generation, and shall condemne it: because they did penance at the preaching of Jonas. And behold more then Jonas here. 42. The Queen of the South shall rise in the judgement with this Generation, and shall condemne it: because she came from the ends of the earth to heare the wisdom of Salomon, and behold more then Salomon here. 43. And when an unclean Spirit shal goe out of 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 coming he findeth it vacant, swept with besom, and trimmed. 45. Then goeth he, and taketh with him seven other Spirits mor: wicked then himself, and they enter
enter 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 speak to him. 47. And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. 48. But he answering him that told him, said: Who is my mother, and who are my brethren? 49. And stretching forth his hand upon his Disciples, he said: Behold my mother and my brethren. 50. For whosoever shall do the will of my Father, that is in Heauen: he is my brother, and sister, and mother. F

ANNOTATIONS.

CHAP. XII.

24. In Biezechub.] The like blasphemie against the Holy Ghost is, to attribute the miracles done by Saints either dead or alive, to the Diuel.

30. Not with me.] They that are indifferent to all religions, commonly and fitly called Neuters in Re-Neuters, joining them felues to neither part, let them marke these words well, and they shall see, that Christ accounted 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 al to whom he hath committed the government of his Church, and specially of the chiefe pastors succeeding Peter in the government of the whole; as S. Hierome writing to Damasus Pope of Rome, applieth these words vnto him, saying of al Heretikes: He that gathereth not with me, scattereth: that is to say, He that is not with Christ, is with Antichrist.

31. The blasphemie of the Spirit.] He meaneth not that there is any sinne so great, which God will not forgive; or whereof a man may not repent in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes against the evident works of the Holy Ghost, and likewise Archeheretikes who willfully resist the knowne truth & works of the Holy Ghost in Gods Church) are hardly forgiven, & seldom haue fuch men grace to repent. Otherwise among al the sinnes against the Holy Ghost (which are commonly reckned six) one only shall never be forgiven, that is, dying without repentance willfully, called Final impentence: which sinne he committeth, he dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches ministration: as S. Augustine plainly declareth in these words: Whosoever he be that believeth not mans sinnes to be remitted in Gods Church, and therefore despiseth the Remission of the bountifalne of God in a mighty work, if he in that obstinate mind continue till his last end, he is guilty of sinnes against the Holy Ghost, in which Holy Ghost Christ remitted sinnes. Embrir. 83. Church.

32. Sonne of man.] The Iewes in their worordes finned against the Sonne of man, when they reprehened those things which he did as man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritane, and taking off the things he kept company with sinners, brake the Sabbath, and such like; and this sinne might more easily be forgiven them, because they judged of him, as they would haue done, of any other man: but they finned and blasphemede against the Holy Ghost (caed here the finger of God whereby he wrought miracles) when of malice they attributed the evident worke of God in calling out Diuels, to the Diuel himself: & this sinne shall not be remitted, because it shall hardly be remitted, as we see by the plague of their poftaridie vntil this day.


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

Speaking in parables (as the scripture foretold of him, and as meet was for the reprobate Jews:) he showeth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the hearers. 24. and yet, by the parable of good seed and cockle (as also of the New) that his servants must not for at that, neither while the world lasteth, make any Schisme or Separation. 31. and by parables of the little Mustard seed and Leaven, that notwithstanding the three parts, perishing, and over sowing of cockle, yet that fourth part of the good seed shall spread over the world. 44. And what, what a treasure, and pearle it is. 53. After al which, yet his owne coutrie wil not honour him.

HE same day Jesus going out of the house, sate by the seaside. 2. And great multitudes were gathered together vnto him, in so much that he went vp 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 whiles he soweth, some fell by the way side, and the foules of the aire did come and eate it. 5. Other some also fell vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had not deepnes of earth. 6. and after the funne 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 vpon good ground: and they yeaded fruit, the one an hundredfold, the other three score, and an other thirtie. 9. He that hath carres 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 vnto them: Because it is giuen to know the mysteries of the Kingdom of Heauen: but to them it is not giuen. 12. For he that hath, to him shall be giuen, 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 vnderstand:

When God word is preached, they properly haue carres to heare, that haue hartes to obey: & they hearing do not heare,
According to S. Matthew.

Luc. 10, 21.

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

19. Every one that heareth the Word of the Kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side. 20. And he that was sown upon stony places: this is he that heareth the Word, and incontinent receaueth it with joy, 21. Yet hath he not root in himself, but is for a time; and when there falleth tribulation and persecution for the Word, he is cast by and by:Scandalized. 22. And he that was sown among thrones, this is he that heareth the Word, and the cares of this world and the deceitfulness of riches choke the Word, and he becometh fruitless. 23. But he that was sown upon good ground: this is he that heareth the Word, and understandeth, and bringeth fruit, and yealdeth some an hundred fold, and other threescore, and other thirty.

24. An other parable he proposed to them, saying: The Kingdom of Heaven is resembled to a man that sowed good seed in his field. 25. But when men were asleep, his enemy came and sowed tares among the wheat, and went his way. 26. And when the blade was shot up, and brought forth fruit, then appeared also the cockle. 27. And the servants of the Goodman of the house comming said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle come? 28. And he said to them: The Enemy hath done this. And the servants said to him, Wilt thou we go and gather it vp? 29. And he said, Noe, lest perhaps gathering vp the cockle, ye may root vp the wheat also together with it. 30. Suffer both to grow until the harvest: and in the time of the harvest I will say to the reapers: Gather vp the crop of the cockle, and bind it into bundels to burne, but the wheat gather ye into my barns.

31. An other parable he proposed vnto them, saying: The Kingdom of Heaven is like to a Mustard seed, which a man tooke and sowed in his field, 32. Which is the least of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the foules of the aire come, and dwell in the branches thereof. 33. An other parable he spake to them: The Kingdom of Heaven is like to Leaven, which a woman tooke and hid in three measures of meal, until the whole was leauened.

34. All these things spake Jesus in parables to them, and without parables he did not speake to them: 35. That it might be fulfilled which was spoken by the Prophets, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

36. Then haung dimished the multitudes, he came into the house, and his Disciples came vnto him, saying: Expound vs the parable of the cockle of the field. 37. Who made answer, & said to them, He that soweth the good seed, is the Sonne of man. 38. And the field, is the world. And the cockle, are the children of the wicked one. 39. And the enemie that sowed
fowed them, is "the Diuel. But the harvest, is the end of the world. And the reapers, are the Angels. 40. Even as cockle therefore is gathered vp, and burnt with fire: so shall it be in the end of the world. 41. The Sonne of man shall send his Angels, and they shall gather out of his Kingdom all scandles, and them that worke iniquity: 42. And shall cast them into the furnace of fire: There shall be weeping & gnashing of teeth. 43. Then shall the iuft shine as the sunne, in the Kingdom of their Father. He that hath eares to heare, let him heare.

44. The Kingdom of Heauen is like a treasure hidden in a field. Which a man having found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. 45. Againe the Kingdom of Heauen is like to a marchant man, seeking good pearles. 46. And having found one precious pearle, he went his way, and sold all that he had, and bought 47. Againe 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 sittting 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 eul from among the iuft. 50. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. 51. Haue ye understood all these things? They say to him, Yea. 52. He saide unto them: Therefore euery Scribe instructed in the Kingdom of Heauen, is like to a man that is an householder, which bringeth forth out of his treasure new things and old. 53. And it came to passe; when Iesus had ended these parables, he passe from thence. 54. And * coming into his owne countrie, he taught them in their Synagogues, so that they marueled, and saide: How came this fellow by this wisedom and vertues? 55. Is not this the "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 all with vs? whence therefore hath he such things? 57. And they were scandalized in him. But Iesus said to them: There is not a Prophet without honour but in his owne countrie, and in his owne house. 58. And he wrought not many miracles there because of their incredulity.

ANNOTATIONS.

CHAP. XIII.

8. One an hundred.) This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversities of states, or other differences. Of states, as that the hundred-fold agreeeth to virgins professed, three-score-fold to religious widows, thirty-fold to the married. Aug. li. de Virginit. c. 44. & seq. which truth the old Heretike Luminian denied (as ours doe at this day) affirming that there is no difference of merits or rewards Hier. li. ad 4. 19. min. Ambros. ep. 81. Aug. h. tr. 81.

11. To you is it given.) To the Apostles and such as have the guiding and teaching of others, deeper knowledge of Gods Word and mysteries is given, then to the common People. As also to Christia in generally, that which was not given to the obstinate Jews.
15. They have shew’d In saying that they shut their owne eies, which S. Paul also repeate th A. 18. he teacheth vs the true understanding of al other places, where it might seeme by the bare words that God is the very author and worker of this induration, & blin- dines, and of other sinnes: * which was an old condemned blazphemie, & is now the Heresie of Caluin: whereas our Saviour here teacheth vs, that they shut their 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 reprobate Gentiles. Ro. 1.

25. Overflowed.) First by Christ and his Apostles was planted the truth, and falshood came afterward, and was overflowed by the enemy the Diuell, and not by Christ, who is not the author of evil. Teru, de prescript.

29. Left perhaps.) The good must tolerate the evil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church; and commit the matter to Gods judgmemt in the later day. Otherwise, where if men (be they Heretikes or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chastised or executed.

30. Suffer both to grow.) The good and bad (see see here) are mingled togethether in the Church. Which maketh against certaine Heretikes and Schismatikes, which feuered eies, and eels of old from the rest of the whole world, under pretence that themselves only in the Church, were pure, and others, both Priests and People sinners, and against some Heretikes of this time also, which say that evil men are not of, or in the Church.

31. The least of all seeds.) The Church of Christ had a fast beginning, but afterward became the most glorious and known Common wealth in earth: the greatest powers and the most wise of the world putting themselves into the same.

33. Carpenters Sonne.) Hereupon Iulian the Apostata and his flatterer Libanus took his scoffe against our Saviour, saying (at his going against the Persians) to the Christians, what doth the Carpenters Sonne now? and threateneth that after his returne, the Carpenters Sonne should not be able to save them from his furie. Whereunto a godly man answered, by the Spirit of Prophecie, He whom Iulian calleth the Carpenters Sonne, is making a wooden coffin for him against his death. And indeed not long after, there came newes, that in that bataile he dyed miserably. Sos. lib. 6. c. 2. Thed. lib. 3. c. 18. The very like scoffe Heretikes that calle the body of Christ in the B. Sacrament, bakers bread. It seemeth indeed to the senses to be so, as Christ seemed to be Iosephs natural Sonne, but faith tealeth vs the contrary, as we in the one, as in the other.

C H A P. XIV.

Hearing the unworthy Decollation of John Baptist by Herod, 17. he beaketh him to his visual cellarines in the desert, and there feedeth 5000. with five loaves. 23. And then the night spent in the mountaines in prayer, he waketh upon the sea (signifying the wide world.) 28. yea and Peter also, whereupon they adore him as the Sonne of God. 35. And with the very touch of his garments hemme he healeth innumerable.

At that time * Herod the Tetrarch heard the fame of Iesus: 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 for fear of Herodias, his brither's wife. 4. For John said unto him: It is not lawful for thee to haue her. 5. And willing to put him to death, he feared 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. Whereupon he promised with

C iij an oth,
which when Jesus had heard, he retired from thence by boat, into a desert place a part, and the multitudes hearing heard of it, followed him on foot out of the cities. And he coming forth saw a great multitude, and pitied them, and cured their diseased. And when it was evening, his Disciples came vnto him, saying: It is a desert place, and the houre is now past: dimifie the multitudes, that going into the townes, they may buy them selues victuals. But Jesus said to them: They have no need to goe: give ye them to eat. They answered him: We have not here, but five loaues, and two fishes. Who said to them: Bring them hither to me. And when he had commanded the multitude to sit downe vpon the grasse, he took the five loaues and the two fishes, and looking vp vnto Heaven he blessed, and brake, and gave the loaues to his Disciples, and the Disciples to the multitudes. And they did al eate, and had their fil. And they took the leauings, twelve full baskets of the fragments. And the number of them that did eate was, five thousand men, beside women and children.

And forthwith Jesus commanded his Disciples to goe vp into the boat, and to goe before him ouer the water, til he dimisied the multitudes. And having dimisied the multitude, he ascended into a mountain alone to pray. And when it was euening, he was there alone. But the boat in the midst of the sea was tossed with waues: for the wind was coutrarie. And in the fourth watch of the night, he came vnto them walking vpon the sea. And seeing him vpon the sea walking, they were troubled saying: That it is a Ghost: & for feare they cried out. And immediately Jesus spake vnto them, saying: Have confidence it is I, fear ye not. And Peter making answer said: Lord if it be thou, bid me come to thee vpon the waters. And he said, Come. And Peter descending out of the boat, walked vpon the water to come to Jesus. But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, saue me. And incontinent Jesus stretching forth his hand took hold of him, and said vnto him: O thou of little Faith, why didst thou doubt? And when they were gone vp into the boat, the winde ceased. And they that were in the boat, came and adored him, saying: In deed thou art the Sonne of God. And having passed the water, they came into the countrie of Genezareth. And when the men of that place understood of him, they sent into al that countrie, and brought vnto him al that were ill at eate; and they besought him that they might touch but the hemme of his garment, and whosoever did touch, were made whole.
ANNOTATIONS.

CHAP. XIV.

1. Because of Herodias. It is too ordinarie in Princes to put them to death that freely tell them such faults: women, whom theyTestCase, especially inciting them to such mischeefe.

11. Buried.] An example of duty toward the dead bodies of the Faithful: wherein fee the difference of Catholike Christian men, & of all Infidels, be they Pagans, Apotofataes, or Heretikses. For whereas the Christians had laid the body of this Blessed Prophet and Martyr, in Samaria with the Relikses of Elias and Abdis, by vertue whereof wonderful miracles were wrought in that place, in Iulian the Apotofataes time, when men might doe all mischeefe freely against Christian religion, the Pagans opened the tombe of S. John Baptisted, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes coming thither a pilgrimage at the same time, aduentured their life and saued as much of the holy Relikses as they could, and brought them to their Abbot Philip, a man of God, who esteeming them too great a treasure for him and his to keep for their private devotion, sent them to Athanaeus the B., of Alexandria; and he withal reserue laid them in such a place (as it were by the Spirit of Prophecy) where afterward by occasion of them was built a goodly chappell. Theod. li. 5. c. 6. Russ. li. 2. c. 17. 18. Marke here that the Heretikses of our time doe as those Pagans, to the bodies & Relikses 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 esteemed John, and withdrew himself aside, to give example of moderate mourning for the departed, and to shew the honour of that execrable murder, as in the Primitive Church many good men seeing the miserable state of the world, time of persecution, and the sinnes that abounded withal, took an occasion to forfake those tumults, and to give them felues to contemplation; and for that purpose retired Eremites, into the deserts of Egypt, and els where, to doe penance for their owne sinnes, and the sinnes of the world. Whereupon partly rote that infinite number of Monkes & Eremites, of whom the Fathers and Ecclesialtistical histories make mention. Hier. 2. 10. in vit. Pauli Eremites. Soc. li. c. 12. 13.

19. The Disciples to the multitudes.] A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to betowe and dispence al the foode of our foules, in ministring of the Word & Sacrametes; neither may laisme challenge the same.

26. Walking.] When not only Christ, but by his power Peter also walketh upon the waters, it is evident that he can dispose of his owne body abone nature, and contrary to the natural condition thereof, as to goe through a doore. Is. 10. to be in the compeas of Peters Primacie.

29. Walked.] Peter (as Sa. Bernard) walking upon the waters, as Christ did, declared himselfe the onely Vicar of Christ, which should be Ruler not over one People, but over all. For many waters, are many peoples. Bernardi, 2. de confid. c. 8. See the place, how he deduceth from Peter the like auitority and iurisdiction to his Successour the Bishop of Rome.

CHAP. XV.

The Pharisees of Hierusalem coming so farre to carp him, he chargeth with a tradition contrary to Gods commanament. 10. And to the People he saide the reason of that which they reprovede: 15. & againe to his Disciples, shewing the ground of the Pharisical washing (to wit, that meates otherwise desile the soule) to be false. 21. then he goeth aside to hide himself among the Gentiles: where in a woman he findeth 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 contrarie to those Pharises) the common People seeke wonderfully into him: and he after he hath cured their diseased, fedeth 4000. of them with seaven loaves.

HEN came to him from Hierusalem Scribes and Pharisees, saying: 2. Why do thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eate bread. 3. But he answeering saide to them: Why do you also transgresse the commandement of God for your tradition? For God said: 4. Honour father and mother. And: He that shall curse father or mother, dyng let him dye. 5. But you say: whosoeuer shal say to father or mother, the guilt whatsoeuer proceedeth from me, shal profit thee: 6. And shal not honour his father or his mother: & you have made frustrate the commandement of God for your own tradition. 7. Hypocrits, we hath Elias Propheced of you, saying: 8. This People honoureth me" with their lips: but their heart is farre from me. 9. And in vaine doe they worship me, teaching doctrines and" commandements of men.

10. And hauing called togethether the multitudes vnto him, he saide to them: Heare ye and understand. 11. "Not that which entret 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: Doft thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answeering said: Al planting which my Heauenly Father hath not planted, shal be 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 answeering said to him: Expound vs this parable.16. But he said: Are you also as yet without vnderstanding?17. Does you not vnderstand, that all that entret 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 hart, and those things" defile a man. 19. For from the hart come forth euil cogitations, murders, aduorties, fornications, thefts, false testimonies, blasphemies. 20. These are the things that defile a man. But to eate with vnwaftien hands, doth not defile a man. 

21. And IESVS went forth from thence and retiried 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 Dauid: my daughter is sore vexed of a Diuel, 23. Who answered her not a word. And his Disciples came and besought him saying: Dimisse her, because the crieth out after vs. 24. And he answeering said: I was not sent but to the sheep that are lost of the house of Israel. 25. But the came and adored him, saying: Lord, help me. 26. Who answeering, said: It is not good to take the bread of the Children, and to cast it to the dogs. 27. But he said: Yea Lord, for the whelps also eate of the crummes that fall from the table of their maisters. 28. Then IESVS answeering

The Gospel wpó Thursday the first week in Lent.
answered saith to her: O woman, great is thy faith: be it done to thee as thou wilt: And her daughter was made whole from that hour.

29. And when Jesus was passed from thence, he came besidethesea of Galilee: and ascending into the mountain, satethere. 30. And there came to him great multitudes, having with them the dumb, the blind, lame, and such as were possessed with devils: and he cured them: 31. so that the multitudes marveled seeing the dumb speak, the lame walk, the blind see: and they magnified the Lord. 32. And Jesus called together his Disciples, and said: I pitied the multitude because three days' journey they came unto him, and have not what to eat: and dimissed them fasting, until they came to him. 33. And the Disciples say unto him: Whence shall we buy bread, that these may eat? 34. And Jesus saith to them: How many loaves have ye? But they said: Seuen, & a few fishes. 35. And he commanded the multitude to sit down upon the ground. 36. And taking the Seuen loaves, & the fishes, and giving thanks, he brake, & gave to his Disciples, & to the Disciples gave to the People. 37. And they did all eat, and had their fill. And there were left of the fragments they took up, & seuen baskets full. 38. And there were that did eat, foure thousand men, beside children & women.

39. And dimissed he the multitude, he went vp into a boate, and came into the coastes of Magedan.

ANNOTATIONS.

CHAP. XV.

2. With their lips.) This is to be understood properly of such as have ever God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their hearts and at their life be dead Gods. 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 he may. For many a poor Christian man that understandeth not the words he speaketh, hath his heart nearer Heaven, more fervent & devotion, more edification to himself, more profit in spirit (as the Apostle saith:) & less distraction, than not only all Heretics which have no true feeling of such things, but then many learned Catholikes. And therefore it is not to be understood of praying in unknown tongues, as Heretics sometime expound it, farre wide from the circumstance of the place and Christ's intention, speaking of the hypocritical fewes.

9. Commandements of men.) Such only are here called traditions, dogmes, or commandements of men, which be either repugnant to Gods laws, as this of desuading their parents from pretence of religion; or which at the least be frivolous, unprofitable, and impertinent to piety, or true worship, as that other forsoften washing hands, and vessels, without regard of inward puritie of heart and mind. Yet no man therefore be abus'd with the Protestant's perverted application of this place against the holy laws, as to traditions, and precepts of the Church, and our spiritual Gouernours, concerning fastenings, and other rules of discipline, and due order in life, and in the service of God: pretending, and for such are not repugnant but conformable to Go's Word & al piety, & our Lord is truly the Churches honoured, worshiped, and feared both by the making and also by the observing of them. And the difference between the such matters wherein Christ had prescribed nothing at all, & he chargeth the Faithfull to observe the same, (a) *S. Paul gave commandment both by his epistles, and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, & he chargeth the Faithful to observe the same. The Apostles & Priests at Jerusalem made laws, and the Christian Church was bound to obey them. And the keeping of Sunday in stead of the Sabboth is the tradition of the Apostles; and dare the Heretikes deny the due observance thereof to be an acceptable.
acceptable worship of God?) b They prescribed the Feasts of Easter, and whitsontide, and other Solemnities of Christ, and his Saints, which the protestants them selues obserue. c They appointed the Lent & Imber fasts and other, as well to chastifie the concupiscence of man, as to shewe and pleade God therby, as is plaines in the saeting of Anna, Tobie, Judith, Esther; who forsook and pleased God therby. Therefore neither these, nor other such Apostolike Ordinances, nor any precept of the holy Church, or of our lawful pastors, are implied in these scharifical traditions here reprensented 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 authoritie, and by such as he hath placed to rule his Church, of whose he saith: *He that heareth you, heareth me: he that despiseth you, despiseth me. They are made by the Holy Ghost, joynings with our raffours in the regimenter of the Faithful, They are made by our Mother the Church, which who focuer o beiteth not: we are warned to take him as an Heathen. But on the other side, all laws, doctrine, ceremonies, and institutions of Heretikes, how fuller precedent to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors have neither sending nor commition from God.

11. *Not that which entereth, but that which proceedeth.* The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vnclene, either by creation, or by Iudical observation: they abstaine, for chastisement of their concupiscences. 

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

**Chapter XVI.**

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see some one from Heauen. 5. Whereupon for making them, he warneth his Disciples to beware of the leauen of their doctrine:

13. and Peter (the time now approaching for him to goe into Trouble to his Passion) for confessing him to be Christ, he maketh the Rock of his Church; giving fulnesse of Ecclesiastical power accordingly. 21. And after he so rebuketh him for dissembling his Crossfe and passion, that he also affirmeth the like suffering in euerie one, to be necessarie to saluation.

And there came to him the Pharisees and Sadducees tempting; and they demanded him to shew them a signe from Heauen. 2. But he answered & saide to them: When it is evening, you say: It will be faire-weather, for the element is red. 3. And in the morning: This day there will be a tempest, for the element doth glow and lowre. The face therefore of the element you have skil to discern: & the signes of times can you not? 4. The *naughtie and aduoturous Generation seeketh for a signe: and there shal not a signe be given it, but the signe of Jonas the Prophet. And he left them and went away.

5. And *when his Disciples were come quer the water, they forgot to take bread. 6. Who said to them: Looke well and beware of the leauen of the Pharisees & Sadducees. 7. But they thought within them selues saying: Because we tooke not bread. 8. And Iesvs knowing it, said why do you
do you thinke within your selues, 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 tooke vp? 12. neither the * five seaven loaves, among foure thousand men, and how many maundes you tooke vp? 11. Why do you not understand that I said not of bread to you: Beware of the leauen of the Pharisces, & Sadduces? 12. Then they understand that he said not they should beware of the leauen of bread, but of the doctrine of the Pharisces and Sadduces.

13. And * Iesvs came into the quarters of Cæsarea Philippi: and he asked his Disciples, saying: 'whom say men that the Sonne of man is? 14. But*" they said: Some Iohn the Baptift, & othersome Elias, and others Hierenie, or one of the Prophets. 15. Iesvs faith to them: But whom do you say that I am? 16. Simon Peter answered & said: Thou art Christ the Sonne of the living God. 17. And Iesvs anfwered, said to him: Blessed art thou Simon Bar-Jona: because flesh & bloud hath not revealed thee, but my Father which is in Heauen is. And" I say to thee: That* thou art * Peter; and* vpon this Rock will I build my Church, and" the gates of Hell shal not prevaile against it. 19. And* will give to thee the * keys of the Kingdom of Heaven. And" what soever thou shalt bind upon earth, it shal be bound also in the Heauens: and what soever thou shalt loose in earth, it shal be loosed also in the Heauens.

20. Then he commanded his Disciples, that they should tel no body that he was IESVS CHRIST.

21. From that time Iesvs began to shew his Disciples, that he must goe to Hierufalem, & suffer many things of the Ancients & Scribes and Cheefe-Priests, and be killed, and the third day rise againe. 22. And Peter taking him, began to rebuke him, saying: Lord, be it farre from thee, this shall not be vnto thee. 23. Who turning said to Peter: Goe after me: Simon, thou art a feasand vnto me: because thou fauourst not the things that are of God, but the things that are of men. 24. Then IESVS said to his Disciples: If any man wil come after me, let him deny himselfe, and take vp his croffe, and follow me. 25. For he that wil take his life shal lose it, and he that shall lose his life for me, shal find it. 26. For what doth it profit a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shal a man giue for his soule? 27. For the Sonne of man shall come in the glorie of his Father with his Angels: and then will he render to euery man according to his * worke.

28. Amen I fay to you,* there be some of them that stand here, that shal not taste death, till they see the Sonne of man comming in his Kingdom.

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**Annotations**

**CHAP. XVI.**

13. Whom say men.) Christ intending here to take order for the founding, regiment, & of Peters stabilitie of his Church after his deceaft, & to name the Perfon to whom he meant to give the general charge thereof, would before by interrogatories draw out (& namely cut of that 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 necessarie qualitie and condition in him that was to be made Head.
Head of the same Church, and the perpetual keeper of the said faith, and all other points thereon depending.

14. But they said, When Christ asked the Peoples opinion of him, the Apostles all indifferently made answer: but when he demanded what themselves thought of him, then loe Peter the mouth and head of the whole fellowship answered for all. "Chrysostom, homil. 55 in Mat."

18. Blessed art thou. Though some other (as Nathanael 10,149.) seemed to have before beleued and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, & so S. Hilarie and others thinke, that none before this did further utter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of conquitie and Christies 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 Christies natural dignity, or, that he was by nature the very Sonne of God; a thing so farre above the capacite of nature, reason, flesh, and bloud, and so repugnante to Peters senec: and signifie that it was through the beleeue and publik profession thereof he is counted blessed, as Abrahâ was for his faith, and hath great promises for himself, and his posterity, as the saied Patriarch had for him and his seed, Accordingly as S. Basil faith: Because he excelled in faith, he receaue 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 vpon him be builded his Church. "Thesphilaclitus. vpon this place.

18. Thou art Peter. Christ (in the first of John v.42.) foretold and appointed that this man the named Simon, should afterward be called Cephas, or Peterus, that is to say, a Rock; not then uttering the same, but now expressing the same, sigillatio (as S. Cyril writeth) for that vpon him as vpon a firme rock his Church should be builded. Whereunto S Hilarie agreeing faith: O happy foundation of the Church in the imposing of thy name &c. And yet Christ here doth not so much call him by the name Peter of Rock, as he doth intimate 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 immoveable force, firmity, durableness, and stabilitie, to sustaine all the windes, waues, and storms that might tal or beate against the same. And the Adversaries objeeting against this, that Christ only is the Rock or foundation, wrangle against the very expresse Scripture, & Christies owne wordes, giving him the name & the thing to this Apostle. And the simple may learne by S. Basils wordes, how the cafe standeth. Though (faith he) Peter be a rock, yes he is not a rock as Christ is. For Christ is the One immaculate rock of himself. Peter is immaculate by Christ the rock. For Iesus doth communicat and impart his dignities, not vording himself of them, but holding them to himself, before them also vpon others. He is the light, and yet, 2. You are the light: he is the Priest, and ye are 3) maketh Priestes; he is the rock, and be made a rock.

18. And upon this rock. Upon that which he said Peter was, wil he build his Church; and therefore by most evidet sequele he foundeth his Church vpon Peter. And the Adversaries wrangling against this, doe against their owne conscience and knowledge, specially seeing they know and confesse that in Christies wordes speaking in the Syriake tounge, there was no difference at all between Peterus and Petra; yea and that the Greek wordes also though differing in terminacion, yet signifie one thing, to wit, a rock, or stone, as themselves also translate it. 10,4,1. So that they which profess to follow the Hebrew, or Syriake, & the Greece, & to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christies wordes: Thou art a rock, & upon this rock; or, Thou art Peter, and upon this Peter will I build my Church. For so Christ spake by their owne confusion without any difference. Which doth expresly stop them of all their vaine cunship, that Peterus, the former word is refered to the Apostles, and Petra the later word, either to Christ only, or to Peters faith only; neither the said original tongues bearing it, nor the sequele of the wordes, upon this, suffering any relation in the world but to that which was spoken of in the same sentence next before; neither the words following which are directly addressed to Peters Person, nor Christies intension by any means admitting it, which was not to make himself or to promise himself to be the head of foundation of the Church. For his Father gave him that dignific, he took not that honour to himself.
self, not sent himself, nor took the keys of Heaven of himself, but all of his Father. He had his commission in the very hour of his incarnation. And though S. Aug. sometimes referre the word (Petra) to Christ in this sentence (which no doubt he did because the terminations in Latin are durers, and because he examined not the nature of the original words which Christ spake, nor of the Greek, and therefore the Aduersaries which otherwise fleer to the iniquity, should not in this case allege 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 alleageth also S. Amb. for the same in his Hymne which the Church begins. And do we allay the holy Council of Chalcedon, Att. 3 pag. 118. Tertul. de prescr. Origen, Hs. 5, in Exo. 5. Cyprian, De infinit. Ec. S. Hilarie, Can. 16. in Mat. S. Ambrose, Ser. 47, 62. li. inc. 9. Luc. S. Hierom, Li. 1. in Lumin. &c. inc. 11. Tertul. S. Epiphanius, In Anchor. S. Cyril, in Mat. S. Cyril, Li. 1. c. 16. com in Jo. S. Leo, Ep. 89. S. Gregorie, Li. 4. ep. 11. ind. 13. And others; every one of them saying expressly, that the Church was founded and builded by Peter. For though sometimes they say the Church to be builded on Peters faith, yet they mean not (as our Aduersaries do unlearnedly take them) that it should be builded upon faith either separated from the man, or in any other man but upon faith as in him who here confessed that faith.

18. Rock. The Aduersaries hearing also the Fathers sometimes say, that Peter had these promieses and prerogatives, as bearing the Person of all the Apostles or of the whole Church, deny ambition that himself in Person had these prerogatives. As though Peter had been the Proctor only of the Church or of the Apostles, confessing the faith and recausing these things in other mens names, Where the holy Doctours mean only, that these prerogatives were not given to him for his own selfe, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings; and that these great privileges given to Peter should not decay or die with his Person, but be perpetuall in the Church in succeffors. Therfore S. Hierom to Damasus taketh this Rock not to be veters person only, but his succeffors and his Chaire. I (faith he) following no cheefe or principal but Christ, joyne my self to the communione of Peters cheife, upon that rock I know the Church was builded. And of that fame Apostolike Chaire S. Auguft.fait. That same is the Rock which the proud gates of Hell do not overcome. And S. Leo. Our Lord would the Sacrament or mysterie of this guilt so to pertaine unto the office of all the Apostles, that he placed it principally in Blessed S. Peter the chief of all the Apostles, that from him as from a certaine head he might poure out his gruyters, as it were through the whole body, that he might understand himself to be an alien from the divines mysterie that should presume to rule from the fudius or seclusiastes of Peter.

18. Build my Church. The Church or house of Christ was only promisied here to be builded vpon him (which was fulfilled. Io. 1. 11. 15.) the foundation, stone, & other pillars or matter being yet in preparing; and Christ himselfe being not only the supereminent foundaion but also the founder of the same; which is an other more excellent qualitie then was in veter, for which he calleth it my Church: meaning specially the Church of the new Testament. Which was not perfectly formd and finished, and distinted from the Synagogue till Whitunday, though Christ gaue veter and the rest their commisions actually before his Ascension.

18. Gates of Hell. Because the Church is resemable to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates whereof, that is to say, the fortitude, or impugnations shall never preuaile against the citie of Christ. And so by this promise we are affurred that no herefies nor other wicked attempts can preuaile against the Church builded vpon veter, which the Fathers calle veters See and the Romana Church. Count (faith S. Augustine) the Priests from the very Sex of Peter, & in that order of Fathers confer who to whom hast succeedeth; that same is the rock which the proud gates of Hell do not overcome. And in another place, that is that which hath obtained the top of an hounors, Here iske in vaine barking round about it.

19. To thee. In saying, to thee will I give, it is plaine that as he gaue the keies 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 instituted and shewed the beginning of unity, aid he gave this power, that he should be housed in the Heavens, which he had housed in earth. Wherby appeareth the vaine caual of our Aduersaries, which say the Church was built vpon Peters Confection only, common to him and the rest, and not vpon his Person, more then vpon the rest.

19. The
The Gospels

19. The keyes. That is, the authority or Chaire of doctrine, knowledge, judgement and dissension between true, and false doctrine; the height of government, the power of making laws, of calling Councils, of the principal voice in them, of confirming the, of making Canons, & holocomm decrees, of abrogating the contrary, of ordaining Bishops, and Pastours, or depowering the same; finally the power to dispense the goods of the Church both spiritual and temporal. Which signifies of preeminent power and authority by the word, keyes, the Scripture expresseth in many places: namely speaking of Christ: I have the keyes of death and life, saith he, the rule. And againe: I will give the keye of the house of David upon his shoue. Moreover it signifies that men cannot come into Heaven but by him, the keyes signifying also authority to open and shut, as it is said Apoc. 3, of Christ: Who hast the keye of David, he shutteth and no man openeth. By which words we gather that Peters authority is maruellous, to whom the keyes, that is, the power to open and shut, is given. And therefore by the name of keyes is given that preeminent power which is called, in comparison of the power granted to other Apostles, Bishops, and Pastours, plenitud potestatis, fulnes of power. Bernard. lib. 2. de consederat. c. 8.

19. Whatsoever thou shalt bind.) All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised under the word, bind. Of which sort be Excommunications, Anathematisms, Sufferings, 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 crimes, and specially of herees & rebellion against the Church, and the chief Pastours thereof.

19. Loafe.) To loafe, is as the caufe and the offenders cause requireth to loafe them of any the former bandes, and to restore them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon also either al, or part of the penance enjoyned, or what debts fouer man oweth to God; or the Church, for the satisfaction of his fines forgiven. Which kind of releasing or loosing is called Indulgence; finally this whatsoever, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peter's sentence in binding or loosing whatsoeuer, shall by Christ's promise be ratified in Heaven.

Good works. 27. Workes.) He faith nor, to give every man according to his merie (or their faith) but according to their works. August. de verb. Apoel. Ser. 31. And againe: How should our Saviour reward every one according to their works, if there were no free will? August. lib. 2. cap. 4. 5. 8. de Afr. cum Fadlic. Manich.

CHAP. XVIII.

As he promised, he giveth them a sight of the glory, unto which suffering doth bring; and then againe doth inculde his Passion. 14. A Duel also he calleth out which his Disciples could not for their incredulity, and lack of praying and falling. 22. Being yet in Galilee, he teacheth more about his Passion 24. and the tribute that the Collectors exaile for at, he payeth for himself, and Peter; declaring yet within his freedom both by word, and miracle.
as the sunne: & his garments became white as snow. 3. And behold there appeared to them Moses and Elias talking with him. 4. And Peter answering, said to Jesus: Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias. 5. And as he was yet speaking, behold a bright cloud overshadowed them. And loe a voice out of the cloud, saying: This is my wellbeloved Sonne, in whom I am well pleased: heare ye him.

6. And the Disciples hearing it, fell upon their face, and were sore afraid. 7. And Jesus came and touched them: and he said to them: Arise, and fear not. 8. And they lifting vp their eyes, saw no body, but only Jesus. 9. And as they descended from the mount, Jesus commanded them, saying: Tell the vision to no body, till the Sonne of man be risen from the dead.

10. And his Disciples asked him, saying: what say the Scribes then, that Elias must come first? 11. But he answering, said to them: Elias in deed shall come, and restore all things. 12. And I say to you, that Elias is already come, and they did not know him, but wrougth on him whatsoever they would. So also the Sonne of man shall suffer of them.

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

14. And when he was come vnto the multitude, there came to him a man falling downe upon his knees before him, saying: Lord haue mercy vpon my Sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the water. 16. And I offered him to thy Disciples, and they could not cure him. 17. Jesus answered and said: O faithles and peruerse Generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. 18. And Jesus rebuked him, and the Devil went out of him, and the child was cured from that houre.

19. Then came the Disciples to Jesus secretly, and said: why could not we cast him out? 20. Jesus said to them, because of your incredulitie: for, Amen I say to you, if you have faith as a mustard seed, you shall say to this mountaine, Remove from hence thither, and it shall remove; and nothing shall be impossible to you.

22. And when they conversed in Galilee, Jesus said to them: The Sonne of man is to be betrayed into the hands of men: and they shall kill him, and the third day he shall rise againe. And they were exceedingly grieved.

24. And when they were come to Capharnaum, there came to them that receaued the didrachmes, vnto Peter, and said to him: Your master doth he not pay the didrachmes? 25. He faith, Yes. And when he was entered into the house, Jesus precuited him, saying: What is thy opinion Simon? The kings of the earth, of whom receaue they tribute or rente of their children, or of strangers? 26. And he said: Of strangers. Jesus said to him: Then the children are free. 27. But that we may not scandalize them, goe thy waies to the sea, and cast a hooke: and that fish which first come vp, take: and when thou haft opened his mouth, thou shalt find a didrachme: take that, and give it them for me and thee.
Christ can exhibit his body under what forme he lift.

Saints after their death, and for the living.

Holy places.


The holy land.

Elias.

2. Transfigured.) Mark in this Transfiguration many maruelous points; as, that he made not only his owne body, which then was mortal, but also the bodies of Moyses & Elias, the one dead, the other to die, for the time as it were immortal, therby to represent the state and glory of his body and his Saints in Heauen, By which maruelous transfiguring of his body, you may the leffe manuell that he can exhibit his body under the forme of bread and wine, or otherwise as he lift.

3. Appeared Moyses.) By this that Moyses personally appeared and was present with Christ, it is plain that the Saints departed may in Person be present at the affairs of the living. Aug. de cura prom. c. 15. 16. For even as Angels els where, so here the Saints also served our Sauiour, and therefore as Angels both in the old Testament & the new, were present often at the affairs of men, so may Saints.

9. Mount.) This mount (commonly esteemed and named of the ancient Fathers Thabor) S. Peter calleth the holy Mount because of this wonderful vision, like as in the old Testament, where God appeared to Moyses in the bush, and els where to others, he calleth the place of such Apparitions, holy ground. Wherby it is evident that by such Apparitions, places are sanctified, and thervpon groweth a religion and devotion to the Faithful toward such places, and namely to this Mount Thabor (called in S. Hierom Itsebrinum Ep. 17.) there was great Pilgrimage in the Primitive Church, as vnto at those places which our Sauiour 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. Paul. & ep. 17. & 18. ad Marcellam.

11. Elias shall come. He distinguishing here plainly between Elias in Person, who is yet to come before the judgement; and Elias in name, to wit, John the Baptift, who is come already in the spirit and virtue of Elias. So that it is not John Baptift only, nor principally of whom Malachie prophecie (as our Adversaries say) but Elias also himself in Person.

True miracles only in the Cath. Church.

19. Why could not we. No maruel, if the Exorcists of the Catholike Church have power to cast out Diuels, yet doe it not always when they wil, and many times with much ado; whereas the Apostles having receaued this power before our vnclean Spirits, yet here cannot cast them out. But as for Heretikes, they can never doe it, nor any other true miracle, to confirme their false faith.

20. Faith as a mustard sead.) This is Catholike faith, by which only al miracles are wrought; yet not of every one that hath the Catholike faith, but of such as have a great and forcieful faith, and withal the gift of miracles. These are able, as here we see by Christes warrant, not only to doe other miracles here signified by this one, but also this very same that is, to move monte mountaines indeed, as S. Paul also proupiseth, and S. Hieron. affirmeth, and Ecclesialatical histories namely telleth of Gregorius Neocæsariensis, that he moved a mountain to make roome for the foundation of a Church; called therefor, and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at all such things and believe them not.

Prayer & Fasting.

21. Prayer and fasting.) The force of fasting and praying, whereby also we may see that the holy Church in Exorcismes doth according to the Scriptures, whiche vth before the name of IESVS, many prayers, and much fasting, to drive out Diuels, because thefe also are here required before faith.

26. The Children fere.) Though Christ to avoid scandal, payed tribute, yet indeed he sheweth 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 familie, 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 practised even among the Heathen (Gen. 41. 14.) good Christian Princes haue confirmed and ratified by their laws, in the honour of Christ, whose ministers they are, and as it were the Kings Sonnes, as S. Hiero. declarte plainly in these words: We for his honour pay no tributes, and
ACCORDING TO S. MATTHEW.

and as the King's Sonnes, are free from such payments. Hiero, upon this place.

27. Me and thee.) A great mystery in that he payed not only for himself, but for Peter bearing the Person of the Church, and in whom as the chief, the rest were contained.

Peters preeminence.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7. foretelling both the author who seuer 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 vs therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labour their salvation by all means possible.

Mr. 9, 34.
Lu.9, 46.
Mr. 9, 42.
Lu. 17, 2.

Mr. 5, 30.
Mr. 9, 43.

Luc. 19, 10.
Lu. 13, 4.

Luc. 17, 3.

T that hour the Disciples came to IESVS, saying: The Gospel
"Who, thinkest thou, is the greater in the Kingdom of
Heauen? 2. And IESVS calling vnto him a little child,
set him in the middes of them, 3. and said: Amen I say
to you, vnles you be converted, and become as little
children, you shall not enter into the Kingdom of Heauen.
4. Whosoever therefore shall humble himself as this little child,
he is the greater in the Kingdom of Heauen. 5. And he that shall receive
one such little child in my name, receive thee. 6. And he that shall
scandalize one of these little ones that believe 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 "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 scandalize thee, cut it of,
and cast it from thee. It is good for thee to goe into life maimed or
lame, rather then hauing two hands or two feet, to be cast into euerla-
ting fire. 9. And if thine eye scandalize thee, pluck him out, and cast
him from thee: It is good for thee hauing one eyne to enter into life,
rather then hauing two eyes to be cast into the Hel of fire. 10. See that
you despise not one of these little ones: for I say to you, that their An-
gels in Heauen alwaies do see the face of my Father which is in Heauen.
11. For * the Sonne of man is come to faire that which was perished. 12.
* How thinke you? If a man have an hundred sheep, and one of them
shal goe astray; doth he not leaue ninetie nine in the mountaines, and
goeth to seek that which is straied? 13. And if it chance that he find it:
Amen I say to you, that he reioyce the more for that, then for the ninetie
nine that went not astray. 14. Even so it is not the wil of your Father,
which is in Heauen, that one perish of these little ones.

15. But * if thy brother shalt offend against thee, goe, and rebuke him
between thee and him alone. If he shall heare thee, thou shalt gain
thy brother. 16. And if he will not heare thee, joyne with thee befoides,
one or two: that in the mouth of two or three witnesses every word may stand. 17. And if he will not heare them, tell the Church. And if he will not heare the Church, let him be to thee as the Heathen and Publican. 18. Amen. 19. I say to you, whatsoever you shal bind upon earth, shal be bound also in Heauen: and whatsoever you shal loose vpon earth, shal be loosed also in Heauen. 20. For where there be two or three gathered in my name, there am I in the midst of them.

21. Then came Peter vnto him and said: Lord, how often shall my brother offend against me, and I forgive him? vntil sevenaun times? 22. Jesus said to him: I say not to thee vntil sevenaun times but vntil sevenaun times. 23. Therefore is the Kingdom of Heauen likened to a man being a King, that would make an account with his seruants. 24. And when he began to make the account, there was one presented vnto him that owed him ten thousand talents. 25. And hauing no whence to repay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid. 26. But that seruant falling downe, besought him, saying: Haue patience toward me, and I will repay thee al. 27. And the Lord of that seruant mused with pitie, dimisled him, and the debt he forgave him. 28. And when that seruant was gone forth, he found one of his fellow-seruants that did owe him an hundred pence: and laying hands vpon him thrattled him, saying: Repay that thou owest. 29. And his fellow-seruant falling downe, besought him, saying: Haue patiece toward me, and I will repay thee al. 30. And he would not: but went his way, and cast him into prison, till he repayed the debt. 31. And his fellow-seruants seeing what was done, were very sorie, and they came, and told their Lord al that was done. 32. Then his Lord called him; and said vnto him: Thou vngracious seruant, I forgave thee al the debt, because thou besoughtest me: oughtest not thou therefore also to haue mercie vpon thy fellow-seruant, eu'n as I had mercie vpon thee? 33. And his Lord being angrie deliuered him to the tormenters, vntil he repayed al the debt. 34. So also shal my Heauenly Father doe to you, if you forgive not euery one his brother from your harts.

**ANNOTATIONS**

**CHAP. XVIII.**

1. Who is the greater. The occasion of this question, & of their contention for Superiortie, among the rest of their inimities, which they had before the coming of the Holy Ghost, was (as certaine holy Doctours write) vpon emulation toward Peter, whom only they saw preferred before the rest, in the payment of the tribute, by these words of our Saviour: Give it them for me and thee. Chry. ho. 59. Hier. in Math. vpon this place.

7. Scandals. The simple be most annoyed by taking scandal of their Preachers, Priests,
Preists, 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. (Hand. foot, eye.) By these parts of the body so necessary and profitable for a man, is signified, that whatsoever is needful and decent to vs, wife, children, friends, riches, al are to be condemned and forsaken for to save our soule.

10. Their Angels.) A great dignitie, and a marvellous benefit, that every one hath from his Nativity an Angel for his custodie and patronage, against the wicked, before the face of God. Hier. upon this place. And this thing is so plaine, that Calvin dare not deny it, and yet he will needs doubt of it, lib. 1, Inf. 14, sect. 7.

17. Not heare the Church.) Not only Heretikes, but any other obstinate offender that will not be judged nor 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. com. Adm. 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 heare the Church, be no better nor any other wife to be esteemed of Catholikes, then Heathen men and Publicans were esteemed among the Jews.

18. Thou shall bind. ) As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, vpon whom he builded his Church; so here not only to Peter, and in him to his Successors, but also to the other Apostles, & in them to their Successors, euery one in their charge. Hierom. lib. 1, c. 14. ad St. Epist. to the Church, &c., de min. Ex. nu. 1.

18. Shalt loose. ) Our Lord gyneth no leffe right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Novatians, who confessed that the Preists had power to bind, but not to loose.

20. In the middle of them. ) Not al assemblies may challenge the presence of Christ, but only those which are gathered together in the vnty of the Church, and therefore no assemblies of Heretikes directely gathering against the Church, are warranted by this place. Cyp. de vic. 1, Ex. nu. 8. 22. Scavenetic times severa.) There must be no end of forgiving them that be penitent, either in the Sacrament by ablution, or one man another their offences.

C H A P. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) vterly indissoluble, though for some cause he may be divorced. 10. And when to his Disciples he highly commendeth single life for Heauen. 11. He will have children come into him. 16. He sheweth what is to be done to enter 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 one piece.

And it came to passe, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Jurie beyond Jordan, 2. and great multitudes followed him: and he cured them there.

3. And there came to him the Pharisees tempting him, The Gospell and saying: Is it lawfull for a man to dimiss his wife for every cause? 4. Who answering, said to them: Haue ye not read, that he which did 'make' from the beginning, made them male & female? And he said: 5. For this cause, man shall leave father & mother, & shall cleave to his wife.
and they two shall be in one flesh. 6. Therefore now they are not two, but one flesh. Let therefore which God hath joined together, let not man separate. 7. For they say to him: Why then did Moses command to give a bill of divorce, and to dimiss her? 8. He saith to them: Because Moses for the hardnes of your hart permitted you to dimiss your wives, but from the beginning it was not so. 9. And I say to you, that * whatsoever shall dimiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dimissed, 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 saith to them: Not at all: take this word, but they to whom it is given. 12. For there are Eunuches which were borne so from their mothers wombe: and there are Eunuches which were made by men: and there are Eunuches, 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 stay them not from coming: for the Kingdom of Heaven is for such. 15. And when he had imposed hands upon them, he departed from thence. 16. And * behold one came and said to him: Good Master, what good is he that I may have life everlasting? 17. Who saith to him: What askest thou me of good? 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 murder, Thou shalt not commit fornication, Thou shalt not steal, Thou shalt not bear false witnesses. 19. Honour thy father & thy mother. 20. Thou shalt love thy neighbour as thyself. 21. The young man saith to him: All these have I kept from my youth. What is yet wanting to me? 22. If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, follow me. 23. And when the young man had heard this word, he went away sad: for he had many possessions. 24. And Jesus saith to his Disciples: Amen I say to you, that a rich man shall hardly enter into the Kingdom of Heaven. 25. And when they had heard this, the Disciples murmured very much, saying: who then can be saved? 26. And Jesus beholding, said to them: With men this is impossible: but with God all things are possible. 27. Then 4 Peter answering, said to him: Behold we 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 majestie, you also shall sit upon twelve seats, judging the twelve Tribes of Israel. 29. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names 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. Not man separate.) This inseparabillity betwixt man and wife riseth of that, that wedlock is a Sacrament, Aug. li. 12. de pec. origine, c. 14. 10. 7. De nupt. et concubinis, i. c. 10.

9. But fornication.) For adultery one may dimiff an other, Mat. 5. But neither party can marry again for any caufe during life. Aug. li. 12. de adult. coming. c. 11. 12. 14. For the which unlawful act of marrying again, Fabiola that noble narrone of Rome albeit she was the Innocent part, did pulibike penance, as S. Hierom writeth in her high commendation thence. And in S. Paul Ro. 7. it is plain that she which is with an other man, her husband yet living, shall be called an aduoutrife: contrary to the doctrine of our Adversaries.

11. Not al take.) Whofoever have not this guilt given them it either for that they will not have it. or for that they fulfill not that which they will, & they that haue this guilt or attain to this word, have it of God and their owne free will, Aug. de grat. & lib. arbit. c. 4. So that it is evident no man is excluded from this guilt, but (as Origen here faith) it is given to all that alke for it, contrarie to our Adversaries that say it is impossible, & that for excuse of breaking their vowes, wickedly say, they have not the guilt.

12. Gelled them selues.) They gelled them selves for the Kingdom of Heauen which vow chaffy, Aug. de virginitate. c. 14. Which proueth those kind of vowes to be both lawful, and also more meritorious, and more free to obtaine life etealising, then the state of wedlocke, contrarie to our Adu in all respects.

14. That can.) It is not said of the Precepts, keepe them who can, for they be necessa

Counsels not

Bishops and

Religious men's

blessing.

The Religious

state of perfe-

ction.

26. All things possible.) This of the camel through a needles eye, being possible to God, although he neither hath done it, nor by like will doe it: make a against the blasphemous infidellie of our Adversaries that say, God can doe no more then he hath done, or will doe. We see also that God ebring a camel through a needles eye, & therfore his body through a doore, and out of the fepulchre shut, and out of his mother a virgein, and generally aboute nature doe with his body as he list.

27. Let al.) This perfeccion of leaving all things the Apostles vowed. Aug. li. 17. de Vow of pover-

cite in respect

Cinit. Dei. c. 4.

27. What shall we have.) They leave al things in respect of reward, and Christ doeth of reward, well allow it in them by his answer.

Aug. in

gs. 12.
To show how through God's grace the Jews shall be overrunne of the Gentils, although they beginne after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end even as the first. 17. He revealeth more to his Disciples touching his passion: 20. Bidding the ambitious two suiters to thinke rather of suffering with him: 24. And reaching vs (in the ret of his Disciples) not to be greeded at our Ecclesiastical Superiors, considering they are (as he was himself) to tole for our salvation. 29. Then going out of Jericho, he ginceth fight into two blind.

The Kindom of Heauen is like to a man that is an Houzholder which went forth early " in the morning to hire workemen into his vineyard. 2. And hauing made couenant with the workemen for a penie a day, he lent them into his vineyard. 3. And going forth about the third houre, he saw other standing in the market place idle, 4. and he said to them: Goe you also into the vineyard, and that which shal be lust, I wil give you. 5. And they went their way. And againe he went forth about the sixt & the ninth houre: and did likewife. 6. But about the eleuenth houre he went forth and found other standing, & he faith to them: What stand you here at the day idle? 7. They fay to him: Because no man hath hired vs. He faith to them: Goe you also into the vineyard.

8. And when euening was come, the Lord of the vineyard faith to his Bailife: Cal the workemen, and pay them their hire, beginning from the last euene to the first. 9. Therfore when they were come that came about the eleuenth houre, they receaued euerie one " a penie. 10. But when the first also came, they thought that they should receaue more: and they also receaued euerie one a penie. 11. And receauing it they " murmured against the Good-man of the house. 12. Saying: These last have continued one houre, and thou haft made them euale to vs that haue borne the burden of the day & the hearts. 13. But he anfweryng said to one of the Frend, I do thee no wrong: did it thou not couenant with me for a penie? 14. Take that is thine, and goe: I wil also giue to his last even as to thee also. 15. Or, is it not lawful for me to doe that I wil? 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 Iesus going vp to Hierusalem, tooke the twelue Disciples secretly, and said to them: 18. Behold we goe vp to Hierusalem, and the Sonne of man shall be deliuered to the chiefe Priests and to the Scribes, and they shall condemne him to death, 19. and shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal risse againe. 20. * 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 answereth: Say that these my two sons may sit, one at thy right hand, & one at thy left hand in thy Kingdom. 22. And Jesus answering, said: You know not what you desire. Can you drink of the cup that I shall drink of? They say to him: We can. 23. He said to them: My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you, but to whom it is prepared of my Father.

24. And the ten hearing it, were displeased at the two brethren. 25. And Jesus calleth them unto him, and said: * You know that the Princes of the Gentils ouerrule 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, that 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 mercy upon vs, Sonne of Davi'd. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, have mercy upon vs, Sonne of Davi'd. 32. And Jesus stood, and called them, and said: What will 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 others the just and faithful of the first Age; at the third hour, Abraham, Isaac, and Jacob, and the rest of their Age; at the sixth hour of the day, Moses, Aaron, and the rest; at the ninth hour, the Prophets; at the eleventh, that is, at the latter end of the world, the Christian Nations. Aug. de Verb. Domin. 19. Briefly, this calling at diverse hours signifies the calling of the fewes from time to time, in the first Ages of the world, and of the Gentils in the latter Age thereof. It signifieth also that God calleth countries to the faith some sooner, some later, and particular men to be his servants, some younger, some elder, of diverse ages.

9. Penit.) The penitence promised to all, was life everlasting, which is common to all that shall be saved. But in the same life there be degrees of glory, as * between stature and stature in the element. Aug. 11. de Virgin. n. 26.

16. For elect.) Those are elect which despised not their caller, but followed and beleaved him; for men beleue not but of their owne free will. Aug. 61. ad Simplic. q. 3.

13. To whom it is prepared.) The Kingdom of Heaven is prepared for them that are worthie of it and delivere it by their well doing; as in holy Scripture it is very often: That God will * pay every man according to his workes. And, Some ye bless, but the Kingem prepared for you. Why? Because I was hungry, and you gave me meat; thirsty, and you gave me drinke &c.

Diversifia of glorie in Heauen.

Difference of merits and reward.
Saviour telleth them, that although they suffer martyrdom for his sake, yet he hath not to give the the two cheefe places. See S. Hier. upon this place, and li. adv. Leonin. c. 15. This also is a leon for them that have to besow Ecclesiastical benefices, that they have no carnal respect to kinred &c. but to the worthines of the perfons

18. As the Sonne of man. Christ himself as he was the Sonne of man, was their and our Superior, and Lord & Master, notwithstanding his humilitie, and therefore it is pride and haughtines which is forbidden, and not Superioritie or Lordship, as some Heretikes would have it.

C H A P. XXI.

Being now come to the place of his passion, he entrest with humilitie and triumph together: 12. Sheweth his zeal for the house of God dyued with great maruels. 15. And to the rulers he boldly defendeth the acclamation of the children. 18. He cuteth also that fruistles leafie tree: 23. anowceth his power by the witnes of John: 28. and foretellceth in two parables their reprobation (with the Gentils vocation) for their wicked deserts, 42. and consequently their irreparable damnation that shall ensue thereof.

AND when they drew nigh to Hierusalem, and were come to Beth-phagee vnto Mount-olivet, then IESVS sent two Disciples, 2. saying to them: Goe ye into the towne that is against you, and immediatly ye shall find an ass tied and a colt with her: loofe them & bring them to me: 3. And if any man shall say ought 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 commeth to thee, meek, & sitting upon an ass, and a colt the foie of her that is vised 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 tharon. 8. And a very great multitude spred their garments in the way: and others did cut bougs 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 Daudit: Blessed is he that cometh in the name of our Lord. Hosanna in the highest.

10. 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: fold and bought in the temple, and the tables of the bankers, & the chaires of them that fold pigeons he outherewed: 16. and he faid to them: It is written, My house shall be called the house of prayer: but you have made it a denne of thieves. 14. And there came to him the blind, and the lame in the temple, and he healed them. 15. And the cheefe Prietes & Scribes seeing the marvelous things that he did, and the children crying in the temple, & saying, Hosanna to the Sonne of Daudit, they had indignation, 16. and said to him: Hearest thou what these say? And Iesus said to them: Very wel, haue you neuer read: That out of the mouth of infants and sucklings thou haft perfited praise? 17. And leaving the, he went forth out of the
According to S. Matthew.

Mr. 11.
13.

The Kingdom of God.

Mr. 17.
10.

23. And when he was come into the temple, there came to him as he was teaching, the chief Priests and Ancients of the People, saying: 

24. Jesus answering said to them: I also will ask you one word, which if you shall tell me, I also will tell you in what power I do these things.

25. The Baptisme of John whence was it? from Heauen, or from men? But they thought within themselves, saying: 26. If we shall say from Heauen, he will say to vs, why then did you not beleue him? But if we shall say from men, we feare the multitude, for all hold John as a Prophet.

27. And answering to Jesus they said: We know not. He also said to them: Neither do I tel you in what power I doe these things.

28. But what is your opinion? A certaine man had two sonnes; and comming to the first, he said: Sonne, goe work in my vineyard. 29. And he answering, said: I will not. But afterward moved with repentance he went. And comming 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. Jesus saith to them: Amen I say to you, that the Publicans and whores goe before you into the Kingdom of God. 32. For John came to you in the way of justice, and you did not beleue him. But the publicans and whores did beleue him: but you seeing it, neither haue ye had repentance afterward, to beleue him.

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

37. And last of all he sent to them his sonne, saying: They will reverence my sonne. 38. But the husbandmen seeing the sonne, said within themselves: This is the Heire, come, let vs kill him, and we shall haue his inheritance. 39. And apprehending him they cast him forth out of the vineyard, & killed him. 40. Wherefore the Lord of the vineyard shall come, what will he doe to those husbandmen? 41. They say to him: The D iiiij naughtie

The Ghospel

vpo friday the 2. weeke in Lent.
naughtie men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons.

42. **Iesus** faith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is made into the head of the corner? By our Lord was this done, and it is marvelous in our eyes. 43. Therefore I say to you, that the Kingdom of God shall be taken away from you, and shall be given to a Nation yeading the fruits thereof. 44. And * he that falleth upon this stone, shall be broken: and on whom it falleth, shall al to bruise him. 45. And when the cheefe Priests and Pharisees had heard his parables, they knew that he spake of them. 46. And seeking to lay hands upon him, they feared the multitudes: because they held him as a Prophet.

**ANNOTATIONS.**

**CHAP. XXI.**

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

7. **The ass and the colt.** This ass vnder yoke signifieth the Iewes vnder the Law and under God their Lord, as it were his old and ancient People: the yong colt now first ridden on by Christ, signifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receaue our Saviour's yoke. And therefor the three last Evangelists writing specially to the Gentils, make mention of the colt only.

8. **Garments in the way.** These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a solemn Procession every yeare vpon this day, spesially in our Countre when it was Catholicke, with the B. Sacrament recurrently carried, as it were Christ vpon the ass, and scribing of ruthes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and quiresters singyng, as here the children and the People al done in a very goodly ceremonie to the honour of Christ, and the memorie of his triumph vpon this day. The like seruice and the like duties done to him in all other solemn Processions of the B. Sacrament, and other wise, be undoubtedly no lesse grateful, then are these when vsed on this day.

9. **Hosanna.** These very words of joyful erie and triumphant voice of gratulation to our Saviour, holy Church vieth alwaies in the Preface of the Maffe, as it were the voice of the Priest and al the People (who then spesially are attent and devout) immediately before the Consecration & Eleuation, as it were expecting, & rejoycing in his coming.

13. **House of prayer.** Note here that he calleth external Sacrifice (out of the Prophet Esay) prayer. For he speakeoth of the Temple, which was builded properly and principally for Sacrifice.

16. **Month of infants.** Yong children prayers proceeding from the instinct of Gods Spirit, be acceptable: anf the voices of the like, or of other simple folk now in the Church, though them selues understand not particularly what they say, be maruelous grateful to Christ.

22. **Beleevry.** In respect of our own unworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleue, that is, we must have no difference or mistrust of either of his power or of his will, if we be worthie, and the thing expedient. And therefore S. Marke hath thus: *Hane ye faith of God.*

23. **In what power?** The Heretikes presumptuously think themselves in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they have answered this qustion as fullly as Christ did here, by that which he infiuarcth of his testimony for his authority, they shall be heard, and till then they shal be still take for those of whom God speaketh by the Prophet: *They came, and I sent the note.*

28. **The first.** The first toone here is the People of the Gentils, because Gentillice was before there was a peculiair and chosen People of the Iewes, and therefore the Iewes here as the later, are signifieth by the other toone.
And Jesus answering, spake againe 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 beasts & fatlings are killed, and all things are ready: come ye to the marriage. 5. But they neglected, and went their waies,” one to his farre, and another to his merchandise: 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 hoasts, 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 whatsoever you shall find, cal to the marriage. 10. And his servants going forth into the waies, gathered together all that they found, “bad and good: and the marriage was filled with gheests. 11. And the King went in to see the gheests: and he saw there a man not attired in a wedding garment. 12. And he faileth 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 vtterdarkenes: 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 thou dost 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 piece. 20. And Jesus saith 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.


Not only good men be within the Church, but also evil mens against the Heretikes of these daies, The Gospel upon the 21. Sunday after Pentecost.
23. 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 marry his wife, and raise vp seed to his brother. 24. And there were with vs seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. 25. In like manner the second and the third even to the seventh. 26. And last of all the woman died also. 27. In the Resurrection therefore whose wife of the seven shall she be? for they al had her. 28. And Jesus answering, said to them: You doe erre, not knowing the Scriptures, nor the power of God. 29. For in the Resurrection neither shall they marry nor be married: but are as the Angels of God in Heauen. 30. And concerning the Resurrection of the dead, have you not read that which was spoken of God by Moses, saying: I am God of Abraham, and of Isaac, and of Jacob? He is not God of the dead, but of the living. 31. And the multitudes hearing it, marveled at his doctrine.

32. 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: 33. Tempting him: Master, which is the greatest commandment in the law? 34. Jesus said to him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 35. This is the greatest, and the first commandment. 36. And the second is like to this: Thou shalt love thy neighbour as thyself. 37. On these two commandments dependeth the whole Law and the Prophets.

38. And the Pharisees being assembled, Jesus asked them, saying: What is your opinion of Christ? whose sonne is he? They say to him, Davids. 39. He saith to them: How then doth Davids 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? 40. If Davids then call him Lord, how is he his sonne? 41. And no man could answer him a word: neither durst any man from that day ask him any more.

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**Annotations.**

**Chapter XXII.**

3. _Marriage_. Then did God the Father make this mariage, when by the mysterie of the Incarnation he joyned to his Sonne our Lord, the holy Church for his spouse. 

Greg. hom. 18.

3. _Servants_. The first servants here sent to invite were the Prophets, the second, were the Apostles, and all that afterward converted Countries, or that haue and doe reconcile men to the Church.

Worldly excuses against reconciliation.

5. _One to his name_. Such as refuse to be reconciled to Christes Church, all eage often vaine impediments, and worldly excuses, which at the day of judgement wil not serve them.

11. _A man not attired_. It profiteth not much to be within the Church and to be a Catholicke, except a man be of good life, for such an one shall be daunted, because with faith he hath not good workes, as is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie & good workes. And by this man are represented all the bad that are called. And therefore they also are in the Church as this man was at the feast: but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrarie to our Adversaries.
21. **To Cæsar.** Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more soueraigne dutie. And therefore Princes have to take heed how they exact, and others how they give to Cæsar, that is, to their Neithcr must Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Where temporal Prin- vupon S. Athanasius reciteth these goodly words out of an epistle of the ancient & fa- ces exact, notorious Confessour Hoftius Cordubensis to Constantius the Arian Emperour: Cæsef I be- their Subjects see the and remember that thou art mortal, feare the day of judgement, intermedle gie into the, not with Ecclesiastical matters, neither doth thou command vs in this kind but rather Ecclesiastical learn thee of vs. To thee God hath committed the Empire, to vs he hath committed jurisdic- tion, the things that belong to the Church. And as he that with malicious ey es carpeith thine Empire, gains faith the ordinance of God: so doe thou also beware, left in drawing into 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 lawfull for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Sclit, vitam agentes.* And S. Ambrose to Valentinian the Emperour (who by the il counsel of his mother Isufina an Arian, required of S. Ambrose to have one Church in Millan deputed to the Arian Heretikes) faith: We pay thy which is Cæsars, to Cæsar and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verily be yealded to Cæsar: because the Temple of God can not be Cæsars right. Which no man can deny but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be faid to be the fone of the Church? For a good Emperour is within the Church, not above the Church. *Ambr. I. 7. Ep. Orat. de Bafil. trad.*

30. As Angels) As Christ prouched here, that in Heaven they neither marie nor are maried, because there they shall bee as Angels; by the same reason, is prouched, 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 live, 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 Angelical life, Angelicall State of Religious men, and women, and Priests, for not marrying, worthily called of the clerical Fathers an Angelical Life. *Op. lib. 2. de discipl. et hab. Reg. sub. finem.*

32. Of the dead.) S. Hierom by this place disprouched the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, cal them of purpose, dead men.

40. [On these two.) Hereby it is evident that all dependeth not upon faith only, but much more upon charitie (though faith be the first) which is the loue of God, and of our neighbour, which is the summe of all the law and the Prophets, because he that hath this double charitie expressed here by these two principal commandments, fullfilleth and accomplisheth all that is commanded 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 namely their ambition) he openly inueighteth, crying to them eight woes for their eightfold hypocriete and blindnesses. 14. and so concluding with the most worthy representation of that persculing Generation and their mother citie Jerusalem, with her Temple.

**HEN Jesus spake to the multitudes and to his Disciples,** saying: Vpon "the chaire of Meyes have sitten he Scribes & the Pharisees. 3. Al things thersfore " whatsoeuer they shal lay to you, obserue ye and doe ye: but according to their workes doe ye not, for they say and doe not. 4. For * they bind heauie burdens & importable: & put them vpon mens shoulders: but
but with a finger of their owne they wil not move them. But they doe at their works for to be seene of men. For they make brode their phylacteries, and enlargse their fringes. And they loute the first places at suppers, and the first chaires in the Synagogues, and salutations in the market-place, and to be called of men, Rabbi, &c. But be not you called Rabbi. For one is your Master, and all you are brethren. And call none Father to yourself upon earth: for one is your Father, he that is in Heaven. 10. Neither be ye called Master: for one is your Master, Christ. 11. He that is the greater of you, shall be your servant. And he that exalteth himself, shall be exalted.

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

14. Woe to you Scribes and Pharisees, Hypocrites: because you deuoure widowes houses, praying long prayers. For this you shall receaue the greater judgement.

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

16. Woe to you blind guides, that say, whosoever shall sweare by the temple, it is nothing: but he that shall sweare by the gold of the temple, is bound. 17. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? 18. And whosoever shall sweare by the Altar, it is nothing: but whosoever shall sweare by the Altar that sanctifieth the Altar? 19. Ye blind; for whether is greater, the Altar, or the Altar that sanctifieth the Altar? 20. He therefore that sweareth by the Altar, sweareth by it, and by all things that are upon it: 21. And whosoever shall sweare by the temple, sweareth by it, and by him that dwelleth in it: 22. And he that sweareth by Heauen, sweareth by the throne of God, and by him that sitteth thereon

23. Woe to you Scribes and Pharisees, Hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgement, and mercie, and faith. These things you ought to have done, and 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 cleane that on the outside of the cup and dish, but within, you are ful of rapine and vncleanness. 26. Thou blind Pharisee, first make cleane the inside of the cup and the dish that the outside may become cleane.

27. Woe to you Scribes and Pharisees, Hypocrites: because you are like to whited sepulchres, which outwardly appeare unto men beautiful, but within are ful of dead mens bones, and all filthines. 28. So you also outwardly indeed appeare to men just; but inwardly you are ful of hypocristie and iniquitie.

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

in the blood of the Prophers. 31. Therefore you are a testimonie to your owne selues, that you are the sonnes of them that killed the Prophers. 32. And if you vp the measure of your Fathers. 33. You serpents, vipers broods, how will you flee from the judgemet of Hell? 34. Therefore behold I send vnto you Prophers, and wife men, and Scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagogues, and persecute from citie into citie: 35. that upon you may come al the inft blood that was shed vpon the earth, from the blood of * Abel the inft, even vnto the blood of * Zacharias the sonne of Barachias, whom you murdered between the temple & the Altar. 36. Amen I say to you, al these things shall come vpon this Generation. 37. * Hierufalem, Hierufalem, which kill the Prophers, and stoneth them that were sent to thee, how often would I gather togethe thy children as the henne doth gather togethe her chickens vnder her wings, and thou wouldest not? 38. Behold, your house shall be left desert to you. 39. For I say to you, you shall not fee me from hence forth til you say: Blessed is he that commeth in the name of our Lord.

Annotations.

Chap. XXIII.

2. Chaire of Moses ) God preferueneth the truth of Christian Religion in the Apofoislike See of Rome, which is in the new Law anfwerable to the chaire of Moses, notwithstanding the Bishops of the same were never fo wicked of life: yea though some traitour as ill as (uva, were Bishop thereof, it should not be preudicial to the Church and innocent Christians, for whom our Lord prouiding said: Doe that which they say, but doe not as they doe. Augus. Epift. 165.

Contra lti, Petil. I.x.c.51.

Contra lti, Petil. I.x.c.6.

The See of Rome preferueneth in truth, the dignitie of the See of Rome, notwithstanding some eil Bishops thereof.

6. Lontheid first places. He commendeth not dac places of Superiority given or taken of men according to their degrees, but ambitious seeking for the fame, and their proud harre and wicked intention, which he saw within them, and therefore might boldly reprehend them.

3. One is your Master. In the Catholike Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholike Doctours and teachers are one, because they teach one thing. But in Archheretikes it is not so; where every one of them is a diueree Master, and teacheth contrarie to the other, and will be called Rabbi & Master, every one, of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluminius Calumn.

Many Masters are many Arch heretikes.

Doctours, Masters, and spiritual Fathers.

10. Masters, Wiclesfe, and the like Heretikes of this time, doe hereby condemn degrees of Schoole & titles of Doctours and Masters where they might as well reproce S. Paul for calling himself Doctour and Master of the Gentiles: and for saying that there should
THE GOSPEL

The honour of Priesthood.

The intention.

Not only faith.

The Altar is sanctified by our Lord's body thereupon.

Holy week.

should be always Doctours in the Church. And whereas they bring the other words follow-

ing, 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 con-
tentious division and partiality of such as make themselves Ring leaders of Schisms & Sects, as Donatus, Arius, Luther, Caluin.

13. Scribers and Pharisees] In all these reprehensions it is much to be noted, that our Saviour for the honour of Priesthood never reprehended Priests by that name. 

Cyp. ep. 65, whereas our Heretikes &c this name of purpose in reproach and despite.

14. Praying long prayers. They are not reprehended here for the things them selves, which for the most part are good, as, long prayer, making Prophelytes, garnishing the Prophets seufhures, &c, but for their wicked purpose and intention, as before is said of falling prayers, almces. Mat. 6.

15. Double more.) They that teach that it is enough to have only faith, doe make such Chriftians, as the Jews did Prophelytes' children of Hel farre more then before. Aug. lib. de fide & oper. cap. 16.

19. Sanctifh.) Note that donaries and guifts bestowed upon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things; as now specially the vessels of the Sacrifice and Sacrament of Chriftes body and bloud, by touching the fame, and the Altar itself whereupon it is consecrated. Whereof Theophylact writeth thus upon this place: In the old law chrift, promised not the guifts to be greater then the Altar, but with us, the Altar is sanctified by the guift; for the hostes by the divine grace are turned into our Lord's body, and therefore is the Altar also sanctified by them.

21. By him that delibeth init.) By this we fee that wearing by creatures, as by the Ghoftel, by Saints, is al referred to the honour of God, whose Ghoftel it is, whose Saints they are.

28. Appeare to men.) Chrift might boldly reprehend them so often and so vehemently for hypocriffe, because he knew their harts and intentions: but we that can not fee within men, may not presume to cal mens external good doings, hypocriffe; but judge of men as we fee, and know.

29. Garnifh.) Chrift blameth not the Jews for adorning the sepulchres of the Prophets; but rebuketh them of their malice toward him, and of that which by his divine knowledge he forefaw, that they would accomplish the wickednes of their Fathers in shedding his bloud, as their Fathers did the bloud of the Prophets. Hier.

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 full preaching into al Nations: 15. then, what shall be in the very consum-

mation, to wit, Antichrift with his pasing great persecution and seduction, but for a short time: 19. then incontinence, the Day of judgement, to our great con fort in those miseries under Antichrift. 35. As for the moment, to vs it pertaineth not to know it, 37. but rather every man to watch, that we be not unprovided when he commeth to each one particularly by death.

ND IESVS being gone out of the temple, went. And his Disciples came to shew him the buildings of the tem-

ple. 2. And he answerring said to them: Do you see at 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-oliet, the Disciples came to him secretly, saying: Tell vs when shall these things be? and what shall...
According to S. Matthew.

When Christ was asked by his disciples the sign of his coming and of the consummation of the world; he answered and said to them: Beware that no man seduce you: for many shall come in my name, saying, I am Christ; and shall seduce many. For you shall hear of wars and rumors of wars: be you not troubled. For these things must be, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in all places: and all these things are the beginnings of sorrows. Then shall they deliver you up; and shall kill you: and you shall be hated of all nations for my name’s sake. And then shall many be scandalized: and shall deliver you up to princes, and shall deliver you up to kings, and shall be scourged and killed: and when they shall lead you up, be not ye troubled: for these things are written of you. But the end is not yet. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this Gospel of the Kingdom shall be preached in all the world, for a testimony to all nations: and then shall the end come."  

Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand): then shall there come down to earth any thing out of heaven: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and to them that give suck, in those days. For there shall be great tribulation, such as was not from the beginning of the world, which is to come, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the Elect were days shortened. Then if any man shall say unto you: Lo! here is Christ, or there: do not believe him. For there shall arise false Christs and false Prophets, and shall shew great signs and wonders, so that the Elect also, if it be possible, may be seduced into errour. Lo! I have foretold you. If therefore they shall say unto you: Behold he is in the desert; go not out. Behold he is in the closet. Go not out of the city. For as lightning commeth out of the east, and appeareth even into the west, so shall the advent of the Son of man be. Wherefore the body is, thither shall the Eagles also be gathered together.  

And immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his Elect from the four winds, from the utmost parts of heaven even to the ends thereof. And of the figtree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is nigh. So you also are HOLY weeke, TUESDAY-night.

"There were in the People false Prophets, as among you also shall be lying Masters, which shall bring in Sects of perdition. 1. Pet. 1. The Gospel upon the last Sunday after Pentecost.

Whosoever draweth Christ or his Church from the Communion and Fellowship of all Nations, is seduced, to one corner, town, or Country, beleeve him not. Ang. de mar. Ec. 6, 13.  

This signe of the Sonne of man, is the holy Croffe, which the shall appeare to the Jews to their confusion. chry. in Mat. hom. 77. It shall be no lesse confusion to Heretikes that can not abide the signe thereof.
also, when you shall see these things, know ye that it is nigh even at the
doors. 34. Amen I say to you, that this Generation shall not passe, til all
these things be done. 35. Heauen and earth shall passe, but my words shall
not passe.  

36. But of that day and hour no body knoweth, neither the Angels
of Heauen, but the Father alone. 37. And as in the days of Noe, so
shall also the comming of the Sonne of man be. 38. For as they were in
the days before the flood, eating and drinking, marrying and giving to
marriage, even vsnto that day in which Noe entred into the arke, 29, and
knew not til the flood came, & tooketh 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 hour
your Lord will come. 43. But this know ye, that if the Good-man of the
house did know what hour the theefe would come, he would surely
watch, and would not suffer his house to be broken vp. 44. Therfore be
you also ready, because at what hour you know not, the Sonne of man
will come.

45. Who, thinkest thou, is a faithful and wise servant whom his Lord
hath appointed over his familie, to give them meat in season? 46. Blessed
is that servant, whom when his Lord cometh, he shall find so doing.
47. Amen I say to you, that over all his goods shal he appoint him. 48.
But if that naughtie servant shall say in his hart: My Lord is long a
comming: 49. and shall begin to strike his fellow-servants, and eate, &
drinketh with drunkards: 50. the Lord of that servant shall come in a day
that he hopeth not, & an hour that he knoweth not, 51. and shall deuide
him, & appoint his portion with the Hypocrites: there shal be weeping
and gnashing of teeth.

**ANNOTATIONS.**

**CHAP. XXIV.**

3. (Not left.) This was fulfilled 40. yeares after Christes Ascension by Vespasian the
Emperour and his sonne Titus. Ephes. ii. 3. 4. 5. & seq. vsepho. Vpon which words, There
shall not be lefe &c, which threaten the destruction of the Iewes Temple and those words,
upon this Rock I will build my Church, which promise the building of the Catholike
Church of al Nations; S. Chrysostome making along comparison of these two Pro-
phesies of Christ, faith thus: Thou seest in both, his great and unspeakable power, in
that that he increafed and built vp them that worshipped him, & those that stumbled
at him, he abated, destroyed, and plucked them vp by the root. Doest thou see how what-
souer he hath built, no man shall destroy: and what souer he hath destroyed, no man
shall build? He built the Church, and no man shall be able to destroy it; he destroyed
the Temple, and no man is able to build it, and that in so long time: For they have
deamounted 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 same.) Our Maister knowing that it was not profitable nor seemly for them to
know these secrets, gave them by way of Prophecie warning of divers miseries, signes,
and tokens, that should fall, some further off, and some nearer the latter day: by which
the Faithful might always prepare them selves, but never be certaine of the hour, day,
mouth,
According to S. Matthew.

4. Seduce. The first and principal warning, needful for the faithful from Christ's accession 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.

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

12. Iniquity abounds. When Herefie and false teachers reign in the world, namely toward the latter day, wicked life aboundeth, and charitie decayeth.

14. Shall be preached. The Gospel hath been preached of late yeares, and now is, by holy Religious men of divers Orders in sundry 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 prophaneations of the Temple of Hierufalem, when the Sacrifice and service of God was taken away, but specially it shall be fulfilled by Antichrist and his Precurours, where they shall abolish the holy Maffe, which is the Sacrifice of Christes body and bloud, & the only fouraigne worship due to God in his Church: as S. Hippolitus writeth in these words: The Churches shall lament with great lamentations, because there shall neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shall be like to cottages, and the precious body & blood of Christ shall not be extant (openly in Churches) in those days, the Liturgie (or Maffe) shall be extinguished, the Psalmodie shall cease, the reciting of the Scriptures shall not be heard. Hippol. de Antichrista. By which it is plain, that the Heretikes of these daies be the special fore-runners of Antichrist.

16. Shall be shortened. The reign 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, Christes Vicar is Antichrist, who hath sitten these 1500 yeares.

24. Great signes. 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. Whereby we see that if Heretikes could work feyned and forged miracles, yet we ought not to beleeue them, much less when they can not so much as seeme to doe any.

26. Inclines. Christ hauing made the Churches authority bright and clear to the whole world, warneth the Faithful to take heed of Heretikes and Schismatiques, which have their counciellers aside in certaine odd places and obfurence corners, alluring curious Persons unto them. Aug. li. q. Euang. q. 38. For as for the comming together of Catholiques to sete God in secret places, that is a neceffarie thing in time of persecution, and was usefull of Christians for three hundred yeares togethers after Christ; & the Apostles also and Disciples came fo togethers in Hierufalem for feare of the Jews. And Catholiques doe the same at this day in our countrey, not drawing religion into corners from the society of the Catholike Church, but prafticing secretly the same faith, that in all Christendom sheweth and appeareth most gloriously.

29. Immedit. If the latter day shal immediately follow the persecution of Antichrist, which is to endure but three yeares and a halfe, as is afore said, then is it more blasphemous to say, God's Vicar is Antichrist, & that (by their owne limitation) these thousand yeares almoast.

C H A P. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shall be in Dome day with the Faithful that prepare, and that prepare not them selues. 31. Then also without parables he sheweth that such Faithful as doe workes of mercy, shall have for them life everlasting: and such as do not, everlasting damnation.

E

THEN
HEN shall the Kingdom of Heaven be like to ten Virgins, which taking their lamps went forth to meet the Bridegrome and the Bride.

2. And five of them were foolish, and five wise.

3. But the five foolish, having taken their lamps, did not take oil with them: 4. but the wise did take oil in their vessels with the lamps.

5. And the Bridegrome tarrying long they slumbered al and slept. 6. And at midnight there was a clamour made: Behold the Bridegrome commeth, goe ye forth to meet him. 7. Then arose al those Virgins, and they trimmed their lamps. 8. And the foolish said to the wife: Give vs of your oil, because our lamps are going out. 9. The wife answered, saying: Little peradventure there suffice not for us and you, goe rather to them that sel, and buy for your selues. 10. And whiles they went to buy, the Bridgrome was come: and they that were ready, entred with him to the marriage, and the gate was shut. 11. But last of all al come also the other Virgins saying: Lord, Lord, open to vs. 12. But he answering said: Amen I say to you, I know you not. 13. Watch ye therefore, because ye know not the day nor the hour.

14. For * even as a man going into a strange countrie, called his servants, and delivered them his goods. 15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper facultie: and immediately he tooke his journey. 16. And he that had receaued the five talents, went his way, and occupied with the fame, and gained other five. 17. Likewise also he that had receaued the two, gained other two. 18. But he that had receaued the one, going his way digged into the earth, and hid his Lords money. 19. But after much time the Lord of those seruants cometh, & made account with the. 20. And there came he that had receaued the five talents, & offered other five talents, saying: Lord five talents thou didst deliver me, behold I haue gained other five besides. 21. His Lord said vnto him: Wel-fare thee good & faithful seruant, because thou hast been faithful over a few things I will place thee over many things: enter into the joy of thy Lord. 22. And there came also he that had receaued the two talents, & said: Lord two talents thou didst deliver me: behold I haue gained other two. 23. His Lord said to him: Wel-fare thee good & faithful seruant, because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy Lord. 24. And he also that had receaued the one talent, came forth, and said: Lord, I know that thou art a hard man: thou receaues where thou didst not sow, and gatherest where thou straowed not: 25. And being afraid I went, and hid thy talent in the earth : behold here thou hast that which thine is. 26. And his Lord answering, said to him: Naughtie and sloppish seruant, thou didst know that I reap where I sowed not, & gather where I straowed not: 27. thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receaued mine owne with vs: for it isVS. 28. Take ye away therefore the talent from
from him, and giue it him that hath ten talents. 29. For to every one that hath shall be giuen, and he shall abound: but from him that hath not, that also which he seemeth to have, shall be taken away from him. 30. And the unprofitable seruant cast ye out into the utter darkness. There shall be weeping and gnashing of teeth.

31. And when the Sonne of man shall come in his maieftie, and al the Angels with him, then shal he sit upon the feat of his maieftie: 31. and al Nations shal be gathered togetheter before him, and he shall separate them one from another, as the paueour separateth the sheepe from the goats: 32. and shal set the sheepe at his right hand, but the goats at his left. 34. Then shal the King say to them that shal be at his right hand: "Come ye Blessed of my Father, possefse you the Kingdom prepared for you from the foundation of the world. 35. For I was an hungred, and ye gauemeto eate: I was a thirst, and you gave me to drinke. 36. I was a stranger, and you tooke me in naked, and you covered me: sick, and you visited me. I was in prison, and you came to me. 37. Then shal the just answer him, saying: Lord, when did we see thee an hungred, and fed thee? or when did we see thee a thirst, and gaued thee drinke? 38. and when did we see thee a stranger, and tooke thee in? or naked, and covered thee? 39. or when did we see thee sick or in prison, and came to thee? 40. And the King answering, shal say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41. Then he shall say to them also that shal be at his left hand: "Get ye away from me you cursed into fire everlasting, which was prepared for the Diuel and his Angels. 42. For I was an hungred, & you gave me not to eate; I was a thirst, & you gave me not to drinke. 43. I was a stranger, and you tooke me not in naked, and you covered me not: sick, & in prison, and you did not visit me. 44. Then they also shal answer him, saying: Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, & did not minister to thee? 45. Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these leffers, neither did you it to me. 46. And these shal goe into punishment everlasting: but the iuft, into life everlasting.

**Annotations.**

**Chap. XXV.**

1. Virgin. These Virgins have wife, and have foolish, signifie that in the Church mi- Good works lant there be good and bad: which bad shall be flut out at the later day, although they necessarie, hauelamps (that is faith) as the other, because their lamps are out: that is, their faith is dead without charitie and good works to lighten them. Greg. bo. 12.

1. Lamps. These lamps lighted, be good works, namely of mercy, and the laudable conversation which themeth before men. Aug. spec. 100. c. 13.

3. Oyle. This oyle is the right: inward intention directing our works to Gods glorie, Right intention, and not to the praise of our selues in the sight of men. Aug. spec. 100. c. 33.
HOLY
We must sic Gods gifts.

Good and bad in the Church,

Heaven is the reward of good works, and Hell of the contrary.

17. With v. 42. V前述 is here taken for the lawful gaine that a man geteth by well employing his goods. When God giveth vs any talent or talents, he looketh for v前述, that is, for spiritual increase of the same by our diligence and industry.

29. That which be seemeth to haue. He is said to haue Gods guifts, that vseth them, and to such an one God wil increase his guifts. He that vseth them not, seemeth to haue, rather then hath them, and from him God will withdraw that which before he gave.

31. Separate. Loc here is the separation: for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated themselves, and therefore are not to be separated here, as being judged already.

41. Come ye, Get ye away. It is no incongruitie that God should say: Get into everlastinge fire, to them that by their free will haue repelled his mercie; and to the other: Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free will have receaued faith, and confessed their finnes, and done pennisance. Aug. li. ii. acl. sum. Fel. St. John, x. 8.

45. You gave me. Hereby we see how much almes-deeds and al works of mercy prévaluie towards life everlastinge, and to blot out former finnes. Aug. in Ps. 49.

46. Give me not. He chargeth them not here that they beleued not, but that they did not good works. For such did beleue but they cared not for good works, as though by dead faith they might have come to Heaven. Aug. de sal. op. c. 5. & ad. Ex. 9. 2. 4.

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Marie Magdalens ointment, doth sel him for little. 17. After the Paschal lamb, 16. he giveth them that bread of life; promised to. 6. in a mystical Sacrifice or Separation of his Body and Blood.

And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine; and for taken of the other eleven for feare: 57. is falsely accused, and impiously condemned of the Iewes Council, 67. and shamefully abused of them: 69. and thriue denied of Peter: Al, even as the Scriptures and himself had often foretold.

AND it came to passe, when Jesus had ended all these words, he said to his Disciples: 2. You know that after two days shall be Pasche, and the Sonne 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 Caiphas: 4. and they consulted how they might by some wile apprehend Jesus, and kill him. 5. But they said: Not on the festial 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-boxe of precious ointment, and powred it out vpon his head as he sate at the table. 8. And the Disciples seeing it, had indignation saying: Whereeto is this waste? 9. For this might have been sold for much, and giuen to the poore. 10. And Jesus knowing it, said to them: Why do you moleste this woman? for she hath wrought a good worke vpon me. 11. For the poore you have alwayes with you: but me you have not alwayes. 12. For sith in powring this ointment vpon my body hath done it to bury me. 13. Amen I say to you, wherefore this Gospel shall be preached in the whole world, that also which she hath done, shall
"shall be reported for a memorie of her.14.* Then wet one of the Twelue, which was called Iudas Iscarioth, to the cheafe Priests, & said to them: What wilt thou give me, and I will deliver him vnto you? But they appointed vnto him thirtie piecees of siluer. 16. And from thenceforth he sought opportunity to betray him.

17. And * the first day of the Azymes the Disciples came to IESVS saying: Where wilt thou that we prepare for thee to eate the Pasche? 18. But IESVS said: Go ye into the citie to a certaine man, and say to him: The Maifter faith, my time is at hand, with thee doe I make the Pasche with my Disciples. 19. And the Disciples did as IESVS appointed the, and they prepared the Pasche. 22. But when it was Euen, he sate downe with his "twelue Disciples. 21. And while they were eating, he said: Amen I say to you, that one of you shall betray me. 22. And they being very sad,began everie one to say: Is it I Lord? 23. But he answering said: * He that dippeith 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 were good for him, if that man had not been borne. 24. And Iudas that betrayed him, answering said: Is it I Rabbi? He faith to him: Thou hast said.

26. And * whiles they were at supper, IESVS "tooke bread, and "blessed, and brake: and he gaue to his Disciples, and said: Take ye, and eate: " THIS IS " MY BODY. 27. And taking the chalice, " he gave thankes: and gaue to them, saying: Drinke " ye al of this. 28. For THIS IS " MY BLOOD OF THE NEW TESTAMENT WHICH SHALL BE SHED FOR MANY VNTO REMISSION OF SINNES. 29. And I say to you, I will not drinke from henceforth of this "fruit of the vine, vntil that day when I shall drinke it with you new, in the Kindom of my Father. 30. And an hymne being said, they went forth vnto Mountoliver.

31. Then IESVS faith to them: Al you shall be scandalized in me in this night. For it is written: I will strike the Pafhor, and the shep of the flock shall be dispersed. 32. But after I shall be risen againe, I will goe before you into Galilee. 33. And Peter answering, said to him: Although al shall be scandalized in thee, I wil never be scandalized. 34. IESVS said to him: Amen I say to thee, that in this night before the cock crow, thou shalt denie me thrice. 35. Peter faith to him: Yeathough I should die with thee, I will not deny thee. Likewise also said al the Disciples.

36. Then IESVS commeth with them into a village called Gethsemani: and he said to his Disciples: Sit you here till I goe yonder, and pray. 37. And taking to him Peter and the two sones of Zebedee, he began to waixe forowful and to be sad. 38. Then he faith to them: My soul is forowful even vnto death: stay here, and watch with me. 38. And being gone forward a little, he sel upon his face, praying, and saying: My Father, if it be possible, let this chalice passe from me. Nevertheless not as I wil, but as thou. 40. And he commeth to his Disciples, and findeth them sleping, and he faith to Peter: Euen so? Could you not watch one houre with me? 41. Watch ye, & pray that ye enter not
into temptation. The Spirit in deed is prompt, but the flesh weak. 42. Again the second time he went, and prayed, saying: My Father, if this chalice may not passe, but I must drink it, thy will be done. 43. And he commeth againe, and findeth them sleeping, for their eyes were become heavy. 44. And leaving them, he went againe: and he prayed the third time, saying the self same word. 45. Then he commeth to his Disciples, 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 sinners. 46. Rise, 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, gaue them a signe, saying: Whomfouer I shall kiffe, that is he, hold him. 49. And forthwith comming to Iesus, he said: Haile Rabbi. And he kifled him. 50. And Iesvs, saied to him: Freind, wherto art thou come? Then they drew nere, and laid hands on Iesus, and held him. 51. And beholding 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 eare. 52. Then Iesus faith to him: Returne thy sword into his place: for all that take the sword shall perifh with the sword. 53. Thinkeft thou that I can not ask my Father, and he will give me presently more then twelve legions of Angels? 54. How then shall the scriptures be fulfilled, that so it must be done? 55. In that houre Iesus said to the multitudes: You are come out as it were to a cheefe with swordes and clubs to apprehend me. I fiate 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 leauing 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 fate with the servants, that he might see the end. 59. And the cheefe Priests and the whole Counsell sought false witnes against Iesus, that they might put him to death: 60. And they found not, whereas many false witnesse had come in. And laft of all there came two false witnesse; 61. and they said: This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. 62. And the high Priest rising vp, said to him: Answereft thou nothing to the things which these doe testify against thee? 63. But Iesus held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tel vs if thou be Christ the Sonne of God. 64. Iesus faith to him: Thou haft said. Nevertheless I say to you, hereafter you 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 witnesse any further? Behold, now you have heard the blaspheme; 66. how thinke you? But they anfwering said: He is guilty of death. 67. Then did they spit on his face, and buffetted him, and other smote his face with the palmes of their hands, 68. saying: Prophetic venator contra Christum, who is he that strook thee?
MATTHEW. 71

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

ANNOTATIONS.

CHAP. XXVI.

8. This wasfe. Coft bestowed upon Christ body then aline, being to the same not necessary, seemed to the Disciples lost and fruitless: so the like bestowed upon the same body in the Sacrament, upon Altars, or Churches, seemeth to the simple loofe, or scarce meritorious, then if the same were bestowed upon the poore.

10. Good works. Coft bestowed for religion, devotion, & signification, is a meritorious worke, and often more meritorious then to give to the poore; though both be very good; and in some case the poore are to be preferred; yet in certaine cases of necessity, the Church will break the very consecrated vessels & jewels of siluer, and golde, 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 bestowed upon the Church.

11. Have now. We have him not in visible manner as he conueded on the earth with his Disciples, needing releafe like other poore men; but we have him after another fort in the B. Sacrament, and yet have him truly and really the same body. Therefore, he faith, they should not have him, because they should not so have him, but after an other manner, As when he said Luc. 24. When I was with you, as though he were not then with them.

10. Twelve. It must needs be a great mysterie that he was to worke in the institution of the new Sacrifice by the maruellous transmutation of bread and wine into his body meritorie in the and blood: whereas he admitted none (although many present in the citie) but the institution of twelve Apostles, which were to have the administration and consecration thereof by the B. Sacrament, as the Order of Priesthood, which also was there given them to that purpose. Whereas at the mean. eating of the Paschall lamb all the familie was wont to be present,

26. He took the bread. Here at once is instituted, for the continuance of the external office of Christ's eternal Priesthood, according to the order of Melchizedek, both a Sacrifice, and a Sacrament, though the Scriptures give neither of these names to this action, and our Adversaries without al reason or religion accept in a fort the one, and utterly deny the other. A Sacrifice, in that it is ordained to continue the memory of the holy Eu- Chrestes death and oblation upon the Crasfa, and the application of the general vertue charifie is both thereof to our particular necessities, by consecrating the feueral elements, not into a Sacrifice and Chrestes whole Person as it was borne of the Virgin, or now is in Heauen, but the bread into his body apart, as betrayed, broken, and guen for vs, the wine into his blood apart, as shed out of his body, for remission of sinnes, and dedication of the new Testament; which hee conditions of his Person as it was in Sacrifice and Oblation. In which mystical and unspeakable manner, he would have the Church to offer and Sacrifice him daily, and he in mysterie and Sacrament dyeth, though now not only in Heauen, but also in the Sacrament, he is indeed per Conclaimation (as the Church calleth it; that is, by sequele of all his partes to each other) whole, alioe, and
and immortal. Which point because our aduersaries 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, that it is ordained to be receaued into our bodies, and to feede the saime to resurrection and immortalitie, & to give grace and saluation to our soules, if we worthily receaue it.

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

26. Blessed are our Aduersaries for the two words that are in Greece and Latin, benedictus, and grace agnus, he blessed, he gave thanks, vse only the longer, for purpose, to signifie that Christ blessed nor confecrated the bread and the wine, & so by that blessing wrought any effect upon them, but gave thanks only to his Father, as we doe in saying grace. But the truth is that the word, εὐλαβείαν, signifieth properly to bless, and is referred to the thing that is blessed, as Luc. 9. of the fishes, εὐλαβείαν αὐτῶν, benedictus eis, he blessed them; and thereby wrought in them without that subtile mixture. So the blessing of God is always affectuall, and therefore also he blessed the bread, and by that blessing with the wordes following, made it his body. Ambro. li. de his qui initi. msf. c. 9. ep. 55. ad Paulinum. Now whereas taking the cup it is said: he gave thanks, We say that it is all one with blessing, and that he blessed the cup, as before the bread: as it is evident by these wordes of S. Paul, calix cui benedictus, the cup which we bless, and therefore he calleth it, Calicem benedictionis, the cup of blessing, vifying the same Greece word that is spoken of the bread. But why is it then said here, he gave thanks, because we translate the wordes faithfully as in the Greek, and in the Latin, and because the sense is all one, as we are taught by S. Paul before alluded, and by the Fathers, which call this giving of thanks to the cup or the cup over the bread, the blessing thereof. In sin. Apol. Panem Eucharistiasum. S. Iren. ii. c. 34. Panem in quo grasse addendo, S. Cyprian de c. Do. Calix solam benedictione sacratus, that is, The bread blessed by giving thanks upon it, The cup consecrated by solemn blessing. 

Consecration.

16. This is, The bread and the wine be turned into the body and blood of Christ by the same omnipotent power, which the world was made, and the Word was incarnate in the wombe of the Virgin. Damas. ii. c. 4. Cypr. de Cen. Domini. Amb. de myst. initi. c. 9.

No figurative, but a real presence.

16. My body. He saith not: This bread is a figure of my body, This wine is a figure of my blood, but, This is my body, and, This is my blood. Damas. ii. c. 4. Theophil. in hunc locum. Conc. Nic. c. 6. 10. 4. eisdem affectiones in fine. When some Fathers call it a figure or signe, they meane the outward forms of bread and wine. 

18. Blood 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 Christes blood, by these wordes: This is the blood of the new Testament &c. Which is here mystically shed, and not only afterward upon the Croffe: for the Greece is the present tense in all the Evangelists, and S. Paul, and likewise speaking of the body 1 Cor. 11. it is in the Greek the present tense, and Lu. 22. and there also in the Latin. And the Heretikes them felues fo put it in their translations.

29. Fruit of the wine. S. Luke putteth these words before he come to the consecration, whereby it feemeth that he speake of the wine of the Pauchal lambd and therefore nameth it, the fruit of the vine. But if he speake of the wine which was now his bleued, he nameth it not with standing wine, as S. Paul nameth the other bread, for three causes. First because it was so before: as Eue is called Adams bone, and, Aaron rod denouered their rods. Whereas they were not now rods, but serpentes. And: He saide the water turned into wine. Whereas it was now wine & not water; and such like. Secondly, because it keepeth the forms of bread & wine, and things are called as they appeaue, as when Raphael is called a yong man. 1 Cor. 5. and, Three men appeared to Abraham Gen. 18. Whereas they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & soule to everlasting life.

39. Not as I will. A perfect example of obedience & submitting our selfe and our wills to Gods will and ordinance in all aduersity; and that we should define nothing temporal, but under the condition of his holy pleasure and appointment.

The elements after consecration called bread & wine.

Whereas they were not now rods, but serpentes. And: He saide the water turned into wine. Whereas it was now wine & not water; and such like. Secondly, because it keepeth the forms of bread & wine, and things are called as they appeaue, as when Raphael is called a yong man. 1 Cor. 5. and, Three men appeared to Abraham Gen. 18. Whereas they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & soule to everlasting life.

Vigils and Nocturnes.

The vertue of the holy Ghost,
The cheefe of the Iewes accuse him to Pilat the Gentil (his betrayer, and the Judges wife, testifying in the mean time manifoldly his innocencie:)
20. and perswade the common People also, nor only to preserve the murderer Barabbas, but also to crie, Crucifige: (Al, 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 assurance, set soldiars to keep his sepulcher.

A

ND when morning was come; al the cheefe Priests and Ancients of the People consulted togethers against Iesvs, that they might put him to death. 2. And they brought him bound and delivered him to Ponce Pilate the President.

3. Then Judas that betrayed him, seeing that he was condemned repenting him, returned the thirtie siluer peeces to the cheefe Priests and Ancients, 4. saying: I haue sinned, betraying just bloud. But they said: What is that to vs? looke thou to it. 5. And casting downe the siluer peeces in the temple, he departed: and went and hanged himself with an halter. 6. And the cheefe Priests hauing taken the siluer peeces, said: It is not lawful to cast them into the "Corbana, because it is the price of bloud. 7. And after they had consulted togethers, 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 bloud, 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 siluer, the price of the priced, 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 Iesvs stood before the President, and the President asked him, saying: Art thou the King of the Iewes? Iesvs faith to him: Thou sayest. 12. And when he was accused of the cheefe Priests and Ancients, he answered nothing. 13. Then Pilate faith to him: Doest thou not heare how great testimonies they allege against thee? 14. And he answered him not to any word: so that the President did marvel exceedingly.

15. And vpon the solemn day the President had accustomed to release vnto the People one prisioner, whom they would. 16. And he had then a notorious prisioner, 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 enuie they had deliuered him. 19. And as he was sitting in place of judgement, his wife sent vnto him, saying: Haue thou nothing to doe with that iust man. For I haue suffred many things this day in my sleepe for him. 20. But the cheefe Priests and Ancients persuaded the People, that they should aske Barabbas, and make Jesus away. 21. And the President answering, said to them: Whether wil you of the two to be releaft vnto you? But they said, Barabbas. 22. Pilate faith to them: What hal that I doe then with Jesus that is called Christ? They fay al: 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 Pilat seeing that he nothing prevailed, but rather tumult was toward; taking water he wafhed his hands before the People, saying: I am innocent of the bloud of this iust man: looke you to it. 25. And the whole People answering, said: His bloud be vpon vs, and vpon our children. 26. Then he releaft to them Barabbas, and haung scourged Jesus, deliuered him vnto them for to be crucified.

27. Then the Presidents fouled iars taking Jesus into the Palace, gathered togeather vnto him the whole band: 28. * and stripping him, put a scarlet cloke about him, 29. and platting a crowne of thornes, put it vpon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Haile King of the Iewes. 30. And spitting vpon him, they toooke the reed, and fmote his head. 31. And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. 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 Caluarie. 34. And they gave him wine to drinke mingled with gal. And when he had tafted, he would not drinke.

35. And after they had crucifed him, they deuided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: They devided my garments among them; and vpon my vesture they did cast lots. 36. And they sate and watched him. 37. And they put over his head his cause written: THIS IS JESUS THE KING OF THE IEWES. 38. Then were crucifed with him two theues; one on the right hand, and one on the left. 39. And they that pased by, blasphemed him wagging their heads, 40. and saying: Vaht, thou that destroyest the Temple of God in three daies dost reedifie it; saue thine owne selfe: if thou be the Sonne of God, come downe from the Crosse. 41. In like manner also the cheefe Priests with the Scribes and Ancients mocking, said: 42. He faued other; himselfe he can not faue: 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 deliuer him if he wil: for he said that I am the Sonne of God. 44. And the self same thing the theuees also that were crucified with him, reproched him withal.

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

Jesus cried with a mighty voice, saying: Eli, Eli, lammas-sahathani? 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; and put it on a reed, and gave him to drink. 49. And other said: Let be, let vs see whether Elias come to deliver him. 50. And Jesus againe crying with a mighty voice, yealded vp the ghost. 51. And beholde the vele 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 gravenes were opened: and many bodies of the Saints that had slept, rose. 53. And they going forth out of the gravenes 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 sore afraid, saying: In deed this was the Sonne of God.

55. And there were there many women a farre of which had folowed Jesus from Galilee, ministiring vnto him: 56. among whom was Marie Magdalene, and Marie the mother of James and Ioseph, and the mother of the Sonnes of Zebedee. 57. And when it was euening, there came a certaine rich man of Arimathea, named Ioseph, who also himself was a Disciple to Jesus. 58. He went to Pilate, and asked the body of Jesus. Then Pilate comanded that the body should be deliuered. 59. And Ioseph taking the body, wrapt it in cleane sride, 60. & laid it in his owne newe monument, 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 ouer against the sepulchre.

62. And the next day, which is after the Paraclete, the cheefe Priests and the Pharifees came togethether to Pilate, 63. saying: Sir, we haue remembred, that that seducer said yeit liuing, After three dayes I wil rise againe. 64. Command therefore the sepulchre to be kept vntil the third day; lest perhaps his Disciples come, and steale him, & say to the People, he is risen from the dead: and the last errour shal be worse then the first. 65. Pilate 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 speediliy the plague of God falleth after sinne; and specially men must note what torment of conscience, and desperation often followeth the shedding of innocent bloud.

5. Hanged himself.) It he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging himselfe he tooke away all means of mercy and salvation, because he died finally impenitent.

24. Innocent of his bloud.) Though Pilate was much more innocent then the Jewes, and would have beene free for the murder of our Saviour, seeking at the means that he could (without offending the People & the Emperours lawes) to deliushim; Yet he is damned for being the minister of the Peoples wicked will against his owne conscience. Even as al Officeres.
Officers be, and specially the Judges and Iuries which execute lawes of temporal Princes against Catholike men: for all such be guilty of innocent blood, and be nothing excused by that they execute other mens wil according to the lawes, which be visituled. For they should rather suffer death them selves, then put an innocent man to death.

40. If thou be the Sonne. Maruel not, when thou hearest our Saviour in the B. Sacra Christ derided men mocked at, or feest him abused of wicked men that they straightly reuenged not such in the B. Sacra blasphemies; or he fineweth not him self there visibly and to the senses, when faithles men, even as Heretikes will say: Let me see him, taft him, &c. for he suffered here the like on the Croffe, vide the Croffe, when he might at his will have come downe with as much ease as he rose when he was dead.

Detestable 46. Why haft thou forsaken me. Beware here of the detestable blasphemie of Caluin blasphemie of and the Calunists, who thinking not the bodily death of Christ sufficient, say, that he Caluin. And was also here so forsoaken and abandoned of his Father, that he suffiended in soule and other Ministers confence, the very feares and torments of the damned. Which strange doctrine we find of his schoole, also anounced in an English Catechisme set forth by R. H. Anno, 1583, in these wordes: Quest. By what means hath Christ appeased his Father wrath, and recomended us Answ. By suffering death of the Croffe, and the torment of Hel in soule, and conscience. Quire 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, & online ranonym 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 descending into Hel after his death, saying that his descendeing was nothing els, but that his soule (remaining as yet in his bod)e suffered the very paines of Hel upon the Croffe. Whereas indeed his descendeing was in soule (parting forth of the bodie) into that place, where the Fathers of the old Testament were detained, expecting his comming to deliver them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon S. Luke, c. 16, 21. Act. 2, 17, 1. Pet. 3, 19, and in other places. And concerning the true fense of these wordes: Why haft thou forsaken me? as well by conferring them with other holic Scriptures, as by the vniuiforme consent of the ancient Fathers, our Saviour would signifie hereby, that his paines (being now so long on the Croffe, and readie to die) were very great; and therefore according to the infrinctive of his humane nature, for very anguish (as before in the garden he sweate blood, when he was but toward his Passion) he faith, hewas forsaken, for two causes. First because it was the wil of God not to deliuer him, but that he should die. Secondly, because his divine nature did so repreffe it selfe for the time, that he felt no comfort thereof at all, but was left to die in extreme paines, as a mere man. Yea destitute of such conflation, as his holic Martyrs commonly hauie in their laft agene. See Origin, Tract. 15, in Mat. S. Hilari. li. 10, de Trinit. S. Leo. Ser. 17, de Paschone. S. Bede and others vpon this place.

Reuerent saying of our Lords Body.

59. Wrapped. This honour and duty done to Christs body being dead, was maruellous grateful and meritoriouse. And this wrapping of it in cleane findon may significie by S. Hierom, that the body of our Lord is to be wrapped not in gold, precious stones, and silke, but in pure linnen. And so in the whole Church it is obserued by * S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the Altar, must be pure and plaine linnen.
CHAP. XXVIII.

He riseth againe the third day, & (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 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 Gentils.

AND in the evening of the Sabbaths which dawneth on the first of the Sabbaths, 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 Heaven: and coming, roled back the stone, and sate upon it: 3. and his countenance was as lightning; and his garment as snow. 4. And for feare of him, the watchmen were frighted, and became as dead. 5. And the Angel answering said to the women: Feare not you. For I know that ye seek Ye Svs 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 telye his Disciples that he is risen: and behold he goeth before you into Galilee: there ye shall see him. Loe I have foretold you.

8. And they went forth quickly out of the monument with seare and great joy, running to tell his Disciples. 9. And beholding Ye Svs met them, saying: Al hail. But they came neere and tooke hold of his feet, and adored him. 10. Then Ye Svs said to them: Feare not. Goe, tel 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 chiefe Priests all things that had been done. 12. And being assembled togethers with the Ancients, taking counsel, they gaue a great summe of money to the souliards, saying: Say you, that his Disciples came by night, and stole him away when we were asleep. 14. And if the President shal heare of this, we will persuade him, and make you secure. 15. But they taking the money, did as they were taught. And this word was bruited abrode among the Iewes, even vnto this day.

16. And the cleuen Disciples went into Galilee, into the mount where Ye Svs had appointed them. 17. And seeing him they adored, but some doubted. 17. And Ye Svs comming neere spake vnto them, saying: Al power is giuen to me in Heaven and in earth. 19. going therefore teach ye all Nations: Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost. 20. teaching them to observe all things whatsoever I have commanded you: and behold I am with you al daies, euens to the consummation of the world.
The holy Sepulcher, and Pilgrimage therunto.

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 Sæcula Sanctorum, because there were the Cherubs & the Propitiatarie, & the Ark of the Testament, Manna, Aarons 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 do we see our Saviour lie in the said & staying there a while, we see the Angel again sit at his feet, & at his head the napkin wrapped toether. The glorie of whose Sepulcher, we know was long prophesied before Joseph hewed it out, by Esay saying: And his rest shall be honor, so wise, because the place of our Lords burial should be honored of al men. And as this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods 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.

The Catholick men by Gods mighty providence keepe the holy Sepulcher, which is within a goodly like Church to Church, and Christians come out of all the world in Pilgrimage to it.

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

Here Christ doth promise his concurrence with his Apostles and their Successours, as well in preaching as ministering the Sacraments, and his protection of the Church never to cease til the worlds end: contrary to our Adversaries, saying that the Church hath failed many hundred yeares til Luther and Calvin.
The Argument of S. Markes Gospel.

S. Markes Gospel may be well 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 weke of his Passion in Hierusalem: chap. 11. to the end of the book.

Of S. Marke and his conversation with the two Apostles S. Paul and S. Barnabas, we have at large Act. 12. and 13. Some what also Col. 4. and 2. Tim. 4. and to Philemon. Moreover of his familiaritie with the Prince of the Apostles S. Peter, we have 1. Pet. 5. For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit, S. Matthew and S. John. The other two, S. Marke and S. Luke, he gave unto 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 Carol. of S. Peter and S. Paul them selves. Marke the Disciple, and interpreter of S. Peter (faith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospell at the request of the Brethren (about 10. or 12. yeares after our Lords Ascension,) which when Peter had heard, he approved it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth herein. 6. Hypotypos.

In the same place S. Hierom addeth, how he went into Egypt to preach, and was Philo de Supra the first Bishop of the chief City there, named Alexandria: and how Philo Judaeus at plicibus, the same time seeing & admiring the life & conversation of the Christians there under S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And In Catalogo, not only S. Hierom (in Marco, & in Philon) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Sched. 29. Nativit. hur. 1. to. 2. Caesarius de Infr. Canobiorn. li. 2. c. 5. Sozomenus li. 1. c. 12. Nicoborus lib. 2. c. 15. and diverse others doe make mention of the said Monkes out of the same Author. Finally, He died (faith S. Hierom) the 8 yeare of Nero, and was buried at Alexandria, Anianus succeeding in his place. * Naucler. generat. 23. 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. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the chiefes Metropolitan or Patriarch of the East, and that by the first Counsell of Jlyce. Whereof see S. Leo ep. 53. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.

The
Forma Leonis adest MARCO: instar namque leonis Rugit et exclamat: sit via plana Dei.
THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

John (the Eremite, of whom the Prophets) preaching penance, and living himself accordingly, baptizeth the People to prepare them to Christ: 7. telling them that it is not his, but Christ's Baptisme, in which they shall receive the Holy Ghost. 9. Iesvs there is manifested from Heaven: 12. and by and by he also goeth into the wildernes 14. Beginning in Galilee, 16. after that he hath called four Disciples, 21. he preacht first in Capharnaum, confirming his doctrine with beneficial Miracles, 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 Iesvs Christ the Sonne of God. 2. As it is written in Esay the Prophet: (Behold I send mine Angel before thy face, who shall prepare thy way before thee.) 3. A voice of one crying in the desert. Prepare ye the way of our Lord, make straight his pathes. 4. John was in the desert baptizing, and preaching the Baptisme of penance unto remission of sins. 5. And there went forth to him all the countrie of Iewrie, and all they of Hierusalem, and were baptized of him in the riner of Jordan, confessing their sins. 6. And John was clothed with camels hair, and a girdle of a skinne about his loines: and he did eat locustes and wild hone. 7. And he preached, saying: There cometh a stronger then I after me, whose latchet of his shoes I am not worthie flouping down to loose. 8. I haue 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 Jordan. 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 fourtie daies, and fourtie nights: and was tempted of Sathan, and he was with beasts, and the Angells ministred to him.

14. And* after that Iohn was deliuered vp, Iesvs came into Galilee, preaching the Gospel of the Kingdome of God, 15, and saying: That the time is fulfilled, and the Kingdome 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 fished) 17. and Iesvs said to them: Come after me, and I will make you to become fisches of men. 18. And immediately leaving their nets, they followed him. 19. And being gone thence a little further, he saw James of Zebedee, and Iohn 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 Sabbothes going into the Synagogue, taught them. 22. And they were afromished 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, 24. saying: What to vs and to thee Iesvs of Nazareth? art thou come to destroy vs? I know who thou art, the Sainct of God. 25. And Iesvs threatened him, saying: Hold thy peace, and goe out of the man. 26. And the unclean Spirit turing him, and crying out with a great voice, went out of him. 27. And they maruell ed al, in so much that they questioned among them selues, saying: What thing is this? what is this new doctrine? for with power he commandeth the unclean Spirits also, and they obey him. 28. And the bruit of him went forth incontinent into all the countrey of Galilee.

29. And immediately * going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and Iohn. 30. And Simon's wifes mother lay in a fit of a feuer: and forthwith they tell him of her. 31. And comming neere he lifted her vp taking her by the hand; and incontinent the ague left her, and the spirit ministered vnto them. 32. And when it was euening after sunne set, they brought to him all that were ill at eafe and that had Diuels. 33. And all the citie was gathered togethers at the doore. 34. And he cured many that were vexed with diuerse diseases, and he caste 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 faith to them: Let vs goe into the next townes and cities, that I may preach there also; for to this porpuse 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; and
and kneeling downe faith to him: If thou wilt, thou canst make me cleane. 41. And Jesus having compassion of him, stretched forth his hand; and touching him, he faith vnto him: I wil. Be thou made cleane. 42. And when he had spoken, immediately the leprosie departed from him, and he was made cleane. 43. And he threatened him, and forthwith called him forth. 44. And he faith to him: See thou tell no body, but goe, shew thyselfe to the high Priest, and offer for thy cleansing the things that Moyse commanded, for a testimonie to them. 45. But he being gone forth, began to publish, and to blame abrode the word: so that now he could not openly goe into the cite, but was abrode in desert places, and they came togethers vnto him from all sides.

ANNOTATIONS.

CHAP. I.

5. Confessing their sinnes] A certaine confessed of sinnes there was euem in that penance which John preached, and which was made before men were baptized. Wherby it is clear that John made a preparation to the Sacramet of Penance which afterward was instituted by Christ, as well as he did by baptizing prepare the way to Christ's Baptisme.

6. Clothed.) The Holy Ghost thought it worthy of special reporting how strictly this Prophet liued, and how he abstained from delicate meates 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 Io. 1, ydes a man be borne againe of water and the Holy Ghost, he shall not enter into the Kingdom of Heaven.

9. Baptized of John.) The humility of Christ not dislayning his Seruants Baptisme. Which is an example for al faithful not to dislayne Christ's Sacraments of any Priest, be he neuer so simple, being by the Catholike Church lawfully called. Ang. ii. 3. de bapt. c. 9.

10. The Spirit.) Expresse mention of the B. Trinitty; the Father speakeith from Heaven, the Holy Ghost appeareth in the likeness of a dove, the Soune also is recommended vnto vs. Ambros. li. de Sacramen. c.

11. Desert.) Christ did penance by long fasting, solitarieness, and conferring with wilde beasts, gane example and instruction to the Church for Lent fast, and to holy Eremites of retirings themselues to the wilderness and prayer.

13. Desert place.) Christ vied very often to retire into solitari 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 solitari meditation of heavenly things.

CHAP. II.

Against the Scribes and Pharisees he defended first his power to remit sinnes in earth, 13. and his eating with sinners (as being the Physicion of soules, signified in those his miraculous cures vpon bodies): 18. then also he defended his Disciples, not having as yet any fastes by him prescribed vnto them, and plucking ears of corne vpon the Sabbath: signifying withal that he wil change their ceremonies.

AND
And againe he entred into Capharnaum after some daies, and it was heard that he was in the house, 2. and many came togetherso that there was no place; no not at the doore; & he spake to them the Word. 3. And they came to him bringing one sick of the palsey, who was caried of foure. 4. And when they could not offer him vnto him for the multitude, they " vncowered the roothe where he was; and opening it they did let downe the couch wherein the sick of the palsey lay. 5. And when Jesus had seene " their faith, he faith to the " sick of the palsey: Sonne, " thy sinnes are forgiven thee. 6. And there were certaine of the Scribes sitting there and thinking in their harts: 7. Why doth he speake so? he blasphemeth.* Who can forgive sinnes but only God? 8. Which by and by Jesus knowing in his Spirit, that they so thought within them selues, faith to them: Why thinke you these things in your harts? 9. Whether it is easier, to say to the sick of the palsey: Thy sinnes are forgiven thee; or to say: Arise, take vp thy couch, and walke? 10. But that you may know that " the Sonne of man hath power " in earth to forgive sinnes (he faith to the sick of the palsey) 11. I say to thee, arise, take vp thy couch, and goe into thy house. 12. And forthwith he arose; and taking vp his couch, went his way in the sight of all, so that all marueled, and glorified God, saying: That we never saw the like.

13. And he went forth againe to the sea; and al the multitude came to him, and he taught them. 14. And when he passed by, * he saw Leui of Alphaus sitting at the custome place; and he faith to him: Follow me, And rising vp he followed him. 15. And it came to passe, as he was at meate in his house, many Publicans and sinners did sit downe togethers with Jesus and his Disciples. For they were many, who also followed him. 16. And the Scribes & the Pharisees seeing that he did eate with Publicans and Sinners, said to his Disciples: Why doth your Master eate & drinke with Publicans and Sinners? 17. Jesus hearing this, faith to them: The whole haue no need of a Physiccon, but they that are ill at case. For I came not to call the just, but sinners.

18. And * the Disciples of Iohn and the Pharisees did vse to fast: and they came, and say to him: Why do the Disciples of Iohn and of the Pharisees fast; but thy Disciples do not fast? 19. And Jesus said to them: Why, can the children of the mariage fast, as long as the bridegome is with them? So long time as they haue the bridegome with them, they can not fast. 20. But the daies will come when the bridegome shall be taken away from them; and then they shall fast in those daies. 21. No body soweth a pceche of raw cloth to an old garment: otherwys he taketh away the new peecing from the old, and there is made a greater rent. 22. And no body putteth new wine into old bottells: otherwys the wine bursteth the bottells, and the wine wil be shed, and the bottells wil be lost. But new wine must be put into new bottells.

23. And * it came to passe againe when he walked through the corne on the Sabbaths, and his Disciples began to goe forward and to pulck the earres. 24. And the Pharisees said to him: Behold, why do they on the Sab-
According to S. Mark, 8

... Sabbaths that which is not lawful? 25. And he said to them: Did you never read what David did, when he was in necessitie, 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 eate the loaues of Proposition, which it was not lawful to eate* but for the Priests, and did giue vnto them which were with him? 27. And he said to them: The Sabbath was made for man, and not man for the Sabbath. 28. Therfore the Sonne of man is Lord of the Sabbath also.

Annotations.

CHAP. II.

4. Proued.) Such diligence ought to be vfed to bring sinners to Christ in his Sacraments, as was vfed to procure this man and others, by Christ, the health of their bodies.

5. Sick of the palsy.) Such as this man was in body by dissolution of his limmes, such also was he in soule, by the noisome desires of the world occupying his heart, and withdrawing him from all good works. Aug.de Pafcr. c.6.10.9.

5. Thy sinne.) 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 all men in bodily disease, first to call for the Sacraments, which be medicines of the soule. As the Sacraments hereby also may be gathered that many diseases come for sinne, and therfore cannot be healed till the sinnes be remitted.

10. The Sonne of man.) As Christ proueth vnto them, that him selfe as man, and not as Man hath power God only, hath power to remit sinnes, by that in all their sights he was able to doe miracles, and make the sick man souldly arise; so the Apostles having power granted them, 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 Christ remittent taken from him, but sureth still in his Sacraments, and ministers, by whom he teth sinnes by remittent sinnes in the Church, and not in Heauen only. For concerning sinne, there is the Priests one court of confidence in earth, and another in Heauen, and the judgement in Heauen nifter, foloweth and approveth this on earth, as is plain by the words of our Saviour to Peter first, & then to all the Apostles: Whatsoever thou shalt bind upon earth, shall be bound in Heauen: whatsoever thou shalt loose upon earth, shall be loosed in Heauen. Wherevpo S Hierom faith: That Priests having the keere of the Kingdom of Heauen judge after a sort before the day of judgement. And S.Chryfof li. 3 de Sacerd. paulo post princip. more at large.

5. In necessity.) In necessity many things are done without sinne, which els might not be done, and so: the very chalices and consecrated icwels and vessels of the Church, in cases of necessity, are by lawful authority turned to profane vses, which otherwise to alienate to mans private commodite is sacrilege.

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabbaths, he weekly goeth out of the way: where the People that flock into him, and his Miracles, are innumerable. 17. To this his Twelve also (having need of noe workmen) he giveth power to worke Miracles. 20. He so occupieth himself for soules, that his kinne thinkes him mad. 22. The Scribes of Hierusalem come forare, and yet have nothing but abusely to blaspheme his casting out Duels, to their owne damnation. 31. That
And he entred againe 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 Sabbothes, that they might accuse him. 3. And he faith to the man that had the withered hand: Rye vp into the middes. 4. And he faith to them:Is it lawful on the Sabbothes to doe well or ill to saue a soule, or to destroy? but they held their peace. 5. And looking round about vpon them, with anger, being forrowful for the blindness of their hart, he faith to the man:Stretc forth thy had, and he stretched it forth;hand 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 Galilee & Iewrie followed him, 8. and from Hierufalé, & from Idumæa, and beyond Iordan. 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, left they should throng him. 10. For he healed many, so that there preasfed in vpon him for to touch him, as many as had hurts. 11. And the vn-cleane Spirits, when they saw him, fel 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 ascended into a mountaine, he called vnto him whom he would take with him, and they came to him. 14. And he made that twelue should be with him, and that he might send them to preach. 15. And he gave them power to cure inflammities, 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, Boanerges, which is, the Sonnes of thunder. 18. And Andrew and Philippe, and Bartlemew and Mathew, and Thomas and James of Alphæus, and Thaddæus and Simon Cananaeus, 19. and Iudas Iscariote, who also betrayed him.

20. And they come to a house; and the multitude followeth togeather 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 Hierufalem, said: * That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. 23. And after he had called them togeather, 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 himselfe, 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, vntes he first bind the strong, & then shall he rife his house. 28. Amen I say to you, that all sinnes shall be forgiuen the fônes of men, & the blaspheemies wherewith they shall blaspheme: 29. But he
he that shall blaspheme against the Holy Ghost, he hath not forgivenesse for ever, but shall be guilty of an " eternal sinne. Because they said: He hath an unclean spirit.

30. And there come his mother and brethren; and standing without they sent vnto him calling him, 31. and the multitude set about him; and they say 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 about vpon them which set about him, he faileth: Behold my mother and my brethren. 35. For whomsoever shall doe the will of God, he is my brother and my sister and mother.

ANNOTATIONS.

CHAP. III.

12. Thou art the Sonne, ) The confession of the truth is not grateful to God, proceeding from every person. The Diuine 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. 

14. Twelve, ] This number of twelve Apothes is mystical and of great importance (as appeareth * by the choosing of Mathias into Iudas place to make vp against this number) prefigured in the 11. Patriarkes, Gen. 49. the 12. Princes of the children of Israel, cal. Num. 1. 12. fountains found in Elim, Exod. 15. the 12. precious stones in the Rational of Aaron, Exod. 29. the 12. Spies sent by Moses, Num. 13. the 12. stones taken out of Jordan whereof the Altar was made, Isra. 4. the 12. loyes of Proposition, Lemi. 24. &c. Anfim. in Mt. c. 10. And these are the 12. foundations of heavenly Hierusalem, Apoc. 21.

16. Peter, ] Peter in numbering the Twelve is always the first, and his name is so given him for signification of his calling to be the * Rock or Foundation of the Church under Christ: as here also the name BONERGES is given to other two Apothes for signification, and so divers names elsewhere in the old Testament and in the new.

24. Kingdom against Kingdom ) As this is true in all Kingdoms and Common-wailes where Civil dissension raigneth in them, so it specially verified in heresies & Heretikes, which haue always diuisions among them selves as the plague of God, for diuiding them selues and others from the Church.

29. Eternal sinne. ) That which is here called eternal, is (as S Matthew expresseth it) that which shall neuer 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 vpon these words falsely gather; nor ingratitute to our parents is taught vs by this answer: but we be hereby admonished to preferre the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, 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 Fathers will. Aug. ep. 38. The B. Virgin Yea and about all others, because the had so much grace given her that she never sinned without sinne not so much as venially in all her life. Aug. denas. & grata. 36.
CHAP. IV.

The parables (in which he spake eth to the Jewes because they were reprobate) he expounded to his Disciples, shewing that in his sowing, three parts of some shall perish, through the fault of the hearers. 21. And that his servants must confess their faith, 24. and dye their gifts (contrary to those sly and thorny heares.) And that his Church (notwithstanding the losing of those three parts of the seed) shall be brought by his providence to the harvest, that is, to the end of the world: 30. growing over al in time, though in the beginning it be as the little mustard-seed, 35. and though such tempests of persecution in the sea of this world doe rise against it.

And againe he began to teach at the sea side; and a great multitude was gathered togetherto him so that he went vp into a boat, and sate in the sea, and al 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 fower went forth to sow. 4. And whilst he foweth, some fell by the way side, and the foules of the aire came, and did eate it. 5. And other some fell upon rocky places where it had not much earth: and it flieth vp immediately, because it had not deepnes of earth: 6. and when the sunne was risen, it parched; and because it had not root, it withered. 7. And some fell among thrones: and the thornes grew vp, and choked it, and it yealded not fruit. 8. And some fell vp good ground; and it yealded fruit that grew vp & increased, and it brought forth, one thirtie, one fiftie, and one an hundred.

9. And he said: He that hath ears to heare, let him heare. 10. And when he was alone, the Twelue that were with him, asked him the parable. 11. And he said to them: To you it is giuen 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: left at any time they should be convicted and their sinnes be forgiuen them. 13. And he faith to them: Do you not know this parable? And how shall you know all parables? 14. He that foweth, foweth the Word. 15. And they by the way side, are these: where the Word is sown, and when they shall have heard, immediatly commeth Satan, and taketh away the Word that was sown in their harts. 16. And they likewise that are sown upon the rocky places, are these: who when they heare the Word, immediatly with joy receaue it; 17. And they have not root in them felle, 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, 19. And the cares of the World and the deceitfulness of riches, and concupiscences about other things enterring in choke the Word, and it is made fruitles. 20. And these are they that were sown upon the good ground, which heare the Word, and receaue it, and yeald fruit one thirtie, one fiftie, and
one an hundred.

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

24. And he said to them: See what you heare. * In what measure you mete, it shal be measured 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, shal 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 whiles he knoweth not, 28. For the earth of it self bringeth forth fruit, first the blade, then the eare, afterward the ful corne in the eare. 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 lefle then all the seeds that are in the earth: 32. And when it is sownen, it riseth vp, and becometh greater then al herbes, 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 vnto them: but apart, he explicated al things to his Disciples.

35. And he faith to them in that day, when euening was come: * Let us passe over to the other side. 36. And dimissing 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 storne of wind, and the waues beate into the boat, so that the boat was filled. 38. And he was in the hinder part of the boat sleeping vpon a pillow; and they raise him, and say to him: Master, doth it not pertaine to thee that we perish? 39. And rising vp he threatened the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calmne. 40. And he said to them: Why are you seareful? neither yet have you faith? And they feared with great seare: and they said one to an other, who is this (thinkest thou) that both the wind and sea obey him?

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**Annotations.**

**Chap. IV.**

11. Left they should be converted.) These speaches here and els where, we must not so un- derstand as though he spake in parables of purpose & to this end, that the heares might not understand, left they should be converted; which were as much to say as that he would not have them understand, nor be converted: but we must learne the true fene of this
of this very place in S. Matthew and in the Acts, where our Saviour and S. Paul speak thus: They have heard heavenly, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heal them. Whereby 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 heare, and understand, and be converted: and so were the cause of their owne willful & obstinate infidelity. And therefore also he spake in parables because they were not worthy to understand, as the other to whom he expounded them.

27. And slept) The Church, and Christ's doctrine, (sleep we, wake we) increaseth by the great providence of God, only the Preachers must low 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 visibly increasing.

Christian religion wonderfully spreading.

11. Mustardseed.) If the Church and Truth had more and more decayed and been obscured after the Apostles time unto ours, as the Heretikes hold: the had it been great in the beginning, & final afterward, where this Parable faith contrary, that it was a mustard seed first, and afterward a great tree, vide Chryss. & cons Gentiles in vita & Babyle Mart.

The birds.) Ofal Settles doctrine, Christ's religion at the beginning was the smallest, and most contemptible; but the success therof farre passed all mans doctrine: in so much that afterward all the wisest and greatest of the world made their residence and rest therein.

To the Gerasens ( and in them to all men ) Christ manifests how the Diuell of his malice would use them, if he would permit: 17. And yet they like not their Saviour's presence. 21. A woman Gentil, that began her sickness when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heal the Iewes: And even then the Iewes doe die; but yet them also he wil remive, as here the Iewes daughter.

And they came beyond the strait of the sea into the countrie of the Gerasens. 2. And as he went out of the boat, immediately there met him out of the sepulchres a man in an vnclene Spirit, 3. that had his dwelling in the sepulchres, and neither with chaines could any man now bind him: 4. For being often bound with fetters and chains, he had burst the chaines, 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 flones. 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 IESVS, 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 vnclene Spirit. 9. And he asked him, what is thy name? And he faith to him: My name is Legion: because we are many. 10. And he besought him much, that he would not expel him out of the countrie. 11. And there was there about the mountaine a great heard of swine, feeding. 12. And the Spirits besought him, saying: Send vs into the swine, that we may enter into them. 13. And IESVS immediately granted unto them. And the vnclene Spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea. 14. And they that fed
According to S. Marke.

fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done: 15. And they come to Iesvs, and they see him that was vexed of the Diuel, sitting, clothed, and well in his wits: & they were afraid. 16. And they that had seen it, told the, in what maner he had been dealt withal that had the Diuel, & of the swine. 17. And they began to desire him, that he would depart from their coasts. 18. And when he went vp into the boat, he that had been vexed of the Diuel, began to beseech him that he might be with him: 19. And he admitted him not, but faith to him: Goe into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercie vpon thee. 20. And he went his way, and began to publish in Decapolis how great things Iesvs had done to him: and al marueled.

21. * And when Iesvs had passed in boat againe ouer the strait, a great multitude assembled together vnto him, and he was about the sea. 22. And there commeth one of the Arch-synagogues, named Iairus: and seeing him, he falleth downe at his feete. 23. And besought him much, saying: That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and line. 24. And he went with him, and a great multitude followed him, and they thronged him.

25. And a woman which was in an issue of bloud twelve yeares, 26. and had suffred many things of many Physicians, and had bestowed al that she had, neither was any thing the better, but was rather worse: 27. when she had heard of Iesvs, she came in the preasle behind him, and touched his garment. 28. For she said: That if I fhall touch but his garment, I shall be safe. 29. And forthwith the fountain of her bloud was dried; and she felt in her body that she was healed of the maladie. 30. And immediately Iesvs knowing in him selfe the vertue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31. And his Disciples said to him: Thou feelest the multitude thronging thee, & sayest thou, who hath touched me? 32. And he looked about to see her that had done this. 33. But the woman fearing and trembling, knowing what was done in her, came and set downe before him, and told him all the truth. 34. And he said to her: Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

35. As he was yet speaking, they come to the Arch-synagogue, saying: That thy daughter is dead: why dost thou trouble the Maifter any further? 36. But Iesvs hauing heard the word that was spoken, faith to the Arch-synagogue: Feare not, only beleue. 37. And he admitted not any man to follow him, but Peter & James and John the brother of James. 38. And they come to the Arch-synagogues house, and he seeth a tumult, and folke weeping and wailing much. 39. And going in, he faith: To Christ to them: Why make you this adoee and weep? the wench is not dead, but sleepe: 40. And they derided him. But he hauing put forth all, taketh the father and the mother of the wench, and them that were with him, and they goe in where the wench was lying. 41. And that is but holding the wenches hand, he faith to her: Talitha cumi, which is being interpreted, wench (I say to thee) arise. 42. And forthwith the wench rose vp, and walked, and she was twelve yeares old: and they were
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 eate.

ANNOTATIONS.

CHAP. V.

3. Could bind him. ) We see here that mad men which have extraordinary strength are many times possefed of the Diuelt, as there is also a deafe and a dumme Diuelt, and vn cleane spirits, which worke these effects in men possesseing their bodies. Al which things infidels & carnal men, following only nature and reason, attribute to natural causes: and the leffe faith a man hath, the leffe he beleueth that the Diuelt worketh such things.

28. If I shal 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. Act.5, and 19. See S. Chrys. 20. 5. com. Gent. in principio, in vit. Babyl. Yea S. Bafil faith: He that toucheth the bone of a Martyr, receaueth in some degree holinesse of the grace or vertue that is therein.

30. Verue. ) Verue to theal this womanes maladie, proceeded from Christ, though she toucht 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 meaneators or instruments of the same.

36. 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 Phyllum to his patient, Only have a good hart: when he must also keep a diet and take potions, things more requisit. So Christ in this great in fidelity of the Jewes, required only that they would beleue he was able to doe such a cure, such a miracle, & the he did it: otherwise it followeth in the next Chapter: He could not doe miracles there because of their in redility. Againe, for this faith he gaueth the here& in all like places health of body, which they desired. And therefore he faith not: Thy faith hath iuftified thee: but, hath made thee safe or whole. Againe this was the fathers faith, which could not iuftifie the daughter. Wherby it is most evident, that this Scripture, and the like, are foolishly abused of the Heretikes to prove that only faith iuftifieth.

41. Wench arife.) Christes miracles, besides they be wonders & wayes to shew his power, be also signification: as these which he corporally raised frō death, put vs in mind of his raising our foules from sinne. The Scripture makest special mention only of three rais'd by our Saviour, of which three, this wench is one, within the house: other the widowes sonne in Naim, now carried out toward the graue; the third, Lazarus being been in the graue foure daies, and therefore thinking. Which dierency of dead bodies, signifie dierency of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be rquite and reclaimed.

CHAP. VI.

In his owne country (signifying the reprobate Iewes) he is contemned and therefore worketh little in respect. 7. His Apostles preach everywhere and worke miracles, so that King Herod (who shamefully killed John Baptist) and others are striken with great admiration. 30. After his death he goeth into the Desert, where great con- curse being vnto him, he feedeth 5000 with five loaves. 46 And after he hath praised long in the mountaine he walketh upon the sea. 53. And with the very touch of his garments heanve he healeth innumerable.
AND going out from thence he went into his country; and his Disciples followed him. 2. And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by all these things? & 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 Luke, 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 countrie, and in his owne house, and in his owne kinred. 5. And he could not doe any miracle there, but only cured a few that were sick, imposing his hands. 6. And he marueled because of their incredulity, and he went about the townes in circuit teaching. 7. * And he called the Twelue; and began to send them two and two, and gaue them power ouer vnclene 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 sandals, and that they should not put on two coats. 10. And he said to them: Whithersoever you shall enter into an house, there take til you depart thence. 11. And whereasver he should not receive you, nor hear you; going forth from thence shake of the dust from your feet for a testimonie to them. 12. And going forth they preached that they should doe penance: 13. And they cast out many Diuels, and * anointed with oile many sick, and healed them.

14. And * King Herod heard (for his name was made manifest) and he said: That John the Baptist is risen againe from the dead, and therefore virtues worke in him. 15. And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets. 16. Which Herod hearing, said: John whom I beheaded, he is risen againe from the dead. 17. For the said Herod sent and apprehended John, and bound him in the prison for Herodias the wife of Philippes his brother, because he had maried her. 28. For John said to Herod: * It is not lawful for thee to haue thy brothers wife, 19. And Herodias lay in waite for him: and was defirous to kill him, and could not. 20. For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 21. 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. 22. And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table, the King said to the damfel: Ask of me what thou wilt, and I will give thee. 23. And he sware to her: That whatsoever thou shalt ask I wil give thee, though the halfe of my Kingdom. 24. Who when she was gone forth, said to her mother, what shalt I ask? But she said: The head of John the Baptist. 25. And when she was gone in by and by with haft to the King, she asketh saying: I will that forthwith thou give me in a platter the head of John the Baptist.

26. And
26. And the King was broken sad. Because of his othere and for them that fate togethe at table he would not displease her: 27. but sending the hangman, commanded that his head should be brought in a platter.

28. And he beheaded him in the prison, and brought his head in a platter: and gave it to the damfel, and the damfel 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 togethe vnto Iesus, made relatiion to him of al 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 al cities, and preuented them.

34. And going forth, Iesus saw a great multitude; and he had compaision on them, because they were as sheep not having a shepheard, and he began to teache 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. dimisile them, that going out into the next villages and townes, they may buy them felues meats to eate. 37. And he answering said: Give ye them to eate. And they said to him: Let vs goe and buy bread for two hundred pence, and we wil give them to eate. 38. And he faile to them: How many loaues haue you? goe and see. And when they knew, they say: Fiue, and two filhes.

39. And he commanded them that they should make al fit downe, by companies upon the greene garfae. 40. And they set downe in rankes by hundreds and fifties. 41. And when he had taken the fiue loaues, and the two filhes: looking vp into 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, twelue ful baskets of fragments, and of the filhes. 44. And they that did eate, were fiue thousand men. 45. And immediatly he compelle his Disciples to goe vp into the boat, that they might goe before him beyond the trait to Bethsaida: whiles himself did dimisile the People.

46. And when he had dimisled them, he went into the mountaine to pray. 47. And when it was late, the boat was in the middes of the sea, and himself alone on the land. 48. And seeing them labouering in rowing (for the wind was against then) and about the fourth watch of the night he commeth to them walking vpnto the sea, and he would haue paied by them. 49. But they seeing him walking vpnto the sea, thought it was a ghost, and cried out. 50. For al saw him, and were troubled. And immediatly he talked with them, and said to them: Haue confidence, 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 selves: 52. For they understood not concerning the loaues; for their hart was blinded.
53. And * when they had passed over, they came into the land of Ge- 
nezareth, 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 
countrie they began to care about in couches those that were il at eafe, 
where they heard he was. 56. And whithersoever he entred into townes 
or into villages or cities, they laid the sicke in the streets, and befought 
him that they might touch but the hemme of his garment: and as many 
as touched him, were made whole. ❧

ANNOTATIONS.

CHAP. VI.

3. The Carpenter. ] As his countrie 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 doe the Heretics take like offence at his Person in the 5. Sacrament, saying: Why, this is not God; for it is bread made of corn 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.

3. They were scandalized. ] This scandal rose partly of enuy of his equals by birth, who reputing thehello as good as he, tooke skorne to be taught of him. Whereupon Christ faith: A Prophet is not without honour but in his owne countrie; signifying (as it is plain in Luke) the malice and enuy of the Jewes his countrie men in refusing him (16. 1.) and that the Gentils would more efceme of him.

5. He coulde not. ] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of congregety worket there, where their incredulity was so great that it would not haue profited them. And for this cause he faith * els where to them, that wil see and enjoy his miracles. Only beleeve.

8. Not two coats. ] He forbidde in superfluities, and too careful provision of bodily things, when they are about Gods seruice in gaining soules. And for the contraryt that is emeth here and in S. Matthew, understand that there he forbidde them to care rod or staffe to defend them felues, here he permitted a walking rod or staffe to leane and stay upon: there he forbidde hooes to euer clozet al the foote, suche as we ware: here he permitted sandalts, that is such as had folkes only, which the poore commonly wre in lewry, & now some religious men. See S. Augustins opinion l. i. c. 30. de consensu Eugi.

10. 4. With oile. ] In the words of the commiision oile is not mentioned, and yet it is certaine by this their using of oile, that either Christ did then appoint them to use it, or they might take it vp of them selues by vertue of the general commiision.

23. With oile. ] By this it is cleer that not only the Apostles or other many haue power to worke miracles, by their only word and invocation of Christ's name, but also by application of creatures: which creatures also haue a miraeculous medicinal vertue to heale diseases.

CHAP. VII.

The Masters of Hierusalem comming so farre to carpe him 6. he churge with traditions, partly trauagious. 9. partly also contrarie to Gods commandements. 14. And to the people he yealdeth the reason of that which they carped, 17. and agayne to his Disciples, shewing the ground of the Jewish washing (so wit, that means otherwise deale
And there assemble together unto him the Pharisees and certaine of the Scribes, comming from Hierusalem.

2. And when they had seene certaine of his Disciples eate bread with "cōmon hāds, that is, not washed, they blamed them. 3. For the Pharisees, and al the Iewes, vnles they often wash their hands, eate not, holding the tradition of the Ancients: 4. And from the market, vnles they be washed, they eate not: and many other things there be that were deliuered vnto them to observe, the washings of cups and cruces, and of brazen vessels & beds. 5. And the Pharisees and Scribes asked him: Why doe not thy Disciples walke according to the tradition of the Ancients, but they eate bread with common hands? 6. But he answering, said to them: Wel did Efay Prophecie of your Hypocrites, as it is written: This People honoureth me "with their lips, but their hart is farre from me. 7. And in vaine doe they worship me, teaching doctrine precepts of men. 8. For leauing the commandement of God, you holde the traditions of men, the washings of cruces and cups: & many other things you doe like to these. 9. And he said to them, well doe you frustrate the precept of God, that you may obserue your owne tradition. 10. For Moyes said: Honour thy father and thy mother; and, He that shall curse father or mother, dying let him dye. 11. But you say: If a man say to father or mother, Corban (which is a "guift) whatsoever proceedeth from me, shal profit thee: 12. And further you suffer him not to doe ought for his father or mother, 13. defeating the Word of God for your owne tradition which you have giuen forth. And many other things of this sort you doe.

14. And calling againe the multitude vnto him, he said to them: Hear me al you, and understand. 15. Nothing is without a man entering into him, that can defile him. But the things that proceed from a man those are they that make a man "common. 16. If any man have eares 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 faith to them: So are you also vnskilful? Understand you not that every thing from without, entering into a man, can not make him common. 19. Because it entreteth not into his hart, but goeth into the belly, and is cast out into the privy, purging al 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 cogitations, aduonteries, fornacions, murders, 22. thefts, avarices, wickednesse, guile, impudicities, an euldeye, blasphemie, pride, foolishnes. 23. Al these evils proceed from within, and make a man common.

24. And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man shoulde know, and he could not be hid. 25. For a woman immediately as she heard of him, whose
whose daughter had an unclean Spirit, entred in, and fell downe at his feet, 26. For the woman was a Gentile, a Syrophanician borne. And she besought him that he would cast forth the Diuel 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 bread, and cast it to the dogs. 28. But she answered, and said to him: Yea Lord; for the whelpes also eate vnder the table of the crumbses of the children. 29. And he said to her: For this saying goe thy way, the Diuel is gone out of thy daughter. 30. And when she was departed into her house, she found the maid lying vpon the bed, and the Diuel gone out. 31. And againe going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the middle of the coasts of Decapolis. 32. And they bring to him one dead and dumme; and they besought him that he would impose his hand vpon him. 33. And taking him from the multitude apart, he put his fingers into his eares, and spitting, touched his tongue; 34. And looking vp vnto Heauen, he groaned, and said to him: Ephpheta, which is, Be thou opened. 35. And immediately his eares were opened, and the string of his tongue was loofed, and he spake right. 36. And he commanded them not tel any body. But how much he commanded them, so much the more a great deale did they publish it. 37. And so much the more did they wonder, saying: He hath done al things wel; he hath made both the dead to heare, and the dumme to speake.

**Annotations.**

**Chapter VII.**

8. Common. Common and uncleane is al one. For the Iewes were commanded by the Law to eate certaine kinds of meates only, and not al indifferently: and because these were seperated from other meates, and as it were sanctified to their use, they called the other common and profane: and because the Law calleth those cleane and these uncleane, thereof it is, that uncleane and common is al one, as in this Chapter often, and 1 Cor. 10. 7. Precepts of men. Mens ordinances which be repugnante to Gods commandements, be here condemned as al obseruations not edifying nor profitable to the fulfilling of Gods commandements, he vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now, for howsoever they bragge of Scriptures, al their manner of administration and ministration is their owne tradition and invention without al Scripture and warrant of Gods word. But the traditions of the Apostiles & Ancients, and al the precepts of holy Church we are commanded to keep, as things not preferred by man but by the Holy Ghost 1 Cor. 15. 18. 1 Thess. 2. 13. 11. Gifts. To give to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter upon his giuing, that which should relicie them, to God or the Altar, that is impious and unnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly. 13. Nothing entring into a man. As these wordes of our Saviour do not import, that the Iewes then might have eaten of those meates which God forbade them: no more Abstinence do they now, that we Christians may eate of meates which the Church forbiddeth vs. from certaine And yet both then and now al meates are cleane, and nothing entring into a man, defile meates. Letch a man. For neither they then, nor we now abstinence, for that any meates are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.
The Gospel for Ephefus.

Exorcisms & other ceremonies in Baptism.

13. 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 Theophyl. in 7. Marc.

14. Ephefus. The Church doth most godly imitate and use these very words and ceremonies of our Saviour in the Exorcisms before Baptism, to the healing of their foules that are to be surprised, as Christ here healed the bodily infirmity, and the diseafe of the foule together. Ambrosi, de Sacrament.

Chap. VIII.

Of compassion he feedeth the People, 4000, with seven loaves. 10. After all which miracles as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees doe require some miracle from Heaven. 13. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine neither to feare 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 disputing it, 34. and shewing that it is a thing wherein all that wil be saved (namely in time of persecution) must follow him.

N those daides againe when there was a great multitude, and had not what to eate: calling his Disciples together, he faith to them: 2. I haue compassion vpon the multitude, because loe three daies they now endure with me, neither haue what to eate. 3. And if I dimite them fasting into their home, they wil faint in the way; for some of them came farre off. 4. And his Disciples answered him: Whence may a man fille them here with bread in the wildernes? 5. And he asked them: How many loaves haue ye? Who said: Seauen. 6. And he commanded the multitude to sit downe vpon the ground, and taking the seauen loaves, giving thankes he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. 7. And they had a little fullles; and he blessed them, and commanded them to be set before them. 8. And they did eate and were filled, and they took 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 groning in Spirit he said: Why doth this Generation aske a signe? 13. Amen I say to you, If a signe shal be given 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 leauen of the Pharisees, and the leauen of Herod.
16. And they reasoned among them selves saying: Because we have not bread. 17. Which Iesus knowing, faith to them: Why do you reason, because you have not bread? do you not yet know not understand? yet have ye your hart blinded? 18. hauing eyes see you not? and hauing eares heare you not? Neither do you remember? 19. When I brake five loaves among five thousand; and how many baskets ful of fragments tooke you vp? They say to him, Twelue. 20. When also feauen loaves among foure thousand, how many maundes of fragments tooke you vp? And they say to him, Seauen. 21. And he said to them: How doe you not yet understand?

22. And they come 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 any thing. 24. And looking vp, he said: I see men as it were trees, walking. 25. After that againe he imposed his hands vpon his eyes, and he began to see, and was restored, so that he saw al things clere ly. 26. And he sent him into his house, saying: Goe into thy house; and if thou enter into the towne, tell no body.

27. And Iesus went forth and his Disciples into the townes of Cesarea-Philippi; and in the way he asked his Disciples, saying to them: Whom doe men say that I am? 28. Who answered him, saying: Iohn the Baptist, some Elias, & other some as it were one of the Prophets. 29. Then he faith 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 favourest not the things that are of God, but that are of me. 34. And calling the multitude together with his Disciples, he faid to them: If any man wil folow me, let him deny himself, and take vp his crosse, and follow me. 35. For he that wil saue his life, shall lose it; and he that shall lose his life for me and the Gospell, shall saue it. 36. For what shal it profite a man, if he gaine the whole world, & suffer damage of his soule? 37. Or what permutation shal a man giue for his soule? 38. For he that shall be ashamed of me, and of my wordes in this aduotureous and sinful Generation, the Sonne of man also wil be ashamed of him, when he shall come in the glorie of his Father with the holy Angels.

ANNOTATIONS.

CHAP. VIII.

6. (Gave the Disciples.) He searseth the People not immediately himself, but by the Apostles ministeres to teach vs, that we must receive Christes Sacraments and doctrine.

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THE GOSPEL

not at our owne hand, but of his Priests and our Pastours.

7. Blisshed them. So is it in some ancient Greek copies, agreable to our Latin, and in S. Luke expressly in the common Greek text, that he blessed the five loaves and the two fishes: which must be always marked against the Heretikes, which deny this blessing to pertaine to the creatures, but feine 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 refecution: but he did severally bless both the bread first, & afterward the fishes also, multiplying them by his said blessing (as he did mankised and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures them felues.

31. For me and the Gospel. ) By the Gospel is signified, not only the foure Evangelifts, but all Scriptures, and whatsoever Chrift said that is not in Scripture; for he faith in this very place: He that shall be ashamed of me, the Sonne of man wil be ashamed of him, &c. Neither his owne wordes only, but whatsoever the Apostiles taught in word or writing: for our Saviours faith: He that despicheth you, despisheth me. For defence of any of al these, and of every Article of the Catholique faith, we ought to die, and this is to lose our life for Chrift and his Gospel.

16 Gainst the whole world, ) Let such note this, that for feare or flattery of the world to condence to obey the vnift laws of men touching religion, against their owne consciences, and be content for the rest of a few daies of this life, and for sauing their temporal goods, to lose their soule and the joyes of heauen.

C H A P. IX.
The more to confirme them, he giveth them in his Transfiguration a sight of his glorie, whereunto suffering doth bring, and then againe doth inuocate his Passion. 14. A Dispels also he casteth out, whom his Disciples (upon whom therefore the peruerse Scribes triumphed in his abstinence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he reuallest more about his Passion. 33. And (because in the way to Capharnaum they contended for the Primacie) he teacheth them that humility is the way to Primacie before God: 38. bidding them also, not to prohibit 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 slandered and sul, be they never so weere into them.

A N D 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 comming in power. 2. And after six daies Jesus taketh Peter and James and Iohn, and bringeth them alone into a high mountaine 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 Myles; and they were talking with Jesus. 5. And Peter answereing, said to Jesus: Rabbi, it is good for vs to be here, and let vs make three tabernacles, one for thee, and one for Myles, and one for Elias. 6. For he knew not what he said; for they were frighted with feare: 7. 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 immediatly looking about, they saw no man any more but Jesus only with them. 9. And as they descended from the mountaine, he commanded them that they should not tel any man what things
things they had seene, but when the Sonne of man shall be risen againe from the dead, 12. And they kept in the word with them selues, questionning togethether 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 whatsoeuer they would) as it is written of him.

14. And * comming to his Disciples, he saw a great multitude unto them, and the Scribes questioning with them. 15. And forthwith all the People seeing I es vs, was astonisht, and much afraid: and running to him, saluted him. 16. And he asked them, what doe you question of among you? 17. And one of the multitude answering, said: Master, I have brought my sonne to thee, having a dumme Spirit, 18. Who, wherefoever he taketh him, dañeth him, and he cometh, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not. 19. Who answering them, said: O incredules Gentlemen, how long shall I be with you? how long shall I suffer you? bring him unto me. 20. And they brought him. And when he had seen him, immediately the Spirit troubled him; and being thrown upon the ground, he tumbled foaming. 21. And he asked his father: How long time is it since this hath chanced vnto him? But he said: From his infancy: 22. And oftentimes hath he ca$t him into fire and into waters, to destroy him. But if thou canst any thing, help vs, having compassion on vs. 23. And Iesus said to him: If thou canst beleue, all things are possible to him that beleueth. 24. And incontinent the father of the boy crying out, with teares said: I doe beleue; Lord, help my incredulity. 25. And when Iesvs saw the People running togethether, he threatened the vuncleane 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 Iesvs 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 rife 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, let him be last of all, and the minister of all. 36. And taking a child, he set him in the midst of them. Whom when he had embraced, he said to them: 37. Who

The Ghoapot upon wenesday in the Imber weke of September.
souer shal receaue one of such children in my name, receaueth me. And who souer shal receaue me, receaueth not me, but him that sent me.

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

39. But Iesvs said: Doe not prohibit him. For there is no man that doth a miracle in my name, and can foone speake il of me. 40. For he that is not against you, is for you. 41. For who souer shal give you to drinke a cup of water in my name, because you are Christs; amen I say to you, he shall not lose his reward. 42. And who souer shal & scandalize one of these little ones beleeuing in me; it is good for him rather if a miltone were put about his necke, and he were cast into the see. 43. And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, mained, then haung two hands to goo 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 everlafting, lame, rather then haung 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 haung 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 salted with fire: and * every victime shall be salted with salt. 50. Salt is good. But if the salt shall be vnseasoned, wherewith wil you seafon it? Haue salt in you, and haue peace among you.

**ANNOTATIONS.**

**CHAP. IX.**

*Elias.*

*Moyles.*

*Elias and Iohn Baptift Eremites.*

*The name of IESVS worketh miracles.*

4. *Elias with Moyles.* Moyles reprenteth the Persions of al Saints that shall be departed this life when Christ commeth in his Maiestie to judgement: And Elias (who was then liuing) is the holy men that shal then be found aline when he commeth in glorie. Who both shal then begin to reigne which Christ in glorie. 

13. *Elias also is come.* Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremite, and shal be the Precourser of Christ in his second Aduent: So was Iohn before his fift Aduent, a Zelatour, a Correformer, an Eremite, and his Precourser. *Theod. in Cena, Thoma super huncetum.* See S. Hieron in the life of Paul the Eremite, that both Elias and Iohn Baptift were counted principal professours of that life.

38. *In thy name.* Miracles are wrought soonetime by the name of IESVS, what souer the men be, when it is for the proofs of a truth or for the glorie of God. In so much that Iulian the Apostata himselfe did druie away Diuels with the signe of the Croffe: as *S. Gregorie Nazianzen* writeth 0rat.1. in *Iulian, Theodoret.* 3. c. 3. hift. And so also Heretikes may doe miracles among the Heathen, to prove any article of the Christian faith; but they never did nor euer shal worke any miracle to prove any of their erroneous opinions; as to prove that Christ is not really in the B. Sacrament.

*CHAP.*
CHAP. X.

He answereth the tempting Pharisees (and againe his Disciples afterward) that the case of a man with his wife shal be (as in the first institution) utterly indissoluble.

13. He blesseth children. 17. He sheweth what is to be done to get life everlastinge: 21. what also for a rich man to be perfect; 28. as also what passing reward they shall have that do in time of persecution. 32. He revealeth more to his Disciples, touching his Passion.

Passion, bidding the two ambitious suitors to think rather of suffering with him: 41. and teaching us in the rest of his Disciples, not to be greeved at our Ecclesiastical Superiors, considering they are (as he was himself) to toile for our salvation.

Then going out of Iericho, he giveth fight to a blind man.

AND rising vp thence, he commeth into the coasts of Ierwrie beyond Iordan: and the multitudes 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 dimisse his wife tempting him. 3. But he answer- ing, said to them: What did Moses command you? 4. Who said: Moses permitted to write a bil of diuorce, and to dimisse her. 5. To whom Iesus answering, said: For the hardnes of your hart he wrote you this precept. 6. But from the beginning of the creation, God made the male & femal. 7. For this cause, man shall leue his father & mother; and shall cleane to his wife. 8. And they two shall be in one flesh. Therefore now they are not two, but one flesh. 9. That therefore which God hath ioyned together, let no man separate.

10. And in the house againe his Disciples asked him of the same thing. 11. And he faid to them: Whosoeuer dimisseth his wife and marrieth another, committeth adulterie vpon her. 12. And if the wife dimissh her husband, and marry another, she committeth adulterie.

13. And if they offered to him yong children, that he might touch them, And the Disciples threatned those that offered them. 14. Whom when Iesus saw, he took it, and said to them: Suffer the little children to come vnto me, and prohibite them not. For the Kingdom of God is for such. 15. Amen I say to you, whosoeuer receaueth not the Kingdom of God as a little child, shall not enter into it. 16. And embracing them, and imposing hands vpon them, he blessed them. 17. And when he was gone forth in the way, a certaine man running forthe & kneeling before him asked him, Good Maister, what shal I doe that I may receaue life everlasting? 18. And Iesus said to him, why callest thou me good? None is good but one, God. 19. Thou knowest the commandements. 20. Commit not adulterie, Kill not, Steale not, Beare not false witnesse doe not fraud, Honour thy father and mother. 21. But he answer- ing, said to him: Maister all these things I haue obserued from my youth. 22. And Iesus beholding him, loved him, and said to him: One thing is wanting vnto thee: goe, sel whatsoever thou haft, and give to the poore, and thou shalt haue treasure in Heauan; and come, follow me. 22. Who being stroken sad at the word, went away forowfull for he had many possessions. 23. And Iesus looking about, faith to his Disciples: How hardly shal they that haue 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, 30. that shall not receive an hundred times more 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 againe the welue, he began to tell them the things that should befal him. 33. That, behold we goe vp to Jerusalem, and the Sonne of man shall be betrayed to the cheefe Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentils. 34. And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise againe. 35. And * there came to him James and John the sons of Zebedee, saying: Master, we will that whatsoever we shall ask, thou doe it to vs. 36. But he said to them: What wilt thou that I doe to you? 37. And they said: Grant to vs, 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: Yow woot not what you ask. Can you drinke the cup that I drinke; or be baptized with the Baptisme wherwith I am baptized? 39. But they said to him, we can. And Jesus said to them: The cup indeed which I drinke, you shall drinke; and with the Baptisme wherwith I am baptized, shall you be baptized: 40. but to sit on my right hand or on my left, is not mine to giue vnto you, but to whos it is prepared. 41. And the ten hearing, began to be displeased at James and John. 42. And Jesus calling them, faith to them: * You know that they which seeme to rule over the Gentils, ouer-rule them; and their Princes have power over them. 43. But it is not so in you. But whosoever will be greater, shall be your minister; 44. and whosoever will be first among you, shall be the servant of all. 45. For the Sonne of man also is not come to be miniftred vnto, but to minister, and to giue 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 Sonne of Timeaus, Bar- timaeus the blind man, sat 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, Sonne of Daud, have mercy vpon me. 48. And many threatened him, to hold his peace. But he cried much more, Sonne of Daud, have mercy vpon me. 49. And Jesus standing still commanded him to be called. And
they call the blind man saying to him: Be of better comfort, arise, he calleth thee, 50. Who casting of his garment leapt vp, and came to him. 51. And Jesus answering, said to him: What wilt thou that I doe vnto thee? And the blind man said to him: Rabbôni, that I may see, 52. And Jesus said to him: Go to thy wayes, thy faith hath made thee safe. And forthwith he saw, and followed him in the way.

ANNOTATIONS.

CHAP. X.

4. Permitted. Some things are permitted, though not approved or allowed, to avoid Tolerance & greater inconveniences. No man may doe evil for any cause, but he may permit other permission of mens evils for divers causes: as God himselfe doeth, who can doe no evil. So doth the evil, Prince and Common-wealth permit lesser evils to effect others greater, and so may the Holy Church much more (as St. August. & doeth) being placed among much chaste and much cockle, tolerate many things: and yet whatsoever is against faith & good life, they either approach, nor diffemblheat with silence, nor commit it.

11. And marriage another. That which S. Matthew vterred more obscurely, and is misterious. Marriage after child, as though he meant that for fornication a man might put away his wife, divorce a wife, and marry another, is here by this Evangelist (as also by S. Luke) put out of doubt, generally avouching, that who soever putteth away his wife and marrieth another comitteth adultery. St. Matt. 19. 5. & sequens. Bus.

18. Noneisgood. None is entirely, substantially, and of himselfe good, but God: though by participation of God's goodness, men are truly also called good.

25. A rich man. He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forfacke his faith and duty to God, then lose them, as al they which liue in Schisme or Heretike to face their goods.

10. An hundred times so much. Sometime God doth so blesse men also in worldly benefit, that haue forfaken al for him, as S. Greg., S. August. and S. Paulinus doe note, but in his life that the principal meaning is, that he will give to such men in this life abundance of grace forfacke ought and spiritual comfort and contention and joy of conscience (as they feel which haue for Gods sake experience) the which spiritual giftes exceed the temporal commodities more than an hundred fold. In so much that he that hath fully forfaken but small things for religion, would not forfacke religion to haue all the world.

CHAP. XI.

Being now come to the place of his Passion, he entreyth with triumph as their Christ. 12. The fourth He cursseth that fruitful leaf tree. 15. He sheweth his zeal for the house of God: for which the Rulers seek to his destruction. 24. He exhorteth his Disciples to stedfastnes of faith, and to forgive their enemies. 27. He auoucheth his power by the witness of John who was a mansent of God.

ND when they came nigh vnto Hierusalem and Bethania to Mount-Oliueter, he sendeth two of his Disciples, 2, and Sunday.

faith to them: Go into the towne that is against you, and immediately entering in thither, you shal find a colt tied, upon which no man yet hath sitten: loose him, and bring him. 3. And if any man shal say to you, what doe you? say that he is needful for our Lord: and incontinent he will send.
HOLY weke.

The Gospel

fend him hither. 4. And going their waies, they found the colt tied before the gate without in the meeting of two waies: and they loose him. 5. And certaine of them that stood there, said to them: What doe you looing the colt? 6. Who said to them as I ES VS had commanded them: and they did let him goe with them. 7. And they brought the colt to I ES VS; and they lay their garments vpon him, and he sate vpon him. 8. And many spred their garments in the way: and others did cut boughes from the trees, and strawe them in the way. 9. And they that went before and 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 Hierufalem into the temple; and hauing vowed 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 hungred. 13. And * when he had seen a farre off a figtree hauing leaves, he came if happily 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 anfwering he faid to it: Now no man eate fruit of thee any more for euer. And his Disciples heard it. 15. And they come to Hierufalem.

And * when he was entred into the temple, he began to caft out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that fold pigeons he ouerthrew. 16. And he suffred not that any man should carie a vessel through the temple; 17. And he taught, faying to them; Is it not written, That my house shal be called the house of prayer to al Nations? But you have made it a denne of theeeues. 18. Which when the cheefe Prieffes and the Scribes had heard, they fough how they might deftroy him. For they were afraid of him, because the whole multitude was in admiracion vpon his doctrine. 19. And when euening was come, he went forth out of the citie.

20. And * when they paffed by in the morning, they faw the figtree withered from the rootes. 21. And Peter remembring, faid to him: Rabbi, behold the figtree that thou didst curse, is withered. 22. b And I ES VS anfwering faith to them: Have ye faith of God. 23. Amen I fay to you, that whofoever shall fay to this mountain, Be taken vp and be caft into the fea, and fhal not fagger in his hart, but beleue that whatfoener he faith fhal be done; it fhal be done vnto him. 24. Threfore I fay to you, al things, whatfoener you fpeak, beleue that ye fhal receaue, and they fhal come vnto you. 25. And when you fhal fland to pray, forgiue if you have ought against any man; that also your Father which is in Heauen, may forgiue you your finnes. 26. If fo be that you wil not forgiue, neither wil your Father that is in Heauen, forgiue you your finnes. 27. And they come againe to Hierufalem.

And * when he walked in the temple, there come to him the cheefe Prieffes & the Scribes and the Ancients, 28. and they fay to him: In what power doth thou these things? and who hath giuen thee this power, that thou shouldest doe these things? 29. And I ES VS anfwering faid to them: I alfo wil ask ye one word, and anfwer you me, and I wil
**According to S. Marke.**

**HOLY.**

According to S. Marke.

HOLY.

weeks.

his heart whereby it is evident that more is required than only faith.

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

**ANNOTATIONS.**

**CHAP. XI.**

16. Veffel through the temple. ) He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwife were not vnlawful but honest, if they had been done in due place. How much leaffe can he abide the profaning of Churches new with Heretical service and preaching of heresie and blasphemies?

17. Denye of theewes. ) If the Temple was then a denye of theewes, because of profane & secular marchandise; how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Bodie of Christ, is made a denye of the Ministers of Calunns bread?

**CHAP. XII.**

For telleth to the Jewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place: 10. himselfe being the headstone thereof. 13. He deserveth the name of the Pharisees and Herodians, about paying tribute to Cæsar: 18. anfwereth also the invention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so having put at the buife Scribes to silence, he turneth and poseith 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 recommends the poore widow for her two mites, above all.

And he began to speake to them in parables: "A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a strange countrie. 2. And sent to the husbandmen in season a feruant, to receaue of the husbandmen, of the fruit of the vineyard. 3. Who apprehending him, beat him; and sent him away empty. 4. And againe he sent to them another feruant; 22. And them wounded in the head, and vsed him reprochfully. 5. And againe he sent another, & him they killed: and many other, beating certaine, and killing others. 6. Therefore hauing yet one: 22. him most deare; him also he sent vnto them last saying: That they wil reverence my sonne. 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.

This man, is God the Father this vineyard, is (as Eify faith 5. 1.) the house of Israel. The seruants sent, are Moyse and the Prophets, who the Jewes did diuerfely afflict and permisce. His Sonne is Christ our Saviour, whom the Jewes crucified out of the cite of Jerusalem, as it were casting him out of the vineyard.

*Efu. 1, 3.*

*Mt. 21, 33.*

*Lu. 20, 9.*
The Jews and their guides to whom the vineyard was set, destroyed: and God's vineyard given to the Apostles and their successors in the Gentiles.

Christ is become the corner stone of the Synagogue and the Church in which the faithful both of the Jews and Gentiles are contained.

13. * And they send to him certaine of the Pharisees and of the Herodians; that they should entrap him in his word. 14. Who comming, say to him: Master, we know that thou art a true speakare, and carest not for any man, for thou dost not looke uppon the person of men, but teachest the way of God in truth. Is it lawful to giue tribute to Cæsar; or shall we not giue it? 15. Who knowing their subtletie, said to them: Why tempt you me? bring me a peice that I may see it. 16. But they brought it him. And he faie to them: Whose is this image and inscription? They say to him, Cæsars. 17. And Jesu answering, said to them: Render therefore the things that are Cæsars, to Cæsar; and that are Gods, * to God. And they marueled at him.

18. And * there came to him the Saduucees that say there is no resurrection; and they asked him saying: Master, 19. * Moses wrote unto vs, that if any mans brother die, and leaueth his wife, and leaueth no children, / his brother shall take his wife and raise vp feed to his brother. There were therefore seauen brethren; and the first took a wife, and died leaving no issue. 21. And the second took her, and died: and neither this left issue, And the third in like manner. 21. And the seauen took her in like sort, and did not leaueth issue. Last of all the woman also died. 23. In the resurrection therefore when they shall rise againe, whose wife shal she be of these? for the seauce had her to wife. 24. And Jesus answering, said to them: Do ye not therefore erre, / not knowing the scriptures, nor / the power of God? 25. For when they shall rise againe frō the dead, they shal not neither marie, nor be married, but are as the Angels in Heaven. 26. And as concerning the dead, that they doe rise againe, haue you not read in the booke of Moses, how in the bush God spake to him, saying: I am the God of Abrahams, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but of the living. You therefor 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 commandement of all. 29. And Jesus answered him: That the first commandement of all is, Hear thou Lord thy God is one God. 30. And thou shalt love the Lord thy God from thy whole hart, and with thy whole soule, and with thy whole mind, and with thy whole power. This is the first commandement. 31. And the second is like to it: Thou shalt love thy neighbour as thy self. And other commandement greater then these there is not. 32. And the Scribe said to him: Well Master, thou hast said in truth, that there is one God, and there is none other besides him. 33. And that he be loued from the whole hart, and with the whole understanding, and with the whole soule, and with the whole strength: and / to loue his neighbour.
According to S. Mark.

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Mi. 21, 41.

Luc. 10, 41.

Tf. 109, 1.

bour as himself, is a greater thing then al Holocausts and Sacrifices.

34. And Jesus seeing that he had answered wisely, said to him: Thou art not farre from the Kingdom of God. And no man now durst aske him.

35. And Jesus answering, said, teaching in the temple: How doe the Scribes say, that Christ is the sonne of David? 36. For David himself faith in the Holy Ghost: Our Lord said to my Lord, sit on my right hand, until I put thine enemies before thee; and of thy children shall he say, Thee shall reeceeu larger judgement. 37. David therefore himself calleth him Lord, and whence is he his sonne? and a great multitude heard him gladly. 38. And he said to them in his doctrine: Take heed of the Scriptures that wil walke in long robes, and be saluted in the market-place, and sit in the first chaires in the Synagogues, and loue the higheast places at suppers: 40. Which deoure widowes houses under the presence of long prayer: these shall receive larger judgement.

41. * And Jesus sitting ouer against the treasurie, beheld how the multitude did cast money into the treasurie, and many rich men did cast in much. 42. And when there came a certaine poore widow, she cast in two mites, which is a farthing. 43. And calling his Disciples togeather, he faith to them: Amen I say to you, that this poore widow hath cast in more then al that haue cast into the treasurie. 44. For al they of their abundance haue cast in; but she, of her penurie hath cast in al that she had, her whole liuing.

Annotations.

Chap. XII.

17. To God.) These men were very circumspet and wary to doe all duties to Cesar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God; but also give to the Prince more then due, and take from God his right and dutie. But Christ adowing Cesar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate: Obey God, as he commandeth. Serve him fi. and then the Prince.

19. His brother shall take.) Marke well here, that the Law which faith, Thou shalt not marie thy brothers wife, it is not such as admitteth not dispittance, as though this mariage were against nature. For here the same Law faith, that in some case, the brother not only night, but then was bound to marie his brothers wife.

24. Not knowing the Scriptures.) Who would have thought that by this place of Scripture alleged by Christ, the resurrection were proued? yet we see that Christ doth hereby deduce it, and chargeth these great Doctours and Maisters( which arrogated to them felines the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. Nor maruel then if the Holy Doctours and Catholike Church make the like deducytion sometime and proofes, where the Heretikes doth not or wil not fee so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the holy Ghost in them. For example, when of that place, It shall not be forgiven in this world nor in the world to come. Anciuit Fathers deduce, that there are finnes remitted after this life in Purgatorio. See Mat. 12, 31.

24. The power of God.) Even so doe heretikes erre two waies: because they know not the Scriptures, which they interpret contrarie to the sense of the whole Church and of all the ancient Fathers, and because they know not the power of God, that as he is able to raise the self same bodies againe, so he can make his body present in many places, but being all together faithfullie and not beleeuing his power, they dispute of all such matters, only by reason and their owne imagination.
Chap. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5. what things shall be before the consummation of the world, as specially the Churches full preaching vnto all Nations. 14. Then, what shall be in the very consummation, to wit, Antichrist with his pasing great persecution and seduction, but for a short time. 24. then incontinent the day of Judgement. 28. to our great comfort in those mysteries under Antichrist. 32. As for the moment, to visit perecieth not to knowe it. 33. but rather every man to watch, that 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 answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed.

3. And when he sat in Mount-Oliuet against the Temple, Peter and James and John and Andrew asked him apart: 4. Tell us, when shall these things be? and what shall be the signe when all these things shall begin to be consummated? 5. And Jesus answering began to say to them, See, that no man seduce you. 6. For many shall come in my name saying that I am he; and they shall seduce many. 7. And when you shall hear of wars and bruits of wars, fear not. For these things must be, but the end is not yet. 8. For Nation shall rise against Nation, and Kingdom against Kingdom, and there shalt be earth-quakes in places, & famines. These things are the beginning of sorowes. 9. But looke to your selves. For they shall deliver you vp in Counsell, and in Synagogues you shall be beaten, and you shall stand before Presidents and Kings for my sake, for a testimonie vnto them. 10. And into all Nations first the Gospel must be preached. 11. And when they shall lead you, and deliver you, be not careful beforehand what you shall speake; but that which shall be given you in that hour, that speake ye. For it is not you that speake, but the Holy Ghost. 12. And brother shall deliver brother unto death, and the father his Sonne; and the children shall arise against the parents, and shall work their death. 13. And you shall be odious to all men for my name. But he that shall endure vnto the end, he shall be saued.

14. And when you shall see "the abomination of desolation, standing where it ought not (he that readeth, let him understand) then they that are in prison, let them flee vnto the mountaines: 15. and he that is on the house-top, let him not goe downe into the house, nor enter in to take any thing out of his house: 16. and he that shall be in the field, let him not returne back to take his garment. 17. And woe to them that are with-child and that giue suck in those daies. 18. But pray that the things chance not in the winter. 19. For those daies shall be such tribulations as were not from the beginning of the creation that God created
According to S. Mark.


created vntil now, neither shal be. 22. And vnles the Lord had shornted the dayes, no flesh should be saued: but for the elect which he hath elected, he hath shornted the dayes. 21. And then if any man shal say unto you, Loc, here is Chrift; loc, there: doe not beleue. 22. For there shall rise vp false-Chrifts and false-Prophets, and they shal shew " signs and wonders, to seduce (if it be possible) the elect also. 23. You therefore take heed; behold I haue foretold you al things.

24. But in those dayes after that tribulation * the sunne shal be darkned, and the moone shal not give her light, 25. and the starrs of Heauen shall be falling downe, and the powers that are in Heauen, shal be mowed. 26. And then they shal see the * Sonne of man comming in the clouds, with much power and glorie. 27. And then shal he send his Angels, and shal gather togethers his elect from the four winds, from the uttermost part of the earth to the uttermost part of Heauen. 28. And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaves come forth, you know that sommer is very nigh. 29. So you also when you shal see these things come to passe, know ye that it is very nigh, at the doores. 30. Amen I say to you, that this Generation shal not passe, vntil al these things be done. 31. Heauen & earth shal passe, but my words shal not passe.

32. But of that day or houre no man knoweth, neither the Angels in Heauen, nor the * Sonne, but the Father. 33. Take heed, watch, and pray. For you know not when the time is. 34. Euen as a man who being gone into a strange countrie, lefte his house; and gaue his servants authoritie over each worke, and commanded the Porter to watch. 35. Watch ye therefore (for you know not when the Lord of the house commeth: at euen, or at midnight, or at the cock crowing, or in the morning) 36. lest comming upon a soden, he find you sleeping. 37. And that which I say to you, I say to al, Watch. 

Annotations.

C H A P. X I I I .

4. When shal these things be?) The miferies which did fall before the destruction of the Temple and citie of Hierufalem, were a resemblance of the extreme calamitie that shal befal before the later day at the time of Antichrift: whereupon Chrift speaketh indifferently of both.

5. I am he) As before the destruction of Hierufalem, divers Seducers arose, and called themselves Chrifts, promising the People deliueraunce from the feas and dangers, they were in of foraine fouldarias; so that there came many towards the end of the world and make themselves Chrifts & Authors of Seetas, and shal gaine many Disciples; as in plaine words foloweth in this chapter v. 21. There shall rise vp False-Chrifts, and False-Prophets &c.

14. The abomination of defolation.) No herefore doth so properly and purposely tend to this abomination of defolation * which by Antichrift shall be archieued, as this Caluvinisme, which taketh away with other Sacraments and external worship of God, the very sacrifice of Chrifte Body and bloud, which being taken away (as S. Cyprian faith) no religion can remaine.

22. Signes and wonders.] False-Chrifts and False-Prophets be seducers, who in the later day by the power of the Diuel shal feeme to worke wonders, and yet men must not beleue them; Much lesse these, which for their false faith cannot shew so much, as one false miracle.

CHAP.
The Passover... 

Mat. 16: 1. 2. 6. 10. 17. 19. 


I. I. 


1. 2. 6. 10. 

they began to be sad, and to say to him severally, Is it I? 20. Who said to
them: One of the Twelve, 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
wof to that man by whom the Sonne of man shal be betrayed. It were
good for him, if that man had not been borne. 22. And whilst they
were eating, Jesus took "bread and blessing brake, and gaue to them,
and said: Take, This is "my Body. 23. And taking the "chalice, giving
thankes he gaue to them, And they "al dranke of it. 24. And he said to
them: This is "my Blood of the new Testament, that shal be
shed for many. 25. Amen I say to you, that now I wil not drinke of
the fruit" of the vine untill that day when I shal drinke it new in the
Kingdom of God. 26. And an hyme being said, they went forth into
Mount-Oliuet.

38. And Jesus faith to them: You shal al be scandalized in me in
this night; for it is written, I wil drinke the Pasflour, & the sheepe shal be dispersed. 38. But after that I shal be risen againe, I wil goe before you into Gali-
lee. 29. And Peter said to him: Although I shal be scandalized, yet not
I. 30. And Jesus faith to him: Amen I say to thee, that thou this day
in this night, before the cock crow twice, shall thrife deny me. 31. But
he spake more vehemently: Although I shal die together with thee, I wil not deny thee, And in like manner also said they al.

32. And they come into a farme-place called Getzemani, And he
faith to his Disciples: Sit you here, vntill I pray. 33. And he taketh
Peter and James and John with him; and he began to feare and to be
heawy. 34. And he faith to them: My soul is sorowful even vnto death;
stay here, and watch. 35. And when he was gone forward at little, he fel
flat vpon the ground; and he prayed that if it might be, the houre might
pas from him; 36. and he said: Abba, Father, al things are possible to
thee, transfire this chalice from me, but not that which I wil, but that
which thou. 37. And he commeth, and findeth them sleeping. And he
faith to Peter: Simon, sleepeft thou? could thou not watch one houre?
38. Watch ye, and pray that you enter not into tentation. The spirit in
deed is prompt, but the flesh infirme. 39. And going away againe, he
prayed, saying the self fame word, 40. And returning, againe he found
them asleep (for their eyes were weawy) and they wil not what they
should answert him. 41. And he commeth the third tyme, and faith to the:
Sleep ye now, and take rest. It sufficeth: the houre is come; behold the
Sonne of man shal be betrayed into the hands of sinners. 42. Arise, let vs
goe. Behold he that shal betray me, is at hand.

43. And as he was yet speaking, commeth Iudas Iscariote one of the
Twelve, and with him a great multitude with swords and clubs,
from the cheefe Priests and the Scribes and the Ancients. 44. And the
betrayer of him had given then a signe, saying: Whomsoever I shal kisse,
it is he, lay hold on him, and lead him warily. 45. And when he
was come, immediately going to him, he faith: Rabbi, and he kis-
shad him. 46. But they laid hands vpon him, and held him. 47. And one
certain man of the standers about drawing out a sword, smote the ser-
vant of the cheefe Priest, and cut of his care. 48. And Jesus answering,
The Gospel

Laid to them: As to a thief are you come out with swords and clubs to apprehend me? 49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50. Then his Disciples leaving him, all fled. 51. And a certain young man followed him clothed with a spondon upon the bare; and they took him. 52. But he casting off the spondon, fled from them naked.

53. And they brought Jesus to the chief Priest; and all the Priests and the Scribes and the Ancients assembled together, 54. And Peter followed him a farre off even into the court of the high Priest; and he sat with the servants at the fire, and warmed himself. 55. And the chief Priests and al the Councel 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 convenient. 57. And certaine rising vp, bare false witnesses against him, saying; 58. That we heard him say, * I will destroy this temple made with hand, and in three days will I build an other not made with hand. 59. And their testimonie was not convenient. 60. And the high Priest rising vp into the middles, 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. Again the high Priest asked him, and said to him: Art thou Christ the Sonne of the Blessed God? 62. And Jesus saith to him: I am. And you shall see the Sonne of man sitting on the right hand of power, and coming with the clouds of heaven. 63. And the high Priest rent his garments, saying: What need we witnesses any further? 64. You have heard blasphemy. How thinke you? Who shall condemn him to be guilty of death. 65. And certaine began to spit upon him, and to couer his face, and to beat him with buffets, and to say vpnto him, Prophacie; and the servants gaue him blowes.

66. And when Peter was in the court beneath, there commeth one of the woman-serveants of the high Priest. 67. And when she had seen Peter warming himself, beholding him she saith: 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, said to Peter: Verily thou art of them; for thou art also a Galilæan. 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 twice, thou shalt thrice deny me. And he began to weep.
Annotations.

Chap. XIV.

4. This was) Religious offices done to Christ for signification, devotion, or honour, take both then in his life, and now in the Holy Sacrament, be of some under pretence of better bestowing such things upon the poor, condemned unjustly.

6. Let her alone) Christ answit the devout woman, and for defence of her faith, as we must answer against the ignorant and ill men, when they blame good men for giving 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. I t. c. 4. de Sacramentis.

13. Chalice.) Wine and water is put into the Chalice, but is made bloud by Consecration of the heavenly Word; though to avoid the lothomnness which would be in the sight of blood, thou receauest that which hath the likenes and resemblance thereof. Ambr. ibidem.

21. My body, 14. My bloud) Whosever beleueth, it is to be true that is said, he escheth from grace and salvation. Epiph. in Ancorato. Let vs ever give credit to God, and never resist him, though the thing that he saith seem to be absurd in our imagination, or forsooke at our sense and understanding. For his words can not be beguiled, but our sense may easily be deceived. Seing therefore that he said, This is my body, let vs never doubt of the matter. Chrysoth. 83. in Matth. ubi finem.

71. He began to curse.) In this one Apostle Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both fortes were to bee signified, to wit, the strong and the weake, because without both the Church is not. Aug. Ser. 13. de verb. Do. Peter. Again, Our Saviour would shew by the example of the cheefe Apostle, that no man ought to presume of himself, when neither S. Peter could avoid the danger of mutability. Aug. tract. b. 6. in Enang. 10. Leo Ser. 9. de Pafi. Do.

Chap. XV.

The cheefe of the Iews accuse him to Pilate the Gentil. 6. And (he seeking to deliver him) they perswade the common People (who bitherto were always ready to defend him) not only to preferre the murderer Barabbas, but also to cri Cruufiijje (to the reprobation of the whole Nation.) 16. After many illusions, 20. he is crucified by the Gentils. 29. which the Iews seing, doe triumph as if they had now the victorie. 33. But even then by many wonderful workes he declareth his might, 42. and finally is buried honourably.

Good consulting togethers, 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 cheefe 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, so that Pilate maruelled.

6. And upon the festivall 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 come vp, they began to require, according as always he did.
unto them. 9. And Pilate answered them, and said: Will you that I release to you the King of the Jews? 10. For he knew that the chief priests for envy had delivered him. 11. But the "chief priests moved the People, that he should release Barabbas rather to them. 12. And Pilate again answering, said to them: What will you then that I do to the King of the Jews? 13. But they again cried: 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 satisfie the People, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified.

16. And the soldiars led him into the court of the Palace, and they cal together the whole band: 17. and they clothe him in purple, and platting a crowne of thorns, they put it vpon him. 18. And they began to salute him: Haile King of the Jews. 19. And they fmit his head with a reed; and they did spit on him. 20. And bowing the knees, they adored him. 21. 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. 22. And they forced a certaine man that passed by, Simon a Cyreniean comming from the countrey, the father of Alexander and Rufus, to take vp his crosse. 23. And they bring him into the place Golgota, which being interpreted is, The place of Calvary. 24. And they gaue him to drinke wine mingled with myrrhe; and he took it not. 25. And crucifying him, they defiued his garments, casting lots vpon them, who should take which. 26. And it was the third houre, and they crucified him. 27. And the title of his cause was superscribed, King of the Jews. 28. And with him they crucifie two theues; one on the right hand, and another on his left. 29. And the Scripture was fulfilled that faith: And with the wicked he was reputed. 30. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, he that destroyeth the Temple, and in three daisies buildeth it: 31. Sure thy self, coming downe from the crosse. 32. In like manner also the chief priests mocking said with the Scribes one to an other: He saued others, himself he can not save. 33. Let Christ the King of Ifrael come downe now from the crosse that we may see and beleue. And they that were crucified with him, railed at him. 34. And when it was the sixth houre, there was made darkness vntil the ninth houre. 35. And at the ninth houre Iesus cried out with a mightie voice, saying: Eli, Eli, lamma sabatthani? Which is being interpreted, My God, my God, why hast thou forsaken me? 36. And certaine of the flanders about hearing, said: Behold, he calleth Elias. 37. And one running and filling a spunge with vinegar, and putting it about a reed, gave him drinke, laying: Let be, let vs see if Elias come to take him downe. 38. And Iesus putting forth a mightie voice, gave vp the ghost. 39. And the vele of the temple was rent in two, from the top to the bottome. 40. And the Centurion that stood ouer against him, seeing that so crying he had given vp the ghost, said: In deede this man was the Sonne of God.
According to S. Mark:

of Joseph, and Salomé; 41. and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Hierufalem. 42. And when evening was now come (because it was the Sabboth-eve) 43. came Joseph of Arimathea a noble Senator, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of Jesus. 44. But Pilate marvelled 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 bought spondon, and taking him downe, wrapped him in the spondon, and laid him in a monument, that was hewed out of a rock. And he roled a stone to the doore of the monument. 47. And Marie Magdalene and Marie of Joseph beheld where he was laid.

ANNOTATIONS.

CHAP. XV.

11. Chief Priest. Heretikes abuse the ignorant People with these naughtie Priests of the old Testament, to make that name odious, & to discredite the Priests of Christ in the new Testament. But for these Priests, thou maist not marvel that they are so busie against Christ, partly because they were such as were intruded by the secular power of the Roman Emperor, and from yeare to yeare by bribery and friendship, not by succession according to the Law of Moses; partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedech: and for these causes God sufferers their former privileges of wisdom and judgement and direction to decay in these later vurpers, and that according to the prophet saying: The Law shall perish from the Priest and counsel from the Ancients. But the Priesthood of the new Testament is to continue unto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for ever promised, to teach it all truth; and for Peter the cheefe Priest thereof vnder Christ, our Saviour praised: That his faith should not faile: 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 mens provocation or commandment have executed an innocent; as a Christian judge should rather suffer extremities, then give sentence of death against a Catholic man for his faith.

46. Buying spondon. This dutie done to Christes body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to vse all honour and devotion towards the bodies of Saints and holy Persons.

H iiij
C H A P. 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.) shew himself in Galilee. 9. The same day he appeareth to Marie Magdalen, afterward to two Disciples: yet the Eleven will not believe it, until to them also he appeareth. 15. To whom having given commis-son into all Nations, with power also of Miracles, he ascended, and they plant his Church every where.

AND when the Sabboth was past, Marie Magdalen and Marie of James, and Salome bought spices, that comming they might anoint Jesus. 2. And very early the first of the Sabbaths, they come to the monument, the Sunne being now risen. 3. And they said one to another: Who shal role vs back the stone from the doore of the monument? 4. And looking, they saw the stone roled back. For it was very great. 5. And entring into the monument, they saw a yong man sitting on the right hand couered with a white robe: and they were affo-nished. 6. Who faith to them: Be not dissaied, ye seeke Jesus of Nazareth, that was crucifid; he is risen, he is not here, behold the place where they laid him. 7. But goe, telle his Disciples and Peter that he goeth before you into Galilee; there you shal see him, as he told you. 8. But they going forth, fled from the monument. For trembling and feare had inuaded them: and they said nothing to any body, For they were afraid.

Nor the rising early the first of the Sabbaths, appeared first to Marie Magdalen, out of whom he had caste seven Diuels. 9. She went and told them that had been with him, that were mourning and weeping. 10. And they hearing that he was aliue and had been seen of her, did not beleue.

11. And after this he appeared in an other shape to two of them walking, as they were going into the countrie. 12. And they going told the rest: neither them did they beleue.

13. Last he appeared to those Eleven as they sat at the table; and he exprobrated their incredulity and hardenes 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 Gospel to all creatures. 16. He that beleueth and is baptized, shal be saved; but he that beleueth not, shal be condemned. 17. And them that beleue these signes shal follow: In my name shal they cast out Diuels; They shal speake with new tongues; 18. Serpents shal they take away; And if they drinke any deadly thynges, it shal not hurt them; They shal impose hands upon the sick and they shal be whole.

19. And so our Lord Jesus after he spake vnto them, was assumpted into Heaven, and sat on the right hand of God. 20. But they going forth preached every where: our Lord working withal, and confirming the Word with signes that folowed, 

ANNO-
ANOTNATIONS.

C H A P. X VI.

1. Bought spices. 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 fact of his devotion towards Judas and other who accounted it to be superfluous and better to be bestowed upon his body being otherwise. 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.

9. Mt. 16, 18.

11. In another shape.) Christ though he have but one corporal shape, natural to his Person, yet by his omnipotence he may be in whatsoever forme, & appear in the likeness of any other man or creature, as he life. Therefore let no man think it strange, that he may be under the forme of bread in the B. Sacrament.

16. He that believeth. (Note well, that whereas this Evangelist mentioneth only faith & Baptisme, as though to beleue & 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 faith.

19. These signs shall follow.) It is not meant, that all Christians or true belieuers should doe miracles; but that some for the proofe of the faith of all, should have that guift. The The guift of which is the grace or guift of the whole Church, executed by certaine for the edifice, miracles.
THE
ARGUMENT
OF S. LUKE'S GOSPEL.

S. Luke's Gospel may be divided into five parts.

The first part is, of the Infant life of Our Lord; and of Christ him-...s: chap. 1. and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap. 3.

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 7.

The fourtth of his comming into Iurie towards his Passion: the other piece of the 17.

The fifth, of the Holy weke of his Passion in Hierusalem: the other part of the 19. chap.

unto the end of the booke.

S. Luke was Scetatour (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 thus in the storie. Forthwith we fought to goe into Macedonia. And in like manner, in the first person, commonly through the rest of that book.

Of him and his Gospell, S. Hierom vnderstandeth this saying of S. Paul: We hane sent with him the brother, whose praine is in the Gospell through all Churches. Where also he addeth: Some suppose, so often as Paul in his Epistles faith, According to my Gospell, that he meaneth of Lukes booke. And againe: Luke learned the Gospell 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 booke declareth, saying: As they delivered to vs who them selues from the beginning saw, & were Ministers of the Word. It followeth in S. Hierome: Therfore he wrote the Gospell, 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 Phisicifo saluteth you. Col. 4, 14.

And to Timothie: Luke alone is with me. Finally of his end thus doth S. Hierom write: He liued fourescore and foure yeares, having no wife. He is buried at Constantinople; to which citie his bones with the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yeare of Constantinus: And of the same Translation also in another place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered with precious courerings, and that they are not either tied in cloutes or thrown to the dunghill. Why, are we then sacrilegious, when we enter the Churches of the Apostles? Was Constantinus' the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothie, at which the Diuels rore, and the inhabiteres of Vigilantius confesse that they feele their presence.

The Heretike counteth the Catholikes for their honoure of Saints, and Relikes.

His sacred body is now at Padua in Italie; Whither it was againe translated from Constantinople.
Effigies Vituli, LVCA, tibi conuenit: exstat
Zachariae in scriptis mentio prima tuis.
The Holy Gospel of Jesus Christ according to Luke.

Chapter 1.

The Annunciation and Conception, first of the Precursor; 6, 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 should prophesy. 80. The Precursor is from a child an Eremites.

Because many have gone about to compile a Narration of the things that have been accomplished among vs; 2. according as they have delivered vnto vs, who from the beginning them selves saw and were Ministers of the Word; 3. it seemed good also vnto me" having, diligently attained to all things from the beginning, to write to thee in order, Good * Theophilus, 4. that thou maist know the veritic 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; and 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 sonne: for that Elizabeth was barren, and both were wel 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, entering into the Temple of our Lord; 10. and * al the multitude of the People was "praying without at the houre 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 feare fell vpon him. 13. But the Angel said to him; Fear not Zacharie, for thy praier is heard; and thy wife Eliza-
The faying:  for Ciri

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...male

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...Lord

...she

...God

...that

...saw thus

...he had 

...take away my re-

...proc among men.

...in the sixt month, the Angle

...a citie of Galilee, called Nazareth,

...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 entred in, said vnto her: "HAILE

...ful of grace, our Lord is with thee: Blessed art thou among women. 29. Who ha-

...ing heard, was troubled at his saying, and thought what manner of

...ation this should be. 30. And the Angel said to her: Feare not Marie,

...for thou haft found grace with God. 31. * Behold thou shalt concea-

...in thy womb, and shalt beare a Sonne; and thou shalt cal his name Iesvs.

...shall great, and shall be called the Sonne of the most High, and

...Our Lord God shall give him the feat of David his Father: 33. * and he

...regine in the house of Jacob for ever, and of his Kingdom there

...shall be no end. 34. And Marie said to the Angel: "How shall 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 "Eliza-

...in thy coffin, she also hath conceaued a Sonne in her old age; and this

...the sixt to her that is called barren; 37. because there shall 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.

...rising vp in those daies, went vnto the hill countrie

...speed into a citie of Juda. 42. And she entred into the house of Zacharie,
According to S. Luke, 125

Zacharie, and saluted Elizabeth. 41. And it came to passe; as Elizabeth heard the salutation of Marie, the infancy did leap in her womb. And the spirit of the Lord was upon Zacharie, and he cried out with a loud voice, saying, 42. BLESSED ARE THE MOTHERS 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 founded 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

47. And my spirit hath rejoiced in God my Saviour. 48. Because he hath regarded the humiliation of his handmaid; for behold henceforth "all Generations" shall call me Blessed. 49. Because he hath done great things to me, and holy is his name. 50. And his mercie from generation into generation, to them that fear him. 51. He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart. 52. He hath esposeth the mightie from their seat, & hath exalted the humble. 53. The hungry he hath filled with good things: and the rich he hath sent empty. 54. He hath recompenced 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 tarried with her about three months, and she returned into her house. 57. And Elizabeth's full time was come to be delivered; and the bare a Sonne. 58. And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her. 59. And it came to passe; on the eighth 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 haue 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 vpon al their neighbours, and al these things were bruited ouer al the hill-countrie of Iewrie: 66. And al 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:

Benedictus

68. Blessed be our Lord God of Israel: because he hath visited and wrought the redemption of his People: 69. And hath erected the horne of salvation to vs, in the house of David his servant. 70. As he spake by the mouth of his holy Prophets, that are from the beginning:

Salutation from our enemies, and from the hand of al that hate vs:

To work mercy with our Fathers; and to remember his holy Testament.

That
That without fear being delivered from the hand of our enemies, we may serve him,

75. In holiness and justice before him, all our days.

76. And thou child, shalt be called the Prophet of the Highest: for thou shalt goe 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 vs.

79. To illuminate them that sit in darknes, 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.

C H A P. I.

Sacred Writers & holy Councils.

3. Having diligently attended. Hereby we see, that though the Holy Ghost ruled the penne of holy Writers, that they might not err, yet did they write human meanses to search out and find the truth of the things they wrote of. Even to doe Councils, and the Preident of them, Gods Vicar, disciue and examine all causes by humane means, the assiance of the Holy Ghost concurring and directing them into all truth, according to Christes promise to. 16, 14; as in the very first Council of the Apostles them selves at Hierusalem is manifest. Also 157. and 38. Again, he here we have a familiar preface of the Author as to his friend or to every godly Reader (signified by Theophilus) concerning the cause and purpose & manner of his writing, and yet the very fame is confessed Scripture, with the whole booke following. Manuell not then if the Author of the second booke of the Machabees vte the like humane speeches both at the beginning and in the latter end, neither doe thou therefor reiect the booke for no Scripture, as our Heretikes doe; or not thinke him a sacred Writer.

6. In the commandements. Three things to be noted directly against the Heretikes of our time, first, that god men doe keepe all Gods commandements: which (they say) are impossible to be kept. Again, that men be justified not by only imputa

Corrupt translation of Heretikes. 

6. Justifications. This word is so vital in the Scriptures (namely in the Psal. 118) to signifie the commandements of God, because the keeping of them is justificatio, and the Greek is always fully correspondent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greek) blash not to say, that they avoid this word of purpose against the justification of the Papists. And therefore one vfeeth Tullius word foriooch, in Latin constituens, and his scholars in their English Biblese say, ordinances.

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.

21. He departed. In the old Law (faith S. Hierom) they that offered Hostes for the People, were not only not in their houses, but were purified for the time, being separaed from their wives, and they dranke neither wine nor any strong drinke, which are wont to provoke concivincence. Much more the Priests of the new Law that must always offer Sacrifices, must always be free from matrimonie. L. i. e. 6. 19. asin, louin, and ep. 80. e. 3. Se S. Ambrose in i. Tim. 3. And therefore if there were any religion in Calvinis 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.

18. Hail; full of grace.] Holy Church and all true Christian men do much and oftentimes say these words brought from Heaven by the Archangel, as well to the honour of Christ and of the Aue our B. Lady, as also for that they were the words of the first glad tidings of Christ. In Marie, carnation & our Salvation by the same, and be the very abridgement and name of the whole Ghostful. In so much that the Grecque Church saith it daily in the Maife.

19. Full of grace.] Note especially the prerogatives of our B. Lady, and abhorre those Corrupt trans-vertices which make her no better than other vulgar women, and therefore to take from lation of Here, her fulnes of grace, they say here Hail; freely belomng; contrarie to all signification of the tikes.

Grecque words, which is at the least, ended with grace, as St. Paul saith it Ephes. 1. by S. Chrysostom interpretation: or rather full of grace, as both Grecque and Latin Fathers have always here underfoot it, and the Latines also read it, namely S. Ambrose thus, 

veils she the only called full of grace, who only obtained the grace, who no woman deferred, to be replenished with the author of grace. And if they did as we know the nature of these kinds of alcoyue.

Grecque words, as they would seem very fikilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word (Luc. 16. 10.) full of fores Beza, Blasco.

14. I know not man.] These words declare ( faith S. Augustine ) that the had now vowed virginitic to God. For otherwise neither would they say, How saie this be done? not Our B. Lady have added, because I know not man Yea if she had said only the first words, how saie this be done? it is evident that she would not have asked such a question, how a woman should prite, bear a fomme promised her, if she had married meaning to have carnal copulation c., de Virg. As if he 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 virginitic, herfore she asked, How? And in asking, How? she plainly declarethat the might not have a child by knowing man, because of her vow. See S. Greg. Nyfiene de manita Christi Nativitate.

16. Elizabeth thy cousin.] By this that Elizabeth and our Lady were cousins, the one of the Tribe of Leuit the other of Iuda, is gathered that Christ came of both Tribes, Iuda and Leuit, of the Kings and the Priests fom himself both a King & a Priest, and the Anointed (to wit) by grace, spiritually, as they were with oile materially and corporally.


12. Blessed art thou.] At the very hearing of our Ladies voice, the infant and She were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her Blessed and her fruit Blessd, as the Church dooth also by her words and example in the AVE MARIE.

13. Mother of my Lord. ] Elizabeth being an exceeding just and Blessed woman, yet the worthines of Gods mother dooth so far excel her and all other women, as the great light the little flares. Hier. Pref. in Sophon.

11. Mary. ] This Prophecie is fulfilled, when the Church keepeth her Festial days, & when the Faithful inal Generations say the Aue Marie, and other holy Anthems of our Lady. And therefore the Calunfindes are not among tho contr Generations which calle our Lady Blessd.

10. John is his name.] We fee that names are of signification and import, God him self changing or giving names in both Testaments; as Abraham, Israel, Peter, and the principal of all others, Iesus; and here John, which signifies, Gods grace or meric, or, God will have mercie. For he was the Precurfour and Prophet of the mercie and grace that ensued by Christ Iesus. Note also that as that in Circumcision, so now in Bap- tism (which answareth thereunto) names are giuen. And as wee here & in all the old Te- mast, great respect was had of names; so we must beware of strange, profane, & secular Baptisme names (now a daces too common) & rather according to the * Carechifme of the holy Council of Trent, take names of Saints and holy men, that men Put vs in mind of their vertues.

75. Justice before him.] Here also we fee that we may have true justice, not only in the True justice, of men, or by the imputation of God, but indeed before him and in his sight and not imputative that the coming of Christ was to give men such justice.

76. The Orient.] Marutal not if Heretikes countrole the old authenrical translatiion, as The Heretikes, though it differed from the Grecque; whereas here they make much ado to controle controle both not only all the Grecque Interpreters of the old Testament, but also S. Luke him self, for Grecue and the word translated, as differing from the Hebrew.
The Nativity of Christ, 8. and manifestation thereof to the Shepherds by an Angel & by them to others. 21. His Circumcision. 22. His Presentation, together with Simeons (as also Anne) atteration and prophecy of his Passion, of the Jews reprobation, and of the Gentiles illumination. 41. His annual ascending to Jerusalem with his parents, to whom he was subject, and his fulnes of wisdom shewed among the Doctours at twelve of his age.

And it came to pass, in those daies 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 Cyrius. 3. And al went to be enrolled, every one into his owne citie. 4. And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of David that is called Beth-lehem: for because he was of the house and familie of David, 5. to be enrolled with Marie his despoused wife that was with child. 6. And it came to passe, when they were there, her daies were fully come that she should be deliered.

7. And she brought forth her first begotten Sonne, and swadled him in clothes, and laid him downe in a manger; because there was not place for them in the inne.

8. And there were in the same countrie shepherds watching, and keeping the night watches ouer their flock. 9. And behold, an Angel of our Lord stood beside them, and the brightnes of God did shone round about them, and they feared with a great feare. 10. And the Angel said to them: Fear not; for behold I euangelize to you great joy, that shall be to al the People: because this day is borne to you a Saviour which is Christ our Lord, in the citie of David. 12. And this shal be a signe to you; You shall find the infant swadled in clothes, and laid in a manger. 13. And sodenly there was with the Angel a multitude of the heavenely armie, praising God, and saying, 14. Gloria in excelsis Deo. And it came to passe, after the Angels departed from them into Heauen, the shepherds spake one to an other: Let vs goe ouer to Bethlehm, and let vs see this Word that is done, which our Lord hath shewed to vs. 16. And they came with speed; and they found Marie and Ioseph, 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 maruel; and concerning those things that were reported to them by the shepherds. 19. But Marie kept al these words, conferring them in her hart. 20. And the shepherds returned, glorifying and praying God in all things that they had heard, and seen, as it was laid to them.
22. And after the days were fully ended of her purification, they carried him into Hierusalem, to present him to our Lord (23 as it is written in the law of our Lord, That every male opening the matrix, shall be called holy to the Lord. 24. And to give a sacrifice* according as it is written in the law of our Lord, a pair of turtles, or two yong pigeons. 25. And behold there was a man in Hierusalem named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. 16. And he had receaued an answer of the Holy Ghost, that he should not see death vntil he saw first the Christ of our Lord. 27. And he came in Spirit into the Temple. And when his parents brought in the child Jesus, to doe according to the custome of the Law for him, 28. he also tooke him into his armes, and blessed God, and said:

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

30. Because mine eyes have seen thy salvation.

31. Which thou hast prepared before the face of all Peoples:

32. A light to the revelation of the Gentiles, & the glory of thy People Israel.

33. And his father and mother were maruellous upon those things which were spoken concerning him. 34. And Simeon blessed them, and said to Marie his mother: Behold this is set sin unto the ruine, and vn to the resurrection of many in Israel, & for a signe which shall be contradicted, 35. and thine owne foule shal a sword pearce, that out of many harts cogitations may be revealed. 36. And there was Anne a prophetisse, the daughter of Phanuel, of the Tribe of Aser: she was farre striken in daies, and had liued with her husband fcauen yeares from her virginitie. 37. And she was and she was vntill eightie and foure yeares; who departed not from the Temple, by fastings and praieris: feruing night and day. 38. And she at the same houre sodenly comming in, confessed to our Lord; and spake of him to all that expected the redemption of Israel. 39. And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.

40. And the child grew, and waxed strong: ful of wisdom, and the grace of God was in him. 41. And his parents went every yeare vnto Hierusalem at the Solemn day of Pasche. 42. And when he was twelve yeares old, they going vp into Hierusalem according to the custome of the festual day; 43. and having ended the daies, when they returned, the child Jesus remained in Hierusalem: and his parents knew it not. 44. And thinking that he was in the compaine, they came a daies journey, and sought him among their kinsfolke and acquaintance. 45. And not finding him, they returned into Hierusalem, seeking him. 46. And it came to passe, after three daies they found him in the Temple sitting in the middes of the Doctours, hearing them and asking them. 47. And all were astonished that heard him, vpon his wisdom & answers.

48. And seeing him, they wondered. And his mother said to him: Sonne, why haft thou done to vs? behold thy father and I sorowing did seek thee. 49. And he said to them: What is it that you sought me? did you not know, that I must be about those things which are my Fathers?
THE GOSPEL

Fathers? 50. And they understood not the word that spake vnto them, 51. And he went downe with them, and came to Nazareth; and was obtie& to them. And his mother kept all these words in her heart. 52. And Jesus proceeded in wisdome and age, and grace with God and men. ¶

ANNOTATIONS.

CHAP. II.

Free wil. 14. Men of good wil. The birth of Chrift giueth not peace of mind or saluation but to such as be of good wil, because he worketh not our good against one willes, but our willes concurreth. Aug. auest. ad Simplic. li. 1. q. 2. 10. 4.

Our B. Lady ful of deep contemplations. 19. Kept al. Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publique of high mysteries; yet she knew all these mysteries, and wisely noted and contemplated of these things that were done and said about Christ, from the first houre of his Conception till the end of his life and his Ascension.

Mens ruine and damnation of them selves. 34. To shew ruine. Therefore to the ruine of some, because they would not beleue in him, and so were the causse 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. Otherhode he raised by grace from sinne to justice, and so he was the resurrection of many. The Apostle wiche the like speach, saying: We are to all the odour of life, to life, so others, the odour of death unto death. Not that their teaching was to cause death, but because they that would not beleue their teaching, wilfully incurred deadly sinne and damnation.

Holy widowhood. 37. A widow. Mark that widowhood is here mentioned to the commandation thereof in the old Testament also, and the fruit and as it were the perfection thereof, is here commended, to wit, fasting, praying, being continually in the Temple even as S. Paul more at large for the sake of the new Testament speacheth of widowhood & virginity, as being professions more apt and commodious for the feruice of God.

Fasting an act of Religion. 37. By fastings and praiers seruing. Scruing in the Greek is τρεποναι, that is, doing divine worship unto God, as by praiers, so also by fasting; so that fastings is τρεπος, that is an act of Religion whereby we doe worship God, as we doe by praiers, and not vndr only to subdue our flesh, much leisuer (as Heretikes would have it) as a matter of policie.

Dutiful obedience to parents. 61. Subject to them. All children may learne hereby, that great ought to bee their subjection and obedience to their Parents, when Christ himself, being God, would be subiect to his parents being but his creatures.

CHAP. III.

The second part: The preparation that was made to the manifestation of Chrift. John, to prepare a to Chrift (as Esaï had prophesied of him) baptizeth them to penance, & insinuating their reprobation, and the Gentils vocation. 10. teaching also to exhorting each sort to doe their dutie. 15. That himself is not Chrift, he sheweth by the difference of their two Baptismes: 17. and faith that Christ wil also judge his baptiz., 19. John's imprisonment. 21. Christ being himselfe also baptizd of John, hath testimonie from Heaven, 23. as he whose Generation redeemeth vs againe to God.

The Gospell vpon Imber Saturday in Advent, and on the 4. Sunday in Advent. And in the fiftene yeare of the empire of Tiberius Cæsar, Pontius Pilate being Gouernour of Iewrie, and Herod being Tetrach of Galilee, and Philip his brother Tetrach of Iturea, and the countrie Trachonitis, and Lyfanius Tetrarch of Abilina.
3. vnder the high Priests Annas and Caiphas: the Word of our Lord was made vpon Iohn the Sonne of Zacharie, in the desert. 3. And he came into the countrie of Iordan, preaching the Baptisme of "Penance vnto remission of sinnes; as it is written in the booke of the preparè the sayings of Esay the Prophet: 4. A voice of one crying in the desert; prepare the way of our Lord, make straight his paths. 5. Every valley shall be filled; and every mountaine and bul shall be made low, and crooked things shall become straight; and rough waters, plate: 6. And all flesh shall see the SALVATION of God.

7. He said therefore to the multitudes that went forth to be baptized of him: * Ye vipers broods, who hath shewed you to flee from the wrath to come? 8. Yeal'd therfore "fruits worthe of penance; and doe: Fruits of penance be works of satisfactio. 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 roote of the trees. "Every tree therefor that yeal- is fruitful, and shall be cast into the fire.

10. And the multitudes asked him, saying: What shall we doe then? 11. And he an-
swering, said vnto them: "He that hath two coats, let him giue to him that hath not; and he that hath meat, let him doe likewise. 12. And the Publicans also came to be baptized, and said to him: Master, what shall we doe? 13. But he said to them: Doe nothing more then that which is appointed you. 14. And the publicans also asked him, saying: What shall we also doe? And he said to them: Vexe not, neither calumiate any man; and be content with your frillends.

15. And" the People imagining, and almen thinkin'g 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 worthie to loose; he shall baptize you in the Holy Ghoft and fire: 17. whose finne is in his hand, and he will purge his floor; and will gather the wheat into his barne, but the chaffe he wil burne with vnquenchable fire.

18. Many other things also exhorting did he evangelize to the Peo-
ple.

19. * And Herod the Tetrach, when he was rebuked of him for Her-
dias his 'brothers' wife, and for all the euils which Herod did: 20. He added this also aboue cal, and shut vp Iohn into prifon. 21. * And it came to passe when al the People was baptized, Iesvs also being baptized and praying, Heauen was opened: 22. And the Holy Ghoft descended in corporeal 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 him self was beginning to be about thirtie yeares old: as it was thought, the Sonne of Ioseph, who was of Heli, 24. who was of Matthath, who was of Levi, who was of Melchi, who was of Iamne, who was of Ioseph, 25. who was of Matthias, who was of Amos, who was of Naum, who was of Heli, who was of Nagge, 26. who was of Mahath, who was of Matthias, who was of Semel, who was of Ioseph, who was of Iuda, 27. who was of Johanna, who was of Refa, who was of Zorabel, who was of Salathiel, who was of Neri, 28. who was of Melchi, who was of Addi, who was of Cofam,
who was of Elmadan, who was of Her, 29. who was of Jesus, who was of Eliéezer, who was of Ithirim, who was of Mathat, 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 Melcha' who was of Menna, who was of Matthathath, who was of Nathan, who was of Dauid, 32. who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naaszôn, 33. who was of Aminadab, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 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 Phares, who was of Iudas 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 Phares, who was of Iudas

ANNOTATIONS.

CHAP. III.

Chrift going into the Desert to prepare himself before his manifestation, overcometh the temptations of the Diuel. 24. Then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. infirmating by occasion the Ieuews his countriemem reprobation. 31. In Carpharnæus his doctrine is admired, 32. specially for his miracle in the Synagogue. 38. from which going to Peters house, he sheweth there much more power. 42. Then returning into the wilderness, he preacheth afterward to the other cities of Galilee.

AND Jesus ful of the Holy Ghost, returned from Jordan, 

Mr 4.1.

Mr 1.13.
According to S. Luke.

bread alone shall man live, but in every word of God. 5. And the Diuel brought him into an high mountain, and showed him all the kingdoms of the whole world in a moment of time; 6. and he said to him: To thee will I give this whole power, and the glory of them; for to me they are delivered, and to whom I will, I do give them. 7. Thou therefore if thou wilt adore before me, they shall all be thine. 8. And Jesus answering said to him: It is written, Thou shalt adore the Lord thy God, and his name only shalt thou serve. 9. And he brought him into Hierusalem, and 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. 10. For it is written, that He hath given his Angels charge of thee, that they should preserve thee. 11. And that in their hands they shall bear thee vp, lest perhaps 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 all the tentation being ended, the Diuel departed from him until a time.

14. And Jesus returned in the force of the spirit into Galilee, and the fame went forth through the whole country of him. 15. And he taught in their Synagogues, and was magnified of all.

16. And he came to Nazareth where he was brought vp: and he entered according to his custom on the Sabboth day into the Synagogue, and he rose vp to read. 17. And the booke of Elay the Prophet was delivered vnto him. And as he unfold'd the booke, he found the place where it was written: 18. The Spirit of the Lord vpon me, for which he anointed me, to proclaim vnto the poore he sent me, to bare the countrie of hart, to preach to the captives remission, and to the blind to dispise the bruised vnto remission, to preach the acceptable yeare of the Lord, and the day of redemption. 19. And when he had folded the booke, he read it to the minister, and sate downe. And the eyes of all 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 gaue testimonie to him; and they marueled in the words of that proceeded from his mouth, and they said: Is not this Joscophs sonne? 23. And he said to them: Certes you wil say to me this similitude, Physicton, cure thy self: as great things as we have heard done in Capharnaum, doe also here in thy countrie. 24. And he said: Amen I say to you, that no Prophet is accepted in his owne country. 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 Sidon, to a widow woman. 27. And there were many lepers in Israel under Eliezer 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 hill, where vpon their citie was built, that they might throw him downe headlong. But he passing through the middes of them, went his way.

1 iij 31. And
31. And he went downe into Capharnaum a citie of Galilee; and there he taught the on the Sabboths. 32. And they were astonifhed at his doctrine; because his tale was in power. 33. And in the Synagogue there was a man havin an unclean Diuel, and he cried out with a loud voice. 34. Saying: Let be, what to vs and thee Iesvs of Nazareth art thou come to destroy vs? I know thee who thou art, the Saviour 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 feare vpon al, and they talked togethther 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 fame of him was published into euery place of the countrie.

38. And Iesvs rising vp out of the Synagogue, entred into Simons house. * And Simons wifes 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 miniftred to them. 40. And when the feuer was downe, al that had diseased of sordid maladies, brought them to him. But he imploying 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 to speake, that they knew he was Christ.

42. And when it was day, going forth he went into a desert place; & the multitudes fought him, and came even vnto 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 therefore I was sent. 44. And he was preaching in the Synagogues of Galilee.

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**ANNOTATIONS.**

**CHAP. III.**

11. Departed until a time. ) No marueil if the Diuel be often or alwayes busie with Christian men, seeing after he was plainly overcome by Christ, yet did he not quie him ouer altogether, but for a time.

23. Done in Capharnaum. ) God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the fame elswhere, if it liked his wisedom. So doth he in doing miracles by Saints, nor in al places, nor towards al persons, but as it please him, Aug. ep. 137.

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

38. Simons wifes mother. ) It is evidente that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom wrighteth in many places ep. 49. 6. ad Indianum. Li. 12. and Hier. See the Annot. Matt. 19, 27.
Having taught the People out of Peters ship, 4. he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He curueth a leper by touching him, and sendeth him to the Prieste in witness that he is not against Moses. 15. The People flocking in, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he prooveth by a miracl his power to remit sinnes in earth. 7. He defendeth his eating with sinners, as being the Physician of soules. 33. and his not prescribing as yet of any fastes to his Disciples.

ND it came to passe, when the multitudes pressed upon him to heare the word of God, and him self stood beside the lake of Genesareth. 2. * And he saw two ships standing by the lake: and the fisheers were gone downe, and washed their nets. 3. And he going vp into one ship that was Simons, defired him to bring it back a little from the land, and sitting, he taught the multitudes out of the ship.

4. And as he ceased to 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, labouuring all 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 fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. 8. Which when Simon Peter did see, he fell downe at Iesus knees, saying: Goe forth from me, because I am a sinful man, O Lord. 9. For he was wholly astonished and al 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 Simons fellowes. And Iesus said to Simon: Feare not; from this time now, thou shalt be taking men. 11. And having brought their ships to land, leauing 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 Iesus, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me clean. 13. And stretching forth the hand he touched him, saying: I will, be thou made clean. And immediately the leprosie departed from him. 14. And he commanded him that he should tell no body, but, Go, shew thyself to Moses, and offer for thy cleansing* as Moses commanded, for a testimonie to them.

15. But the brut of him went abrode the more, and great multitudes came together to heare, and to be cured of their infirmities. 16. And he retired into the desert, and praied.

17. * And it came to passe one day, and he was teaching, And there were Pharisees sitting and Doctors of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem; and the vertue of our Lord,
Lord was to heale them. 18. And behold men carying in a bed a man that had the palfey: and they sought to bring him in, and to lay him before him. 19. And not finding on which side they might bring him in for the multitude, they " went vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, before Is 6:8.20." Whose faith when he saw, he said: Man, thy finnes are forgiven thee. 21. And the Scribes and Pharifees began to thinke, saying: Who is this that spaketh blasphemies? Who can forgive finnes, but only God? 22. And when Is 6:9 knew their cogitations, answering he said to them: What doe you thinke in your heartes? 23. Which is easier to say, Thy finnes are forgiven thee; or to say, Arife, and walke? 24. But that you may know that the Sonne of man hath power in earth to forgive finnes (he said to the sick of the palfey) I say to thee, Arife, take vp thy bed, and goe into thy house. 25. And forthwith rising vp before them, he tooke that where in he lay; and he went into his house, magnifying God, 26. And al were astonished: and they magnified God. And they were replenished with feare, saying: That we haue seen maruolous things to day.

Mr. 9, 9.
Mr. 14.

27. * And after these things he went forth, and saw a Publican called Leui, sitting at the Cufome-house, and he said to him: Follow me. 28. And leaving al 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 Pharifees and Scribes murmured, saying to his discipies: Why do you eate and drinke with Publicans and finners? 31. And Is 6:8 answers: I came not to call those who presume of their owne justice, and that count themselves to have no need of Chrift.

Mar. 9.
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"Chrift came not to call those who presume of their owne justice, and that count themselves to have no need of Chrift.

"32. But they said to him: * Why doe the Disciples of John " fast often, and make obfciarions, and of the Pharifees in like manner; but thine doe eate and drinke? 33. To whom he said: Why, can you make the children of the bridegome faft whiles the bridegome is with them? 34. But the dries wil come; and when the bridegome shall be taken away from them, then they shall faft in those dries. 36. And he said a similitude also vnto them: That no man putteth a peece from a new garment into an old garment; otherwise both he breaketh the new, and the peece from the new agreeeth 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 loft. 38. But new wine is to be put into new bottels: and both are preferued togetether. 39. And no man drinking old, wil new by and by, for he faith, The old is better.

A N N O T A T I O N S.

C H A P. V.
of them was Peters, and that Christ went into that one, and faste downe in it, and that sitting he taught out of that ship, no doubt to signifie the Church reformed by Peters ship, and that in it is the chaire of Christ, and only true preaching.

5. A great multitude of fishers.) Likewise by this significative miracle wrought about Peters fishing, is evidently forshowed what wonderful success Peter should have in connecting men to Christ, both Jews and Gentiles: as when at one draught, that is to say, at one sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: so continually by himself and his Successors into the worlds end.

7. Beclouded to their followers.) Peter had so much worke that he called for help & joined Peters coading vnto him the other ship representing to vs his Copartners in the preaching of the tours. 

8. Then what be taking men.) That all this aforefaid did properly meane Peters travailes to come, in the conversion of the world, and his prerogative before al men therein, it is evident by Christs special promise made to him feuerally and apart in this place, that he should be made the taker of men, though to other he gieneth also, as to Peters cooperators and coadjutors the like office. 

10. What faith.) Great is God (faith S. Ambrose) and pardoneth one sotr through The interest of the merites of others. Therfore if thou doubt to obtaine forgivinge of thy great off' of others, see, joye vnto thy self interceflors, vfe the Churches help, which may pray for thee and obraigne for thee that which our Lord might denie to thyself. 

14. The Sonne of man in earth.) By which act (faith S. Cyril) it is cleere 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 have obtained by him that wondrful grace, For it is said to his Disciples: What sinnes yall remit, they are remitted to them. And how should not he be able to remit sinnes, who gave others power to doe the same?

18. Leaving also followed him.) The profane Iulian charged Matthew of too much lightnes. Forsaking al, to leave al and follow a straunger, at one word. But indeed hereby is seen the merchant and following efficacie of Christs Word and internal working, that in a moment can alter the hart of Christ, a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not only then in presence, but also daily doth in the Church. For fo S. Anthony, S. Francis, and others, by hearing only the Word of our Saviour read in the Church forsooke al, and followed him.

CHAP. VI.

For reproofing by Scripture and miracle (as also by reason) the Pharisees blindness about the observation of the Sabboth, 11. they seek his death. 12. Having in the mountaine prayed all night, he chose twelue Apostles, 17. and after many miracles upon the diseased, 20. he made a sermon to his Disciples before the people: proposing Heauen to such as wil suffer for him, 24. and woe to such as wil not. 27. Yet with all exhorting to doe good even to our enemies also, 19. and that the Maiters must first mend themselves. 46. finally to doe good workes, because only faith wil not suffice.

AND it came to passe on the " Sabboth secondd first, when he passed through the corne, his Disciples did pluck the cares, & did eate rubbing them with their hands. 2. And certaine of the Pharisees said to them: Why doe you that which is not lawful on the Sabbothos? 3. And Iesus answering the: said: "Neither this hae you read which Dawid did, when himself
was an hunred & they that were with him: * how he entred into the
house of God, and tooke the loaues of Proposition, and did eate, and
gave to them that were with him, which it is not lawful to eate * but
only for Priestes? 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 entred 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 cogitations; and he said to the man that had the withered
hand: Arise, and stand forth into the middle. And rising he stood. 9. And
\textit{Iesus} said to them: If ye ask me, if it be lawful on the Sabbath to
doe, well or ill, to save a soul or to destroy? 10. And looking about upon
the al, he said to the ma: Stretch forth thy hand. And he stretched it forth;
and his hand was restored. 11. And they were replenished with madness; &
they commnond one with another what they might doe to \textit{Iesus}.

12. And it came to passe in those daies, he went forth into the moun-
taine 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 \textit{Apostles} ) 14. Simon whom he
furnamned Peter, and Andrew his brother, James and Joho, Philippe and
Bartholomew, 15. Matthew and Thomas, James of Alphæus and Symon
that is called Zelotes, 16. and Jude of James, and Judas Iscariote which
was the traitour. 17. And descending with them he ftood in a plaine
place, and the multitude of his Disciples, and a very great companie of
People from al Iewrie and Hierufalem, and the sea coast both of Tyre &
Sidon, 18. which were come to heare him, and to be healed of their mal-
ladies. And they that were vexed of unclean Spirits, were cured. 19. And
at the multitude: sought to touch him, because vertue went forth from
him, and healed all. 20. And he lifting vp his eyes upon his Disciples,
said:

* Blessed are ye poore: for yours is the Kingdom of God. 21. Blessed
are you that now are an hunred: because you shall be filled. Blessed are
you that now doe weep: because you shall laugh. 22. Blessed shal you
be when men shall hate you, and when they shall separate you, and vp-
braid you, and abandon your name as cuil, for the Sonne of mans fake.
23." Be glad in that daie and reioyce; for behold, your reward is much
in Heauen. 24. For according to these things did their Fathers to the Pro-
phers. 25. Woe to you that are filled: because you shall be hungry. Woe to
you that now doe laugh: because you shall mourn and weep. 26. Woe,
when almen shal bleffe you: For according to these things did their
Fathers to the false-Prophers.

27. But to you I say that doe heare: Loue your enemies, doe good
to them that hate you. 28. Blesse them that curse you, and pray for them
that calumniate you. 29. And he that striketh thee on the cheeke, offer
also the other. And from him that taketh away from thee thy robe, pro-
hbit not thy coate also. 30. And " to every one that asketh thee, givे,
and of him that taketh away the things that are thine, ask not again.
31. And according as you will 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 do this.
34. And if ye lend to them of whom ye hope to receaue, what thank is to you? for sinners also lend vnto sinners, for to receaue as much. 35. But loue ye your enemies; doe good and lend, hoping for nothing thereby: and your reward shal be much, and you shal be the Sonnes of the Highest, because himself is benefical vpon the vnkind and the euil. 36. Be ye therefore merciful as also your Father is merciful. 7. Judge not, & you shal not be judged. Condemne not, & you shal not be condemned. Forgiue, and you shal be forgiuen. 38. Giue, and there shal be giuen to you. Good measure & pressed downe and shaken togethre and running over shal they giue into your bosome. For with the same measure that you doe mete, it shal be measured to you againe.
39. And he said to them a similitude also: Can the blind lead the blind? doe not both fall into the ditch? 40. The Disciple is not aboue his Maifter: but every one shal be perfect, if he be as his Maifter.
41. And why seeft 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: thy self not seeing the beam in thine owne eye? Hypocrite, cast first the beam 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 every 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 treasoure of his hart bringeth forth good; and the euil man of the euil treasoure 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 wil shew you to whom he is like. 48. He is like to a man building a house, that digged deep, and laid the foundation vpon a rock. And when an inundation rofe, the river beat against that house, and it could not move it; for it was founded vpon a rock. 47. But he that heareth, and doeth not, is like to a man building his house vpon the earth without a foundation: against which the river did beat; and incontinent it fell, and the ruine of that house was great.

ANNOTATIONS.

Chap. VI.

1. Neither this have ye read. The Scribes and Pharisees boaste most of their knowledge.
The name and dignitie of Apostles.

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CHAP. VII.

He testified, the faith of the Centurion who was a Gentile, to be greater than he found among all the Jews, and curseth his servant absent. 11. The widow's sonne he requieth and restoreth to her. 12. To John's messengers he as fereath with miracles, leading to John to preach thereby vnto them that he is Christ. 13. And afterward he declareth how worthy credit was John's testimonie. 14. neiguing against the Pharisees. 15. who with neither of their manners of living could be wonne, 16. shewing also vnto them by occasion of Marie Magdalene, how he is a freind to sinners, not to maintaine them in sinne, but to forgive them their sinnes vpon their faith and penance.

ND when he had fully said al his words into the eares of the People, he entred into Capharnaum. 2. And the servaunt of a certaine Centurion being sicke, was ready to die: who was deare vnto him. 3. And when he had heard of IESVS, he sent vnto him the Ancients of the Jewes, desiring him to come and heale his servant. 4. But they being come to IESVS, besought him earneftly, saying to him, That he is worthie that thou shouldest doe this for him. 5. For he loueth our Nation; and he hath built a Synagogue for vs. 6. And IESVS 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 self. For I am not worthie that thou shouldest enter vnder my roome. 7. For the which cause neither did I thinke my selfe worthie to come to thee; but say the word, and my seruant shal be made whole. 8. For I also am a man subject to authoritie, haueing vnder me fouliars: and I say to this, goe, and he goeth; and to another, come, and he commeth; and to my servaunt, doe this; and he doeth it. 9. Which IESVS hearing, marueld; and turning to the multitude that followed him he said: Amen I say to you, neither in Israel haue I found so great faith, 10. And they that were sent, being returned home, found the servaunt that had been sicke, whole.

11. And it came to passe, afterward he went into a cite 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 cite, behold a dead man was carried forth, the only sonne of his mother; and she was a widow: and a great multitude of the cite 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 caried it stood still; and he said: Yong man, I say to thee, arise. 15. And he that was dead, saie vp, and began to speake. And he gave him to his mother. 16. And they tooke them al, and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visi ted his People. 17. And this saying went forth into al Jewrie of him, & into al 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 cagae fight.) 22. And Answering, 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 dead rise again, the poore are evangelized: and blessed is he who souer shall not be scandalized in it.

24. * And when John's messengers were departed, he began to say of John to the multitudes: What went you out into the desert to see? a reed moved with the wind? 25. But what went you forth to see? a man clothed in soft garments? Behold they that are in costly apparel and delicacies, 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 mine 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 leser in the Kingdom of God, is greater then he. 29. And al the People hearing and the Publicans, justified God, being baptized with John's Baptisme. 30. But the Pharisees and the lawyers despised the counsel of God against them selues, being not baptized of him. 31. And our Lord said: Whereunto then shall I liken the men of this Generation, and whereunto are they like? 32. They are like to children sitting in the market-place, and speaking one to another, and saying: We 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 guarnemer and a drinker of wine, a freind of Publicans and sinnern. 35. And wisedom is justified of al 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 box of ointment; 38. and standing behind beside his feet, she began to water his feet with teares, & 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 creditour had two debters; one did owe five hundred pence, & the other fifty. 42. They hauing not wherewith to pay, he forgave both. Whether therefor doth loue 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
unto Simon: Dost thou see this woman? I entred into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hairies hath wiped them. 45. Kisse thou guaste 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 the: Many finnes are forguen her, because she hath koued much. But to whom leffe is forguen, he loueth leffe. 48. And he said to her: Thy finnes are forguen thee. 49. And they that sate together at the table began to say within them selves: Who is this that also forgueneth finnes? 50. And he said to the woman: Thy faith hath made thee safe, goe in peace.

ANNOTATIONS.

CHAP. VII.

5. Built a Synagogue.) As at that time to found a Synagogue was acceptable to God, and procured the prayers of the faithful People for whose vie it was made: so now much more in the new Testament, to build a Church, Monasterie, College, or any like worke for the honour and service of God, is grateful to him and procureth the prayers of the good People for whose vie such things be founded.

44. Into thy house.) An exceeding approbation of the extraordinary worke and signes of external devotion, which seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good wil, and therefore (as divers other did elsewhere) invited Christ to his house, not of curious or captiousnes, as some other did; but of affection, as it may seeme by Christs familiar talke with him. Notwithstanding his duties towards him were but ordinary. But the anointing, waching, kissing, wiping of his feet in such a fort as the woman did, were further signes of more then vulgar love; such as is in devout men or women that goe on pilgrimage and kissee deuoutly the holy memories of Christs and his Saints. Which is noe more but an exte- riour expressing of their affection, and that they love much, as every vulgar Christian mandoth not.

50. Thy faith.) The remission of her finnes being attributed before to charitie, is now justification 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 diuers causes concerning to faith only, the Scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desyre they be done. Because he wrought his miracles to induce al men to beleeue in him; and therefore specially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they asked at his hands: without which it had been rather a mocke and tentation of him, then a true desire of benefit at his hands.
Chap. VIII.

Going over at Galilee with his traine, 4. he preacheth to the Jewes in parables because of their reprobation, 9. but to his Disciples manifestly, because he will not for the Jewes incredulity have his coming frustrate: 19. signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Jewes. 22. To whom also (signified by the Gerasens) 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. 41. Likewise comming to cure the Jewes (who were borne when the Gentils fickered about Abrahams time) he is presented with the faith of the Gentils, and then the Jewes die, but them also in the end he will restore.

ND it came to passe afterward, and he made his journey by cities and townes preaching and evangelizing the Kingdom of God; and the Twelve with him, 2. and some women that had been cured of wicked spirits and infirmities; * Marie which is called Magdalene, out of whom seven Diuels were gone forth, 3. and Ioane the wife of Chuda Herods Procuratour, and Susan, and e many others that did minister vnto him of their 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 eate it. 6. And other some fell vpon the rock; and being shot vp, it withered, because it had not moisture. 7. And other some fell among thornes, and the thornes growing vp withal, choked it. 8. And other some fell vpon good ground; and being shot 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 Diuel commeth, and taketh the Word out of their hart, lest believing they be fauended. 13. For they vpon the rock; such as when they heare, with joy receaueth the Word: and these have no roots; because " for a time they believe, and in time of tentation they revolte. 14. And that which fell among thornes, are they that have 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 retain it, and yeald fruit in patience. 16. And no man lighting a candel doth couer it with a vessel, or put it vnder 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 shal not be made manif est; nor hid, that shal not be known, & come abrode. 18. See the

See the Annotations upon S Matthew. c. 13.14.

Against the Heretikes that say, faith once had can not be lost, and that he which now hath not faith, never had.

Mr. 16, 9.

See the Annotations upon S Matthew. c. 13.14.

Mr. 13, 14.

Mr. 4.1.

Es. 6, 9.

16. And no man lighting a candel doth couer it with a vessel, or put it vnder 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 shal not be made manif est; nor hid, that shal not be known, & come abrode.
therefore how you heare. For he that hath to him shall be giuen; and
whosoever hath not, that also which he thinketh he hath, shall be taken
away from him.

19. And * his mother and brethren came vnto him; and
they could not come at him for the multitude. 20. And it was told him:
Thy mother and thy brethren stand without, defirous to see thee.
21. Who answering said to them: My mother and my brethren, are
they that heare the Word of God and doe it.

21. * And it came to passe one day; and he went vp into a boat, and
his Disciples, and he said to them: Let vs strike ouer the lake. And they
launched forth. 23. And when they were failing, he slep; and there fel
a storme of wind into the lake, and they were filled, and were in dan-
ger. 24. And * they came and raised him, saying: Master, we perih. But
he rising, rebuked the wind and the tempest of water; and it ceased, and
there was made a calme. 25. And he said to them: Where is your faith?
Who fearing, marueled one to another, saying: Who is this ( tower )
that he commandeth both the winds and the sea, and they obey him? 26.
* And they failed to the countrie of the Gerasens which is ouer 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 tariie in house, but in the monuments. 28. And as he
saw Iesus, he fol downe before him; and crying out with a great voice,
he said: What is to me & thee Iesus sonne of God most high? I be-
seech 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 of the Diuel into the deserts. 30. And Iesus asked him 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; & 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-
ence went headlong into the lake, and was stifled. 34. Which when the
swineheards saw done, they fled, ad told into the citie and into the townes,
35. And they went forth to see that which was done; and they came to
Iesus, 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 at the multitude of the countrie of the Geras-
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 Iesus dismissed him, saying: 39. Returne into thy house, and tel
how great things God hath done to thee. And he went through the
whole citie, preaching how great things Iesus had done to him.
40. And it came to passe; when Iesus was returned, the multitude received him. And al were expecting him. 41. And * behold there came a man whose name was Jairus, and he was Prince of the Synagogue; and he fell at the feet of Iesus, desiring him that he would enter into his house; 42. because he had an only daughter almost twelve yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes.

43. And there was a certaine woman in a fluxe of bloud from twelve yeares past, which had bestowed al her substance vpon Physicians, neither could she be cured of any; 44. she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her bloud stinted. 45. And Iesus said: Who is it that touched me? And al denying, Peter said, and they that were with him: Master, the multitudes throng and press thee, and dost thou say, Who touched me? 46. And Iesus said: Some bodie hath touched me: for I know that there is vertue proceeded from me. 47. And the woman seeing, that she was not hid, came trembling, and fell downe before his feet; and for what cause she had touched him, she shewed before all the People, and how forthwith she was made whole. 48. But he said to her: Daughter, thy faith hath made thee safe, goe thy way in peace.

49. As he was yet speaking, there commeth one to the Prince of the Synagogue, saying to him: That thy daughter is dead, trouble him not. 50. And Iesus hearing this word, answered the father of the maide: Fear not: it beleueth only, and she shall be faye. 51. And when he was come to the house, he permitted not any man to enter in with him, but Peter, James, and John, and the father and mother of the maide. 52. And when he had wept, and mourned for her. But he said: Weep not, the maide is not dead, but sleepeth. 53. And they derided him, knowing that she was dead. 54. But he holding her hand cried saying: Maide arise. 55. And her spirit returned, and she rose incontinent. And he bade them give her to eare. 56. And her parentes were astonishd, whom he commanded to tel no man that which was done.

ANNOTATIONS.

CHAP. VIII.

Holy women that followed Christ.

The brethren of Christ.

(That did minister.) It was the custome of the Iewes that women of their substance did minister meat, drinke, and cloth to their teachers, going about with them. Which because it might have beene scandalous among the Gentils, S. Paul maketh mention that he vfed it not. And they ministered to our Lord of their substance for this cause, that he whose spiritual benesfites they reaped, might reap their carnal things.

20. Thy brethren.) These brethren of our Lord, were not the sones of the B. Virgin Marie the mother of God, as Heluidus wickedly taught: neither are they to be thought (as some others say) the sones of Ioseph by another wife; for (as S. Hierom writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Saviour might be borne of a virginal matrimonie. But they are called his brethren (according to the usual speech of the Scriptures) because they were his cousins, either the

Hier o. cont. Heluid. c. 9. ibid. c. 3.
the sons of Joseph's brother, or (as the more receiv'd opinion is,) the sons of our Ladies sister called Marie of James, which James therefore is also called the brother of our Lord.

55. After the return. This returning of the souls again into the bodies of them a third place: whom Christ and his Apostles raised from death (especially Lazarus who had been after this life, dead for four days doth) evidently shows a third place against our adversaries, that say, every one goeth straight to heaven or to hell. For it can not be thought that they were called from the one or the other, and therefore from some third place.

CHAP. IX.

His Twelve also now preaching every where and working miracles. 6. Herod and all doe wonder much. 10. After which he taketh them and goeth into the wilderness: where he cureth and teacheth, feeding 5000, with five loaves. 18. Peter confessing him to be Christ, 21. he on the other side foreteles his Passion, and that all must in time of persecution follow him therein. 27. Whereunto to encourage vs the more, 27. he giveth in his Transfiguration a sight of the glory, which is the reward of suffering. 17. The next day he calleth out a Diuel which his Disciples could not. 43. whom amuses these wonders be forewarneth againe of his scandalous Passion. 49. And to cure their ambition, he teles them, that the most humble be aftermost most: 49. bidding them also not to prohibit any that is not against them. 51. Tea and toward such as be against them Schismatically, to shew wildnices for all that. 57. Of following him, three examples.

ND calling together the twelve Apostles, he gaues them vertue and power over al Diuels, and to cure maladies. 2. And he sent them to preach the Kingdom of God; and to heale the sicke. 3. And he said to them: Take nothing for the way, neither rod, nor skrip, nor bread, nor money, neither have two coates. 4. And into whatesoever house you enter, tarie there, and thence doe not depart. 5. And whosoeuer shal 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 euangelizing and curing euery where.

7. And * Herod the Tetrach heard al 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 beheaded; 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 they did: and taking them he retir'd apart into a desert place, which belongeth to Beth-faida. 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 comming near, said to him: Dimiffe 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
The Gospel

haue no more but fiue loaues and two fishes; vnles perhaps we should goe & buie meates for al this multitude. 14. And there were men almost fiue thousand. And he saide to his Disciples: Make them set downe by companies fiiftie and fiiftie. 15. And so they did. And they made al sit downe. 16. And taking the fiue loaues and the two fishes, he looke vp into Heauen, and so blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. 17. And they did al eate, 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: Iohn the Baptist; and some, Elias; but some, that one of the Prophets before time is risen. 20. And he said to them: But whome say ye that I am? Simon Peter anfwered, and faying: The Chrift of God. 21. But he rebuking them, commanded that they should tell this to no man, 22. faying: That the Sonne of man muft suffer many things, and be rejected of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

23. And he faid to al: If any man will come after me, let him deny himself, and take vp his crosse daily, and follow me. 24. For he that will faue his life, shall lofe it; for he that shall lofe his life for my sake, shall faue it. 25. For what profitt hath a man if he gaine the whole world, and lofe himself, and caft 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 maieftie, and his Fathers, and of the holy Angels. 27. And I fay to you assuredly: There be some standing here that shall not taft death, till they see the Kingdom of God.

The TRANS.
FIGURATION.

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 while he prayed, the shape of his countenance was altered:and his raiment white and glisters. 30. And behold two men talked with him. And they were Mofes and Elias, appearing in maieftie. And they told his deceafe that he should accomplish in Hierufalem. 32. But Peter and they that were with him, were heemie with sleepe. And awaking, they saw his maieftie, and the two men that stood with him. 33. And it came to passe, when they departed from him, Peter faid to Iesvs: Maister, it is good for vs to be here; and let vs make thre tabernacles, one for thee, and one for Mofes, and one for Elias: not knowing what he faid. 34. And as he spake these things, there came a cloud, and oversadowed them: and they feared, when they entered into the cloud. 35. And a voice was made out of the cloud, faying: This is my beloued Sonne, heare him. 36. And whiles the voice was made, Iesvs 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 behold a man of the multitude cried out, faying: Maister, I befeech thee, looke vpon my fonne because he is mine only one. 39. And loe, the spirit taketh
According to S. Luke.

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... whofocryeth, and he dasheth him, and teareth him that he soneith, and with much ado Departeth him. 40. And I defired thy Disciples to caii him out, and they could not. 41. And Iesus answering said: O faithles and perfore Generation, how long shall I be with you and suffer you? bring hither thy sonne. 42. And when he came to him, the Diuel dashed, and tore him. And Iesus rebuked the vnkleane Spirit, and healed the boy, and rendred him to his father. 43. And all were aforonished at the might of God; and al meruling at al things that he did, he said to his Disciples: 44. Lay you in your harte 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 couered before them, that they perceived it not. And they were afraid to ask him of this word.

46. * And there entered a cogitation into them, which of them should be greater. 47. But Iesus seeing the cogitations of their hart, tooke a child and set him by him, 48. and said to them: whofoeuer receiueth this childe in my name, receiueth me, and whofoeuer receiueth me, receiueth him that sent me. For he that is the lesser among you al, he is the greater.

49. * And Iohn answering said: Master, we saw a certaine man calling out Diuels in thy name, and we prohibited him, because he followeth not with vs. 50. And Iesus said to him: Prohibit not. For he that is not against you, is for you.

51. And it came to passe, whiles the daies of his 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 receiued him not, because his face was to goe to Hierusalem. 54. And when his Disciples came and Iohn 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 wil follow thee whithersoever thou goest. 58. Iesus said to him: The foxes have holes, and the foules of the aire nesteth, but the Sonne of man hath not where to repose his head. 59. But he said to another: Follow me. And he said: Lord, permit me first to goe, and to burie my father. 60. And Iesus said to him: Let the dead bury their dead; but goe thou, set forth the Kingdom of God. 61. And another said: I wil follow thee Lord, but permit me first to take my lease of them that are at home. 62. Iesus said to him: No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

K iiij ANNO
The Transfiguration.

27. To the Apostles, that had to preach the Kingdom of God and to suffer so much miserie for the same in this world, he would shew his glory, and give them a tatt of his owne joyful state and of his Saints in Heauen, calling thither Mofiues and Elias, that the Law & Prophets might be witnesses of the same. See the annotation upon S. Matthew c. 17, 2.

31. Face to goe to Hierusalem. The Samaritans were Schismatikes from the Iewes, and had a Schismatik Temple in mount Garizim, of purpose to draw men thither from Gods Temple in Hierusalem, where only was the true and as it were the Catholike service and Sacrifice unto God. Th:refore they did not gladly receive our Saviour, because they perceiued he was going to Hierusalem.

33. Herewith them. Not Justice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or without discretion, & regard of their amendment, and example to others. Therefore S. Peter vfed his power upon Ananias and Saphira, when he stroke them both dowe to death for defrauding the Church.

62. No man looking backe. It is a dangerous temptation for a man that hath left or lost his goods for Christ, to looke much backe at them, and to remember with delight the pleasures & cafes of this world. For it breedeth in him discontentment of the troubles and croffes that are incident to the rate of such as fully follow Christ. In which case a man should ever looke forward towards Heauen, and never backward to the world.

Chap. X.

He sendeth yet 72. moe to preach to the Iewes, with power also of miracles. 13. crying woe to the cities impenitent. 17. As their returne he aginseth the great power he gave them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace. 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the love of God and of his neighbour will bring him to life everlasting, 29. teaching him by the parable of the Samaritan, to take every one for his neighbour that needeth his charity. 38. To Martha he sheweth that Marys contemplative life is the better.

And after this our Lord designd also other sectant two: and he sent them two and two before his face into every citie and place whither himself would come.2. And he said to them: The harvest truly is much; but the workmen few. Defire therefore the Lord of the harvest, that he send workmen into his harvest. 3. Goe: Behold I send you as lambs among wolves 4. Carie not purse nor skrip, nor shoes; and salute no body by the way. 5. Into what soeuer house you enter, first say: Peace to this house. 6. And if the sonne of peace be there, your peace shall rest upon him; but if not, it shall returne to you. 7. And in the same house eat and drink 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.

The kingdom of God is come nigh upon you. 

10. And into whatsoever city you enter, and they receive you, eate such things as are set before you; and cure the sick that are in it, and say to them:

15. That whereof ye should be more thankful 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 thee, they had done penance sitting in sackcloth and ashes long agoe. 14. But it shall be more tolerable for Tyre and Sidon in the judgement, than for you. 15. And thou Capharnaum that art exalted vnto Heauen: thou shalt be thrust downe euen vnto Hel. 16. He that heareth you, hear 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 subject to vs in thy name. 18. And he said to them: I saw Satan as a lightning fall from Heauen. 19. Behold, I have giue you power to tread upon serpents, and scorpions, and vpon all the power of the enemie, and nothing shall hurt you. 20. But yet reioyce not in this, that the spirits are subject vnto you; but reioyce in this, that your names are written in Heauen.

21. In that very hour he reioyced in spirit, and said: I confesse to thee O Father, Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and haft revealed them to little ones. Yea Father, for so hath it well pleased thee. 22. Al 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 reveale. 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 certaine lawyer stood vp, tempting him and saying: Maister, by doing of what thing shal 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 thy whole soule, and with thy whole strenght, and with thy whole mind: and thy neighbour as thy self. 28. And he said to him: Thou haft answered right, this doth and thou shalt live. 29. But he desirous to justify himself, said to Iesus: And who is my neighbour? 30. And Iesus taking it, said: A certaine man went downe from Hierusalem into Jericho, and fell among theeues, who also spoold him, and giving him woundes 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 Leuite, when he was neere the place, and saw him, passed by. 33. But a certaine Samaritane going his journey, came neere him; and seeing him, was moved with mercie. 34. And going vnto him, bound his woundes, and went vp to Jerusalem: and on the morrow he fell among theeues, and receiving him, and giving him woundes, and went downe.
The humble unlearned Catholic knows what Christ better than the proud learned Heretike.

The commandsments possible to be kept.

The parable of the wounded man explicated.

The Contemplative or Religious life, better than the Active and fictitious.

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THE GOSPEL

The Faithfulness of the Apostles (1 Cor 9.) according to this place did supererogate, that is, did more than he needed or was bound to do, when he might have required all duties for preaching the Gospel, but would not, de op. Monach. c. 5. Whereof it is certain, that the works which we do more than we ought to be called works of Supererogation: and whereby it is also evident against the protestants that there be such works. See O'Ettius ib. 6. cont. Parmen. how aptly he appliceth this parable to S. Paulus of virginity (1 Cor. 7.) as to a work of supererogation b. The Gospel upon the Assumption of our B. Lady. Aug. 15. And in the feast of S Martha, Julij. 19.

ANNOTATIONS

CHAP. X.

27. The little ones. By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught of the learned; for Christ did not afterward indow fishers and vulgar men nor any other with the guifts of wisdom and tongues, without their industri, study, and teaching: though at the beginning, of great prudence he did it, that it might be cleer to the world; that all Nations were converted to him, not by persuasion of cunning Oratours or Subtile Disputers, but by the plaine force of his grace and truth, which S. Augustin counteth greater than all other miracles. Further we are taught by this place, that the poor humble obedient children of the Church know by their faith the high mysteries of Chritbes Divinitie, and his presence in the B. Sacrament, and such like, rather than Arius, Caluin, and other like proud Scribes and Pharisizes.

28. This doe. Not by faith only, but by keeping Gods Commandements we obtaine life everlasting: not only by beleving, but by doing. The heretikes say that is impossible to keepe this commandement of loving God with all our heart, But the Scriptures giveth examples of diuers that have kept and fulfilled it, as far as is requisite in this life.

29. Halfe dead. Here is signified man wounded very sore in his understanding and free will, and all other powers of soule and bodie, by the finne of Adam: but yet that neither understanding, nor free-will, nor the rest, were extinguished in man or taken away. The Priest and Leuite signifie the Law of Mosaic: this Samaritane is Christ the Priest of the new Testament: the oil and wine, his Sacraments: the hoft, the priests ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sinne; that is, inisth-man; but Christ only, who by his Passion and the grace and vertue thereof ministered in and by his Sacraments, inistheth, and increaseth the istance of man, healing and abailing free-will to doe good worikes.

30. Marie the best part.] Two notable examples, one of the life Active, in Martha, the other of the life contemplative, in Marie: representing unto vs, that in holy Church there should be alwaies some to serve God in both these several sorts. The life contemplative is here preferred before the active. The Religious of both sexes are of that more excellent state. And therefore our Protestants have wholly abandoned them out of their common
According to S. Luke

She thought it came to pass, when he was in a certain place praying, as he ceased, one of his Disciples said to him: Lord teach vs to pray, as Iohn also taught his Disciples.

2. And he said to them: When you pray, say, Father, sanctified be thy name. Thy Kingdom come. Our daily bread give us this day, vs in debt to vs, and lead us not into temptation. And he said to them: Which of you shall have a freind, and shall goe to him at midnight, and shall say to him, Freind, lend me three loaves, because a freind of mine is come out of his way to me, and I have not so much as to set before him: and he from within answering faith: Trouble me not, now the door is shut, and my children are with me in bed; I can not rise and give thee. 8. And if he shall perfeuer knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunitie he will rise, and give him as many as he needeth. And I say to you, Aske, and it shall be given you: Seek, and you shall find; knock, and it shal be opened to you. 10. For every one that asketh, receiveueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 11. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? 12. Or if he ask an egege, will he reach him a scorpion? 13. If you then being naught, know how to give good giuotes to your children, how much more will your father from Heauen giue the good Spirit to them that ask? 14. And he was callyng out a Diuel, and that was dumme. And when he had called out the Diuel, the dumme speake: and the multitudes marueled. 15. And certaine of them said: In Beel-zebub the prince of Diuels spake: and they cast out devils in name of Jeus. 16. And when the devils were calld out, they went away, and giue their Possession to vultures: and they came not in any house, but in a wood. 17. And one of tho' Disciples said to the Lord, Loke unto heaven, and behold, and see: for these are the three thousand which fell. 18. And he said to them, I tell you, if these should stoope, the heaven could not holde the spirit of them. 19. And he spake this parable: To them that hear, and understand: 20. He that has, will receive: and he that has not, that which is giuen will be taken away from him. 21. And he was teaching in the synagogue. And behold, a man with a spirit went in and out of him. 22. And they besought him, saying: Lord, giue us to see thy glory. 23. And he said, I tell you, if these should stoope, all men of this region would have seen the glos of the heauen. 24. And it came to pass, as the multitude stood, and heard and were bound, 25. He began to say to his Disciples, and to them that were from about: The day will come, when you shall say, Blessed is he that comes in the name of the Lord: and his angels also. 26. Then they shall say to you, Depart out of vs, and fly from vs, and say, this man came not from us. 27. And when a righteous man is given to vs, and we say not, Blessed is he that cometh in the name of the Lord: and his angels also, 28. When that day shall come, they shall say to you, We begot you not; nor did we know you. 29. Then shall they say to the multitudes that were with vs, The prophets, but not we. And they shall give you up, and deliver you to the synagogues: and in the synagogues, and in prisons, and in the kingdome, and in the presence of the synagogues. 30. And they shall perseuer in persecuting you in the synagogues, and cast you into prisons, and cast out of the presence of the people, and shall say to you, we begot you not, nor knew you. 31. Then shall you haue remembrance, that they said these things to our fathers. 32. And you shall say, We haue not known, nor understood. 33. And they shall say, What then? The prophet, or the vocation of the Lord; it is the things which you haue done, and the words you haue spoken, are these against us. 34. And they shall be taken, and shall be cast out to the dogs, and they shall not find a soul that will giue thee. 35. And many shall be persecuted, and they shall haue righte, and life, and possession, and also remembrance before the saints. 36. And many shall be made dummes, and they shall haue remembrance before the holy ones. 37. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 38. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 39. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 40. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 41. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 42. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 43. And many shall cally out a Diuel, and verron, and they shall haue remembrance before the holy ones. 44. 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Diuels he casteth out Diuels. 16. And other tempting, asked of him a signe from Heaven. 17. But he seeing their cogitations, said to them: Every Kingdom deuied against itself, shall be made desolate, and: house vpon house, shall fail. 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 doe they cast out? therefore they shall be your judges. 20. But if I in the finger of God doe cast out Diuels; surely the Kingdom of God is come vpon you. 21. When the strong armed keepeth his court, those things are in peace that he possesteth. 22. But if a stronger then he come vpon him and overcome him, he will take away his whole armour wherein he trusted, and will distribute his spoiles. 23. He that is not with me, is against me: and he that gathereth not with me, scattereth.

24. When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest. And not finding, he faith, I will returne into my house whence I departed. 25. And when he is come, he findeth it swept with a besome, and trimmed. 26. Then he goeth and taketh seven other spirits worse then himself, and entering in they dwell there. And the last of that man be made worse then the first.

27. b 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 heare the word of God, and keepe it.

29. And the multitudes running together, he began to say: *This Generation, is a wicked Generation, as 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 Ninivites, so shall the Sonne of man also be to this Generation. 31. * The Queen of the South shall rise in the judgement with the men of this Generation, and shall condemne them: because she came from the endes of the earth to heare the wisdom of Salomon, And behold, more then Salomon here. 32. The men of Nineiu shall rise in the judgement with this Generation, and shall condemne it, because they did penance 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 vpon 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 darke some. 35. See therefore that the light which is in thee, be not darke some. 36. If thenthy whole body be lightsome, having no part of darke some: it shall be lightsome wholly, and as a bright candle it shall lighten thec. *

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 Pharisee began to thinke within himself and to say: Why he was not washed before dinner. 39. And our Lord said to him: * Now you Pha-
Pharisees doe make cleane 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 cleane vnto you. 42. But woe to you Pharisees, because you tithe mint and reed and every herbe : and passe over 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 loue 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 ouer, are not ware.

45. And one of the Lawyers answering faith to him: Maister, 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 felines touch not the packes with one of your fingers. 47. Woe to you that build the monuments of the Prophets and your fathers did kill them. 48. Surely you doe testifie that you confent to the workes of your fathers: because they indeed did kill them, and you build their sepulchres. 49. For this cause the wisdom also of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute. 50. That the bloud of all the Prophets that was shed from the making of the world, may be required of this Generation, 51. from the bloud of Abel vnto the bloud 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 felines have not entred, & those that did enter you have prohibited. 53. And whie he said these things to them, the Pharisees & the Lawyers began vehemently to urge him, & to stop his mouth about many things, 54. lying in waite for him, and seeking to catch something of his mouth, that they might accuse him.

**ANNOTATIONS.**

**CHAP. XI.**

27. Blessed is the wombe.) Let vs also (faith Venerable Bede) lift vp our voice with the Our B. Lady. Catholike 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.

29. The signe of Ionas.) Of al miracles, his Resurrection, after he had been according to his body, in the grane, according to his soule, in Helle three daies, was the greatest, and must convince the incredulous Jews: and therefore a greater or more evident then that, he faith he will not give them.

41. Give almes.) The great force of almes is here and in divers places of holy writ signified. In one place, they extinguish sinnes; in another, they redeeme sinnes; in another, they deliver from death in another, to the gien or omitted, our judgement to Heauen or Helle is attributed; & here they make cleane and satisfie for the Jewes former offenses. For (as S. Augustine faith c.70. Enchiridij) almes doth 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 offenses.
The Lawyers and Priests of the old Testament.

He prepareth his Disciples against persecutions to come upon them at their publishing of his Doctrine. 13. with deceiving the brethren's inheritance he will not meddle, but exhor-

teth them against avarice, 22. and his Disciples (by this occasion) against solicitude so much as of necessities, 32. yea counseling them to give al in almes. 35. and to be ready at a knock. 41. namely admonishing Peter and other Prelats to see to their charge: 49. and al, not to looke but for persecution. 54. The Jewes he reprehen-
deth for that they will not see this time of grace, 58. whereas it is so horrible to die without reconciliation.

ND when great multitudes stood about him, so that they trode one another, he began to say to his Disciples: Take good heed of the leaue of the Pharisees, which is hypocrisie. 2. * For nothing is hid, that shall not be revealed: nor secret, that shall not be known. 3. For the things that you have sain in darkness, shall be sain 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 kil the body, and after this have no more to doe. 5. But I will shew you whom ye shal fear: " Fear him who after he hath killed, hath power to cast into Hel. Yea I say to you, fear him. 6. Are not five sparowes sold for two farthings, and one of them is not for-
gotten before God? 7. Yea the haires also of your head are all numbered. Fear not therefor: you are more worth then many sparowes. 8. * And I say to you, "Every one that confesseth me before men, the Sonne of man also will confess him before the Angels of God. 9. But he that denieth me before men, shall be denied before the Angels of God. 10. * And " every one that speakeh a word against the Sonne of man it shal be forgiven him: but he that shal blaspheme against the Holy Ghost, to him it shal not be forgiven. 11. * And when they shal bring you into the Synagogues and to Magistrates and Potestates, " be not careful in what manner, or what you shal answer, or what you shal say. 12. For the Holy Ghost shal teach you in the very houre what you must say.

13. And one of the multitude said to him: Master, speake to my brother that he deuide the inheritance with me. 14. But he said to him: Man, " who hath appointed me judge or deuider ouer you? 15. And he said to them: See and beware of al avarice: for not in any mans abund-
dance doth his life consist, of those things which he possesseth. 16. And he
he spake a similitude to them, saying: A certaine rich mans field yealded plentie of fruits. 17. And he thought within himself, saying, "What shall I doe, because I have not whither to gather my fruits? 18. And he said: This will I doe, I will destroy my barnes, and will make greater, and then shall I gather all things that are grown to me, and my goods. 19. And I will fay to my soule; Soule, thou hast much goods laid vp for many yeares, take thy rest, eate drinke, make good cheere. 20. But God said to him, "Thou foole, this night they require thy soule of thee; and the things that thou hast provided, whose shal they be? 21. So is he that laeth vp treasure to himself, and is not rich to Godward.

22. And he said to his Disciples: * Therfore I say to you, "Be not careful for your life, what you shall eate; nor for your body, what you shall doe on. 23. The life is more than the meate, and the body is more than the raiment. 24. Consider the rauens, for they sowe not, neither do they reape, which neither have storehouse nor barne, and God feedeth them. How much more are you of greater price then they? 25. And which of you by careing can add to his stature one cubite? 26. If then you be not able to doe so much as the least thing, for the rest why are you carefull? 27. Consider the lillies how they grow: they labour not, neither doe they spinne. But I say to you, Neither Salomon in all his glory was arrayed as one of these. 28. And if the graffe that to day is in the field, and to morow is cast into the ouen, God doth cloatheth, how much more you, O ye of little faith? And you, doe not seeke what you shall eate, or what you shall drinke: and be not lifted vp on high. 29. For all these things the Nations of the world doe seeke. But your Father knoweth that you have need of these things. 31. But seeke first the Kingdom of God, and all these things shall be giuen you besides. 32. Feare not little flocke, for it hath pleased your Father to giue you a Kingdom. 33. Set the things that you posseffe, and giue almes. * Make to you purses that were not, treasure that wafteth not, in Heauen: whither the theefe approcheth not, neither doth the mothe corrupt. 34. For where your treasure is, there wil your hart be also. 35. Let your loynes be girded, and candles burning in your handes, 36. 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 servaunts, 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 wil minister vnto them. 38. And if he come in the second watch, and if in the third watch he come, and so find, blessed are those servaunts. 39. * And this know ye, that if the householder did know what hour 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 hour you think 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 steward and wife, whom the Lord appointeth over his familie. 43. Give it to the poor, that should thou doe, faith S. Basil. 44. A goodly warning for al rich men. 45. He forbiddeth not coope- tete prouide, but too much carefulnes. See Anno, vp 60 S. Matth. c. 6. 15. The Gospel for S. Francis de Paula April. 2. S. Paulinus Iun. s. Nicho- las Tolentinas, Sept. 10. And for some other Cofelfours not Bishops. 46. It was little at the beginning, & is still in co- pariso of al the reprobate: but in itself very great, as in the parable of the great tree that grew of the little mustard seed. Mat. 11. The Gospel vpon S. Silu- c. ers day, Dec- embr. 11. S. An- tonie, Ia. 17. S. An tonie of Pa- duana, Iun. 13. s. Dominick. Augu: 4. And for some other Cofel- forks not Bis- shops. 47. To girdre our loistes, is to keepe chastitie & continentie, Greg. ho. 13.
Open confessional of our faith. 8. Every one that confesseth. A Catholike man is bound to confess his faith, being called to account or examined by Jews, Heathen, or Heretike, concerning the same. Neither is it enough to keep Christ in his heart, but he must also acknowledge him in his words & deeds. And to deny Christ, or any Article of the Catholike faith, for shame or fear of any worldly creature, hath no like punishment, then to be denied, refused, and forsaken by Christ at the hour of his death before his Angels: which is another manner of presence and Confessorie, then any Court or Seillon that men can be called to for their faith, in this world.

The Holy Ghost teacheth every one that Saith Babylon. That the poore unlearned Catholikes should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to give a reason of his beleefe, and therefore must suffer or say anything rather then come before
According to S. Luke.

He threatened the Jews to be soone forsakenvulns they doe penance, 10. and consoun-
deth them for maligning him for his miraculous good-doing on the Sabboths. 18. but his Kingdom (the Church ) as contemptible as it seemed to them now in the begin-
ing, shall spread over all the world, 20. and convert al. 23. and what an hart fore it shall be to them at the last day to see them selues excluded from the glory of thisKingdom, and the Gentils admitted in their place. 31. He foretelleth that it is not Gal-
ilee that he feared, but that obstinate & reproue Hierusalem wil needs murder him, as also his messengers afore and after him.

And there were certaine present at that very time telling him of the Galileans, whose bloud Pilate mingled with their Sacrifices. 2. And he answering saide to them:

Thinke you that these Galileans were sinners more the al the Galileans, that they suffered such things? 3. No, I say to you; but viles you have penance, you shall all like wife perish. 4. As those eighteen upon whom the toure fel in Siloe; and slew them: think you that they also were debtors aboue al the men that dwel in Hierusalem? 5. No, I say to you: but if you have not pen-
ance you shall all 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,

"Or as it is re-
tered in other
places, do pen-
nance, which in
the new Testa-
ment signifieth
perfect repent-
ance. See An-
not S. Mat. 3, 2,
11, 11.

The Gospel:
on the Imber
Saturday in
Sept.

The figtree
with only lea-
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words, & no
good works;"
7. And he said to the dresser of the vineyard, Loe it is three yeares since I come seeking for fruit vpon this figtree, and I find not. Cut it downe therefore; wherefore 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 eightenee yeares: and she was crooked, neither could she looke vpward at al. 12. Whom when Iesvs saw, he called her vnto him, and said to her: Woman, thou art deliuered from thy infirmitie. 13. And he imposed hands vpon her, and forthwith she was made straight and glorified God. 14. And the Archylogue answering (because he had indignation that Iesvs 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 vpon the Sabboth loose his oxe or his ass from the manger, and leadeth them to water? 16. But "this daughter of Abraham whom Saran hath bound, loe, these eighteeen yeares, ought not she to be loosed from this bond on the Sabboth day? 17. And when he said these things, all his aduersaries were ashamed: and al 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 esteeme it like? 19. It is like to a "mustard seede, which a man tooke and cast into his garden and it grew; and became a great tree, & the foules of the aire reft in the boughes thereof. 20. And againe he said: "Like to what shall I esteeme the Kingdom of God? 21. It is like to leauen, which a woman tooke and hid in three measures of meale, 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 saved? 24. "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 thou shalt begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shall say to you, I know you not whence you are: 26. Then thou shalt begin to say: We did our eare before thee and drinke, and in our streets 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 thou shalt 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 fit downe in the Kingdom of God. 30. And behold, they are "laft that shall be first, and they be first that shall be laft.

31. The same day there came certaine of the Pharisees, saying to him: Depart and get thee hence, because Herod will kilthee. 32. And he said to them: Goe, and tel that foxe, Behold I cast out Diuels, and perfit cures this
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this day and to morow, and the third day I am confummate. 33. But yet I must walk this day and to morow and the day following, because it cannot be that a Prophet perish out of Hierufalem. 34. Hierufalem, Hierufalem which killst the Prophets, and stone them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and thou wouldst not? 35. Behold your house shall be left desert to you, And I say to you, that you shall not see me til 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 God's mercy that he straight punisheth not all offenders, but some punished few for a warning to all: as that for Schifme he striketh not all such as have for- example, taken the Church and the lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not all,as he did Heliodorus: and al that vow and reuoke their guifts to God, as Ananias and Sapphira. Some few therfore for their just deserts, be so handled for example, to provoke all others guilty of the same crimes to doe penance. Which if they doe not in this life, they shall assuredly perish in the next world. Opposuitis. cont. Parmen. sub finem.

16. This daughter.) We may see that many diseases which seeme natural, doe proceed Diseases not of the Dijeal by God's permission, either for sinne, or for probation; and both those kindes natural, Christ specially cured, for that no natural medicins could cure them, and specially be- cause he came to dissolue the workes of Satan both in body and soule.

24. By the narrow.) Our Lord is not contrarie to himself in that he answereth, the gate to be strait, and few to be saved, whereas els where he said, that many should come from the East & West &c. & joy with Abraham in the Kingdom of Heauen. Mat. 8, 11. For though they be few in respect of the wicked of all countires, yet they be many in them felues and in the Societie of Angels. The wheare cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the il are removed, the whole barme of Heauen shall be filled. So saith S. Aug. Ser. 32 de verbis Do.

24. Shall sike.) Many would be saine and looke to be saine, but can not, because they Penance, will not take paines to enter in at so strait a passage, that is to say, to taste much, pray often, doe great penance for their sinnes, live in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and loffe of their goods and lives for Christes sake.

26. Eat before thee.) It is not enough to feed with Christ in his Sacraments, or to Schifme hear his word in the Church, to challenge Heauen thereby, unless we live in vnitie of the Catholike Church. So S. Augustine approoveth this against the Danartiles, that had the very same service and Sacraments which the Catholike Church had, but yet seuered them selues from other Christian countires, by Schifme.
ND it came to passe when Jesus entred into the house of a certaine Prince of the Pharisees upon the Sabboth, to eate bread, and they watched him. 2. And behold there was a certaine man before him that had the drop-sie. 3. And Jesus answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabboth? 4. But they held their peace. But he taking him, healed him, and sent him away. 5. And answering them he said: Which of you shal have an ass, or an ox, fallen into a pit, and wil not incontinent draw him out on the Sabboth day? 6. And they could not answer him to these things.

7. And he spake to them also that were inuited a parable, marking how they chose the first seats at the table, saying to them: 8. When thou art inuited to a marriage, sit not downe in the first place, lest perhaps a more honourable then thou be inuited of him; 9. And he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place. 10. But when thou art bidden, goe, sit downe in the lowest place: that when he that inuited thee cometh, he may say to thee, Friend sit vp higher: then shalt thou have glorie 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 inuited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kind-men, nor thy neighbours that are rich: lest perhaps they also inuited thee againe, and recompence be made to thee. 13. But when thou makest a seat, call the poore, feeble, lame, and blind. 14. And thou shalt be blesed, because they have not to recompence thee: for recompence shalt 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 shal eate 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 inuited, that they should come, because now all things are ready. 18. And they began al 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 haue bought five yoke of oxen, and I goe to prove them; I pray thee, hold me excused. 20. And an other said, I haue maried a wife, and therefore I can not come. 21. And the seruant returning told these things to his Lord. Then the Maister of the house being angrie, said to his seruant: Goe forth quickly into the streetes and lanes of the citie, and the poore and feeble and blind and lame bring in hither. 22. And the seruant said: Lord, it is done as thou didst command, and yet there is place. 23. And the Lord said to the seruant: Goe forth into the waies and hedges; and "compel them to enter, that my house may be filled. 24. But I say to you, that none of those men that were called, shal taft my fipper.

25. And great multitudes went with him; and turning, he said to them: 26. "If any man come to me and hateh not his father and mother, and wife and children, and brethren and sisters, yea and his owne life besides; he can not be my Disciple. 27. And he that doth not bear his crofe and come after me, can not be my Disciple. 28. For, which of you minding to build a towre, doth not first fit downe and reckon the charges that are necessarie, whether he haue to finish it: 29. left, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, 30. saying, That this man began to build, and he could not finish it? 31. Or what King about to goe to make warre against another King, doth not first fit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands commeth against him? 32. Otherwise whiles he is yet farre off, sendeth a legacie he asketh those things that belong to peace. 33. So therefore every one of you that doth not renounce al that he possesseth, can not by my disciple.

34. Salt is good. But if the salt leefe his vertue, wherewith shal it be seasoned? 35. It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath cares to heare, let him heare.

**ANNOTATIONS.**

**CHAP. XIII.**

11. *Compel them.*) The vehement persuation that God vseth both externally by force of his word and miracles, and internally by his grace, to bring vs un to him, is called compelling: not that he forceth any to come to him against their owne wills, but that he can alter, & mollifie an hard hart, and make him willing that before would not. 12. Anguifhes also referreth this compelling to the penal lawes which Catholike Princes doe infaft vs against Heretikes and Schiilarites, provyng that they who are by their former profellion in Baptisme subjeyct to the Catholike Church, & are departed fro the same after Seetces, may and ought to be compelled into the vitiee and focietye of the vnituerall Church againe. And therefore in this fende, by the two former partes of the Parable, the Jews first, and secondly the Gentiles, that never beleuved before in Christ, were invited by faire sweet means only: but by the third, such are invited as the Church of God hath power over, because they promised in Baptisme, and therefore are to be reooked not only by gentle means, but by laft punishment also. 13. *Free-will.*) Heretikes may by penal lawes be compelled to the Catholike faith.
By occasion of the Pharisees murmuring at him for receiving penitent sinners, he sheweth what joy shall be in heaven for the conversion of one sinner, and for the younger son, which is the Gentils: the elder (to wit the Jews) in the mean time disdainning therefore, and refusing to come into his Church.

And there approched Publicans and sinners vnto him for to heare him. And the Pharisees and the Scribes murmured saying: That this man receiveth sinners, and eateth with them. And he spake to them this parable, saying: What man of you havign an hundred sheep and 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? And when he hath found it, laieth it vpon his sholders rejoycing: and comming home calleth together his freindes and neighbours, saying: Rejoyce with me, because I haue found my sheepe that was lost? I say to you, that euenso there shal be joy in heaven vpon one sinner that doth penance, then vpon ninetie nine that neede not penance. Or what woman haunging ten grotes: if she lose one grote, doth she not light a candle, and sweepe the house, and seeke diligently, vntil she finde? And when she hath found, calleth together her freindes and neighbours, saying: Rejoyce with me, because I haue found the grote which I had lost. So I say to you, there shal be joy before the Angels of God vpon one sinner that doth penance.

And he said: A certayne man had two sones; and the yonger of them saide to his father: Father, give me the portion of substance that belongeth to me. And he desided vnto them the substance. And not many daies after the yonger sone gathering al his things together went from home into a farre countrey: and there he waifed his substance, living riotously. And after he had spent al, there fell a sore famine in that countrey, and he began to be in need. And he went, and cleaned to one of the citizens of that countrey. And he sent him into his countrey to feed swine. And he would faine haue filled his belly of the huskes that the swine did eate; and no bodie gaue vnto him. And returning to him self he saide: How many of my fathers hirelings haue abundance of面包, and I here perish for famine? I wil arise, and wil goe to my father, and say to him: Father , I haue sinned against Heauen and before thee: I am not now worthie to be called thy sone: 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 moved with mercie, and running to him faile vpon his nekke, and kissed him. And his sone said to him: Father, I haue sinned against Heauen & before thee, I am not now worthie to be called thy sone. And the father said
said to his servants:Quickly bring forth the first stone, and doe it to him, and purifying upon his hand, and shoes upon his feet: 23. and bring" the fatted calf, and kil it, and let vs eate, and make merie 24. because this my sonne was dead, and is revived was lost, and found. And they began to make merie. 25. But his elder sonne was in the field, and when he came and drew nigh to the house, he heard muficke and dancing: 26. and he called one of the servants, and asked what these things should be. 27. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. 28. But he had indignation, and would not goe in. His father therefore going forth began to desire him. 29. But he anfwering said to his father: Behold, so many yeares doe I serve thee, and I never tranfgred thy commandement, and thou didft never give me a kidde to make merie with my freindes: 30. but after that this thy sonne, that hath deoure his substance with whores, is come, thou haft killed for him the fatted calf. 31. But he said to him: Sonne, thou art alwaies with me, and all my things are thine. 32. But it behoved vs to make merie and be glad because this thy brother was dead, and is revived, was lost, and is found.

ANNOTATIONS.

CHAP. XV.

7. Then upon ninety nine iuft ) Neither God, nor the Saints in Heaven, nor men in earth doe for all that esteem more of penitent sinners, than they doe of them that continue iuft and godly; though by the foden motion and present affection of joy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giueth his Saints new cause of joy and thanksgiving to God in another kind then for the continuance of the iuft.

10. Before the Angels. ) The Angels and other celestial Spirits in Heaven, doe rejoice at every sinners conversion: they know then and have care of vs, yea our hartses and inward repentance be open to them: how then can they not heare our prayers? And between Angels and the blessed foules of Saints there is no difference in this cafe, the one being as highly exalted as the other, and as neere God, in whom and by whom only they fee and know our affaires, as the other.

12. J. The fatted calf. ) This feeding and festiuitie (fayth S. Augustine li. 2. qu. Evan. c. 33. ) are now celebrated throughout the whole world, the Church being dilated and spread: for that calfe, in the body and bloud of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calfe signifies the B. Sacrament of the body and bloud of Christ, so the firt stone may significre our innocencie restored in Baptisme: and the rife, other graces and guifts giuen vs in the other Sacraments.
AND he said alfo to his Disciples: There was a certaine
rich man that had a bailife: & he was ill reported of vnto
him, as he that had wafted his goods. 2. And he called him,
and faid to him: What haue I this of thee? render account
of thy bailife: for now thou canst no more be bailife.
3. And the bailife faid within him self: What shall I doe,
because my Lord taketh away from me the bailifhip? dig I am not able, to beg I
am ashamed. 4. I know what I will doe, that when I shall be removed
from the bailifhip, they may receive me into their houses. 5. Therfore
calling together euery one of his Lords debtors, he faid to the firft: How
much doeft thou owe my Lord? 6. But he faid: An hundred pipes of
oil. And he faid to him: Take thy bil and fit downe, quickly write
fiftie. 7. After that he faid to an other: But thou, how much doeft thou
owe? Who faid: An hundred quarters of wheat. He faid 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 faie to you:
Make vnto you friends of the mammon of iniquitie that when you
faile, they may receive you into the eternal tabernacles. 10. He that
is faithful in the leaff, is faithful in the greater also: and he that is
vniuart in little, is vniuart in the greater also. 11. If then you have not been
faithful in the vniuart 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 ferue two
maifters; for either he shall hate the one, and loue the other; or cleane
to one, and contenme the other. You can not ferue God and mam-
mon.

14. And the Pharisées which were couetous, heard at these things:
and they derided him. 15. And he faid to them: You are they that iufifie
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 euangelized,
and euery one doth force toward it. 17. * b And it is easier for
Heauen and earth to paffe, then one tittle of the Law to fal. 18. * c Every
one that dimifeth his wife, " and marieth another, committeth
aduourrie: and he that marieth her that is dimifed from her husband,
committeth adu outrie.
19. There was a certain rich man, & he was clothed with purple and fine linen: 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 crumbs, that fell from the rich man's table, * but the dogs also came, and licked his sores. 22. And it came to pass that the beggar died, and was carried "of the Angels into Abrahams bosom. And the rich man also died: and he was buried in Hel. 23. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: 24. and he crying said: Father Abraham, have mercy on me, and send Lazarus that the may dip the tip of his finger into water for to cool me tongue, because I am tormented in this flame. 25. And Abraham said to him: sonne, remember that thou didst receive good things in thy life time, and Lazarus like wise eul, but now he is comforted, and thou art tormented. 26. And beside all these things, between vs and you there is fixed a great chaos: that they which wil passe from hence to you, may not, neither goe from hence hither. 27. And he said: Then, father, I beseech thee that thou wouldest send him vnto my fathers house, for I have five brethren, 28. for to testify vnto them, left they also come into this place of torments. 29. And Abraham said to him: They have Moses and the Prophets: let them heare them. 30. But he said: No, father Abraham, but if some man shall goe from the dead to them, they will doe penance. 31. 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.

**Annotations.**

**Chap. XVI.**

8. The Lord praised. This mans deceiving his master is not praised, nor we warranted by his fact to gain evinually for to have wherewith to give almes: but his prudence, in that he provided so substantially for himself, whilst his masters goods were in his hands, is commended, not for a virtue, but for a worldly policie: and proposed as an example of the carefull provision that rich men (who are Gods favours in earth) should make for their sons, against they be put out of their bailiuphip and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shall out of their offices, and well knowing they might gain salvation by their money, have so little regard thereof.

9. They may receive. A great comfort to all great almes men, & a wonderful force and vertue in almes, which befaide the merit of the worke of mercie, which (as in other places of Scripture is said) purgeth sinne and gaineth Heauen, procureth also not only the praiers of their headmen in earth, but their patronage in heaven also. Whereby also the praiers of Saints for the living, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such favour with God, that they may and doe receive their freinds which were once their benefactors, into their mansions in heaven, no lessthen the famers whom the il foward pleasured, might receive their freind into their earthly houses. Which also innumerable tests, that almes beftowed specially upon holy men, who by their merites and praiers are great in Gods grace, may much more help vs when our charitable deeds done upon vniuer men in necessitie, though that be of exceeding great merit also. See al this in these Doctours folw. wing.
The Sacrament is, both as diuorc'd licentious and fidulicie of chaitie; but amongst the people of God it consisteth also in holines of Sacrament; whereby it commeth to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. Ang. de bomo coniug. c. 24. 10. 6. See the Annotations upon Marke 10. 11.

Vnmerciful rich men.

22. Of the Angels. Angels carie good mens soules to Heauen now, as they did then his to Abrahams bofore, See the reward of povertie,affliction, and patience; and on the contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note also here that at the day of euery mans death there is a particular judgement, and therefore the soule fleeth nor, nor hangeth in suspense till the general judgement.

Abrahams bofore.

22. Abrahams Bofore. The bofore of Abraham is the resting place of all them that died in perfect state of grace before Christs time, Heauen before being shut from men, It is called in Zacharie, a lake without water, and sometimes a prison, but most commonly Limbus patriae, of the Diuines Limbus patrum, for that it is thought to have been the higher part or brimme of Hel, the places of punishment being far lower then the place, which therefore be called Infernum inferius the lower hel. Where this mansion of the Fathers stood, or whether it be any part of Hel, S. Augustine doubted: but that there was such a place, he nor no Catholike man ever doubted; as all the Fathers make it most certaine, that our Fathers deliuered into Hel, & Sainiour descending to Hel, went thither specially, and deliuered the said Fathers out of that mansion. Tren. li. 4. c. 19. Euferb. Demonst. Evan. li. 10. c. 3. sub finem. Nazian. orat. 2. de Pafs. Chrysof. to. 5. in demonst. Quod Chryfius fit Deus, paulo post initium. Epiph. in heres. 16. Tastini. Ambrof. de myst. Pafs. c. 4. Hiero. 10. Zacharie. Auguft. ep. 59. & li. 10. de Ciuil. c. 15. Paulinus in Panegyrico Cels. Cyrillus in Io. li. 11. c. 16. addit. Inclinato capite. Gregor. li. 6. ep. 179. which truth and place though of all the ancient writers confessed and proued by this and other Scriptures; yet the Adversaries deny it (as they doe Purgatorio) most impudently.

Purgatorio; Some judge Purgatorio to be placed there, from whence (no doubt) Christ also deliuere

26. A great distance betwixt Abrahams bofore and the inferiour Hel. And S. Augustine faith 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 freindes alio, how & for what cause fouer, much more hauing the Saints and faued perfons. And if those in Hel hauie meanes to expresse their cogitations and defires, and to be underfoold 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 continual passage of soules, and * Angels ascending and descending by Jacobs ladder. Men must not for all that be curious to search how the soules of the deceased expresse their mindes, and be heard one of another, and so fall to blasphemie, as Caluin doth, asking whether their cares be so log to heare so far off, & wickedly meauring all things by mortal mens corporal groffe manner of vettering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, & ears; though for the better expresseing of the damnedes care, Christ vouchsafed to utter it in termes agreeing to our capacitie,
So damnably it is to be a harbour of a Schisme, that we must rather forgive be it never so often. 5. We must be fervent in faith, and humble withal, knowing that we are bound to God, and not to vs. 11. The nine leues are ugrateful after that he had cured their leprose: but the one Samaritane (the one Catholike Church of the Gentiles) far otherwise. 20. The Pharisees asking when commeth this Kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne within vs: 22. and warneth vs after his Passion never to goe out of his Catholike Church, for any new false comming of Christ that Heretikes shall pretend, but only to expect his second comming in glorie. 26. preparing our foules vnto it, because it shall come vpon many uprovironed, 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 mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these little ones. 3. Looke wel to your foules. If thy brother sinne against thee, rebuke him: and if he doe penance, forgive him. 4. And if he sinne against thee seven times in a day, and seven times in a day be converted vnto thee, saying, It 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 mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you. 7. And which of you having a servante plowing or keeping cattle, that will say to him returning out of the field: Pasfe quickly, it downe; 8. 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 servante 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 vnprofitable servantes; we haue done that which we ought to do.

11. And it came to passe, as he went vnto 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: Jesus Mai-ster, haue mercie on vs. 14. Whom as he saw, he said: Go, shew your foules 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 backward 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 Jesus answering said: Were not ten made cleane? and where are the nine? 18. There was not found that returned, and gave glory to God, but this
this stranger. 19. And he said to him: Arise, go thy waies, because thy
faith hath made thee safe. 

20. And being asked of the Pharisees: when commeth the Kingdom
of God? he answered them and said: The kindom of God commeth not
with observation: 21. neither fiial they say: Loc here, or loc there. For
loc: the kindom of God is within you.

22. And he said to his Disciples: The daies wil come when you fhall
desire to see one day of the Sonne of man: and you fhall not see, 23. * And
they will say to you: Loc here and loc there. * Goe not, neither doe ye
follow after. 24. For euem as the lightning that lightneth vnder
Heauen, into those partes that are vnder Heauen, thineth: fo fhall the
Sonne of man be in his day. 25. But fiial he must suffer many things and
be reiefted of this Generation, 26. And as it came to passe in the * daies
of Noe, fo fhall it be also in the daies of the Sonne of man. 27. They did
eate and drinke, they did marie wiuues and were giuen to mariage euem
vntil the day that Noe entred into the arke: and the floude came, and
destroyed them al. 28. Likewiie as it came to passe in the * daies of
Lot: They did eate and drinke, bought and solld, planted, and built:
29. and in the day that Lot went out of Sodome, it rained fiire & brim-
frome frô Heauen, & destroyed them al: 30. according to these things it
fhall be in the day that the Sone of man fhall be reveale. 31. In that houre
he that fhall be in the house-top, and his veflel in the house, let him not
goe downe to take them vp: & he that is in the field, in like manner let
him not returne backe. 32. Be mindful of * Lots wife. 33. Whosoever fee-
kethe to save his life, fhall lose it: and whosoever doth lose the fame, fhall
quicken it. 34. I fay to you, in that night there fhall be two in one bed: the
one fhall be taken, and the other fhall be left. 35. two women fhall be
grinding together: the one fhall be taken, and the other fhall be left: two
in the field: the one fhall be taken, and the other fhall be left. 36. They
answering fay to him: Where Lord? 37. Who faid to them: Wherefoever
the body fhall be, thither wil the eagles also be gathered together.
14. To the Priest. This leprosy signifieth sinne, which though God may & can heale Confession to without any mans means, yet he doth it not ordinarily but by the Priests ministration: the Priest, therefore let no man despise Gods ordinance, nor say that it is enough to confess to God though he never come at the Priest. Lu. de rift. inform. apud August. 14. As they went. A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are nearer to 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 revenge 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 inf. but we know with the Publican that we be sinners. 15. He wil have children to be brought to him, and al to be as children. 18. What is to be done to get life everlasting. 22. What alfo, to get perfection; 28. and what reward they shall have that leave al, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly, 33. And entiring into Jericho, cured one blind man.

And he spake also a parable to them that it behoeth alwaies 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. And there was a certaine widow in that citie, and she 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, yet because this widow is importune vpon me, I wil reuenge her, left at the last she come and defame me. 6. And our Lord said: Heare what the judge of iniquitie sayeth. 7. And will not God reuenge his elect that crieth to him day and night? and wil he hauie patience in them? 8. If thou art the Sonne of man comming, shal he find trow you, faith in the earth? 9. And he said also to certaine that trusted in them, & defi- the Temple to pray: the one a Pharisee, and the other a Publican. 11. The Pharisee standing, praised himself: God, I giue thee thanks that I am not as the rest of men, extortioners, vniust, adulterers, as also this Publican. 12. I fast twice in a weeke: I giue tithes of all that I posses. 13. And the Publican standing a farre off would not so much as lift vp his eyes toward Heauen; but he knobked his breast, saying: God be merciful to me a sinne. 14. If thou art the Sonne of man comming, shal he find trow you, faith in the earth? 15. If thou art the Sonne of man comming, shal he find trow you, faith in the earth? 16. And they brought vs to him infants alsoe, that he might touch them. Which thing when the Disciples saw, they rebuked them. 16. But Jesus calling them together, said: Suffer children to come vnto 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 I possess a everlasting life? 19. And I ⟨esus⟩ said to him:
       Why dost thou call me good? None is good but only God. 20. Thou
       knowest: a the commandments: Thou shalt not kill, Thou shalt not commit
       Adulterie, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father
       & mother. 21. Who said: All these things have I kept from my youth.
       22. Which ⟨esus⟩ hearing, said to him: Yet one thing thou lackest: "b Sel
       al that euer thou haft, & give to the poore, and thou shalt have treasure
       in Heaven: and come, follow me. 23. He hearing these things, was stroken
       sad: because he was very rich. 24. And ⟨esus⟩ seeing him stroken sad,
       said: How hardly shall they that haue money enter into the Kingdom
       of God? 25. For it is eaiser for a camel to passe through the eye of a
       needle, then for a rich man to enter into the Kingdom of God. 26. And
       they that heard, said: And who can be saued? 27. He said to them: The
       things that are impossible with men, are possible with God. 28. And
       Peter said: Lo, we haue left al things, and haue 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 "c wife, or children for the Kingdom of God,
       30. and shall not receive much more in this time, and in the world to
       come "d life euerlafting.

31. * And ⟨esus⟩ tooke the Twelue, and said to them: Behold we goe
       vp to Hierufalem, and all things shall be consummate which were writ-
       ten by the Prophets of the Sonne of man. 32. For he shall be deliuere-
       red to the Gentils, and shall be mocked, and scourged, and spit vpon:
       33. and after they haue scourged him, they will kill him, and the third
day he shall rise againe. 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. e And it came to passe, when he drew nigh to Jericho, a certaine
       blind man fale by the way, begging. 36. And when he heard the mul-
titude passing by, he asked what this should be. 37. And they told him
       that ⟨esus⟩ of Nazareth passed by. 38. And he cried saying: ⟨esus⟩ Sonne
       of David, haue mercie vpon me. 39. And they that went before, rebuked
       him, that he should hold his peace. But he cried much more, Sonne of David haue mercie vpon me. 40 And ⟨esus⟩ standing com-
manded him to be brought into him. And when he was come neere, he asked him, 41. saying: What wilt thou that I doe to thee? but he
       said: Lord, that I may see. 42. And ⟨esus⟩ said to him: Doe thou see;
thy faith hath made thee whole. 43. And forthwith he saw, and followed
       him, magnifying God. And al the people as they saw it, gaue praiſe to
       God.
ANNOTATIONS.

CHAP. XVIII.

8. Shal be find faith. The Luciferians and Donatists vsed this place to excuse their fal The Church from the Church, as our Adueraries now doe, laying that it was decayed in faith, when they forsooke it. To whom we answer as S. Hierom and S. Augustin answerd them, that faith Chrif faith not that there should be no faith left in earth: but by this manner of speech infinuateth, that at the later day in the great perfection of Antichrift 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 Mafter fo praised in certaine vpon whom he wrought miracles, and by force whereof mountains might be moved, which is rare even when the Church flourishteth most.

CHAP. XIX.

In Jericho he lodgeth in the house of Zacheus a Publicane, and against the murmuring Jews openeth the reasons of his fo doing. He sheweth, that the last day should not be yet, 15. and what then in the judgement he wil doe both to vs of his Church as well good as bad, 27. and also to the reprobate Jewses, 29. Being now come to the place of his Passion, he entreath (weeping and foretelling the destruction of blind Hierufalem): with triumph as their Chrift. 45. He sheweth his scale for the house of God, and teacheth therein everyday. 47. The rulers would destroy him, but for fear of the people.

7. &c. The Gospell in the Dedication of a Church, & Anniuication little of stature. 4. And running before, he went vp into a ycombe more tree that he might see him: because he was to passe by it. 5. And when he was come to the place, Jesus looking vp, saw him, and said to him: Zacheus, come downe in halfe: because this day I must abide in thy house. 6. And he in halfe came downe, and received him rejoicing. 7. And when he saw it, they murmured saying, that he turned in, to a man that was a sinner. 8. But Zacheus standing said to our Lord: Behold the halfe of my goods, Lord, I give to the poore: and if I have defrauded any man of any thing, I restore fourfold. 9. Jesus said to him: That this day saluation is made to this house: because that he also is the Sonne of Abraham. 10. For the Sonne of man is come to seeke and to save that which was loft.

11. They hearing these things, he added and spake a parable. for that he was nigh to Hierufalem, 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 countrey to take to him self a Kingdom, and to returne. 13. And calling his ten servants, he gave them ten poun-
holy week.

23. Why the Blest doth that I and which they sentecost.ILLET on the peny (Mt. 29, 9) as well the rewards of the twp good servants be di-


eres & unequal, according to the di-

eres of their gaines, that is, their merites: & yet one receiue the peny (Mt. 29, 9) as well as the other, that is, Heaven or life eternally.

a See annotations Mar. 2, 5; 29, & c.

The fifth part of this Gospel. Of the holy week of his Passion in Hierusalem.

PALME Sunday.

The Gospel

upon the 9.

Sunday after Pentecost.

This was ful-

filled 40 yeas after the

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, having receiued his Kingdom: and he commanded his seruants to be called, to whom he gave the money; that he might know how much euery man had gained by occupying. 16. And the first came, saying: Lord thy pound hath gotten ten poundes. 17. And he said to him: Well- fare thee good seruant, because thou haft been faithfule in a little, thou shalt have power ouer two cities. 18. And the second came saying: Lord, thy pound hath made fufce poundes. 19. And he said to him: And be thou ouer fufe cities. 20. And an other came, saying: Lord, I have here thy pound, which I haue had laid vp in a napkin. 21. For I feared thee, because thou art an auftere man: thou takeft vp that thou didft not set downe, and thou reapeft that which thou didft not sow. 22. He faith to him: By thine owne mouth I judge thee, naughtie seruant. Thou didft know that I am an auftere man, taking vp that I set not downe, and reaping that which I fowed not: 23. And why didst thou not giue my money to the banke, and I comming might certes with vfurie have exacted it? 24. And he faid to them that ftood by: Take the pound away from him, and giue it to him that hath the ten poundes. 25. And they faid to him: Lord, he hath ten poundes. 26. But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that afo which he hath shal be taken from him. 27. But as for those mine enemies that would not haue me reigne ouer their souls, bring them hither; and kill them before me.

28. And hauing faid 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: Goe into the towne which is ouer against, into which as you enter, you shall find the colt of an ass tided, on which no man ever hath fitten: 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 fent, went their waies, and found as he faid to them, the colt standing. 33. And when they loofed the colt, the owners thereof saide to them: Why loofe you the colt? 34. But they faide: Because our Lord hath need of him. 35. And they brought him to Isvs, and cafting their garments upon the colt, they fete Isvs thereupon. 36. And as he went, they fpred their garments vnderneath in the way. 37. And when he approched now to the descent of mount-Oliuet, all the multitude of them that desceded, began with joy to praise God with a loud voice, for al the miracles that they had feen, 38. saying: Blessed is he that commeth King in the name of our Lord, peace in Heauen, and glorie on high. 39. And certayne Pharifees of the multitude faide to him: Master, rebuke thy Disciples. 40. To whom he faide: I say to you, that if these hold their peace, the stones shall crie. 41. And as he drew neere, seeing the citie, he wept upon it, saying 42. Because if thou also hadft known, and that in this thy day, the things that pertaine to thy peace; but now they are hid from thine eyes. 43. For they daies shall come upon thee: and thy enemies shal compasse.
compasse thee with a bench, and incluse thee about, and straiten thee on every side, 44. and beate thee flat to the ground, and thy children that are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.

45. * And entering into the Temple, he began to cast out the sellers therein and the buyers, 46 saying to them: It is written, That my house is the house of prayer. But you have made it a den of thieves. 47. And he was teaching daily in the Temple. H And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: 48. and they found not what to doe to him. For all the people was suspens[e, hearing him.

ANNOTATIONS.

CHAP. XIX.

4. Went vp.) Not only inward donation of faith and charitie towards Christ, but external offices of seeing, following, touching, receiving, harbouer, him, are recommended to us in this example: even for our manifold expert severall donation towards his Sacraments, Saints, and Servants, be grateful: specially the endeavoure of good people, not only to be present at Maile or in the Church, but to give them the B. Sacrament, and to see it with all reverence and donation according to the order of the Church, much more to receive it into the house of their body.

8. I restore foure fold.) That which we give of our owne, is almes and satisfacion for Restitution of our finances: but that we restore of ill gotten goods by Extortion, Vulture, Simonie, Bribery, Theft, or otherwise, that is called here Restoring. And it is of duty and of free almes, and must be rendered not to whoe we list, but to the parties annoyed if it be possible; otherwise it must be bestowed upon the Poore, or other good uses, according to the aduise of our superiour & such as have charge of our soules. But that he yielded fourfold, that was more then he was bound, but very satisfaction for his former finnes also.

And herewith we may note, that it is not the giving of a penie, grote, or crown of a rich mans superfluitie, that is so much recommended to sinner for redeeming their faults, but this large bestouing upon Christ, to fel all and give it in almes, to give the moytie of our goods, to render four times so much for that which is wrongfully gotten, that extinguissheth finnes. The poore widows braffe penie was very grateful, because it was al or much of that she had: but the rich mans pound of his superfluitie, though it be good, yet is nothing so grateful.

CHAP. XX.

To the Jews he avoucheth his power by the witness of John who was a man sent of God. 9. & foretelleth in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17. and consequently their irreparable damnation that shal enuie thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the invention of the Sadducees against the Resurrection.

40. And so having put them all to silence, 41. he turneth and profeseth them, because they imagined that Christ should be no more but a man: 45. bidding al to beware of the Scribes (authours of the Jews schisme from him) being ambitious & hypocrites.

ND it came to passe in one of the daies, when he was teaching TVESDAY, the people in the Temple & euangelizing, the cheefe priests & the scribes with the Ancients assembled, 2. and spake saying: See Amor to him Tel vs, in what power doest thou these things? or who is he that
that hath giuen thee this power? 3. And Iesus answering, said to them: I also will ask you one word. Answer me. 4. The Baptisme of Iohn was it from Heauen, or of men's. But they thought within themselves, saying: That if we say, From Heauen, he will say: Why then did you not beleue him? 6. But if we say, of men, the whole people will stone vs: for they are certaine that Iohn is a Prophet. 7. And they answered they that knew not whence it was. 8. And Iesus said to them: Neither doe I tell you in which power I doe these things.

9. And he began to say to the people this parable: *A certaine* 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 ferruant, that they should giue him of the fruit of the vineyard. Who beating him sent him away emptie. 11. And againe he sent another ferruant. But they beating him also and reprochfully abusing him, sent him away emptie. 12. And againe he sent the third: who wounding him also, cast him out. 13. And the Lord of the vineyard said: What shall I doe? I wil send my beloved Sonne: perhaps when they shall see him, they wil reverence him. 14. Whom when the husbandmanes saw, they thought within themselves, saying: This is the heire, let vs kil him, that the heritadge may be ours. 15. And casting him forth out of the vineyard, they killed him. What therefore wil the Lord of the vineyard doe to them? 16. He wil come, and wil destroy these husbandmen, and wil giue 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 re- jected, the same is become into the bead of the corner? 18. Every one that falleth vpon this stone, shall be quashed: and vpon whom it shal fall, it shal breake him to pouder. 19. And the cheefe Priests and Scribes sought to lay hands vpon 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 finde themselues in such wise that they might take him in his talke, and deliuer 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 giue tribute to Cæfar, or no? 23. But considering their guile, he said to them: Why tempt you me? 24. Shew me a penie. Whole image hath it and inscription? They answering said: Cæfer. 25. And he said to them: Render therefor the things that are Cæfars, * to Cæfar: and the things that are Gods, to God. 26. And they could not reprehend his word before the people: and maruellng at his answer, they held their peace. 27. * And there came certaine of the Sadduces, which denie that there is a resurrection, and they asked him, 28. saying: Master, Myfes gaue vs in writing: * If a mans brother die hauing 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 al 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 the be of them? seeing the seven had her to wife. 34. And Jesus said to them: The children of this world marry, and are given in marriage: 35. But they that shall be 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 declared, beside the bush, as he calleth 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 certaine of the Scribes answering, said to him: Master, thou hast said well: 40. And further they durst not ask him anything.

41. But he said to them: How say they that Christ is the sonne of David, 42. And David himself faith in the booke of Psalmes: The Lord said to my Lord, sit on my right hand, 43. Till I put thine enemies, the footstool of thy feet? 44. David then calleth him Lord: and how is he his sonne?

45. And all the people hearing him, he said to his Disciples: Beware of the Scribes, that will walke in robes, and loue salutations in the market-place, and the first chaires in the synagogues, and the cheefe roome in feaftes. 47. Which denoue widowes houses: feining long prayer. These shall receive greater damnation.

ANNOTATIONS.

CHAP. XX.

35. Shall be counted worthy. This truth and Speach that good men be worthy of Heavens, is according to the Scriptures, and signifies that mans works done by Christ of heaven, or grace doe condignely or worthily deserve eternal joy: as Sap. 3. God proved them, and to deere and found them worthy of himself; and Mat. 10. He that loveth his father more than me, is not worthy of me: and Col. 1. That you may walke worthy of God: and most plainly Apoc. 1. They shall walke with me in white, because they are worthy, as of Christ (c.1.) Thou art worthy, O Lord, to receive glory &c. And that, to be counted worthy, & to be worthy, is here at one, it is plaine, by the Greeke word, which S. Paul vsed fo, as the aduersaries owne English. Testaments doe testify, reading thus Hebre. 10. Of how much sever punishment shal be he worthy, which &c. And it must needs signifie, because men for sinnes are not only counted, but are indeed worthie of punishment, as themselves doe grant. They doe greatly therfore forget themselves, and are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not only make our labours grateful to God, but worthie of the reward which he hath promised for such as love him See the Annot. 3. Thess. 1, 5.

36. Equal to Angels. Saints of our kind, now in their foules, and after their resurrection in body and soule together, shall be in all things equal to Angels: and for degree of bliss, many Saints of greater merit shall be above divers Angels: as S. John Baptist, the Apostles, and others, and our B. Lady above all the orders of holy Spirits in dignitie and bliss: & no maruel, our nature by Christ being so highly exalted above all Angels.
CHAP. XXI.

He commendeth the poore widow for her two mites, above al. 5. Having said that the Temple shall be quite destroyed, 7. he foretelleth first many things that shall come before, 20. then a signe also when it is nere, after which shall come the destruction in most horrible manner, without hope of restitution, until all Nations of the Gentiles be gathered into his Church in the very end of the world. 25. And then what signes shall come at the last day, terrible to the world, 28. but comfortable to vs of his Church, 34. so that we be always watchful.

And beholding, he saw them that did cast their gifts into the treasury, rich persons. 2. And he saw also a certaine poore widow casting two brassie mites. 3. And he said: Verily I say to you, that this poore widow hath cast more then al. 4. For al these of their abundance have cast into the gifts of God: but the " of her penurie, hath cast in all her liuing that she had.

5. And certaine saying of the Temple that it was adorned with goodly stones and doynaries, he said: 6. These things which you see, * the daies will come wherein " a there shall not be left a stone upon a stone that shall not be destroyed. 7. And they asked him, saying: Master, when shall these things be: and what shall be the 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, and come therfore after them. 9. And when you shall hear of wars 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-quakes in places, and pestilences and famines, and terrours from Heauen, and there shall be great signes. 12. But before all these things they will " lay their hands vpon you: and persecute you delivering you into Synagogues and prifons, drawing you to Kings and Princes 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 shal answer. 15. For I wil give you mouth and wisdom, which all your adversaries shal not be able to refist and gainsay. 16. And you shall be delivered vp of 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 hair of your head shall not perish. 19. In your patience you shall possesse your soules.

And when you shal see Hierusalem compassed about with an armie, then know that the desolation thereof is at hand. 21. then they that are in Hierusalem, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. 22. For these are the daies of vengeance, that all things may be fulfilled that are written. 23. But woe to them that are with child and that...
According to S. Luke

According to S. Luke

give suffice in those days. For there shall be great affliction upon the land, and wrath on this people. 24. And they shall fly by the edge of the sword; and shall be led captive into all Nations: and Hierusalem shall be troden of the Gentils, til the times of Nations be fulfilled.

25. * And there shall be signes in the Sunne and the moone and the stars: and vpon earth distresse of Nations, for the confusion of the sound of sea and wanes, 26. men withering for feare and expectation, what shall come vpon the whole world. For the powers of Heauen shall be moved: 27. and then they shall see the Sonne of man coming in a cloud with great power and maiestie. 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 al 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 wel to your selues, lest perhaps your hartes be overcharged with surfetting and drunkennesse and cares of this life:and that day come vpon you sodenly. 35. For as a snare shall it come vpon al that fit vpon the face of al the earth. 36. Watch therefore, praying at all 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.

Chapter XXI.

Chap. XXI.

4. Of her pennie.) To offer or give almes of our superfluities, is not so acceptable nor meritorious, as to beflow some of that which is of our necessarie provision and which we may hardly spare from our selues: for, that proceedeth of greater zele, wil, and intention, which be more respected of God then the substance of the guift.
The Passion according to S. Luke in these two chapters, is the Gospel at Maife vipon Tenebre Wednesday. 

M A V N D I
Thursday.

A N D the festival day of the Azymes approched, which is called Pasche: 2. & the cheefe Priefts & the Scribes sought how they might kill him: but they feared the people. 3. And Satan entred into Iudas that was furnamed Icariote, one of the Twelue. 4. And he went, and talked with the cheefe Priefts 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 sought 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 carrying a pitcher of water: follow him into the house into which he entreth, 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 fated downe, and the twelve Apostles with him. 15. And he said to them: With defire 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 gaue thankes, and said: Take and deuide 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 gaue thankes, and brake; and gaue to them, saying: This is my body: Which is given for you, the Greeke is here so pla. 

Do this for a commemoration of me. 20. In like manner the chalice also, after he had supped, saying: This is the Chalice the new Testament
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. * A And there fell also a contention between them, which of them seemed to be greater. 25. And he said to them: The Kings of the Gentiles overrule them; and they that haue power upon them, are called beneficial. 26. But you not so: but he that is the greater among you, let him become as the younger: & he that is the leader, as the waiter. 27. For which is greater, he that sitteth at the table, or he that ministrith? is not he that sitteth but I am in the middes of you, as he that ministrith?

28. & you are they that haue remained with me in my tentations. 29. And I dispise to you, as my Father dispise to me, a Kingdom; 30. that you may eate & drinke vpon my table in my Kingdom, & may sit vpon thrones, judging the twelveth tribes of Israel.

31. And our Lord said: /* Simon, Simon, behold Satan hath required to have you for to sit as wheate: 32. But I have prayed for thee, that thy faith faile not: and thou once converted, confirme thy brethren. 33. Who said to him: Lord, with thee I am ready to goe into prison and vnto death. 34. And he said: * I say to thee Peter, the cocke shall not crow to day, til thou denyest thrice that thou knowest me.

35. And he said to them: when I sent you * without purse and scrip and shoes, did you lacke any thing? But they said: Nothing. 36. He said therefor vnto them: But now he that hath a purse, let him take it, likewise also a scrip: and he that hath not, let him sel his coate, and buy a sword. 37. For I say to you, that yet this that is written must be fulfilled in me: And with the wicked was he reputed. For those things that are concerning me, have 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-Olubet. And his Disciples 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 at ones cast: and kneeling he praised, 42. saying: Father, if thou wilt, transfore this chalice from me. But yet not my wil, but thine be done. 43. And there appeared to him an Angel from Heaven, strengthening him. And being in an agonie, he prayed the longer.

44. And his sweat became as drops of bloud trikling downe vpon the earth. 45. And when he was risen vp from prairie, and was come to his Disciples, he found them sleeping for penstuienes. 46. And he said to them: Where sleepe you? arise, pray, lest ye enter into tentation.

47. As he was yet speaking, behold a multitude: and he that was called Iudas, one of the Twelve, went before them, and approched to Ieseus, for to kisse him. 48. And Ieseus said to him: Iudas with a kiffe doest thou betray the Sonne of man? 49. And they that were about him, seeing what would be, said to him: Lord, shall we strike with the sword? 50. And one of them smote the servant of the high Priest: and cut off
his right ear. 51. But Iesus answering, said: Suffer ye thus farre. And when he had touched his ear, he healed him. 52. And Iesus said to them that were come vnto him, the cheefe Priests, and Magistrates of the Téple, & Ancients: As it were to a cheefe are you come forth with swords and clubs? 53. When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkness.

54. And apprehending him, they led him to the high Priests house: but Peter followed a farre off. 55. And a fire being kindled in the middles of the court, & they sitting about it, Peter was in the middles of them. 56. Whom when a certaine wench saw sitting at the light, and had beheld him, she said: This fellow also was with him, 57. But he denied him, saying: Woman, I know him not. 58. And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. 59. And after the space as it were of one houre, a certaine other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilæan. 60. And Peter said: Man I know not what thou sayest. And incestuous as he was, he was yet speaking, the cocke crew. 61. And our Lord turninglooked on Peter. And Peter remembered the word of our Lord, as he had said: That before the cocke crow thou shalt thinke deceive me. 62. And Peter going forth a doores, wept bitterly.

63. And the men that held him, mocked him, beating him. 64. And they did blind-fold him, and smote his face. And they asked him saying: Prophecie, who it is that smote thee? 65. And blaspheming many other things they said against him.

66. And when it was day, there assembled the Ancients of the people and cheefe Priests and Scribes, and they brought him into their Coun-cel, saying: 67. If thou be Christ tel vs. And he said to them: If I tel you, you will not beleue me: 68. If also I ask, you will not answer me, nor dimisse me. 69. But from henceforth the Sonne of man shall be sitting on the right hand of the power of God. 70. And they all said: Art thou then the Sonne of God? Who said: You say that I am. 71. But they said: What need we testimonie any further? For our selues have heard of his owne mouth.

ANNOTATIONS.

CHAP. XXII.

1. With defire I have defired.) This great desire he had to eat this Paschal lamb, was not for itself, which he had celebrated many years before: but because he meant immediately after the Paschal of the Law was sacrificed & 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 libament to the offering and eating of the Paschal lamb. Which being a figure
A figure specially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the Kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the new Testament. And by this place it seemeth very like that the words in S. Matthew, I will not drink of the fruit of the vine &c, were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoked after the holy Chalice. 19. This is my body.) Although senators called it is bread, yet is it the body, according to his worder, let faith confirma thee. judge not by sense. After the words of our Lord let no doubts rise in thy mind. Cyril, mystag. 4. Of the worrize of flesh and blood there is left no place to doubt; by the profession of our Lord him self, and by our faith it is flesh and blood indeed. Is not this truth? To them be it wroth, which deny [ESV] CHRIST to be true. God, Hilar. lii. de Trinit.

19. Which is given.) As the former words make and proue his body present, fo these words plainly signifie, that is present, as giuen, offered or sacrificed for us: and Christ sacrificed his body and bloud in the Sacrament at his supper. The Sacrifice of the Alter.

Cyril.

Alex.

Anath.

11.

20. Doethis.) In these words the holy Sacrament of Order is instituted, because The Apostle power and commission to doe the principal act & worke of Priesthood, is giuen to the Apostles: that is, to doe that which Christ then did concerning his body: which was, to ese, & the Same make & offer his body as a Sacrifice forvs, and for all that have need of Sacrifice, & to crame of giue it to be eaten as Christ's body sacrificed, to al faithful. For as the Paschal lambe holy Orders was first sacrificed, and then eaten; so was his body: and thus to doe heere giueth commissioan and authoritie to the Apostles, & to all Priests which be their successeors in this matter. Dionys. col. Hierar. c. Iren. li. c. 1. Cypr. ep. ad Cael. Euseb. Demos. 9. exang. li. c. 10. Nazian. orat. I. cont. Iulianum. Chrys. bo 8; in saec. Mat. li. de Sacred. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 8. Hier. in ep. ad Heb. q. et ad Euseb. q. et ad Euseb. ep. 16. 10. 3. August. in ps. 33. scene. et alibi. sape. Graec. ommer in 9. Hebr. et Primat. Conc. Nic. c. 1. 14. Ephes. ad Neopor. Confinnum. 6. can. 3. Nican. c. 9. 16. 10. 3. Lat. Concar. Flor. Trid. 19. For a Commemoration.) This Sacrament and Sacrifice is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and image of his Sacrifice upon the croffe, Of which one oblation on the croffe, not only all other Sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and marvelous sort then any other. For in them Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts, but in this of the new Testament, his body visibly sacrificed on the croffe, in and by the selfe same body sacrificed and immolated in the Sacrament and under the shades of bread and wine, is most nearly and perfectly resembled. And therefore this is most properly commemorative, as most nearly expressing the very condition, nature, efficacie, fort, and subsidence of that on the croffe. For which the holy Fathers call it the very selfe same Sacrifice (though in other manner) which was done on the croffe, as it is the selfe same thing, that is offered in the Sacrament, & on the croffe. Whereby you may see the persurifice of the Protestants or their ignorance, that think it therefore not to be Christ's body because it is a memorie of his body or a figure of his body upon the croffe: nor to be a true Sacrifice because it is a commemorative Sacrifice. For as the thing that more lively, nearly, and truly remembler or representeth, 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 Christ's body & Sacrifice, then any other. Christ himselfe the Sone of God is a figure & charactere of his Fathers person being yet of the selfe same substance, and Christ's body transfigur'd. To be a figure on the holy Mount, was a figure & resemblance of his Person glorified in Heauen Euen of a thing, and so is his body in the Sacrament to a faithful image that knowoth by his beleefe grounded on yet the thing: but this is owen word, that in the one forme is his body, in the other his bloud, the mother. self, repugneith feale representation of his death that cæbe. As for the Sacrifice, it is no lesse a true Sacrifice, nor.

M iiiij

because
The external religion of the new Testament, and proper service of the new Testament, no less 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 he shed for vs there, be the general price, redemption, and satisfaction for vs, and is the last & perfect sealing or confirmation of the new Law & Testament: yet the Service & Sacrifice which the people of the new Testament might reforment could not be that violent action of the Chalice, but this on the Altar, which by Christ's own appointment is & shall be the eternal office of the New Testament, & the continual application of all the benefits of his Passion unto vs.

The chalice shed. It is much to be observed that the relative, which, in these wordes for all, mult nec is not governed or ruled (as some would perhaps thinke) by the noun blood, but of the des signifie, the word chalice. Which is most plaine by the Greeke: Which taketh away all caullations blood therein, and shifts from the Protessants, both against the real presence & the true Sacrificing, not wine, and for it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice the same Sacrifice, is shed for vs (for so the Greeke readeth in the present tense) & not only as upon the chalice, and therefore as it followeth thereof inseparably, that it is no bare figure, but his blood indeed, so it enseth necessarily, that it is a Sacrifice and propitiatory, because the chalice (that is the Blood contained in the same) is shed for our sins. For all that know the manner of the Scriptures spake, know also that, Blood to be shed for sins, is to be sacrificed for propitiation or for pardon of sins. And this text proveth all this so plainly, that * Beza turneth himself roundly upon the Holy Evangelist, charging him with Solesceime or false Greeke, or else that the wordes (which yet he confeseth to be in al 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 plaine a matter. And therefore he faith plainly that it can not be truely faide neither of the chalice it self nor of the contents thereof: which is indeed to give the lie to the Blessed Evangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falsehood put vnto, God be thanked.

Beza condemneth the Gospel it self of falshood and impossibilitie.

Ambition.

14. Contention ) The Apostles perceiving Christ's departure from them and his Kingdom to be necere, as infirme men and not yet inwloved with the Spirit of God, began to have emulation & cogitations of Superiority one ouer another which our Maiestie reperceth in them by exhortation to humiliati and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranie, & contempt of their inferiors

Peters faith

11. Simon Simon, ) Lasfely to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to flitte & trie them al to the uttermost: as he did that night faith that he hath specially prayed for him, to this end that his faith should never faile, & that he being once converted, should after that for ever confirme, and shatole 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 learne that it was thought fit in the providence of God, that he should be the Head of the Church, should have a special priviledge by Christes praiers & promise never to faile in faith & that
that none other either Apostle, Bishop, 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, but our Lord tooke special care of Peter, that the state of the rest might be more sure, if the Head were invincible: God so dispensing the aide 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 Paflour & Pretre the people is corrected or comended. And S. Ambrose writeth, that Peter after his temptation was made Paflour of the Church, because it was said to him: Thou being converted, confirm thy brethren. Neither was this the privilege of S. Peter's person, but of his Office, that he should not fail in faith but ever continue in their faith. For the Church, for to whole fake that privilege was thought necessary in Peter the Head thereof, was to be preserved no leffe afterward, the in the Apostles time. Whereupon all the Fathers apply this privilege of not failing & of confirming other in faith, to the Romaine 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 Innocentius Pope, against Abainardus the Heretike: We must referre to your Apostleship all the scandals and perils which may fall in matter of faith specially. For ther the defects of faith must be holpen, where faith can not fail. For to what other See was it ever said: I have prayed for thee Peter, that thy Popes may err. Faith does not fail. So say the Fathers: not meaning that none of Peters seat can erre in personall, nor in doctrine or writings, but that they can not nor shall not: indiciuus, or even judicially conclude or give definitiv sentence for falsehood or heresie against the definitively, Catholique faith, in their Consistories, Courts, Councels, Decrees, Deliberations or Consultations kept for decision and determination of such controversies, doubts, or questions of faith as shall be propoised unto them: because Christes prayer and promise proteteth them therein for confirmation of their brethren. And no manuel that our Maister would have his Vicars Consistorie & Seat infallible, seeing even in the open Lord the high Priesthood & Chaire of Moyles wanted not 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. Liberius in persecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fal to Herefe, and more then al this, some Judas might crepe into the Office, and yet al this without prejudice of the Office and Seat, in which (faith S. August. in his time) our Lord hath set the doctrine of truth. Caiphas by privilege of his Office prophesied 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 erre: but that Luke, Marke, Salomo or the rest might not erre in other their private writings, that we say not. It was not the perfo. The learned fathers found in the Inocentius the third: S. Augustine and the Bishops of Afrique to Inocentius the first, and to Celestius, ep. 90. 11. 9: S. Chriof Rome to the said Inocentius: S. Basil to the Pope Rome for res. in his time; ep. 51: S. Hierom to Damaufis ep 57. 18. 10. 1 but it was the prerogative of their solution of Office and higher degree of Veneration, & Christs ordination, that would have all Apostles, Bishops, and Paflours in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptance of which Gods providence, that is, that one is not honoured and obeyed of all the brotherhood, is the cause of all Schifmes and Heresies, faith S. Cyprian. A point of such importance, that all the Twelve being in Apostleship like, Christ would yet for the better keeping of unity & truth, haue one to be Head of them all, that a Head being once appointed, occasion of Schifmes might be taken away, faith S. Hierom. li. adu. Iouinian. c. 14.
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 cry, Crucifie: 26. In the way to Calvary he foretell the women that lamented upon him, the horrible destruction of their Hierusalem. 32. Upon the croffe he is between two theues, 35. scorned of the Jews, 36. of the soldiaries, 39 and of one of the theues, 40. but even there confessed of the other theue, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. &ca and of the whole multitude. 50. And finally he is buried honourably.

And all the multitude of them rising vp, led him to Pilate. 2. And they began to accuse him, saying: We have found this man subuering our Nation, & prohibiting to give tributes to Cæsar, and saying that he is Christ the King. 3. And Pilate asked him, saying: Art thou the King of the Jews? But he answereing said: Thou sayest. 4. And Pilate said to the cheefe Priests and multitudes: I find no cause in this man. 5. But they were more earnest, saying: He stirreth the people teaching throughout al Iewrie, 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 iurisdiction, he sent him backe to Herod, who was also himself at Hierusalem in those daies.

8. And Herod seeing Iesus was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe wrought by him. 9. And he asked him in many wordes. But he answereved him nothing. 10. And there stood the cheefe 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 cheefe Priests and Magistrates, and the people, 14. said to them: You haue presented vnto me this man, as auerting the People, and behold I examining him before you, haue 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 will chasten him therafore and dimishe him.

17. And he of necessitie 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 therafore & let him goe. 23. But they were instant with loud voices requiring
requiring that he might be crucified. And their voices prevailed. 24. And Pilate adjudged their petition to be done. 25. And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

26. And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross on him to carie 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 Hierusalem, weep not upon me, but weep upon your selves, and upon your children. 29. For behold the daires shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, & the pappes that have not given suck. 30. Then shall they begin to say to the mountains, Fall vpon vs: and to the hilles, Cover vs. 31. For if in the Greene wood they doe these things, in the drie what shall be done? 32. And there were led also other two malefactors with him, to be executed. 33. And after they came to the place which is called Calvary, there they crucified him: and the theues, one on the right hand and the other on the left. 34. And Jesus said: Father, ” forgive them, for they know not what they doe. But they deriding 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 soldiers also mocked him coming to him, and offering him vinegar, 37. saying: If thou be the King of the Iewes, 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 Iewes. 39. And one of those theues 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 receiue worthie of our doinges: but this man hath done no euil. 42. And he said to Jesus: Lord, remember me when thou shalt come into thy Kingdom. 43. And Jesus said to him: Amen I say to thee; this day thou shalt be with me" in Paradise.

44. And it was almost the sixt houre: and there was made darkenesse upon the whole earth untill the ninth houre. 45. And the sunne was darkened; and the veile of the Temple was rent in the middes. 46. And Jesus crying with a loud voice, said: Father, into thy handes I commend my spirit. And saying this, he gave vp the ghost.

47. And the Centurion seeing that which was done, glorified God, saying: Indeed this man was just. 48. And at the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts, 49. And at his acquaintance stood a far off, and the women that had followed him from Galillee, seeing these things.

50. * And behold a man named Ioseph, which was a Senator, a good man and a just. 51. He had not consented to their counsel and doings,
doings, of Arimathæa a city of Ierusalem, who also himself 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 sildon, and laid him in a
monument hewed of stone, " wherein no man had been laid. 54. And it was the day of Parasceue, and the Sabbath drew neere. 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 accor-
ding to the commandement.

ANNOTATIONS.

CHAP. XXIII.

34. Forgive them.) A perfect example of charitie in our Saviour praying for his cru-
cifers, which the first martyr S. Steven did follow, Acts 7: and the prayers of both were
heard. Christ's prayer taking effect in the Centurion and others, Steven in Paul.

35. In Paradise.) Thou shalt not hereupon differ thy conversion or amendment, pre-
suming of grace at the last hour of thy life, nor looke to have saluation by faith and
confession of Christ without good workes, nor to goe straight to Heauen without satis-
faction penance, or punishment for thy former sinnes & life ill spent; nor challenge secur-
tie and certaine knowledge of thy saluation. For this good theuces cafe is not common
but a rare example of mercie & prerogatue. But for the first point, learne only not to de-
pare, though thou hast been ill to the last moment of thy life. For the second, that faith,
hope, and charitie, repentance, and good will be sufficient, and good workes not required,
wherefor want of time and opportunitie they cannot be had. For the third, that Christ
gave to this happy man for his zelous confession of him & reprehending his fellow not
only remission of his sinnes, but also by extraordinarie 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 this example and commision giueth pardons also to some of her zelous children
of all punishment due for their offenses, & such goe straight to Heauen. Lastly, that every
one hath not a revelation of his saluation as this man had; and therefore can not be so
sure as he was.

53. Wherein neuer.) 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 prerogatue (no
doubt) was of God's providence; this Ioseph no leffe abstaining afterward to be buried
in it, then the other Ioseph from copulation with the mother of our Lord. S. Aug-
gustine.

51. Saw the monument.) These good women of great devotion observed the sepulchre
for the honour of the holy body, Whereupon the devotion of faithful folk watching &
visiting on Good-Friday and easter euem the sepulchre made in every Church for memo-
rie of our Lords burial, is exceeding good & godly, specially the B. Sacrament for more
signification sake being present in the same Sepulcher.

CHAP.
ND in the first of the Sabboth very early they came Easter day.

And that is, first after the Sabboth, which is the day our Lords day, wherein he arose. For the weeke is divided into the Sabboth, & the 1. 2. 3. 4. 5. 6. of the Sabboth.

And the Apostle (1. Cor. 16, 2.) commanded a collection of money to be made on the first of the Sabboth. Whereby we leame, both the keeping of Sunday, & the Churches cost of daies by the 2. 3. 4. of the Sabboth, to be Apostolical. Which S. Sylluwefterward named 3. 4. feriam, &c. Breviar. Roman Decemb. 31.

The Gospelf upon Munday in easter weeke.
THE GOSPEL

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 foolishe, and flowl of hart to believe in all things which the Prophets have spoken. 26. Ought not Christ to have suffred these things, and fo 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 sate at the table with them, he" took bread, and blessed and brake, and did reach to them. 31. And their eyes were opened, and they knew him: and he vanished out of their sight. 32. And they said one to the other: Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? 33. And rising vp the fame houre they went backe into Hierufalem: and they found the eleuen gathered together, and those that were with them, 34. saying: That our Lord is rifen 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, IESVS stood in the midst of them, and he faid 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 faid to them: Why are you troubled, and cogitations arife 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 faid this, he showed them his handes and feet. 41. But they yet not beleuing and marvellong for ioy, he faid: Haue you here any thing to be eaten? 42. But they offered him a pece of fish broiled, and a honie combe. 43. And when he had eaten before them, taking the remaines he gaue to them.

44. And he faid to them: These are the wordes which I spake to you, when I was yet with you, that all things must needes 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 faid 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. b and" penance to be preached in his name and remission of sines vnto al Nations, beginning from Hierufalem. 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 indowaded with power from high.

50. a 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.

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of the crofle, as adorning went backe into Hierufalem with great joy: and they were alwaies in the temple praising and blessing God. Amen.

ANNOTATIONS.

CHAP. XXIV.

10. Took bread.) The Fathers in divers places take this to be an image of the B. Sacrament. Author operis imperfect. ho. 17. S. Augustin. 19. de confessione Eunmg. c. 25. & jfr. 14. o. de temp. & ep. 59. ad Paulinum g. 8. 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 form of solemn taking the bread into his handes, blessing it, breaking it, and reacliing it to his Disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vied but in Christ's miraculous multiplying the loaves) and the singular effect in notifying Christ unto them, does 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. Penantine to be preached.) He shewed unto them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church: as, where it should begin, to wit, at Hierufalem & how farre it should goe, to wit, to all Nations: that he might not suffer vs (faith S. Augustine) to err neither in the bridegroom nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp new Churches in particular countries, drawing the people from the forefaid only true Church which from Hierufalem so growth & till the end of the world come.

50. Blessed them.) Christ our high Priest, * prefigured specially therein by Melchisdech, often gave his blessing to his: sometymes by words, as Peace be to you: sometymes by imposition 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 croffe, as Iacob the Patriarch blessed his nephews for signification of Christ's benediction: for now the croffe began to be glorious among the faithful, and the Apostles (as it is most certaine *) by the Fathers which call it an ancient tradition vied that signe Blessing with for an external note of benediction. Yea S. Augustine faith (in Pf. 50. Con. 1. ) that Christ the signe of the himself not without cause would have his signe to be fixed in our foreheads as in the croffe.

1. The B. Sacrament in one kind.

2. The Catholike or vniversal Church.

Deunit.


6. 10. 10.


27.

The B. Sacrament. The Catholike or universal Church.
THE ARGUMENT OF S. JOHN'S GOSPEL.

John's Gospel may be divided into four partes.

The first part is of the Acts of Christ before his solemn manifestation of himselfe, while John Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Acts in Iurie (having now begunne his solemn manifestation in Galilee, Mat. 4. 12.) the second Easter or Pasche of his preaching: Chap. 5. For of the first Pasche, we had in the first part, chap. 2. 13: And the Pasche of the Iewes was at had. And that feast whereof we have in this second part, chap. 5. 1: After this there was a festial day of the Iewes, is thought of good Authours, to be the feast of Pasche.

The third part is of his Acts in Galilee, and in Iurie, about the third Pasche, and after it: chap. 6. to the 12. For so we have chap. 6. 4: And Pasche the festial day of the Iewes was at hand.

The fourth part is of the fourth Pasche (which we have in the end of the chap. 11. 55: And the Pasche of the Iewes was at hand) that is to say, of the Holy weeks of his Passion in Hierusalem: chap. 12. unto the end of the book.

By which division it is manifest, that the intent of this Evange[li]st writing after the other three, was, to omit the Acts of Christ in Galilee, because the other three had written them at large: and to report his Acts done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, being the principal part of the Country, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord Iesvs finding in the Head it selfe and in the leaders of the rest, such wilfull obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both say and prooue, at sundry times, even every yeare of his preaching, himselfe to be the CHrist that had beene so long promised unto them, and expected of them: and the same CHrist to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Sonne of God the Father, who now had sent him. Therefore these were the words and deeds that serued best the purpose of this Evangellist, being to shew the glorie and excellencie of this Person Iesvs: that thereby the Gentils might see how worthy Hierusalem and the Iewes were reprobated who had refused yea & crucified such an one: and how wel & to their owne salvation themselves might doe, to receive him and to beleue in him. For this to have bene his purpose, himselfe declareth in the end, saying: These are written, that you may beleue that Iesvs is CHrist the Sonne of God: and that beleuing, you may haue life in his name.

Hier. in Catal. a Io. 1. 11. 10. b Mat. 4. 21. c Act. 13. 2.
assertion of the Ebionites then rising, who say that Christ was not before MARIE. Whereupon also he was compelled to utter his Divine Nativity.

Of his three Epistles, and of his Apocalypse, shall be said in their own places.

It followeth in S. Hierome, that in the second persecution under Domitian, fourteen years after the persecution of Nero he was exiled into the isle Patmos. But after that Domitian was slain, and his acts for his passing cruelty repealed by the Senate; under Nerua the Emperor he returned to Ephesus, and there continuing unto the time of Traian the Emperor, he founded and governed at the Churches of Asia: and worn with old age, he died the threescore and eight yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellency the same holy Doctor thus briefly describeth. H. I.

Auctori, Iovianum.

Our the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is a more loused of our Lord, and lieth upon the breast of Jesus: and that which Peter durst not ask, he desireth him to ask. And after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, but he came thither first: and when they were in the ship and fished in the lake of Genefareth, Jesus stood on the shore, neither did the Apostles know who they saw: onely the virgin, knoweth the virgin c10. 21, 7: & faith to Peter: it is our Lord. This John was both an Apostle, Evangelist, and Prophet. An Apostle, because he wrote to the Churches as a Master: an Evangelist, because he compiled a booke of the Gospell, which (except Matthew) none other of the twelve Apostles did: a Prophet, for he saw in the isle Patmos, where he was bannished by Domitian the Emperor 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 boiling oile, he came forth more pure and frether or liuelier, then he went in. Yea and his Gospell it self much different from the rest. Matthew beginneth to write as of a man: Marke of the prophecy 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 John as an Eagle lieth to the things on high, and mounteth to the Father him self, 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 commentaries of S. Augustin called Tractatus in Evangel. Joan. to. 9. and twelve books of S. Cyrlis commentaries.
Sanctus Ioannes, Aquile instar, aetna recludit Altiolans, Verbum prae dicat esse Deum.
The Holy Gospel of Jesus Christ according to John.

Chapter I.

The preface of the Evangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindness of the Iewes in not receiving him. 19. Then the testimonies of John Baptist, first to the solemn legacie of the Iewes: 29. secondly, when he saw IESVS come to him: 35. thirdly, to his owne Disciples also putting them over from himself to IESVS who made it plainer to them that he is Christ, 40. and so began he also to have Disciples.

The beginning was the word, and the word was with God, and the word was God. 2. This was in the beginning with God. 3. All things were made by him: and without him was made nothing. That which was made, was made through him. 4. In him was life, and the life was the light of Mankind. 5. And the light shineth in darkness, and the darkness comprehended it not. 6. There was a man sent from God, whose name was John. 7. This man came for testimonie; to give testimonie of the light, that all might believe through him. 8. He was not the light, but to give testimonie of the light. 9. It was the true light, which lighteneth every man that commeth into this world. 10. He was in the world, and the world was made by him.
him, and the world knew him not. 11. He came into his own, and his own received him not. 12. But as many as received him, " he gave them power to be made the sons of God, to those that believe in his name. 13. Who, not of blood, 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 in us (and we saw the glory of him, glory as it were of the Only-begotten of the Father) full of grace and verity. 15. John giveth testimonie 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 fulnes we all have received, and grace for grace. 17. For the law was given by Moses, grace and verity was made by Jesus Christ. 18. God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the Father, he hath declared.

19. And this is John's testimonie, when the Jews sent from Hierusalem Priests and Leuites 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 unto him: Who art thou, that we may give an answer to them that sent us? what saefilt thou of thyself? 23. He said: I am the voice of one crying in the desert, make straight the way of our Lord, as Elias the prophet said. 24. And they that were sent were of the Pharisees. 25. And they asked him, and said to him: why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26. 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 latchet 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 Iohn saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him that taketh away the sin of the world. 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 Iohn gaueth testimonie, saying: That I saw the Spirit descending as a dove from Heauen, and he remained upon him. 33. And I knew him not: but he that sent me to baptize in water, he said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the Holy Ghost. 34. And I saw; and I gaueth testimonie that this is the Sonne of God. 35. The next day againe Iohn stood, and two of his Disciples. 36. And beholding Jesus walking, he saith: Behold the Lamb of God. 37. And the two Disciples heard him speaking, and they followed Jesus. 38. And Jesus turning, and seeing them following him, saith to them: What seeke ye? Who said to him: Rabbi (which is called by interpretation, Master) where dwelleth thou? 39. He saith to them: Come
According to S. John.

Come and see. They came, and saw where he abode, and they taried with him that day: and it was about the tenth hour. 42. 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 the Messiah, which is being interpreted, Christ. 42. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the son of Jonas: thou shalt be called 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 citie 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 sonne 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 of him: Behold an 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 called thee, when thou wast under the figtree, I saw thee. 49. Nathanael answered him and faith: Rabbi, thou art the Sonne 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 beleeuest: holy Angels greater then these things shalt thou see. 51. And he faith to him: Amen Amen I say to you, You shall see the Heauen opened, and the Angels of God ascending and descending, upon the Sonne of man, 

Annotations.

Chap. I.

1. was the Word. The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speach of the Sonne isches of the Prophets and Apostles, written and spoken by Gods commandement for called the vntering of his divine will towards man be called his word, but in a more divine WORD, eminent and ineffable, to express vs in a fort, by a terme agreeable to our capacitie, that he Sonne of God so is and so from everlastinge is borne of God the Father, as our prime concept (which is our internal and mental word) is issue ouf 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 form soever) had but their beginning, and therefore cannot be a creature, as many Heretikes before The Platists: the writing of this Gospell thought, and as the Arians aftertaught. And this first fen-nikes, tence 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.

2. Whom 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, coeternal with faith first, that he was with God, whose being dependeth not upon time, place, space, the Father, did or any other creatures, which were made by him. Secondly, he granteth to under-tint in Person stand, that the WORD hath his proper subsistence or personalitie distinct from and of the Fa-God the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is in-fither, marred the order of these two persones, 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

N iij confute
confute here the blasphemy of Calvin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and that by commandement.

The Proteftants are like the wrangling Arians.

The WORD not a creature but the Creator.

The B. Trinitie.

Peter by his new name designed to be the Rocke of the Church.

The WORD true God by nature.

Humble kneeling at the solemn words of Christs incarnation.

How mortal men see God.

The Gospel

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 elegancies 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: left 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 sonsnes of God. What wonderful wrangling and tergiversation the Arians vfed to avoid the evidence of this place, we see in S. Augustine. li. 3. de Doct. Chrif. c. 2. even such as the Proteftants doe, to avoid the like wordes. This is my body, concerning the B. Sacrament.

3. By him.] Againe, by this he signifieth the eternitie, diuinite, omnipotencie, and equalitie of the WORD or Sone, with God the Father, because by him all things were created. All things he faith, both visible of this world, and invisible, as Angels and al Spiritual creatures. Whereupon it is evident also, that himself is no creature, being the Creator of al: neither is finite of his creation, being a defect of a thing, rather then a thing itself, and therefore neither of nor by him.

11. Hecame them power.] Free wil to receive or acknowledge Chrif, & power given to men, if they wil, to be made by Chrif the sonsnes of God: but not forced or drawn thereunto by any necessitie.

14. The Word made flesh. This is the high and diuinie testimonie of Christs incarnation and that he vouchedfaied to become man. For the acknowledging of which inexplicable benefit & giving humble thanks for the same, al Christian people in the world by tradition of the Fathers praye themselves or kneele downe, when they heare it sung or said at the holy Maffe, either in this Gospel, or in the Creed by these wordes: ET HOMO FACTVS EST.

18. No man hath seen.] Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine esse, but men see him only in the shape of visible creatures, in or by which it pleaceth him to shew himselfe unto many diversely in this world; but neuer in such fort as when he shewed him selfe in the Person of the Sonne of God, being made truly man and conuercing with men.

31. The Spirit. Here is an evident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expressly against all Heretikes, Jewes, & Pagans, set forth the truth of the Churches doctrine concerning the whole Trinitie.

42. Looking upon him) This beholding of Simon, insinuath Christs designtion and preferring of him to be the cheefe Apostle, the Rocke of the Church and his Vicar; and therefor upon that Diuine providence & intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriake word, as much to say as Cephas, Rocke or stone. And S. Paul commonly calleth him by this name Cephas, whereas Petrus, other both Greekes and Latines cal him altogether by the Greeke word, Peter, which signifieth the self fame thing. Whereof S. Cyril faith, that our Saviour by foretelling that his name should no more now be Simon, but Peter, did by the word it self aptly signifieth, that on him, as on a rocke and stone most firm, he would build his Church.
CHAP. II.

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. 3. And there was set there six water-pots of stone, according to the purification of the Jews, holding every one two or three measures. 4. Jesus said unto them, Fill the water-pots with water. And they filled them up to the top. 5. Jesus said unto them, Draw now water, and give to the男女 steward. And they gave it. 6. And after the male steward tasted the water which was made wine, and knew not whence it was, but the pots that they drew the water from, he calleth the bridegroom, 7. And saith to him, Every man first setteth the good wine, and when the best wine is drawn, then that which is worse. But thou hast kept the good wine until now. 8. This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his Disciples beleeued on him.

12. After this he went downe to Capharnaum himselfe and his mother, and his brethren, and his Disciples; and there they remained not many daies. 13. And the Pasche of the Jews was at hand, and Jesus went up to Hierusalem: 14. And he found in the Temple them that sold oxen and sheep and doves, and the bankers sitting. 15. And when he had made as it were a whip of litle cords, he cast them al out of the Temple, the sheep also and the oxen, and the money of the bankers he powred 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 zeal of thy house hath eaten me. 18. The Jews therefore answered and said to him: What signe doest thou shew vs, that thou doest these things? 19. Jesus answered and said to them: * Dissoleue this temple, and in three daies I will raise it. 20. The Jews therefore said: In fourtie and six yeares was this Temple built, & wilt thou raise it in three daies? 21. But he spake of the temple of his body.
Christ with his presence honoured and approveth Marriage.

Our Ladies intercession.

Transfators of holy Scriptures.

Our Lady doubteth not but Christ will grant her petition.

Profaners of Gods Church are to be punished in soul & body by the Spiritual power.

A N N O T A T I O N S.

1. Iesus also was called. By his yowthsaying to come with his to the Mariage, he approveth the custome of the faithful in meeting at houes feastes and recreations for maintenance of loue, peace, and amitie among them selves: he reprooveth the heretick of Tatian, Marcion, and such like condemning wedlockes: lastly (as S. Cyril faith) he sanctifieth and blesseth the mariage of the Faithfull in the new Testament, making it a new creature in him, and discharging it of the manifold maledicitions and disorders wherein it was before. By which benediction the often divorces, remarriages, and pluralities of wines, and the womens fornication and impuritie in that case, be directed and reduced to the primitive institution, and so Christian mariage made a Sacrament. See S. Aug. de nupt. & concubin. i. c. 10. & II. i. de adult. coniu. c. 8.

2. They have no wine. Our Lady many wises understood that now the time approched of manifesting himselfe to the world by miracles and preaching, and nothing doubted but that he would now begin ather request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requesteth thereof; and that his mothers intercefsion is more then vulgarr effectual, and that he denieth her nothing.

3. Whatsoever he shall say. By this yowther he doth not only shew his power, but that he is able to shew his power, and to do that which he woulde not, though he seemed to say his time was not yet come to work miracles: not doubting but he would begin a little before his ordinarie time for her sake, as S. Cyril thinketh he did: and therefore the admonishe the waiters to marke well, to execute whatsoever Christ should bid them doe.

15. Cast them out. By this chaufthing corporally the defilers & abusers of the Temple, he doth not only shew his power, that being but one poore man he could by force execute his pleasure upon so many sturdy fellows: but also his oneraigne authority over all offenders, and that not upon their foules only, as by excomunication and spiritual penalties, but so farre as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the Spiritualtie may learne, how farre and in what cases, for in due zeale of Christs Church, they may vose and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the Apostles allusion i. Cor. 3. If any defile the Temple of God him will God destroy.
According to S. John.

21. Iesus committed not himself;) St. Augustine applieoth this their first faith and believe in Christ, selden raiseth upon the admiration of his wonders, but yet not fully formed or established in them, into the faith of Novices or Catechumens in the Church & Christ not committing his Person to them as yet, to the Churches like wariness and wisdom, in not opening not giveth to them our Lord in the B. Sacrament, because we were not to be trusted with that high point without full trial of their faith.

CHAPTER III.

I. There was a man of the Pharisees, named Nicodemus, a Prince of the Jews. 2. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come from God a Master; for no man can doe such signs which thou dost, yees God be with him. 3. Jesus answered, and saith to him: Amen, Amen I say to thee, yees a man be borne againe, he can not see the Kingdom of God.

4. Nicodemus saith to him: How can a man be borne, when he is old? can he enter into his mothers wombe againe & be borne? Jesus answered: Amen, Amen I say to thee, yees a man be "borne againe" of water and the Spirit, he can not enter into the Kingdom of God. 6. That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is Spirit.

7. Marueil not, that I saide to thee, You must be borne again. 8. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is borne of the Spirit. 9. Nicodemus answered, & 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 which we have seen we testifie, and our testimonie you receive not.

12. If I have spoken to you earthly things, and you beleue not: how if I shall speake to you heavenny things, wil you beleue? 13. And no man hath ascended into Heauen, but he that descended from Heauen, the Sonne of man which is in Heauen. 14. And as Moyfes exalted the serpent in the desert, so must the Sonne of man be exalted: 15. that every one which beleue in him, perishe not, but may have life euerlafting.

16. For so God loued the world, that he gave his only-begotten Sonne; The Gospel that every one that beleue in him, perishe not: but may have life euerlafting. 17. For God sent not his Sonne into the world, to judge the world, but that the world may be saue by him. 18. He that beleue in him is not judged. But he that doth not beleue, is already judged: because he hath not beleueved in the name of the only-begotten Sonne of God.
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The Gospel

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 commeth not to the light, that his works may not becontroled. 21. But he that doeth verity, commeth 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; & 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 cannot receive any thing, unless it be given him from Heaven. 28. Your fathers did bear me witness, that I said, 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 that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled. 30. He must increase, and I diminish. 31. "He that commeth from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that commeth from Heaven, is above all. 32. And what he hath seen and heard, that he testifieth: and his testimony no man receieth. 33. He that hath received his testimony, hath signed that God is true. 34. For he whom God hath sent, speaketh the words of God. For God doth not give the Spirit by measure. 35. The Father loueth the Sonne: & he hath giuen all things in his hand. 36. He that beleueth in the Sonne, hath life euerlafting: but he that is incredulous to the Sonne, shall not see life, but the wrath of God remaineth upon him.

Annotations.

Chap. III.

5. Borne againe of water.) As no man can enter into this world nor have his life & being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attain to life euerlafting, yules he be borne and baptized of water and the Holy Ghost. Whereby wee see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnall 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 Baptisme, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the Kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the Pelagians, & Calvinists be condemned, that promise life euerlafting to young children that die without Baptisme, and all other that thinke only faith to sufficie, or the external element of water superfluous or not necessarie: our Saviours words being plaine & general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to supplie: or else have that Sacrament, but by some remediall necessity could not obtaine it. Lastly, it is proved that this Sacrament giveth grace ex opere operato, that is, of the worke itself (which
According to S. John.

(whom all Protestants deny) because it doth breeth our spiritual life in God, as our carnal birth gieareth the life of the world.

18 Is judged. &namely Heretike, are judged already, omitted, in which sense S. Paul faith that the obstinate Heretike is condemned by his owne judgement, preventing in himself, of his owne free will, the sentence both of Christ and of the Church.

The excellencies of Christ's power & graces.

Chap. IV.

Leaving Iewrie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will give water of everlastinge life. 16. shewing himself to know mens secrets. 19. preferring the Iewes religion before the Samaritane, but ours (the Christian Catholique religion) before them both, 25. and videnting unto her that he is Christ. 28. which by her testimonie and his preaching very many Samaritane Doe beleuwe, he in the meanes time foretelling his Disciples, of the haruest he will send them into. 45. The Galileans also receive him, where againe he worketh his second miracle.

When Jesus therefore understood that the Pharisees heard that Jesus maketh more Disciples, and baptizeth, then Iohn, 2. (howbeit Jesus did not baptize, but his Disciples) 3. he left Iewrie, and went againe into Galilee. 4. And he had of necessitie to passe through Samaria. 5. He commeth therfore into a citie of Samaria which is called Sichar, beside the Manour that Jacob gaue to Joseph his sonne. 6. And there was there the fountaine of Jacob, Jesus therefore wearied of his journey, sate fo vpon the fountaine. It was about the sixt hour.

7. There cometh a woman of Samaria to draw water. Jesus said to her: Give me to drinke. 8. For his Disciples were gone into the citie, to buie meates. 9. Therefore that Samaritane woman faid to him: How doest thou being a Iewe, aske of me to drinke, which am a Samaritane woman? For the Iewes doe not communicat with the Samaritane. 10. Jesus answered, and said to her: If thou didst know the guife of God, and who he is that faith vnto thee, Give me to drinke; thou perhaps wouldst have asked of him, and he would have giuen thee the drauing water. 11. The woman faid to him: Sir, neither hast thou wherein to draw, and the well is deep; whence hast thou the water of? 12. art thou greater then our Father Jacob, who gaue vs the well, & himself dranke of it, and his children, and his cattel? 13. Jesus answered, and
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 upvnto life everlafting. 15. The woman
faith to him: Lord give me this water, that I may not thirst, nor come
hither to draw.

16. Iesvs faith to her: Goe, call thy husband and come hither. 17. The
woman answered and said: I have no husband. Iesvs said to her: Thou
haft 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 perceiue that thou art a Pro-
phet. 20. Our Fathers adored in this mountaine, and you say * that
Hierufalem is the place where men must adore. 21. Iesvs faith to her:
Woman beleeue me, that the hour shall come, when you shall neither
in this mountaine, nor in Hierufalem adore the Father. 22. * You adore
that you know not: we adore that we know; for falution is of the Iewes.
23. But the hour commeth, and now it is, when the true adorers shall
ador 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 MESSIAS
commeth, (which is called CHRIST) therefore he commeth, he
wil shew vs al things. 26. Iesvs faith to her: I am he, that spake with
thee.

27. And incontinent his Disciples came: and they maruell'd that he
talked with a woman. No man for al 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
al things whatsoeuer I haue done. Is not he Christ? 30. They went forth
therefore out of the citie, and came to him.

31. In the meane time the Disciples desired him, saying: Rabbi eate.
32. But he said to them: I haue meate to eate which you know not.
33. The Disciples therefore said one to another: Hath any man brought
him for to eate? 34. Iesvs faith to them: My meate is to doe the wil of
him that sent me, to perfect his worke. 35. Do not you say that yet there
are foure moneths, and haruest commeth? Behold I say to you, lift
up your eyes, and see the Countries, that they are white already to har-
uest. 36. And he that reapeth, receiueth hire, and gathereth fruit vnto
life everlafting: 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 reap
that which you laboured not: others haue laboured, & you haue entred
into their labours.

39. And of that citie many belieued in him of the Samaritans, for
the word of the woman giuing testimonie, that he told me al things
whatsoeuer I haue done. 40. Therfore when the Samaritans were come
to him, they desir'd him that he would tarie there. And he taried
there
there two days, 41. And many more believed for his own word.
42. And they said to the woman, That now not for thy saying doe we believe; for our fathers have heard, and do know that this is the Saviour of the world indeed.
43. And after the two days he departed thence; and went into Galilee.
44. For Iesus himself gave testimonie that a Prophet hath not honour in his owne countrey: Therfore* when he was come into Galilee, the Galileans received him, whereas they had seen at things that he had done at Hierusalem in the festial day: for themselves also came to the festial day.
45. He came againe therefore 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 therefor said to him: Vnlesse you see signes and wonders, you believe not. 49. The Lord faith to him: Lord, come downe before that my sonne die. 50. Iesus faith to him: Go, thy sonne liueth. The man beleued the word that Iesus said to him, and went. 51. And as he was now going downe, his seruants met him: and they brought word, saying, That his sonne liueth. 52. He asked therefor of them the houre, 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 himself beleued and his whole house. 54. This againe the* second signe did Iesus, when he was come from Iewrie into Galilee.

**Annotations.**

**Chap. IV.**

20. Our Fathers adored.) By adoration is meant doing of Sacrifice. For other offices of the Schismatical 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 Iewes in Hierusalem, contending 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 Schisme: which was begun by true Temple.

Manasses a fugitive Priest, only to hold his unlawful wife thereby, and to obtain superioritie in Schisme: which he could not doe in the vnitie of his brethren; long after the Temple of Hierusalem from which revolt was made Therfore Christ giueth sentence for the Iewes & 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 priviledges & immunities as he had granted to the high Priest and Temple of Hierusalem, pretendng their Temple to be as great and as worthy, and themselues to be Iewes as the other, and to worship the same God. But their Schismatical hypocrisie was easilly spied and dimified with nothing. Another time the Iewes and Samaritans (as the same writer testifieth) made a great surre in Alexandria about the truth and antiquitie of the Schismatical Temple & seruice in Garizim, and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomæus the Kings commandement, only to trie whether of the two was first. And the Schismatiques as their custome is, proselates can make their Church or seruice as old as they lift, referring it to the Patriarches, as our Schismatiques doe now to Christ and the Apostles. But when
The true Temple is proved by continual succession, when the trial was made, only they of Hierufalem did inuincibly prove by continual succession of their Priests, and by the inuict note of the time when the Schiftmatikes went out from them, that theirs was the lawful, and the other the falfe Temple and falfe adoration, and so it was judged, and the Samaritans put to silence. Afterward the said Schiftmatikes (which is lightely the end of all Schifmes) revoluted quite from the Jewses religion, and dedicated their Temple in Garizim to Jupiter Olympus, as Calumns supper and his bread and wine is like at length to come to the Sacrifice of Ceres & Bacchus.

Christians adoration throughout all Nations in every place, in spirit & veritie: that is, in the Sacraments & Service of the newe law, ful of spirit & grace: in the veritie of things before prefigured, specially the true Sacrifice of Christs body and bloud, of which Christ foretellth her that the end & ceasing of their Sacrifice & adoration in both the Temples should shortly be, and euin then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should betied no more to that one place or Nation, but that true adoration should be throughout all Nations according to the Prophecie of Malachie. Secondly, that the gross & carnal adoration by the bloud and flesh of beasts and other external terrene creatures not hauing in them grace, spirit, & life, should be taken away, & another Sacrifice succeed, which should be in itself invincible, celestial, divine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itself whereof all the former Sacrifices and Hoftes were but Shadowes & figures.

And he calleth that here spirit & truth, which in the first Chapter is called grace and truth. Al which is no more but a prophetic & description of the Sacrifice of the faithful Geteis in the bodie & bloud of Christ: that it is not by external meanes giuen to vs (for otherwise we being men consisting of flesh & bloud could not be capable thereof) but that it is spirit and life in itself, being the flesh of the WORD of God, and if a man enlarge the word of Adoration, which here as is said, signifies properly the worship of God by Sacrifice) to al the Sacraments of the newe Law, they al likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our soules by euery one of the. Whereupon our Baptisme, is water & the Holy Ghost: our Penance, the word of absolutio & the Holy Ghost, our Confirmation, icle & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be joyned thereunto. Take heed therefore thou gather not of Chrifts worde, that Christian men should have no vfe of external office towards God: for that would take away al Sacrifice, Sacraments, Prayers, Churches, and societie of men in his Service.

Curing a beded man at the pond of miracle, because he doth it on the Sabbath, the blind Iews doe persecute him. 17. And againe because he fayth 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 foule by fnme, as being appointed Judge of al, 28. yea and quicken the dead in bodies also, incontinent judging al vprightly. 31. And that these are not bragges 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 Moyses.

After these things there was a festial day of the Iews, and Iesus went vp to Hierufalem. 2. And there is at Hierufalem vpon " Probatica a pond which in hebrew is surnamed Bethsaida", hauing five porches. 3. In these lay a great multitude of sick persones, of blind, lame, withered, expecting the stirring of the water. 4. And an Angel of our Lord descended at a certaine time into the pond, and the water was stirred. And he that had gone downe first into the
the pond after the stirring of the water was made whole of whatsoever infirmity he was holden. 5. And there was a certain man there that had been eight and thirtie yeares in his infirmity. 6. Him when \( \text{Jesus} \) 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 whiles I come, another goeth downe before me. 8. \( \text{Jesus} \) faith to him: Arise, take vp thy bed, and walke. 9. And forthwith he was made whole: and he tooke vp his bed, and walked. And it was the Sabboth that day. 10. The Jews therefore said to him that was healed: It is the Sabboth, thou maiest 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 \( \text{Jesus} \) shronke aside from the multitude standing in the place. 14. Afterward \( \text{Jesus} \) 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 Jews that it was \( \text{Jesus} \) that made him whole. 16. Thereupon the Jews persecuted \( \text{Jesus} \), because he did these things on the Sabboth.

17. But \( \text{Jesus} \) answered them: My Father worketh until now, and I dore worke. 18. Thereupon therefore the Jews sought the more to kill him: because he did not only breake the Sabboth, but also he said God was his Father, making himself equal to God. 19. \( \text{Jesus} \) therfore answered, and said to them: Amen, amen, I say to you, the Sonne can not doe any thing of himself, but that which he seeth the Father doing. For what things soeuer he doeth, these the Sonne also doeth in like manner. 20. For the Father loueth 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 al judgement he hath giuen 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 beleeueth him that sent me, hath life everlastring: and he commeth not into judgement, but shal passe from death into life. 25. Amen, amen I say to you, that the houre commeth, and now it is when the dead shal hear the voice of the Sonne of God, and they that haue heard, shal live. 26. For as the Father hath life in himself; so he hath giuen to the Sonne also to have life in himself: 27. and he hath giuen him power to doe judgement also because he is the Sonne of man. 28. Manuel not at this, because the houre commeth wherein al that are in the graves, shal hear his voice, 29. and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil into the resurrection of judgement. 30. I can not of myself do any thing. As I heare so I judge: and my judgament
ment is just, because I seek not my will, but the will of him that sent me. 31. If I give testimony of myself, my testimony is not true. There is another that giveth testimony of me: and a know that the testimony is true which he giveth of me.

33. You went to John, and he gaveth testimony to the truth. 34. But I receive not testimony of man: but I say these things that you may believe. 35. He was the lamp burning and shining. And you would for a time reioyce in his light. 36. But I have a greater testimony then John. For the works which the Father hath given me to perfect them: the very works themselfes which I do, give testimony of me, that the Father hath sent me. 37. And the Father that sent me, himself hath giveth testimony of me: neither have you heard his voice at any time, nor seen his shape. 38. And his word you have not remaining in you: because who he hath fėt, him you beleue not. 39. Search the scriptures, for you think in the to have life euerlasting: and the same are they that give testimony of me: 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 my Father, and you receive me not: if another shall come in his owne name, him you will receiue. 44. How can you beleue, that receiue 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, Moses, in whom you trust. 46. For if you did beleue Moses; you would perhaps beleue me also. For of me he hath written. 47. And if you doe not perhaps beleue his writings: how wil you beleue my wordes.

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**ANNOTATIONS.**

**CHAP. V.**

1. Virtue of miracles gien to creatures.

2. The same gien specially to sanctified creatures.

3. Miracles done at one time more then another, specially in greater solemnities.

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Hier de locis Heb. post med.
wonder to see miracles done at the Memories and feates of mysters or other great Feuelues, more then at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also under God of the effects that there extraordinary be done. Which ought to make Christians leffe doubt, that the force of dueers waters in the world is justly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men referre only to nature, vntruly pretending that God is more glorified by the works of nature, which be of his ordinarie prouidence, then by the graces of Miracle given to his Saints or Angels by his extraordinary prouidence. Lastly, that miracles be not wrought on men by their faith only and as wel by their presence in spirit as in body, or upon the parties desire or devotion only, according to the Heretikes pretext that God is a like present by his power & grace to every man & place. therfore that men need not to goe from their owne houses or countrie to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could have benefit of this water but he that could touch it, and be in it corporally, and at that instant when the water was in motion by the Angel. Yea sixly, we may consider that in such places to make the matter more maruellous, rare, and more earnestly to be sought for, and to signifie to vs that God hath all such extraordinary operations in his owne wil & commandement, without all rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & flour the same. Seuently, that these graces of corporal cures given to this water, * prefigure the like force of the Sacrament of Baptifme for the cure of soules, though we need not seeke the correspondonce thereof to the figure in every point. Lastly, Christ by his power of excellency and prerogative could and did heal this poore 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 necessitie: as our Lord faueeth al such as die without Baptifme, if they in their owne persons earnestly intended, desired, and sought for the same.

14. Sinne no more. We may gather hereby that this mans long infirmitie was for punishment of sinnes, and that men often attribute their sickness to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therfore that in all infirmities men should first turne to God and goe to their Ghostly father, and then call for the worldly Physician afterward.

34. I receiue not. Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witnesses, or mens commendations: though to vs such testimonies be agreeable and necessarie. And so for our instruction he vouchsafed to take the testimonies of John the Baptist and Moyse the Prophets: and departing out of this world, to send for all his Apostles, and in them all Bishops and Lawfull Pallours, to be his witnesses from Hierusalem to the end of the world.

39. Search the Scriptures.) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should find life and salvation, they yet looked over them so superficially that they could not find therein him to be CHRIST their King, Lord, Life, and Saviour. For the special maisters & Scribes of the Iewes then, because they were like unto our Heretikes now, who be ever talking and running and shuffling the Scriptures, but are of al men most ignorant in the deep knowledge thereof. And therefore Scriptures our Maister 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 superfluous coats: but to the deeme search of the meaning and mysteries of the Scriptures, which cially are not so easly to be seen in the letter.
There being with five loaves fed five thousand. 16. (walking also the night after upon the sea) 22. on the morrow the people thereupon retorting 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 quicken the world, even his own flesh: and that al his Elect shall bequehe as much. 60. Many notwithstanding doe murmur at this doctrine, 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 al their names confessing that he is God Omnipotent. 70. Among which twelve yet (that no man be scandalized) he signifieth that he foreknew which wil become a traitor: as among the foresaid, which would become apostates.

The Gospel among Mid Lent Sunday.

After these things Jesus went beyond the sea of Galilee, which is of Tiberias. 2. and a great multitude followed him, because they saw the signes which he did upon those that were sicke. 3. Jesus therfore went vp into the mountaine, and there he sate with his Disciples, 4. And the Pasche was at hand, the festual day of the Iewes. 5. When Jesus therfore had lifted vp his eies, and saw that a very great multitude commeth to him, he faith to Philippe: Whence shall we buie bread, that these may eate? 6. And this he said, tempting him. For himself knew what he would doe? 7. Philippe anwered him: Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece. 8. One of his Disciples, Andrew the brother of Simon Peter, faith to him: 9. There is a boy here that hath five barley loaves, & two fishes; but what are these among so many? 10. Jesus therfore faith: Make the men to sit downe. And there was much grassie in the place. The men therfore sate downe, in number about five thousand. 11. Jesus therfore tooke the loaves; and when he had giuen 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 loft. 13. They gathered therfore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. 14. Those men therfore when they had seen what a signe Jesus had done, said, That this is the Prophet indeed that is to come into the world. 15. Jesus therfore when he knew that they would come to take him, and make him King, * he fled againe into the mountaines him self alone.

16. And when euens 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 Carpharnae: And now it was darke 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 therfore about five and twenty or thirtie furlongs,
furlongs, they see Jesus walking upon the sea, and to draw near to the
ship, and they feared. 20. But he said to them: It is I, fear not. They
would therefore have taken him into the ship: and forthwith the ship
was at the land to which they went.

22. The next day, the multitude that stood beyond the sea, saw that
there was no other boat there but one, and that Jesus had not
entered into the boat with his Disciples, but that his Disciples only
were departed. 23. But other boats came in from Tiberias beside the
place where they had eaten the bread, our Lord giving thanks:

24. Wheretherefore the multitude saw that Jesus was not there, nor
his Disciples, they went up into the boats, and came to Capernaum
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, you seek me not because
you have seen signs, but because you did eat of the loaves, and
were filled. 27. Worketh not the meat that perisheth, but that endu-
reth unto life everlasting, which the Sonne of man will give you. For
thereof, him the Father, God, hath signed. 28. They said therefore unto him:
What shall we do that we may work the works of God? 29. Jesus
answered them, and said unto 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 then?

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,
I say to you, Moses gave you not the bread from Heaven, but
my Father gieuteth you" the true bread from Heaven. 33. For the bread
of God it is that descended from Heaven, and gieuteth life to the world.
34. They said therefore unto him: Lord, giue vs alwayes 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. Al that the Father gieuteth me, shall come to me; and him that com-
meth to me I will not cast forth. 38. Because I descended from Heaven,
not to doe mine owne wil, but the wil of him that sent me. 39. For
this is the wil of him that sent me, the Father; that al that he hath giuen
to me I lese not thereof, but raise it in the last day. 40. And this is the
wilk of my Father that sent me; that every one that feeth the Sonne, and
believeth in him, have life euerlastinge, & I will raise him in the last day.

41. The Jews therefore murmured at him, because he had said, I am the
bread which descended from Heaven; 42. and they said: Is not this Jesus
the Son of Joseph, whose father and mother we know? How then faith
he, That I descended from Heaven? 43. Jesus therefore answered and said
to them: Murmur not one to another: 44. no man can come to me, vnles
the Father that sent me," draw him, and I will raise him vp in the last day.

45. It is written in the Prophets: and at shall be docible of God. Every one that
hath heard of the Father, & hath learned, cometh to me. 46. Not that any
man hath seen the Father, but he which is of God; this hath the Father
seen. 47. Amen, amen I say to you: He that believeth in me, hath life euerlastinge.
48. I am the bread of life. 49. Your fathers did eat "Manna in the desert; and they died, 50. This is the bread that descendeth from Heaven; that if any man eat of it, he die not. 51. I am the living bread, that came downe from Heaven. If any man eat of this bread, he shall live for euer: 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 eate? 53. I ESVS therefore said to them: Amen, amen I say to you, * Vnles ye eate the flesh of the Sonne of man, * and drinke his bloud, * you shall not have life in you. 54. He that eateh my flesh, and drinketh my bloud, hath life euerlafting; and " I will raise him vp in the laft day. 55. For my flesh, is * meate indeed: and my bloud is drinke indeed. 56. He that eateh my flesh, and drinkeh my bloud, abideth in me, and I in him. 57. As the liuing Father hath sent me, and I liue by the Father: and he that eateh me, the same also shall liue by me. 58. This is the bread that came downe from Heaven. Not as your Fathers did eate Manna, and died." He that eateh this bread, shall liue for euer. 59. These things he said teaching in the Synagogue, in Capharnaum.

60. Many therfore of his Disciples hearing it, said: This saying is hard, and who can heare it? 61. But I ESVS knowing with him self 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 spoke to you, be spirit and life. 64. But there be certaine of you * that beleue not. For I ESVS knew from the beginning who they were that did not beleue, and who he was that would betray him. 65. And he said: Therfore did I say to you, that no man can come to me, vnles it be given him of my Father. 66. After this many of his Disciples went backe: and now they walked not with him.

67. I ESVS therefore said to the Twelue: What, wil you also depart? 58. Simon Peter therefor answered him: Lord, to whom shall we goe? thou haft the wordes of eternal life. 69. And we beleue and haue knownen that thou art Christ the Sonne of God. 70. I ESVS answered them: Haue not I chosen you the Twelue; and of you one is a Diuell? 71. And he meant Judas Icariot, Simons sonne: for this name was to betray him, whereas he was one of the Twelue.

ANNOTATIONS.

CHAP. VI.

27. Worke not themes.) 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 giue them, and so by little and little to open unto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not only far passe their ordinarie bread or his marvelous multiplied loaves, but Manna it self, which they thought came from Heaven, and so much wondered at it.
According to S. John. 225

32. The true bread.) Though the Person of Christ incarnate, even out of the Sacrament, Why Christ is also, be meant under the Metaphores of bread and drink, &c. it was to be eaten and drunken indeed in the forms of bread & wine: for which cause his body on the crosse is called * his bread: and his blood shed on the crosse, * the blood of the grape: no doubt because the same bodie and blood were in Holy Sacrament to be eaten and drunken. In which speechs, either of Chrift's Person generally, or peculiarly of the same in the B. Sacrament, the true bread is not taken properly and specially for that substance which is of corne, and called with vs bread; but generally for food or meate: and therefore it hath joyned with it lightly a term signifying a more excellent sort of suffuenance: as, the true bread, the bread of Heaven, the bread of life, SuperSubstantial bread. In which fent the holy Sacrament which is Christ's bodie, is both here, and in S. Luke and S. Paul also, often called bread even after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

The true bread.

44. Draw him.) The Father draweth us and teacheth us to come to his Sonne, and to beleue these high and hard mysteries of his incarnation and of feeding us with his owne substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their content, as Heretikes pretend; but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh us of our owne wil and liking to consent to the same.

The real preeminences of the B. Sacrament above Manna.

49. Manna and died.) The Heretikes holding the Fathers of the old Testament to have eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a fort from heaven, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof fed and sufficed as well as much, our Sacrament more: it was reserved for such dais as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainfayed it, at our Sacrament much more: it fulfilled their bodies in the defect, our Sacrament, both bodie and soule much more.

The Saints in Heaven, that dispute against that which they receive.

53. Unless you eat.] Christ commanding the Sacrament of the faithful unto us, said, Except you eat, and drink, you shall not have life in you. So the life, faith of life, and to him that believeth the life to be, this means shall be death: and not life to him, Aug. Ser. 2. de verb. Ap. c. 1. and S. Leo thus: Because our Lord faith, Except you eat and drink, let us not communicate that we nothing doubt of the truth of Christ's bodie and blood: for that is received with mouth, which is beleived in heart: and they answer Amen in mine, that dispute against that which they receive.

The Sacrament of life.

55. You shall have life.) Though the Catholikes teach these words to be spoken of mental receiving the Sacrament, yet they mean not (no more then our Saviour here doth) to exclude unit of Chrift's sacrament from salvation, that receive not actually and Sacramentally under one or both kinds body, not pce. modes. For then children that die after they be baptized and never received Sacrament, always nesse, c. 20. tally, should perish: which to hold, were heretical: Neither did S. Augustine mean, celliarie to fall.
The true meaning of S. Augustine's words touching infants receiving of the B. Sacrament.

The effects of the B. Sacrament both in our bodie and soul.

The B Sacrament is the true Manna & water of the rock.

The whole grace & effect thereof in one kind; and therefore the people not defrauded.

Receiving in one or both kinds, indifferent, according to the holy Churches appointment.

Authority of Scriptures and the Primitive Church for receiving in one kind.

The causes of the Churches practice & ordinance concerning one kind.

Applying these words to infants also, that they could not be fauted without receiving sacramentally, as not only the Heretikes, but Erazmus did unlearnedly mistake him; but his senfe is that they were by the right of their Baptifie ioyned to Christs bodie Mystical, & thereby spiritually partakers of the other Sacramet also of Christs bodie & bloud. As all Catholike me that be in prison, ioyning with the Church of God in hart & defire to receive & be partakers with the Church of this Sacrament, & those specially that devotedly hearre Maffe & adore in presence the bodie & bloud of Christ, ioyning in hart with the Priest, at these receive life & fruit of the Sacramet, 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 ministrated unto them with opinion that they could not be fauted without it. And therefore the Heretikes doe vtruly charge the Church & the Fathers with that error.

4. I will raise him.) As the Sonne lieth by the Father, even so we liue by his flesh, faith S. Hilari. 6.8. de Trin. And S. Cyril againe thus: Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the property of life. For not only our foules were to be c. 14; lifted up by the Holy Ghost to life everlasting, but this rude groffe terrestrial body of ours is to be ended, ceded to immortality, by touching, tasing, & eating this agreeable food of Christ's body. And when Tertul. Christ's faith, I will raise him, be meant thereby that this bodie which he eath, shall raise him. Our de S. firchf. faith Tertullian) eateth the body and bloud of Christ, that the soule may also be fasted. Ther. c. 7; for they shall both have one reward at the Resurrection. And S. Irenaeus: How doe they asffe Li. 4; that our bodies be not capable of life everlasting, which is nourished by the body and bloud of our Lord's. Either let them change their opinion, or else cease to offer the Eucharist. S. Gregorie Nyfienae also Nysr. in faith: That lineely bodie entring into our bodie, changeth it and maketh it like and immortal. orat. ca. 55. laserinde.) Manna, was not the true meate nor the water of the rocke, the drinke though indeed: for they did but drive away death or famine for a time and for this life, magna. But the holy bodie of Christ is the true food nourishing to life everlasting, and his bloud the true drinke that driveth death away utterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life, and therefore we are the bodie and members of Christ, because by this benediction of the mysterie we receive the Sonne of God himself. So faith S. Cyril li. c. 16. in fo.

8. He that eatheth this bread.) By this place the holy Council proueth that for the grace Coned & effect of the Sacrament, which is of the life of the foule there is no difference whether a Tywd. man receive both kinds or one. Because our Saviour who before attributed life to the S. 2. e. 4; eating & drinking of his bodie & bloud, doth here also asffe the same effect, which is life everlasting, to come of eating only vnder one forme. Therefore the Heretikes be feditious calumniators that would make the people beleue, 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 haue 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 reverence of the Sacrament, & the peoples most profit thereby) dispose of the manner & order how the Priest, how the people shall receive, & all 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 an example of receiving vnder one kind. Christ * at Emmanuel, The Lamentation of the Apostles A.M. 2. 42. The primitive Church in giving the bloud only to children. Cypri. vi. de lap. 11. In referring most commonly the bodie only, Tertul. li. c. 19. xx. Na. 4. Lu. 2. 42. Cypri. li. de lap. 11. In houinging the fickle therwith, Eus. Ec. hist. li. 6. 36. In the holy Bremites also that received and referted it commonly & not the bloud, in the wilderness, B sal. ep. ad Car. Riam Patriam, and in divers other cafes 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 euery part of the Sacrament, as specially for that the Christi people being now enlarged, and the communicants often so many at once, that neither so much wine could be conveniently consecrated, nor without manifold accidents of shedding or abusing be received (whereof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therefore I say she hath decerdt and for some hundredth years
put in fæc that the Priest faying Maffe, should always both confecrate and also receive The Priests both kinds, because he muft exprefsely lythe the Passion of Chrift, and the separation that say Maffe of his blood from his bodie in the fame, and for to imitate the whole action & institution must receive as well in facrificing as receiving, as to whom properly it was faid: Doe this, for that was both kinds, spoken only to such as haue power thereby to offer and confecrate: But the Lay men, & the Clergie also when they do not execute or say Maffe themselves, should receive in one kind, being thereby no leffe partakers of Chrifts whole Perfom and grace, then if they received both. For (as S. Paul faith) He that eateth the hoftes, is partaker of the Altar. He that eateth, faith he: for though there were drink-offerings or libaments Joyned lightly to every Sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

62. If you halfe, Our Saviour seemeth to infulinate, that such as beleue not his Chrift infinite words touching the Holy Sacrament, and thinke it impossible for him to give his Body & his Blood to be eaten in fo many places at once, being yet in earth, should bemuch more Scandalous men shalized & tepted after they saw or knew him to be ascended into Heauen. Which is proud not beleue his true in the Capharnaites of this time. Whose principal reason against Chrifts preence presence in the Sacrament is, that he is ascended into Heauen: yea, who are fo bold as to expound the B. Sacrament this fame sentence for themselves thus, It is not this body or flesh which I will give you, men, because for that I will carie with me to Heauen. Whereby if they meant 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. Auguftin speaketh sometimel in that fentence. But to deny the substance of the body to be the fame, that is wicked.

63. The flesh proviseth nothing. If this speach were spoken in the fense of the Sacramentaries, it would take away Chrifts Incarnation, manhood, & death, no leffe then his corporal preence in the Sacrament. For if his flesh were not profitable, all these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their groffe and carnall con ceiving of his words, of his flesh, & of the manner of eating the fame, was unprofitable: which is plain by the sentence following where he warneth them, that his words he spirit and life, of high Mystical meaning, and not vulgarly & grossly to be taken, as they do, and it is the fense of the Scripture to call mans natural fene, reafon, and carnall reftilling, or not reaching supernatural truths, flesh or blood, as, Flesh and blood revealed not this to thee &c. 1 Mac. 16.

This carnalitie then of theirs, flood in two points specially: first, that they imagined that he would kill himself, & cut & mangle his flesh into parts, & fo give it them raw or roft to be eaten among them. Which could not be meant, faith S. Auguftin: for that had contained an heinous and barbarous fact; and therefore they might & should have been affured, that he would command no fuch thing: but fome other fweet fense to be of his hard, myftical, or figurative words, & to be fulfilled in a Sacrament, myfterie, and a marvelous divine fentence, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they cooke it fere to be eaten of a mere man, & of an adad man also, when it should come to be eaten: of which kind of flesh Chrift her pronouns.

The Capharnaites groffe understanding of Chrifts flesh to be given or eaten. And, how his flesh doth profit, & not profit.

Chrifts flesh becaufe it is the flesh of God & man.

This carnalitie is not of the Capharnaites, nor of the reading of S. Cyril, nor of the reading of S. Ignatius. But these are the vevere of the Diuinitie dwelling in it. And the holy Council of Ephefus in the 11. Anathematife expounded alfo the faid S. Cyril: The Eucharift is not the body of any common perfom (for the flesh of a common man could not quicker) but of the WORLD itself. But the Heretike Neforius difpute the verfte of this myfterie, holding mans flesh only to be in the Eucharift. Thus there. And S. Ignatius cited of Theodore, and many other Fathers haue apud the like. Whereby we may fee that it commeth of the Diuinitie & Spirit (without which Chrifts flesh can not be) that this Sacrament guieht life.

64. This beleue not. It is lacke of faith, you fee here, that causeth men to sporne against Iudas the this high truth of the Sacrament: as alfo it may be learned here, that it is the great & chiefe of their merciful gift of God that Catholike men doe against their fenes & carnall reafons, that beleue beleue & submit themfelues to the humble acknowledging of this Mystere: & alfo, not the real verfe: it may wel by Chrifts infulnation of Iudas, be gathered, that he specially sporne profence.

64. Against our Maiters speeches of the holy Sacrament.

66. Went back. It can be no marvel to vs now that fo many refolute from the Church, by Heretikes be offensive or scandal vindfully taken at Chrifts body and blood in the Sacrament: seeing keen the many of his Disciples that saw his wonderful life, doctrine, and miracles, forke keep pretenfion to Chri
they see bread & wine: as the Jews beleeued not his Godhead because of the shape of a poore man.

The disciples reueling at Christ's words, prove that he spake not metaphorically, as at others times.

As S. Peter bearth the person of all beleeuing Catholikes: so Judas of all unbeleeuing Heretikes. He being the first Arch-heretike; and this against the B. Sacrament, the first hereise.

Christ himself, vpon the speach & promise of the same Sacrament. For the mysterie of it is so supernatural & divine in itself, and withall low & base for our fakes, by the shew of the forms of these terrene elements vnder which it is, and we cate it; that the unfaithfull and infirme do so stumble at Christ in the Sacrament, as the Jews & Gentils did at Christ in his humanitie. For, the caues of contradictions of the incarnation & transubstantiation be like. And it may be verily deemed, that who so ever now cannot beleeue the Sacrament to be Christ, because it is vnder the forms of bread and wine, and is eaten and drunken, would not then have beleeued that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any metaphorical or Allegorical speach, that could make such a troup of his Disciples reuel at once. When he said he was a doore, a vine, a way, a Paffour, and fuch like (into which kind of speachtes the Protestants ridiculesly remembre the words of the holy Sacrament) who was so mad to mistake him, or to forfake him for the same? For the Apostles at the leaft would have plucked them by the sleeves, and said: Goe not away my Masters, he speaketh parables. The caue threfore was their incredulitie, and the height of the Mysterie, for that they neither knew the meaneas how it might be present, nor would beleeue that he was able to giue his fleshe to be eaten in many places. And even such is the unbeleeve of the Heretikes about this matter at this day.

68. Peter answered.) Peter answere, for the Twelue, not knowing that Iudas in hart was already naught, and beleeued not Christs former words touching the B. Sacrament, but was to reuel afterward as the other. * Wherein as Peter beareth the person of the Church & al Catholike men, that for no difficulty of his word, nor for any reuel (be it newer fo general) of Schismatizikes, Heretikes, or Apollataes, either for this Sacrament or any other Article, will euer forfake Christ: So Iudas was the chiefest suborner, maintayner, & father of this hereise against the real presence of Chrifts bodie and bloud in the B. Sacrament, and of the reuel from him for the same: as S. Augustin teacheth in narrations Pfal. 54. ad. ver. 12. & Pfal. 115. ad ver. 7. declaring withal that this was the first hereise against Chrifts doctrine, and worthily commending S. Peter for his humble obedience, in receuieing Chrifts speach, and firmly beleeuing his words to be true and good, which he did not yet understand. By whose example theroend when company draweth vs to reuel, let vs say thus: Lord, whither or to whom we shal goe, when we have forsaken thee? to Caluin, Luther, or fuch, and forfake thee and thy Church with the unfaithfull multitude? No, thou haft the words of life, and we beleeue thee, and thy Church wilt not nor can not beguile vs. Thou haft (faith the fame S. Augu-istine) life everlasting in the ministration of thy body and bloud. And a little after: Thou art life everlasting itself, and those gifts not in thy flesh and bloud but that which thy self art.

 Chap. VII.

The Iews (of Hierusalem) seeking his death, he walketh in Galilee: where he signifieth to his Brethren, that not in this feast: Scenopedia, but in another (to wit, Pasche following) the Iews should kill him: that is, not when they would, but when he wil. 10. In so much that at this feast he teacheth openly in the Temple, and convarteth 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 Iesu walked into Galilee, for he would not walke into Iewrie: because the Iews sought to kill him. 2. And the feastfull day of the Iews, * in Galilee, in Iewrie: Len. 23. 34.
According to S. John.

beleeue in him. 6. Iesus therfore 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 giue testimonie of it, that the workes thereof are euil. 8. Goe you vp to this festiuall day: I goe not vp to this festiuall day; because my time is not yet accomplished.

9. When he had saide these things, himself taried in Galilee. 10. But after his Brethren were gone vp, then he alfo went vp to the festiuall day, not openly, but as it were in secret. 11. The Iewes therefore sought him in the festiuall day, and faid: Where is he? 12. And there was much murmuring in the multitude of him. For certaine faid: That he is good. And others faid: No, but he seduce the multitudes. 13. Yet no man spake openly of him: for feare of the Iewes.

14. And when the festiuall day was now halfe done, Iesus went vp into the Temple, and taught. 15. And the Iewes maruailed, saying: How doth this man know letters, whereas he hath not learned? 16. Iesus answered them, and faid: My doctrine is not mine, but is that sent me. 17. If any man wil doe the wil of him, he shall understand of the doctrine whether it be of God, or I speake of my self. 18. He that speake eth of himself, secketh his owne glorie. But he that secketh the glorie of him that sent him, he is true, and inuincit in him there is not. 19. Did not Moyses giue you the Law, and none of you doth the law? 20. Why secketh you to kill me? The multitude answered, and faid: A thou haft a Diuel, who secketh to kill thee? 21. Iesus answered and faid to them: One worke I haue done; and you doeal maruaile. 22. Therefore Moyses gaue ye circumcision: not that it is of Moyses, but * of the Fathers, and in the Sabbath ye circumciued a man. 23. If a man receive circumcision in the Sabbath, that the Law of Moyses be not brokun: are you angry at me because I haue healed a man wholy in the Sabbath? 24. Judge not according to the face, but judge iuft judgement.

25. Certaine therfore of Hierufalem faid: Is not this he whom they secketh to kill? 26. And behold, he speakeoth openly, and they faie nothing to him. Have 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. Iesus therfore cried in the Temple teaching and faying: Both me you doe know, 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 am of him, and he sent me. 30. They fought therfore to apprehend him: and no man laid hands upon him, because his houre was not yet come. 31. But of the multitude many beleued in him, and saide: Christ, when he cometh shall he doe more signes then these which this man doth? 32. The Pharifes heard the multitude murmuring these things touching him: and the Princes and Pharifes sent Ministers to apprehend him. 33. Iesus therfore said to them: Yet a little time I am with you: and I goe to him that sent me. 34. You secketh me, and shall not find: and where I am, you can not come. 35. The Iewes therfore faide among themselves, whither wil this man goe, that we shall not find him? wil he goe into the dispersion of the Gentils, and teach the Gentils? 36. What is this saying that he hath said: You shall seek
1 And in the last, the * great day of the feast ituitie I E S V S stood and cried, saying: If any man thirst, let him come to me, and drinke. 38. He that beleueth in me, as the scripture faith, Out of his belly shall flow rivers of living water. 39. (And this he said * of the Spirit that they should receive which beleueth in him. F" For as yet the Spirit was not gien: because I E S V S 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 certaine said: Why, doth C H R I S T come from Galilee? 42. Doth not the * scripture say: That of the seed of David, and from Bethlehem the towne where David was, C H R I S T doth come? 43. Therfore there arose dissenjio in the multitude for him. 44. And certaine of them would have apprehended him: but no man laid hands vpon him. 45. The Ministers therfore came to the cheefe Priests and the Pharisees. And they said to them: Why haue you not brought him? 46. The Ministers answered: Neuer did there man so speake, as this man. 47. The Pharisees therfore answered them: Why, are you also seduced? 48. Hath any of the Princes beleueth in him, or of the Pharisees? 49. but this multitude that kneweth not the Law, are accurfed. 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, vnles it first heare him, and know what he doth? 52. They answered & said to him: Why, art thou also a Galileean? 'Search', & see that from Galilee a Prophet riseth not. 53. And every man returned to his house.

C H A P. VIII.

Againe in the Temple ( absolving an aaduoutr esse after his mercifull manner, & yet withal declaring against his enemies that he is not a favourer of sinne, no more then M o y s e s ) 12 he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their Cruifyng of him: 31 exhorted the beleueers to perseuer, 33 and shewing them that seek e his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Duell. 45 But that himself is of God, 52 and greater and ancieneter then Abraham. 59 For the which they goe about to stone him, but in vaine.

AND I E S V S went into the Mount-oliet: 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 aduatrie; and they did set her in the middes, 4. And said to him: Maister, this woman was euuen now taken in aduatrie. 5. And * in the Law M o y s e s commanded vs to stone such. What faiest thou therefore? 6. And this they saied tempting him, that they might accuse him. But I E S V S bowing himself 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 Seniors; 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 wilt I condemn thee. Goe, and now sinne no more."

12.5. Againe therefore Iesus spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkenesse, but shal have the light of life. 13. The Pharisees therefore said to him: Thou giuest 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 Treasure, teaching in the Temple, and no man apprehended him, because his hour was not yet come.

21. Againe therefore Iesus spake to them: I goe, and you shall seek me, and shall die in your sinnes. Whither I goe, you can not come. 22. The Iewes therefore said: Why, will he kill himself, because he faith: 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 beleeue not that I am he, you shall die in your sinnes. 25. They said therefore to him: Who art thou? Iesus spake 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, these things I speake in the world. 27. And they knew not that he said to them that his Father was God. 28. Iesus therefore spake to them: When you shal have exalted the Sonne of man, then you shall know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: 29. And he that sent me, is with me: and he hath not left me alone, because the things that please him I doe awaies. 30. When he spake these things many beleueved in him.
"Amen, amen I say to you, that every one which committeth sinne is the servant of sinne. 35. And the servant abideth not in the house for ever: the Sonne abideth for euer. 36. If thou 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 the to kill me, because my word taketh not in you. 38. I speake that which I have seene with my Father: and you doe the things that you have seene with your Father. 39. They answere, and said to him: Our Father is Abraham. 40. But now, you seek to kill me, a man that hau〉 spoken the truth to you, which I haue heard of God. This did not Abraham. 41. You doe the wor
es of your Father. They said therefore to him: We were not borne of fornication. We haue one Father, God. 42. Iesus therefore said to them: If God were your Father, verily you would love me. For from God I proceeded, and came: for I came not of my self, but he sent me. 43. Why doe you not know my speach? Because you cannot hear my word. You are of your Father the Diuel, and the desires of your father you wil doe. He was a man-killer from the beginning, and he stood not in the veritie; because veritie is not in him. When he spake a lie, he spake of his owne, because he is a lyer, and the father thereof. 45. But because I say the veritie, you beleue me not. 46. Which of you shall argue me of sinne? If I say the veritie, why doe you not beleue 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 answere, and said to him: Does not we say well that thou art a Samaritane, and haft a Diuel? 49. Iesus answered: I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. 50. But I seeke not mine owne glory, there is that seeketh and judgeth.)

51. Amen, amen I say to you: if any man keep my word, he shall not see death for euer. 52. The Iewes therefore said: Now we have known that thou haft a Diuel. Abraham is dead, and the Prophets; and thou faieft: If any man keep my word, he shall not sees death for euer. 53. Why art thou greater then our father Abraham, who is dead; and the Prophets are dead. Whom doest thou make thy self? 54. Iesus answered: If I doe glorifie my self, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God. 55. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a lyer. But I doo know him, and doe keep his word. 56. Abraham your father rejoiced that he might see my day: and he saw, and was glad. 57. The Iewes therefore said to him: Thou haft not yet fiftie yeares and haft thou seen Abraham? 58. Iesus said to them: Amen, amen I say to you, before that Abraham was made I am. 59. They take stones therefore to cast at him. But Iesus hid himself, and went out of the temple.

ANNO-
ANNOTATIONS.

CHAP. VIII.

34. Amen, amen. What is it (faith St. August. upon this place) when our Lord said, Amen, Why Amen, amen? He doth much commend and urge the thing that he saith touching it. It is a certaine other amen, is not of his, if a man may so say: for Amen in Hebrew signifieth verum, a truth. Yet it is not translated, translated, whereas it might have been said, verum verum debobis, but neither the * Greek interpreter durst do it, nor the Latin, the Hebrew word hath remained still, that so it might be the more esteemed. Trad. * See the preface in John. By which wordes & the like recorded in other places of this new Testament, face, & annotates the Reader may see great reason, why we also say, Amen, amen, and durst not translate it in Apoc. c. 19. &c. and such like wordes into our English tongue.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he will take away the blindnes of the world, he giueth with strange ceremonies sight to one borne blind. 8. By which wonderful miracle (the attestation of the partie himself, and of his parents concurring) first the neighbours, then also the Pharisees themselves are plainly confounded. Yet so obstinate are they, that because it was the Sabbath when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him. 35. But our Lord, receiueth him: 39. and forseeth by this occasion, the execcution, of the Jews (because of their wilful obstinacy) and illumination of the Gentiles who confess their owne blindnes.

AND Jesus passing by, saw a man blind: from his nativity; 2. and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God may be manifested in him. 4. I must work the works of him that sent me, while it is day. The night commendeth, when no man can worke. 5. As long as I am in the world, I am the light of the world. 6. When he had saied these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes, 7. and saied to him: Goe, wash in the poole of Siloe, which is interpreted, Sent. He went thitherfore, and washed; and he came seeing.

8. Therefor the neighbours, and they which had seen him before, that he was a beggar, said: Is not this he that sate, and begged? Others said: That this is he. 9. But others: No, not so, but he is like him. But he saied: That I am he. 10. They saied therfore to him: How were thine eyes opened? 11. He answered: That man that is called Jesus, made clay, and anointed mine eyes, and said to me: Goe to the poole of Siloe, and wash. And I went, and washed, and saw. 12. And they saied to him: Where is he? He saied: I know not. 13. They bring him that had been blind.

The Gospels upon weekdays in the 4. week of Lent. "a though many infirmities fall for sinne, yet not al some comming for probation, and some sent that God by the cure thereof may be glorified.

"b The time of working, and merrying, is in this life: after death we can deferue no more by our deceades, but must only receive good or ill, according to the difference of works here.

"This was a figure of Baptisme, to which all men borne in sinne & blindnes are sent for health & sight.
blind, to the Pharisees. 14. And it was the Sabbath when Jesus made the clay, and opened his eyes.

15. Again therefore the Pharisees asked him, how he saw. But he said to them: He put clay upon mine eyes, & I washed; and I see. 16. Certain therefore of the Pharisees said: This man is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner do these signs? And there was a schisme among them. 17. They said therefore to the blind againe: Thou, what faiest thou of him that opened thine eyes? And he said: That he is a Prophet. 18. The lewes therefore did not beleue of him, that he had been blind and saw, vntil they called the parents of him that saw. 19. 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 self; he is of age, let him self speake of himself. 22. These things his parents said, because they feared the lewes. For the lewes had now conspired, that if any man should confesse 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 self. 24. They therefore againe 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 haue now told you, and you haue heard; why will you heare it againe? will you also become his Disciples? 28. They reuiled him therefor, & said: Be thou his Disciple; but we are the Disciples of Moyse. 29. We know that to Moyse God did speake; but this man we know not whence he is. 30. The man answered and said to them: For in this it is maruoules that you know not whence he is, and he hath opened mine eyes. 31. And we know that sinners God doth not heare. But if a man be a seruer 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. Vnles this man were of God, he could not doe any thing. 34. They answered and said to him: Thou wast wholly borne in sinnes, and dost thou teach vs? And they cast him forth.

35. Jesus heard that they cast him forth; & when he had found him, he sayd to him: Doest thou beleue in the Sonne of God? 36. He answered, and said: Who is he Lord, that I may beleue in him? 37. And Jesus said to him: Both thou haft seen him; and he that talketh with thee, he it is. 38. But he said, I beleue 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 sinne, but now you say, That we see. Your sinne remaineth.

ANNO-
According to S. John.

Annotations.

Chap. IX.

6. Madeclay:) Christ that could have cured this man by his only will or word, yet used External ceremonies, certain creatures as his instruments in working, and divers circumstances and ceremonies, clay, water, anointing, washing, &c. No marvel then that he and his Church vfe such diversities of Sacraments and ceremonies external in curing our foules.

11. OUT of the Synagogue.) The Heretikes, vntruly translated here (v. v. v.) Excommunicate: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vfed against them, then this casting out of the Synagogue of such as confounded our Saviour. They might as well have translated for Synagogue, Church: for the old Testament, thence: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there between casting out of the Synagogue, and Excommunication. Besides that, not every one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithfull, many true beleevers being in other partes of the world not subject to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated, as now, whosoever is out of the Churches communion, either by his owne wil, or for his iniquities, thrust out of it by the Spiritual Magistrate, he is quite abandoned out of all the Societie of Saints in Heauen and earth, so long as he do continueth.

As for the caufe of thrufhing this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great oddes betwixt Heauen & hell: he being vfed so for following Christ and his Church there for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Iewes 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 Iewes though they abused their power sometimes, yet had they authority indeed by Gods Law so to punish contemners of their Law, & therefore it was feared and respected even of good men. But the excommunication vfed by Heretikes against Catholikes or any offenders, is not to be respected at all, being no more but a ridiculous usurpation 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 giuen against Core & Dathan:

Be ye separated from their tabernacles, lest you be wrapped in their sinnes.

Chap. X.

He continueth his tale to the Pharifees, shewing that they and all other that will not enter in by him, are wolves: and that they which hear them, are not the true sheepe.

11. But that himself is the good Pastor, and therefore to save the sheepe from these wolves, he will yeald his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and vocation of the Gentils. 2. At the same another time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, even as his Father is God, 3. Which by his miracles and by Scripture he sheweth to be no blasphemies, and they in vaine seeking to stone and to apprehend him. 40. he goeth out to the place where John Baptist had giuen open witnesses of him.

The Gospell upon Tuesday, in Whitsonne- 
week.

"The theefe, is the Heretike specially, & any other that unlawfully breaketh in upon the sheepe to kill & destroy the sheepe, and a thief and a robber. 2. But he that enterteth by the doore, is the Pastor of the sheepe. 3. To this man the porter openeth, and the sheepe follow him. Amen, amen I say to you, he that entreteth not by the doore into the fold of the sheepe, but "climeth vp another way, he is a theefe and a robber. 2. But he that entreteth by the doore, is the Pastor of the sheepe. 3. To this man the porter openeth, and the sheepe follow him.
sheep heare his voice: and he call eth his owne sheep by name, and leadeth the forth. 4. And when he hath let forth his owne sheep, he "goeth before them: and the sheep follow him, because they know his voice. 
5. But a stranger they follow not, but fly from him because they know not the voice of strangers. 6. This proverb Ævs said to them. But they knew not what he spake to them.

7. Ævs therefore said to them againe: Amen, amen I say to you, that I am the doore of the sheep. 8. And how many souer haue com, are theues and robbers: but the sheep heard them not. 9. I am the doore. By me if any enter, he shall be saued: & he shall goe in and shall go out, & shall find pastures. 10. The sheepe cometh not but to steale and kill & destroy. I came that they may have life, & may have more abundantly. 
11. I am the good Pastour. "12. The good Pastour giueth his life for his sheep. But the hireling & he that is not the Pastour, whose owne the sheep are, seeth the wulfe comming, and leaueth the sheep, and fleeth: and the wulfe raueneth, and disperseth the sheep. 13. And the hireling "flieth because he is a hireling; and he hath no care of the sheep. 14. I am the good Pastour; and I know mine, and mine know me. 15. As the Father knoweth me, and I know the Father: and 16. I yeald my life for my sheep.
16. And other sheep I haue that are not of this fold: them also I must bring, and they shall heare my voice, and there shall be made * one fold and one Pastour. 17. Therefore the Father loueth me: because I yeald my life, that I may take it againe. 18. No man taketh it away from me: but 19. I yeald it of myself. And I haue power to yeald it: and I haue power to take it againe. This commandement I received of my Father.
20. And many of them said: He hath a Diuel and is mad; why heare you him? 21. Others said: These are not the wotdes of one that hath a Diuel, Can a Diuel open the eyes of blind men?
22. " And the dedication was in Hierusalem: and it was winter. 23. And Ævs walked in the Temple, in Salomons porch. 24. The Iewes therfore compassed him round about, and said to him: How long doest thou hold our soule in suspense? if thou be ÆCHRIST, tell vs openly. 25. Ævs answered them: I speake to you; and you beleue not; but the worke that I doe in the name of my Father, they giue testimonie of me. 26. But you do not beleue, because you are not of my sheep. 27. My sheep heare my voice; and I know them, and they follow me. 28. And I giue them life euerlafting; and they shal not perish for euer, and no man shall plucke them out of my hand. 29. My Father, that which he hath giuen me, is greater then al: and no man can plucke them out of the hand of my Father. 30. I and the Father are one. 
31. The Iewes tooke vp stones, to stone him. 32. Ævs answered them: Many good workes I haue shewed you from my Father, for which of those worke do you stone me? 33. The Iewes answered him: For a good worke we stone thee not, but for blasphemie, and because thou being a man, makest thyself God. 34. Ævs answered them: Is it not written in your law, that I said, you are Gods? 35. If he called them Gods, to whom the word of God was made, and the scripture cannot be broken:
According to S. John:

broken; 16. whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Sonne of God?
37. If do not the workes of my Father, believe me not. 38. But if I doe, and if you will not beleue me, beleue the workes: that you may know and beleue that the Father is in me, and I in the Father. 39. They fought therefore to apprehend him; and he went forth out of their hands.

40. And he went againe beyond Iordan into that place were Iohn was baptizing first; and he taried there. 41. and many came to him, and they said: That Iohn indeed did no figure. But all things whatsoever Iohn said of this man, were true. 42. And many beleued in him.

Annotations.

Chap. X.

1. Chineseth another way.) Whosoever takest upon him to preach without lawful s.- Arch-heretikes.
ding, to minister Sacraments, & is not Canonically ordered of a true Catholike specially, arc Bishop, to be a Curate of soules, Person, Bishop, or what other Spiritual Pastour the theeesus that fouver, 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 otherwise, not lawes, he is a thief & a murderer. So came in Arius, Caluin, Luther, & all Heretikes: & by the doore, al that succeed them in roome and doctrine, And generally every one that descendeth but by Lawfull succession in the knownen ordinarie line of Catholike Bishops and Pastours that have been in al Countries since their conversions. And according to this rule S. Irmenius l.i. c. 3. trieth the true shepheardes from the theeesus and Heretikes. So doe Ter- sul.de Pre.de cre.nu. II. Cypr.de viui. Ex.nu. 7. S. Augusti. op. 16. & cont. op. Manichg. c. 4. and Livenes. 4.

11. Good Pastour.) The good Pastour, is he whose special care is not of his owne advantage, 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 perfe-
cour of the Church, which Christes.

13. Fliesth.) Every Bishop and Pastour is bound to abide with his flocke in times of When the danger & persecution even to death, except himself be personall sought for, rather Pastour must then the flocke, or the flocke it selfe forfake him. For in such cases the Pastour may flye, tarie, or may, as the apostles did, and S. Athanasus, and others, S. Athan. Apol. de sua fuga. Augusti, hic.

21. The dedication.) This is the feast of Dedication instituted by Iudas Machabeus Iudas Ma-

23. That which he gaueme.) Thus read also divers of the Fathers, namely S. Hilar. Trin. lii. post medium. S. Anbr. de Sp. liii. e. 18. S. Augusti. in loc. trafi 48. S. Cyril. li. 7. in to. c. 10. and vie it to prove 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 leffe can abide, for that it is against Caluins Autheifine, holding that Christ took his person of the Father, but not his substance. See the 1. Annot in 1. Io. v. 1.
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 ointment, & wiped his feete with her haire: whose brother Lazarus was sick.) 3. His sisters therefore sent to him saying: Lord, behold, he whom thou loueft, is sick. 4. And Iesus 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 Iesus loued Martha, and her sister Marie, and Lazarus. 6. As he heard therefore that he was sick, then he taried in the same place two daies: 7. then after this he saith 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 thinather againe? 9. Iesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: 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 saith to them: Lazarus our freind sleepeth; but I goe that I may raise him from sleep. 12. His Disciples therefor said: Lord, if he sleep, he shall be safe. 13. But Iesus spake of his death; & they thought that he spake of the sleeping of sleep. 14. Then therefore Iesus saith to them plainly: Lazarus is dead; 15. and I am glad for your sake, that you may beleeue, because I was not there: but let vs go to him. 16. Thomas therefor, who is called Didymus, said to his Companions: Let vs also goe, to die with him. 17. Iesus therefore came, and found him now hauing been foure daies in the grave. 18. And Bethania was nigh to Hierusalem about fIFteenene surlonges.) 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 Iesus was come, went to meet him; but Marie sat at home. 21. Martha therefore saith to Iesus: Lord, if thou hadst here, my brother had not died. 22. But now also I know that what things soever thou shalt ask of God, God will give thee. 23. Iesus faith to her: Thy brother shall rise againe. 24. Martha saith to him: I know that he shall rise againe in the resurrection, in the last day. 25. Iesus saith to her: I am the resurrection and the life; he that beleeueth in me, although he be dead, shall live. 26. And every one that liueth, and beleeueth in me, shall not die for euer. Beleeueth thou this? 27. She saith to him: Yea Lord, I have beleueth that thou art Christ the Sonne of God that art come into this world. 

28. And when she had said these things, she went, and called Marie her sister secretly, saying: The Master is come, & calleth thee. 29. She, when
when she heard, riseth quickly & cometh to him. 30. For Iesus was not yet come into the towne : but he was yet in that place where Martha had met him. 31. The Iewes threfore 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 graue, to wepe there. 32. Marie threfore when she was come where Iesus was, seeing him, fell at his feetes, and faith to him: Lord, if thou hadst been here, my brother had not died. 33. Iesus threfore when he saw her weeping, and the Iewes that were come with her, weeping, he groaned in spirit, and troubled himself, 34. and said: Where haue you laid him? They say to him: Lord, come and see. 35. And Iesus wept. 36. The Iewes threfore said: Behold how he loved him. 37. But certaine of them said: Could not he that opened the eyes of the blind man, make that this man should not die? 38. Iesus threfore againe groning in him self, commeth to the graue: and it was a caue; and a stone was laid over it. 39. Iesus faith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he slinteke, for he is now of foure daies. 40. Iesus faith to her: Did not I say to thee, that if thou belieue, thou shalt see the glorie of God? 41. They tooke threfore the stone away. And Iesus lifting his eyes vpward, said: Father, I give thee thanks that thou haft heard me. 42. And I did know that thou dost alwaies heare me, but for the people that standeth about, haue I said it, that they may belieue that thou haft 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 fette and handes with winding bandes, and his face was tied with a napkin. Iesus said to them: 45. Loose him, and let him goe. 46. Many threfore of the Iewes that were come to Marie & Martha, & had see the things that Iesus did, belieue in him. 47. And certaine of the went to the Pharisees, & told the the things that Iesus did. 48. The cheefe Priests threfore & the pharifees gathered a Council, & said: What doe we, for this man doeth many signes. 49. If we let him alone so, all wil belieue in him: & the Romane will come, & take away our place & Nation. 50. But one of them named Caiphas, being the high Priest of that yere, said to them: You know not, 51. neither doe you consider, that it is expedient for vs that one man die for the people, & the whole Nation perish not. 52. And this he said not of him selfe: but being the high Priest of that yeare, he prophesied that Iesus should die for the Nation. 53. And not only for the Nation, but to gather into one the children of God that were dispersed. 54. From that day threfore they desied to kil him. 55. Iesus threfore walked no more openly among the Iewes, but he went into the countrie beside the desert into a citie that is called Ephrem, and there he abode with his Disciples.
The privilege of the office & order, though in a wicked person.

The rulers dealing as if he hid himself, 1. be commeth to Bethania. 2. Where by occasion of Judas the Thesee murmuring at Marie Magdalens costly devotion, he foretelth his death. 2. From thence, though they did not intend to kill Lazarus, also, he side openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20. Where certain Gentiles desiring to see him, 23. he foretelth the conversion of the whole world from the Dieu to him, to be now instant, as the effect of his death upon the Cross. 28. The Father also answering from Heauen to his prayer made to that purpose, 37. Yet after this, the Jews continue incredulous as Esay prophesied of them: 42. though many beleued, but were ashamed to confess him. 44. Whereupon he sheweth that it is glorious before God, and salvation to themselves to beleue in him and confess him; and damnable to despise him.

Esus therefore sence daies before the Pasche came to Bethania, where Lazarus was, that had been dead, whom Esus raised. 2. And they made him a supper there; and Martha ministrst, but Lazarus was one of them that ferte at the table with him. 3. "Marie thence tooke a pound of ointment of right spikenard, precious, and anointed the feete of Esus, and wiped his feete with her hair: and the house was filled of the odour of the ointment. 4. One thence of his Disciples, Judas Iscariote, that was to betray him, said: 5. "Why was not this ointment fold 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 theefe, and hauing the purfe, caried the things that were put in. 7. Esus thencefore said: Let her alone that she may
may keepe it for the day of my burial. 8. For the poore you haue alwaies with you; but "a me you shal not haue alwaies. 9. A great multitude thersore of the Iewses knew that he was there; and they came, not for Iesus only, but that they might see Lazarus, whom he raised from the dead. 

10. But the cheefe Priests deuisif for to kil Lazarus also: 11, because many for him of the Iewses went away, and beleued in Iesus.

12. And on the morow a great multitude that was come to the festiual day when they had heard that Iesus commeth to Hierusalem, 

13. they tooke the boughes of palmes, and went forth to meet him, & cried: Hosanna, Blessed is he that commeth in the name of our Lord, the King of Israel. 14. And Iesus found a yong asse, and satte vpon it, as it is written: 

15. Fear not daughter of Zion: behold, thy King commeth sitting vpon an asse colt. 

16. These things his Disciples did not know at the first: but when Iesus 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 testimonie, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18. For thersore also the multitude came to meete him, because they heard that he had done this signe. 19. The Pharises thersore said among themselves: Doe you see that we praeulae nothing? Behold the whole world is gone after him. 

20. And there were certaine Gentiles of them that came vp to adore in the festiual day. 21. These thersore came to Philippe who was of Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to see Iesus. 22. Philippe commeth and tellett Andrew. Againe Andrew & Philippe told Iesus. 23. But Iesus answered them, saying: The houre is come, that the Sonne of man shall be glorified. 24. Amen; amen I say to you, vntil the graine of wheate falling into the ground, die: it selfe remayneth alone, but if it die, it bringeth much fruit. 25. He that looueth his life, shall loove it: and he that hateith his life in this world, doth keep it to life euerlaasting. 26. If any man minisiter to me, let him follow me: and where I am, there also shall my minisiter be. If any man minisiter to me, my Father will honour him. 

27. Now my soule is troubled. And what shal I say? Father, saue me from this houre. But thersore came I into this houre. 28. Father, glorifie thy name. A voice thersore came from Heauen: Both I haue glorified it, and againe I will glorifie it. 29. The multitude thersore that stood and heard, said that it thundered. Others said: An Angel spake to him. 30. Iesus 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, wil draw al things to myself. 33. (And this he said, signifying what death he should die ) 34. The multitude answered him: We haue heard out of the law, that Christ abideth for euer; and how failest thou: The Sonne of man must be exalted? Who is this Sonne of man? 35. Iesus thersore said to them: Yet a little while, the light is among you. Walke whiles you haue the light, that the darkenesse overtake you not. And he that wal-
And whereas he had done so many signs before them, they
believ'd not in him: 38. that the saying of Esai the Prophet might be
fulfilled, which he said: Lord, who hath believ'd the hearing of vs? 39. and the ar-
me of our Lord to whom hath it been revealed? 40. Therefor they < could not
believ, because Esai said againe: He hath blinded their eyes, and indurated
their hart: that they may not see with their eyes, nor understand with their hart, and
be converted, and I heale them. 41. These things said Esai, when he saw his
glorie, & spake of him. 42. But yet of the Princes also many believ'd in
him: but < for the Pharisees they did not confesse, that they might not
be cast out of the Synagogue. 43. For they lound the glorie of men
more, then the glorie of God.

But I Esvs cried, and said: He that believeth in me, doth not believ
in me, but in him that sent me. 45. And he that seeth me, seeth
him that sent me. 46. I a light am come into this world, that euery one
which believeth in me, may not remaine in the darknesse. 47. And if
any man heare my wordes, and keepe them not: I doe not judge him.
For I came not to judge the world, but to save the world. 48. He that
despiseth me, & receiueth not my wordes, hath that judgeth him, the
word that I haue spoken, that shall judge him in the laft day. 49. Because
of my felf haue not spoken, but the Father that sent me, he gaue me
commandement what I should say, and what I shou'd speake. 50. And I
know that his commandement is life everlafting. The things therafor,
that I speake: as the Father said to me, so doe I speake.

ANNOTATIONS.

CHAP. XII.

1. Why was.) So wicked, covetous, and sacrilegious persons reprehend good men
for beflowing their goods vpon Church ornaments &c, vnder pretence of better be-
flowing them on the poore: such prouide for the poore as Judas did.

6. A sheepe.) Judas did not then first perish when he sou'd our Lord, for he was a
sheepe before; and being lost he yet followed Christ, not in hart, but in body only.
Which our Maifter tolerated, to giue vs a lesson to tolert the iil, rather then deuide
the body. Aug. tr. 50. in 10.
And before the festial day of Pasche, Iesvs knowing that his houre 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 Diuel now had put into the hart of Iudas Icariote the sonne of Simon, to betray him: 3. knowing that the Father gave him all things into his handes, & that he came from God, and goeth to God: 4. he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. 5. After that, he put water into a bason, and " began to wash the feete of the Disciples, and to wipe them with the towel where with he was girded. 6. He cometh therefore to Simon Peter. And Peter faith to him: Lord, dost thou wash my feet? 7. Iesus answered and said to him: That which I do, thou knowest not now, hereafter thou shalt know. 8. Peter faith to him: Thou shalt not wash my feet for ever. Iesus answered him: If I wash thee not, thou shalt not have part with me. 9. Simon Peter faith to him: Lord, not only my feet, but also handes and head. 10. Iesus faith to him: He that is washed needeth not but " to wash his feet, but is cleane wholly. And you are cleane, but not al. 11. For he knew who he was that would betray him: therefore he said: You are not cleane al.

12. Therefore, after he had washed their feete, and taken his garments, being set downe, againe he said to them: Know you what I have done to you? 13. You cal me, Master, and Lord: and you say well, for I am so. 14. If then I have washed your feete, Lord and Master”; you also ought to wash one another feete. 15. For I have gien you an example, that as I have done to you, so you doe also. 16. Amen, amen I say to you, a seruant is not greater then his Lord, neither is an Apostle greater then he that sent him. 17. If you know these things, you shall be blessed if you doe them. 18. I speake not of you al: I know whom I have chosen. But that the scripture may be fulfilled, He that eateth bread with me shall lift vp his heele against me. 19. From this time I tel you, before it come to passe: that when it shall come to passe, you may beleeue, that I am he. 20. Amen, amen, I say to you, he that receiueth any that I send, receiueth me.
& he that receiueth me, receiueth him that sent me. 21. When 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 vpon another, doubting of whom he spake. 23. There was therefore one of his Disciples leaning in the bofore of Iesus, he whom Iesus loued. 24. Therfore Simon Peter beckneth to him, and said to him : Who is it whom he speaketh? 25. He therefore leaning vpon the breast of Iesus faith to him : Lord, who is he? 26. Iesus answered : He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Iudas Ischariote. 27. And after the morfcl, then Satan entred into him. And 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 Iesus had said to him : Buie those things which are needful for vs to the festiuial day: or that he should give some thing to the Poore. 30. He therfore hauing receiued the morfcl, incontinent went forth. And it was night.

31. When he therfore was gone forth, Iesus said : Now the Sonne of man is glorified, and God is glorified in him. 32. If God be glorified in him, 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 commandement I giue to you, That you love one another; as I haue loued you, that you also loue one another. 35. In this al men shall know that you are my Disciples, if you haue loue one to another. 36. Simon Peter faith to him: Lord, whither goest thou? Iesus answered, Whither I goe, thou canst not now follow me, but hereafter thou shalt follow. 37. Peter faith to him: Why can not I follow thee now? * I wil yeald my life for thee. 38. Iesus answered him: Thy life wilt thou yeald for me? Amen, amen I say to thee, the cocke shall not crow, vntil thou denie me thriceth.

**ANNOTATIONS.**

**CHAP. XIII.**

5. Began to wash. *This lotion was not only of curtesy, such as the Iewes vfed toward their ghifles, nor only for example of humilitie: but for myfterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which straight after this wasing was to be instituted and giuen to the Apoftles. Ambr. li. 3. de Sacra. c. i. Bernard, de c.una Domini Sermon. i.

Venial sines taken away by Sacred ceremo-

nice. 10. To wash his feet. *The foulines of the fette, when al the rest is cleane, signifieth the earthly affections and reliques of former sines remitted: which are to be cleansed by devout acts of charitie and humilitie, as S. Ambrose li. 3. de Sacra. c. i. and S. Augustin. Ambr. & Bern. 108. & tr. 14. in lo. doc. note, and because this was only a ceremomie, & yet had such force, both now, and afterward vfed of the Apoftles, that it purged smaller offenscs and filthines of the foule, as S. Ambrofe and S. Bernard gather, it may not seeme strange that holy-water and such ceremonies may remit venial sines.
ACCORDING TO S. JOHN.

14. You also ought.) Our Master never spake plainer, nor seemed to command more precisely, either of Baptism or the Eucharist or any other Sacrament: and yet by the 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' definition which

34. Anew commandement.) The commandement of mutual love was given before, but are Sacraments manifoldly misconstrued, and abridged by the Jews to friends only, to this life only, for and which not earthly respects only; but Christ reneweth it and enlargeth it after the forme of his &c. owne love toward vs, and giueth grace to fulfil it.

CHAP. XIV.

They being sad, because he said that he must goe from them, he comforteth them many ways, as putting them in hope to follow him unto the same place, so that they keep his commandements. Where he telleth them, that himself is the way whether according to his Humintie, and also the end according to his Divinitie, no lesse then his Father, because he is consolamential, 15. promising also to send unto them, (that is, to his Church) the Holy Ghost to be after his departure with them for ever. 8. And saying that it is his promis (according to his Humintie) to goe to the Father, for whose obedience this he saith shall be, & not for any guilt of his owne.

ET not your hart be troubled. You beleue in God, beleue in me also. 1. 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. I es vs 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. Philippe faith to him: Lord shew vs the Father, and it sufficeth vs. 9. Es vs faith to him: So long time I am with you, & have you not knowed me? Philippe, 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 worke. 11. Beleue you not, that I am in the Father and the Father in me? Otherwise for the workest themselves beleue. 12. Amen, amen I say to you, hethat beleueth in me, the workest that I doe, he also shall doe, and greater then these shall he doe, 13. because I goe to the Father, & whatsoever you shall aske in my name, that will I doe: 14. that the Father may be glorified in the Sonne. 15. If you ask me any thing in my name, that will I doe. 16. If you love me, keep my commandements. 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 receiue, because it feeth

The Gospell. Upon SS. Philip and Jacobs day Maii. 1.

These manifes signifie differences of glory in Heauen. Hiero, li. 1. adw. Iunin.

The Gospell. Upon whitenss, And in a vortuie Masse for the election of the Pope.

b It is the possible both to love Christ & to keep his commandements.

c Paraclete by interpretation is either a comforter, or an advocate: and therefore to translate it by any one of the only, is perhaps to abridge the sense of this place.
THE GOSPEL

feeth him not, neither knoweth him: but thou know' him, because he shall abide with you, and shall be in you. 18. I will not leave you orphannes: I will come to you. 19. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. 20. In that day you shall know that I am in my Father, and you in me, and I in you. 21. He that hath my commandments, & keepeth them: he is that loueth me. And he that loueth me, shall be loved of my Father: and I will love him, and will manifest my self to him.

22. Judas faith to him, not that 1scaire: Lord, what is done, that thou wilt manifest thy self to vs, and not to the world? 23. Lesus answered, and said to him: If any loue me, he will keepe my word, and my Father will loue him, and we will come to him, and will make abode with him. 24. He that loueth me not, keepeth not my wordes. And the word which you have heard, is not mine; but his that sent me, the Fathers, 25. These things have I spoken to you abiding with you. 26. But the Paraclete the Holy Ghost, whom the Father will send in my name, shall teach you al things, & suggeste to you al things whatsoever I shall say to you. 27. Peace I leave to you, my peace I glue to you; not as the world giueth, do I giue to you. Let not your hart be troubled, nor feare. 28. You have heard that I said to you, I goe, and I come to you. If you loued me, you would be glad verily, that I goe to the Father: because the Father is greater then I. 29. And now I have told you before it come to passe: that when it shall come to passe, you may beleue. 30. Now I will not speake many things with you. For the Prince of this world commeth, and in me he hath not any thing. 31. But that the world may know that I loue the Father: and as the Father hath giuen me commandement, so doe I: Arise, let vs goe hence,

ANNOTATIONS.

CHAP. XIV.

We may and must easily beleue the miracles of Saints and of their relics, when Christ himselfe foretelleth they shall doe such wonderful things.

11. Greater's en these. S. Chrysostom in a whole booke against the Pagans proucheth that this was fulfilled not only in Peters shadow, and Paules garments, which as we read in the Acts, healed infirmities: but also by the Reliques and monuments of Saints, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderful words, by the very aethes of his servants, The Protestants cleane contrarie, as patrones of the Pagans infidelitie, as though our Saviour had promised these & the like miraculous works in vaine, either not meaning or not able to fullf; them: so doe they discredite the approved histories of the Church concerning miracles wrought by Saints: namely that S. Gregorie Thaumasturgus * removed a mountaine, the miracles of S. Paul the Eremitic and S. Hilarion written by S. Hierom, the miracles of S. Martin written by S. Severus Sulphitus, the miracles testified by S. Augustin de Civit. Di., the miracles approved by S. Gregorie in his Dialogues, the miracles reported by S. Bede in his Ecclesiastic historie and lives of Saints: & all other miracles neuer so faithfully recorded in Ecclesiasticall writers, In al which things, about their reach of reason and nature, they are as little persuaded and have no more faith then had the Pagans, against whom S. Chrysostom in the forsaid booke, & S. Augustin de Civ. Di., c. 8, and other Fathers heretofore haue written. No man therfore needeth to maruel that the very Image of our Lady, & the like, doe miracles, even as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ himself did: whereas our

ACCORDING TO S. JOHN.

our Saviour to put vs out of doubt, faith expressly, that his Saints shal doe greater things than himself did.

16. For ever.) If the Holy Ghost had beene promised only to the Apostles, their Successors & the Church after them could not have challenged it but it was promised them Ghost is pro-

fessor for ever. Whereby we may learme, both that the privileges and promises made to the Apostles were not personal, but pertaining to their offices perpetually, and also that the Church for Church and Faithers in all Ages had and have the same Holy Ghost to governe them for ever.

17. The Spirit of truth.) They had many particular grifts and graces of the Holy Ghost truth that as it

before, & many virtues by the same, as al holy men haue at all times: but the Holy Ghost the Church here promised to the Apostles and their Successors for ever, is to this vse specially pro-

mised, to direct them in all truth and vertue: & is contrarie to the spirit of error, heresie, & fallacy. And therefore the Church can not fall to Apostasie or Heresie, or to nothing, as the Adversaries say.

18. Father greater then I.) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of worde seemed to make for the Arians, who denied the equalitie of the Sonne with the Father, leage as plaine Which worde yet indeed rightly understood after the Churches senfe, make nothing Scriptures as

for their falle Seet, but only significit that Christ according to his Manhood was inferior indeed, and that according to his Divinitie he came of the Father. And if the Heresie or diuice of this time were Arianisme, we should stand upon these places and the like against the Arians, as we now doe upon others against the Prottests, whose Seet, is the diuice and bane of this time.

CHAP. XV.

He exhorteth them to abide in him (that is his Church, being the true vine, and not the Synagogue of the lewes any more) 9. and in his love, louing one another, and keeping his commandments: 13. shewing how much he accounts of them, by this that he dieth for them, 15. and revealeth into them the secrets of Heaven, 17. and appointeth their fruit to be perpetual: 18. confirming them also against the persecutions & hatred of the oblimate lewes.

AM the true vine; and my Father is the husband-man.

2. "Every branch in me, not bearing fruit, he will take it away: & every one that beareth fruit, he will purge it, that it may bring more fruit. 3. Now you are cleane for the word which I haue spoken to you. 4. Abide in me: and I in you. As the brach can not beare fruit of it self, vnles it abide in the vine. So you neither vnles you abide in me. 5. I am the vine; you the braches.

He that abideth in me, & I in him, the same beareth much fruit: for without me you can doe 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 burneth. 7. If you abide in me, & my wordes abide in you: you shall aske what thing soever you wil, and it shall be done to you. 8. In this my Father is glorified; that you bring out much fruit, and become my Disciples. 9. As my Father hath lóued me, I also haue lóued you, Abide in my loue. 10. If you keep my precepts, you shall abide in my loue: as I also haue kept my Fathers precepts, and doe abide in his loue. 11. These things I haue spoken to you. 12. * This is preaching only.
**The Gospel**

My precept, that you love one another, as I have loved you. 13. Greater love than this no man hath, that a man lay his life for his friends. 14. You are my friends, if you do the things that I command you. 15. Now I call you not servants: for the servant knoweth not what his Lord doeth. But you have called friends; because all things whatsoever I heard of my Father, I have notified unto you. 16. You chose not me, but I chose you; and have appointed you that you go, and bring fruit; and your fruit abide: that whatsoever you ask the Father in my name, he may give it you. 17. These things I command you, that you love one another.

18. If the world hate you, know ye that it hath hated me before you. 19. If you have been of the world, the world would have hated 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 to you: * The servant is not greater than his Master, If they have persecuted me, you also will they persecute. If they have kept my Word, yours also will they keep. 21. But all these things they will do to you for my name sake; because they know not him that sent me. 22. If I had not come and spoken to them, they should not have sinned: but now they have no excuse of their sin. 23. He that hateth me, hateth my Father also. 24. If I had not done among them works that no other man hath done, they would not have sinned: but now both they have seen, and they do hate both me and my Father. 25. But that the word may be fulfilled, which is written in their law: That they hated me gratis. 26. But when the Paraclete, whom I will send from the Father, the Spirit of truth, which proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning.

**Annotations.**

**Chap. XV.**

1. *Lucas branch in me.*) By this it appeareth that Christ hath some branches in his body mystical that be fruitful, whereas other livers also may be members of Christ and the Church, though none can be saved but fruitful branches.

2. *More fruit.*) This proueth that a just man may continually increase in justice & sanctification long as he liveth.

No salvation out of the Church.

4. *Pleas is abide.*) Whosoever by Heresie, or Schisme, or for any other cause, is cut off, or separateth from the Church, he can doe no meritorious worke to salvation. Neither can he be heard, pray he never so much in Schisme, because he is not in the bode of Christ, which is a condition necessarily required in prayer, ver. 7.

No man sure of perseverance.

5. *Pleas you abide.*) These conditional speeches, *If you remain in the vine, If you keep my commandments,* and such like, give us to wit that we be not sure to persift, persever, nor to be saued, but under conditions to be fulfilled by vs Aug. de corris. & gen. 13.

Olie faith sufficient not to salvation.

10. *Keep my precepts.*) This careful and often admonition of keeping his commandments, proueth that a Christian mans life is not only or principally in faith, but in good works.

24. If I had.) If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other; then were it a great folly of Catholikes to beleue Luthers
The cause why he foretelleth them their persecution by the Jews, is, that they be not afterward scandalized thereat. 6. Though they think this heavy news, it is for their vantage that he departeth, because of the great benefits that they shall receive by the coming then of the Holy Ghost, who shall also be his witness against his enemies. 16. 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 at length the child (that is, Christ in all his members) being borne, their joy shall be such as no persecutors can take from them. 31. Howbeit at this instant of his apprehension, they will al for sake him.

HESE things have I spoken to you, that you be not scandalized. 2. Out of the Synagogues they will cast you: but the hour commeth, that every one which killeth you, shall think that he doeth service to God. 3. And these things they will doe to you: because they have not known the Father, nor me. 4. But these things I have spoken to you; that when the hour shall come, you may remember them, that I told you. 5. But I told you not these things from the beginning, because I was with you. And now I 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 tell you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I will send him to you. 8. And when he is come, he shall argue the world of sinne, and of justice, and of judgement. 9. Of sinne: because they beleued not in me. 10. But of judgement: because I goe to the Father, and now you shal not 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 can not 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 he souer he shall hear, he shall speake: and the things that are to come he shall shew you. 14. He shall glorifie me; because he shall receiue of mine, and shal shew to you. 15. Al things whatsoever the Father hath, be mine. Therfore I said, that he shall receiue of mine, and shal shew to you. 16. A little while, and now you shal not see me; & againe a little while, & you shal see me: because I goe to the Father.

Chap. XVI.

If he shal teach al truths, & that for ever, (as before c.14, 16;) how is it possible, that the Church cannot or hath ered at any time, or any point? The Gospel

The Gospels upon the 3. Sunday after Easter.
little while and you shall see me, and because I go to the Father? 18. They said therefore: What is this that he saith? A little while? we know not what he speaketh. 19. And Iesus knew, that they would ask him; and he said to them: Of this thing ye do not question among yourselves, because I said to you: A little while, and you shall not see me; and again according to always, and you shall see me. 20. Amen, amen I say to you, that you shall weep and lament, but the world shall rejoyce: 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 againe, and your hart shall rejoyce; and your joy no man shall take from you. 23. And in that day me you shall not ask any thing. Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you. 24. Until now you have not asked any thing in my name. Aske and you shall receive; that your joy may be ful. 25. These things in proverb I have spoken to you. The hour cometh when in proverb I will no more speak to you, but plainly 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 himselfthou knowest, because you have loved me, and have beleeued that I came forth from God, 28. I came forth from the Father, and came into the world: againe I leave the world, and I goe 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 beleeue that thou camest forth from God. 31. Iesus answered them: Now do ye believe? 32. * Behold the hour cometh, 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 ye may have peace. In the world ye shall have distress, but in my confidence, I have overcome the world.

**ANNOTATIONS.**

**CHAP. XVI.**

12. Yet many things.) This place comineceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weake: 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 causes is given to divers private men and to all good men, to sanctification: but to teach all truth & preference in truth and from errour, he is promised and performed only to the Church and the chief Governer and general Counsels thereof.
C H A P. XVII.

After his Sermon of farewell, he prayed to his Father, "that seeing he had now finished his work, he would give him his appointed glory, for the conversion of all nations, and preserve his Apostles, and his Church after them in vituiue and veritie (that is, from Schism and Heresie) 14. Finally, also glorifie them with him in Heauen.

THOSE things spake Iesus: and lifting up his eyes into Heauen, 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 Iesus Christ. 4. I have glorified thee upon the earth: I have consummated the worke which thou gauest me to doe: 5. and now glorifique 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 gauest me out of the world. Thine they were, and to me thou gauest them: and they have kept thy word. 7. Now they have known that all things which thou gauest me are from thee: because the words which thou gauest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have beleued that thou didst send me. 9. For them doe I pray: Not for the world doe 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 glorifie in them. And now I am not in the world, and these 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 gauest me, have I kept and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. 13. And now I come to thee: and these things I speake 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 send me into the world, I also have sent them into the world. 19. And for them I doe " sanctifie myself: that they also may be sanctifie in truth. 20. And not for the only doe 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 & 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 haft 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 confummate in one: & the world may know that thou

The Ghoſpel vpon Ascenſioν.

"The Father glorifie the Sonne by rayling from death, exalting him vp to his right hand, making all creatures to bow downe at his Name, and giving him al power and juſgment. The Sonne againe glorifieth the Father, by making his ho‐ nour, which only in a manner was in few‐ ric before, now knowne to all Nations.

The Ghoſpel in a vortue maffe against Schifme.

"A His petition is specially to keepe the Apos‐ files and his Church in vn‐ tic and from Schifmes.

"To sanctifie himselfe, is to facrifie himſelf by dedicating his holy body & blood to his Father, both vpon the Croffe, and in the holy Sacra‐ ment,
thou hast sent me, and hast loued them, as me also thou hast loued. 24. Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glorie which thou hast given me, because thou hast loued 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 notifie it: that the loue wherewith thou hast loued me may be in them, and I in them.

ANNOTATIONS.

CHAP. XVII.

3. Life everlasting.) Both the life of glorie in Heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by knowledge of God, charitie. For knowledge of God without keeping his commandements, is not true knowledge, that is to say, it is an unprofitable knowledge. 16. 1.

The Church cannot erre.

17. Sanctifie them.) Christ prayeth that the Apostles, their Successors, & all that shall be of their beleefe, may be sanctifie in truth. Which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error. Which prayer of Christ had not been heard, if the Church might erre.

20. But for them.) He expresseth (and it is a great comfort) that the praie of not only The Canon of the Apostles, but for the whole Church after them, that is, for all beleevers. And all this profound & divine praie is resembled in the holy Canon of the Maffe before the consecration, as here it was made before his visible Sacrifice on the Crosse.

CHAP. XVIII.

Being gone to the place that Judas the Traitor did know, 4. he offereth himself to the hand of his enemies, by which his Divine might in overthrowing them al 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 Annas and Caiaphas, where he is striken by a servant, and thrice denied of Peter. 28. Again in the morning he is by them brought to Pilate. 29. Who demanding their accusation, whereas they would oppresse him with their authoritie, 33. & examining the point of his Kingdom, pronounce him innocent: yet they celer rather have a theenes life saved.

WHEN Iesus had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples. 2. And Judas also, that betrayed him, knew the place: because Iesus had often returned thither together with his Disciples. 3. * Judas therefore having receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapons. 4. Iesus therefore knowing all things that should come vpon him, went forth, and said to them: Whom seeke ye? 5. They answered him, Iesus of Nazareth. Iesus faith to them: I am he. And Judas also that betrayed him, stood with him.
...them. 6. As soone theryfore as he said to them, I am he; they went backward, and fell to the ground. 7. Againe theryfore he asked them: Whom seeke ye? And they said, Iesus of Nazareth. 8. Iesus answered, I haue told you, that I am he. If theryfore you seeke me, let these goe their waies. 9. That the word might be fulfilled which he said, * That of them whom thou haft giuen me, I haue not lost any. 10. Simon Peter theryfore hauing a sword, drew it out; and smote the servant of the high Priest, & cut off his right eare. And the name of the servant was Malchus. 11. Iesus theryfore said to Peter: Put vp thy sword into the scabbard. The chalice which my Father hath giuen me, shall not I drinke it? 12. The band theryfore and the Tribune & the ministers of the Iewes apprehended Iesus, 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 yere. 14. And * Caiphas was he that had giuen the counfel to the Iewes, That it is expedient that one man die for the people.

15. * And Simon Peter followed Iesus, and another Disciple. And that Disciple was knowne to the high Priest, and went in with Iesus into the court of the high Priest. 16. But Peter stood at the doore without. The other Disciple theryfore that was knowne to the high Priest, went forth, and spake to the portrefle, and brought in Peter. 17. The wench theryfore that was portrefle, faith to Peter: Art not thou also of this mans Disciples? He faith to her, * I am not. 8. And the servants & ministers stood at a fire of coles, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

19. The high priest theryfore asked Iesus of this Disciples, and of his doctrine. 20. Iesus answered him: I haue openly spokenc to the world: I haue alwaies taught in the Synagogue, and in the Temple whither al in to the Iewe rest together: and in secret I haue spokenc nothing. 21. Why Peter here askeft thou me? &ke them that haue heard what I haue spokenc unto the: behold they know what things I haue said. 22. When he had said these things, one of the ministers standing by, gaue Iesus a blow, saying: Answerest thou the high Priest so? 23. Iesus answered him: If I haue spokenc it, giue testimonie of euil: but if I wete, why strikkest thou me?

24. And Annas sent him bound to Caiphas the high priest. 25. And Simon Peter was standing, and warming himself. They said theryfore 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 faith to him, his cofin whose eare Peter did cut off: Did not I see thee in the garden with him? Againethe Peter denied: and forth with the cocke crew.

28. * They theryfore bring Iesus 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 eate the Pasche. 29. Pilate theryfore went forth to them without, and said: What accusation bring you against this man? 30. They answered and said to him: If he were not a malefactor, we would not haue delivered him vp to thee. 31. Pilate theryfore said to them: Take him you, and according to your law judge him. The Iewes theryfore said to him...
THE GOSPEL

him: It is not lawful for vs to kil any man. 32. * That the word of Iesus might be fulfilled which he said, signifying what death he should die.

33. * Pilate therefor went into the Palace againe, and called Iesus, and faid to him: Art thou the King of the Iewes? 34. Iesus answered: Saieft thou this of thy self, or haue others told it thee of me? 35. Pilate answered: Why, am I a Iew? * Thy Nation, and the cheefe Priests haue deliuered thee vp to me: what haft thou done? 36. Iesus answered: My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strike that I should not be deliuered to the Iewes. But now my Kingdom is not from hence. 37. Pilate therefor faid to him: Art thou a King then? Iesus answered: Thou saieft, that I am a King. For this was I borne, and for this came I into the world: that I should giue testimonie to the truth. Every one that is of the truth, heareth my voice. 38. Pilate faith to him: What is truth?

And when he had faid this, he went forth againe to the Iewes, and faith to them: I find no cause in him. 39. * But you haue a custome that I should releaue one to you in the Pafche: will you therefore that I releaue vnto you the King of the Iewes? 40. They al therefor cried againe, saying: Not him but Barabbas. And Barabbas was a theefe.

CHAP. XIX.

The Iewes are not satisfied with his scourging & irrisson. 8. Pilate hearin them say that he made him self the Sonne of God, is more afraid. 12. Yet they urging him with his loyalty toward Cæsar, & professing that themselves wil no King but Cæsar, he yealde them vnto them. 17. And so Christ carrying his owne Cross, is crucified between two theues, 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 vfed, even as the Scriptures foretold. 15. He hath special care of his mother to the end. 28. He signifieth that was written of his Passion, to be fulfilled and so yealde vnto 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.

Then therefor Pilate tooke Iesus, and scourged him. 2. And the soldiers platting a crowne of thornes, put it vpon 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 cause in him. 5. Iesus therefor went forth carrying the crowne of thornes, and the purple vestiment, and he faith to them: Loe the man. 6. When the cheefe Priests therefor and the ministres 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 haue a Law; and according to the Law he ought to die; because he hath made himselfe the Sonne of God.

8. When
8. When Pilate therefore had heard this saying, he feared more. 9. And he entred into the Palace againe; and he feaith to Iesus: Whence art thou? But Iesus gaue him no answer. 10. Pilate therefore faith to him: Speakest thou not to me? knowest thou not that I haue power to cru-
cifice thee, and I haue power to release thee? 11. Iesus answered: Thou
shouldest not haue any power against me, vnsles it were given thee from
aboue. Therfore he that hath betrayed me to thee, hath the greater sinne.

12. From thence forth Pilate sought to releafe him. But the Iews
cried, saying: If thou releafe this man, thou art not Cæsars freind.
Every one that maketh himself a King, speake against Cæsar. 13. But
Pilate when he had heard these wordes, brought forth Iesus: and he
fate in the judgement seate, in the place that is called Lithostrotos, and
in Hebrew Gabbatha. 14. And it was the Parasceue of Pasche, about
the sixt hour, and he faith to the Iews: Loe your King. 15. But they
cried: Away, away with him, crucifie him. Pilate faith to them: Shall I
crucifie your King? The cheefe Priests answered: We haue no King, but
Cæsar. 16. Then therefore he deliuered him vnto them for to be cru-
cified.

And they tooke Iesus, and led him forth. 17. * And bearing his
owne crosse he went forth into that which is called the place of Cal-
uniae, in Hebrew Golgota. 18. Where they crucified him, and with him
two others, on the one side & on the other, and in the middes Iesus.
19. And Pilate wrote a title also: and he put it vpon the crosse. And it
was written, Iesus of Nazaræth the King of the Iewes. 20. This title
therefore many of the Iewes did read: because the place where Iesus
was crucified, was nigh to the citie: and it was written in 
Hebrew, in Greeke, and in Latin. 21. The cheefe Priests therefore
of the Iewes said to Pilate: Write not, The King of the Iewes; but that he
said, I am King of the Iewes. 22. Pilate answered: That which I haue
written, I haue written.

23. The * soufliards therefore when they had crucified him, tooke his
garments (and they made foure partes, to every soufliard a part) & his
cote. And his cote was without scame, wrought from the top
through out. 24. They said therefore one to another: Let vs not cut it,
but let vs caﬅ lotes for it whose it shall be. That the scripture might be
fulfilled saying: They have parted my garments among them: and vpon my
vsture they haue caﬅ lotes. And the soufliards did these things.

25. d And there stood beside the crosse of Iesus, his mother, and his
mothers sister, Marie of Cleophas, and Marie Magdalene. 26. When
Iesus therefore had seen his mother and the Disciple standing whom he
loved, he saith to his mother: Woman, behold thy sonne. 27. After that,
he saith to the Disciple: Behold thy mother. And from that houre the
Disciple tooke her to his owne

28. Afterward Iesus knowing that al things were now consummate,
that the scripture might be fulfilled, he saith, I thirst. 29. A vessell therefore
stood there full of vinegre. And they putting a sponge ful of vinegre
about his face, offered it to his mouth. 30. Iesus therefore when he had ta-
ten the vinegre, saide: It is consummate. And bowing his head, he gaue vp
the ghost.
The Gospel

31. The Iewes thersfore (because it was the Parasceue) that the bodies might not remaine vpon the crosse on the Sabboth (for that was a great Sabboth day) they desired Pilate that their legges might be broken, and they might be taken away. 32. The fouldiars thersfore came: and of the first indeed they brake the legges, and of the other that was crucified with him. 33. But after they were come to Iesus, when they saw that he was dead, they did not breake his legges, 34. but one of the fouldiars with a ppeare opened his side, & incontinent there came forth "blood and water. 35. And he that saw it, bath giuen testimonie: and his testimonie is true. 36. And he knoweth that he faith true, that you also may beleue. 36. For these things were done that the scripture might be fulfilled: Thou shalt not breake a bone of him. 37. And against another scripture saith: They shall take on him whom they piered.

38. And after these things *Ioseph of Aritmathaæ (because he was a Disciple of Iesus, but secret for feare of the Iewes) desired Pilate that he might take away the body of Iesus. And Pilate permitted. He came thersfore, & tooke away the body of Iesus. 39. *Nicodemus came also, he that at the first came to Iesus by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. 40. They tooke thersfore the body of Iesus, and bound it in linnen clothes with the spices, as the manner is with the Iewes to burie. 42. 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 thersfore because of the parasceue of the Iewes, they laid Iesus, because the monument was hard by.

ANOTATIONS.

CHAP. XIX.

The Holy Cross.

17. His owne crosse.) This crosse, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by theouching, bearing, & oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: & hath been indowed with virtue of miracles, both the whole & every little piece thereof. For the which causes, & specially for the most neere memorial of Christ's Passion, it hath been visited in Pilgrimages, honoured by festuial dyes & otherwise, refernd & reverenced of the ancient Fathers with al devotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vain to deface and destroy it. See S. Cyril. li. 6. cont Illian S. Hierom. ep. 17. S. Paulinus ep. 11. Rufinus li. 1. c. 7. & 8. Enag. hist. li. 4. c. 1. S. Leo ep. 7. 2. and Ser. 8. de Pasione. Paulus Dia. li. 18.

By this you see.

26. To his mother.) The marvelous respect that Christ had to his mother, vouchsafing why in Catho like Churches, Marie and John stand by the Rood.

27. To the Disciple.) A great honour to John and charge, to have that blessed jewel in keeping: & an unspeakable comfort, that from that day forward the one was to the other mother and fonné, Virginem virginis commendantem, faith S. Hierom, he commended the virgin to a virgin.

34. Blood and water.) This piercing of Christ's side, though on the fouldiars part it issued out of Christ's side, & was prefigur'd by Mosyes striking the rocke with his rod: as this streame of blood and water drawn miraculously out of his dead body, running in the Sacraments of the Church.
According to S. John.

Upon Easter day his body is miss'd in the Sepulcher first by M. Magdalene; 2. secondly by Peter also & John, the winding clothes yet remaining. 1. Then to M. Magdalene, after she had seen two Angels, IESVS also himself appeared. 18. She having told to the Disciples, he appeared to them also the same day, and fended them as himself was sent, giving them the Holy Ghost to remit and to receive sines. 26. Again upon low Sunday he appeared to them, letting Thomas see, that he might believe, and commending such as not seeing yet doe believe. 30. The effect of this book.

And the first of the Sabboth, Marie Magdalene commeth early, when it was yet darke, vnto the monument; and she saw the stone taken away from the monument.

2. She ranne thercfo and commeth to Simon Peter, and to the other Disciple whom IESVS loved, and faith to them: They have taken our Lord out of the monument, and we know not where they have laid him.

3. Peter thercfor 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 stouped downe, he saw the linnen clothes lying: but yet he went not in. 6. Simon Peter thercfor commeth, following him, and went into the monument and saw the linnen clothes lying, 7. and the napkin that had been vpon his head, nor lying with the linnen clothes, but apart, wrapped vp into one place. 8. Then thercfor went in that other Disciple also which came first to the monument: and he saw, and IESVS believe. 9. For as yet they knew not the scripture, that he should rise againe from the dead. 10. The Disciples thercfor departed againe to themselfes.

11. But Marie stood at the monument without, weeping. Therefore as she was weeping, she stouped 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 to her: Woman, why weepst thou? She faith to them: Because they have taken away my Lord, and I know not where they have put him.

14. When she had said thus, she turned backward, and saw IESVS standing; and she knew not that it is IESVS. 15. IESVS faith to her:
EASTER. 246

19. The doors were shut. Such Heretikes as deny Christes body to be, or that it can be in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, nor without the natural manner of the quantitie, space, or place agreeable to the condition of Christes body in his humanitie, be incinically refuted by Christes entering into the Disciples, the doors shut: & by that his true natural body whole & perfect in all his limmes, length, bredth, or quantitie & thickness, distinct & divers from the substance & corpulence of the wood, was in the same maner.

ANNOTATIONS.

CHAP. XX.

The being of one that thinketh the monument where

in our Lord was laid, is to be neglected; where the Disciples & his Angels, as often as they are cast out of the postesses before the said monument, tremble and roare as if they stood before the judgment seat of Christ?

The Gospel vpon Dominica in albis or Low Sunday,

And for peace.

Thomas one of the Twelve, who is called Didymus, was not with them when Jesus came. The other Disciples therefore said to him: We have seen our Lord. But he said to them: Where I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I will not beleue.

And after eight daies, againe his Disciples were within; and Thomas with them. Jesus commeth: the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put thy finger hither, and see my handes, and bring hither thy hand, and put it into my side; & be not incredulous but faithfull.

Then Thomas answered, & said to him: My Lord, & my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast beleued: Blessed are they that have not seen & have beleued. Many other signes also did Jesus in the sight of his Disciples, which are not written in this Book. And these are written, that you may beleue that Jesus is Christ the Sonne of God: and that beleuing, you may have life in his name.

They are more happy that beleue without sensible sight, then such as be induced by sense or reason to beleue.
ACCORFD TO S. JOHN.

fame proper place that the wood was in, & passed through the fame: as he also came out of his mothers wombe the clausure not moved: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainly reproued, & continued of infedli-
tie, they boldly deny the plaie Scriptures, or fo fondly shift their selves from the cui-
dence thereof, that their impudence is specially to be marked in this point.

Some say, that he came in at the window: fome, that the doore opened of it-self to let him in: fome, that to come in, the doores being shut, signified no more, but that he came in late in the evening, at what time men vfe to shut their doores: and fuch other flights to defend fahlood against exprefle Scriptures, & againft the Apostles testimonie,
who therefore tooke him to be a Spirit, because they faw him fland fodenly in the middes of them, at the hone being clofe shut. And the Fathers al confefs that he went in the doores being shut. See S. Amb, li 10, in Lucan. c 24. S. Augustin op. 1, ad Dardanam. & li. 21. de civit. c. 8, & S. Cyril, in lo. li. 12. c. 1; & S. Hiero, li. 1, cont. Ioniamum. s. 11 We know it is the natural course of God's ordinance, that every body should have but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the fame: without which naturally the bodies were no where, & consequently not al, as S. Augustin faith ad Dardanum; but that God suprematly & miracuoufly can do it omnipotency difpofe otherwise of his owne body, then the natural places or quantitie pote of his or quality therof require, that is great incredulitie: feing we must beleue that he can owne body & doe fo with any other body of mere men or other creatures, the Scriptures being plaie others above, that he can make a camel passe through a needle's eye, continuing in his natural figure nature.

Aug. ep. 57.

Mat. 19. and quantitive fifland S. Augustin tellleth of a woman whose ring fel from her girdle, 22. c. 8, both being faft and whole: and Rupertus of a Religious man, whose girdle faft buckled fel downe before him from his body. De offic. Rel.

Therefor it is too much unfaithfulness, by rules of place to embarre Christ of his will Vbiquestires or wisdom to be in the Sacrament how himselfe lift, and on as many Altars or places or Brentiani, as he liketh. We detel for al that, the wicked hereffe of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in every place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

21. As my Father. ) As when he gave them commission to preach and baptize through Christ sheweth the world, he made mention of his owne power therein: fo here before he intitute the his commission of the Sacrament of Penance, and gueft them authority to remit finnes, left the wicked should & fo giue the aske afterward, by what right they doe fuch great functions, he sheweth his Fathers power commission gueft to himself, and then in plaie termes moff amply imparteth the fame to remit finnes, to his Apostles: that whosoeuer deny the Apostles & their successours, the Priestf of Gods Church, to hauing right to remit finnes, should deny confequently Christ as man to hauing authority to doe the fame.

22. He breathed. ) He giue the Holy Ghost in & by an external signe, to his Apostles, The holy not visibly and to al fuch purposes as afterward at whatun tide, but for the grace of the Ghost is here Sacrament of Orders, as S. Augustin faith, and that none make doubt of the Priestf right purpofe giuen in remission of finnes, seeing the Holy Ghost is purpofe giuen them to doe this fame. In to the Apostles which care if any be yet contentious, he must deny the Holy Ghost to be God, & not to tles, to remit haue power to remit finnes. It is not absurd (faith S. Cyril) that they forgive finnes, which finnes, have the Holy Ghost. For when they remit or retaine the Holy Ghost remiteth or retaint in him: & that they doe two wates, first in Baptistme & then in Penance. As S. Amb, alfo (b. i. c. 7, de penitentia) refelie the Nuantians (a Sect of old Heretikes which pretending Gods glory as our new Sectaries doe, denied that Priestf could remit finnes in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impoffible or inconvenient for men, to forgive finnes by penance then by Baptistme, feeing it is the Holy Ghost that doeth it, by the Priestf office and minifterie in both,

23. Whose finnes. ) Power to offer Sacrifice, which is the principal function and act The Sacramet of Prieffhhood, was giuen them at the institution of the B. Sacrament, the second & next of PENANCB special facultie of Prieffhhood, confiting in remitting finnes, is here bestowed on them, intitut.

And withal the holy Sacrament of Penance, implying Contrition, Confession, & Satisfac-
tion in the Penitent, and absolution on the Priestf part, is instituted. For in that, that exprefle power & officio is giuen to Priestf to remit or retaine fiunnes: & in that, that Christ promiseth, whose finnes formerly they forgive, they be of God forgiue alfo: & whose finnes they retaine, they be retaine before God; it followeth necessarly, that we be bold...
Men are bound to confess all their mortal sins, and that in particular.

To receive sins.

The necessity of this Sacrament.

The Heretikos Wraffling against plain Scripture.

The English Ministers hear confessions, and absolve.

Priests power to forgive sins, is above the power of Angels or worldly Princes.

Confession to Priests.

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To receive sins.

The necessity of this Sacrament.

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The English Ministers hear confessions, and absolve.

Priests power to forgive sins, is above the power of Angels or worldly Princes.
According to St. John.

The Priest is acceptable before God, S. Cyril (or as some think, Origen) \textit{il.}, in \textit{Lect.}, called it a great part of penance, where a man is ashamed, and yet openeth his fowes to our Lords Priests. See also \textit{Tertul.}, \textit{de Parn.}, S. Hier. in \textit{c. 10.}, \textit{Eccles.}, S. Basil. in \textit{Regul.}, \textit{qvest. 119.} Who compare finners that refuse to confess, to them that have some disease in their secret parts, and are ashamed to shew it to the Physician or Surgeon, that might cure it. Where Secret or and they must needs meanace fecret confession to be made to them that may absolve. And S. Cyril \textit{Conf.} \textit{Lep.} \textit{80.}, most plainly (as before S. Cyril) expressly nameth Priests. That confession ision. suffices whiich is made first to God, then to the Priests also. And again: It is sufficient that the guiltines of mens conscience be uttered to the Priests only by the secrecy of confession. S. Hierome in \textit{16.} Mat. faith, that Priests loose or bind, audit a precatorum variatate, having heard the visits and differences of sinners S. Paulinus writeth of S. Ambrose. That as often as any confessed his fowes unto him, for some repentance, he waues for composition, that thereby he caused the penitents to wane also. Headeth moreover, that this holy Doctor was so secret in this case, that no man knew the sinners confessed, but God and himself. And S. Augustin in \textit{49. de c.} \textit{hom. 10.}, faith thus: Doe penance such as is done in the Church: let no man say, I doe it secretly; I doe it to God: in uaine then was it said: Whatsoeuer you shall loose in earth, shall be loosed in Heaven. See S. Ambrose \textit{de penitentia}, troughout. S. Cyprian \textit{de Lapsis}, the book \textit{de vera} \textit{falsa} \textit{pax.} in S. Augustin: beside of antiquitie, which is ful of these speaches concerning absolution, and confession.

**CHAP. XXI.**

Appearing againe in Galilee, where Peter was fishing with this fellows; and causing them after they had at night taken none, to cast a great multitude, which Peter draweth to land, where he also dined them; 15. He (expressing what this fishing signified) madeeth Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. And receaveth vnto him, that he also shall be crucified, to the glory of God, 20. admonishing him to mind that rather then to be curious about Johans death.

ATER IESVS 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, have you any meat? They answered him, No. 6. He faith to them: Cast 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, faith to Peter: It is our Lord. 8. Simon Peter when he had heard that it is our Lord, girded his clothe vnto him (for he was naked) & cast himself into the sea. 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 coles lying, and fish laid thereon, and bread. 10. IESVS faith to them: Bring hither of the fishes that you tooke now. 11. Simon Peter went vp, and drew the net to the land, ful of great fishes, an hundred fiftie three. And although they

See in S. Augustin \textit{Translat.} \textit{122. in Isa.} the great mysteric hereof concerning the \textit{CHRCH}, and in S. Gregorius hom. \textit{14. in Eun.} and S. Bernardus \textit{1. c. 3} de confed. Peters \textit{PRIMACIE} here mystically signified.
they were so many the net was not broken. 12. Iesus faith to the: Come, dine. And none of them that saw it, durst ask him: Who art thou? knowing that it is our Lord. 13. And Iesus cometh & taketh the bread and giueth them, and the fishes in like manner. 14. This now the third time Iesus was manifested to his Disciples, after he was risen from the dead. 15. Therefore when they had dined, Iesus faith to Simon Peter: Simon of John, loueest thou me more then these? He faith to him: Yea Lord, thou knowest that I love thee. He faith to him: Feed my Lambs. 16. He faith to him againe: Simon of John, loueest thou me? He faith to him: Yea Lord, thou knowest that I love thee. He faith to him: Feed my Sheep. 18. Amen, amen I faith 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 hands, and a man shall gird thee, and lead thee whither thou wilt not. 19. And this he said, signifying by what death he should glorifie God. § b And when he had said this, he faith to him: Follow me. 20. Peter turning, saw that Disciple whom Iesus loued, following, who also leaned at the supper vpon his breast, and said, Lord who is he that shal betray thee? 21. Him therefore when Peter had seen, he faith to Iesus: Lord and this man what? 22. Iesus faith to him: So I will have him to remaine til I come, what to thee? follow thou me. 23. This saying therefor 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 til I come, what to thee? 24. This is that Disciple which Iesus gieneth testimonie of these things, and hath written these things: and we know that his testimonie is true. § 25. But there are many other things also which Iesus did: which if they were written in particular, neither the world it selfe I thinke were able to conteine those books that should he written.

ANNOTATIONS

CHAP. XXI.

Peter is here made the general Passour, and is actually made the general Passour & Gouvernor of all Chrifts sheep. For though the other are ten (as Matthias & Paul also afterward) were Apostles, Bishops, Priests, & had authority to bind and loose, to remit & retaine, to preach, baptize, and such like, as well as he: Yet in these things & all other Gouvernment, Christ would have him to be their Head, and to depend of him as Head of their Colledge, and consequently of the whole flocke of Christ: no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheepe of Christ) exempted from his charge. And that Christ makest a difference between Peter and the rest, and giueth him some greater preeminence and regiment then the rest, of Peter, yet to it is plaine by that he is asked whether he loue our Lord more then the other Apostles, or hold their doe where, for equal charge no difference of loue had been required. To Peter (faith S. Archbishops, Cyprian) our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone.
And because the Protestant states the unlearned thinkers, that S. Gregory declared the Pope's Supremacy to be wholly unlawful and Antichristian, for that he condemned John of Constantiopolis for stiling the name of universal Bishop, reviling his influence therein to the pride of Antichrist; note well the words of this Holy Father in the very same place and Epistle against the B. of Constantiopolis, by which you shall easily see that to deny him to be universal Bishop, is not to deny Peter or the Pope to be Head of the Church, or supreme Governor of the same, as our Adueraries fraudulently pretend. It is plain solemn men, faith he, that ere ever was the Gospel, at our Lorde's mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. For to him it was said: Feed my sheep; for him was the prayer made that his faith should not fail: so were the keys of Heaven given, and authority to bind and to loose: so the cure of the Church and principality was delivered; and yet he was not called the universal Apostle. 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 them did ever give or confer to take it. Thus much S. Gregorio. * Who though he both practised jurisdiction throughout Christendom, as other of that See have ever done, and also acknowledged the Principality and Sovereignty to be in Peter and his Successors: yet would he not for that cause give that title subject to vanity & misrepresentation. But both he & all the Popes since have rather called them selves, Servos servorum Domini, 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 Constantiopolis and other, which in no sense had any right to it, and who venerated it in a very false & tyrannical meaning, it was inflentulous, Antichristian. See also the Epistles of S. Leo the Great concerning his practice of universal jurisdiction, though he refused the title of vniueral Bishop. And S. Bernard (that you may better perceive that the general charge of Christ's sheep was not only given to Peter's Person, but also to his Successors the Popes of Rome, as S. Chrysostom also before alluded, doth testify) writes thus to Eugenius: Thou art set to whom the keys of Heaven are delivered, & to whom the sheep are committed. There be other Porters of Heaven, & other Pastours of flocks: but thou hast inherited in more glorious & different form. For they have every one their particular flocke, but to thee al univerally, as one flocke to one man, are credited, being not only the Pastour of the sheep, but the one Pastour of all the Pastours thses. The Pope is: But thou wilt ask me how I prove that? Even by our Lord's word. For to who of al, I say Pastour of. I not only Bishops, but Apostles, were the sheep to absolutely & without limitation committed Pastours. If thou lesest Peter, feed my sheep. He faith not, the people of this Kingdom or that citie, but my sheep, without al distinction. So S. Bernard, and hereunto may he added that the seed, be, is in Greek a word that signifieth withal to govern & rule as Ps. 2. Mich. 1. Mat. 10. 14. Ephesians 2. 14. & therefore it is spake of David also & other temporal Governours, as the Hebrew word answering thereunto. In the * Scriptures of the & the Greek in profane writers also. Peter Crucified at Rome.
THE SUMME AND THE ORDER OF THE EVANGELICAL HISTORIE

gathered briefly out of al foure, euen unto Christ's Ascension.

THE Preface moving the Reader to receive THE I.PART
CHRIST, being the Eternal Word of God, containing the
life and the Light.

The Angel telleth Zacharie of the conception of John Baptist, Christ's Precurfour; and Eli-
abeth conceiuet 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 Ioseph 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 Anna
prophecie of him.

Ioseph 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 fourtie daies, and is tempted in the wilder-
ness.

John giueneth 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 selleth the Temple, insinuating to the people his death and resurrection.

He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his Disciples. Whereupon a question is moved to John about their two Baptizines.

John Baptiz is put into prison for reprehending Herods incestuous aduontric.

After Iooh's emprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.

He healeth a Lorde's sonne of an ague.

He preacheth in Galilee, and waxeth very famous.

He calleth foure disciples out of the boat, & they follow him.

He healeth one possefl'd of a Diuell, in the Synagogue.

He cureth Simon Peters mother in law, and mane sicke persons.

He refuseth three that offer to follow him.

He appeareth the tempest on the sea.

He healeth two possefl'd of Diuells in the countrie of the Gerasens, and permitteth the Diuells 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 John's 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 possefl'd.

He healeth him on the Sabbath day that lay at the Probaetca and had been diseased 18 yeares.

He confuteth the Pharisees being offended that his Disciples bruised the ears of corn on the Sabbath.

He refelth the Pharisees being offended because he cured the withered hand on the Sabboth.

He chooseth the 12. Apostles: & maketh that divine Sermon called Sermo Domin 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 widowes sonne at Naim.

John sendeth out of prison his Disciples unto Christ.

He forgiveth M. Magdalens sinnes, preferring her much before the Pharisee that despièd her.

He healeth him that had a deafe and dumme Diuell, & refuteth the blaspheming Pharisees.

He preferreth the obseruers of Gods word before carnal mother and brethren.

The parable of the fowre.

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 incredulity.

He sendeth the twelve Apostles to preach.

John is beheaded, & the fame of Iesus commeth to Herods ears.

He feedeth 5000, men with five loaves.

He walketh vpon the sea, and so maketh Peter also to doe.

He reasoneth of Manna, and of the true bread from Heauen.

He reprehendeth the Pharisees for caulling at his Disciples because they did eate 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 reieceth 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 wil passe out of this world, now drawing nigh, he maketh Peter, for confessing him to be Chrif, the Rocke vpon which he wil build his Church, promising to give him the keys of Heauen, and withal foretelleth, that he must suffer in Hierufalem; and that al must be ready to suffer with him.

The Transfiguration.

He cafteth out the Diuel which his Disciples could not cast out, commending vnto them fasting and praier.

He paieth the didrachmes for him and Peter, after that Peter had found a flater in the fishes mouth.

His Disciples contending for Superioritie, he teacheth humilitie.

He threatneth the scandalizers of litles ones.

He teacheth vs to forgive our brother sinning againft vs.

Leauing Galilee he goeth into Iurie, and the Samaritains wil not receive him.

In that journey he healeth the ten lepers.

He healeth in the Temple in the feast of Scenopegia, that is, of Tabernacles.

He absolvethe the woman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that would have stonned him.

He restoreth sight to him that was borne blind.

He reasoneth of the true Pafhtour and his sheep.

He sendeth the 70. Disciples, and they returne. The parable of the Samaritane and the wounded man. Martha entereth Iesus.

He teacheth the manner and force of praier, and reprehendent the preposterous cleeannes of the Pharisees.
He teacheth not to scarce them that kill the body only, to cast away the care of riches by the parable of him that thought his barnes to little, & that the faithful servant will alwaies expect the coming of his Lord & Master.

He threateneth them, vnles they doe penance, shewing God's patience by the fruitlesse figtree that was suffered to stand one yeare more. He healeth the crooked woman, teacheth the way to Heaven to be narrow.

He healeth him that had a dropie, on the Sabbath: and teacheth them to renounce all things in comparison of him.

In the feast of Dedication he goeth out of their handes that would have stoned him.

The parables of the lost sheep, of the groe, and of the prodigal sonne.

The parable of the vniust Bailife.

Of the indifolubilitie of Matrimonie.

The rich glutton and Lazarus.

Woe to scandalizers. The force of faith euen to the mouing of trees with a word.

Of the Pharisee and the Publicane that went to pray.

He impofeth or laieth his handes vpon little children, & exhorteth a yong rich man to forfake al & become perfect.

The parable of the workemen hired into the vinyard.

He raiseth Lazarus, & the Iewes consult how to destroy him.

He foretellleth his death, and denieth the request of Zebedees two sonnes, asking the two cheefe places about him.

He healeth a blind man before his entring into Jericho.

Zachana the Publicane entertaineth Christ. The parable of the ten poundes delivered to ten servants.

He healeth two blind men as he goeth out of Jericho.

At a supper in Bethania, Marie powdered ointment vpon him: Riding vpon an ass he entrench 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 auoucheth his power by Johns Baptifme which was of God, and foretellleth their reprobation, with the Gentils vocation in their place, by parables: as the parable of the two sonnes, the one promissing to doe, the other doing his fathers commandement.

The parable of the vinyard let out to husbandmen that killed both the servuants and the sonne sent to require fruit.

The parable of the King that made a mariage for his sonne, inviting ghests to the feast, and they would not come.

He answereth their question of paying tribute to Cæsar, and the Saduuces question of the Resurrection.
He answereth the Pharisees question, of the greatest commandement.

He putteth them to silence with this question concerning Christ, how he could be David's Sone.

He biddeth the doe as the Scribes teach, but not as they doe.

He extolleth and preferreth the poore widowe's offering.

He fortelleth to some of his Disciples, the destruction of the Temple, and of Hierusalem: and by that occasion, what things shall be before the consummation of the world, and Antichrist in the consummation, and then incontinent Domeftday, warning vs to prepare our selues against his comming.

By the parable of the ten Virgins, & the parable of the talents, he sheweth, how it shall be at Domeftday with the Faithful that prepare, and that prepare not themselves: & without parables, that they which doe not good works, shall be damned.

Iudas bargaineth with the Jews to betray him, and two of his Disciples prepare the Pascall lambe.

At the supper he washeth his Apostles feet.

He instituted the Sacrifice of his body and bloud in the B. Sacrament.

He fortelleth that one of the Twelue shall betray him (appeasing their contention for the superioritie) and that they shall deny him.

His sermon after supper.

His prayer to his Father.

The storie of his Passion and burial, from thursday at night, til the next day at euentide.

He riseth the third day.

Appeareth first to Marie Magdalene.

Then to the other women.

Then to Peter, ver. 14.

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 gave them power to remit and receive finnes.

Then, upon Low-Sunday, to the Disciples likewise gathered together, and Thomas among them.

Then, at the sea of Tiberias, to Peter & the rest that were fishing, where he committeth his sheepe 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 Ghost (bidding them tarye in the meane time in Hierusalem) and so blessing them, Ascendeth unto Heauen.

THE
THE ARGUMENT OF THE ACTES OF THE APOSTLES.

THE Gospel being shewed, how the Jews most impiourly rejected Christ (as also Moses and the Prophets had foretold of them:) and therefore designed to be rejected themselves also of him: now followeth this book of the Actes of the Apostles (written by S. Luke in Rome the fourth year of Nero, An. Dom. 61.) and sheweth, how notwithstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered himself unto that unworthy people, yea after that they had crucified him, sending unto them his twelve Apostles to move them to penance, and so by Baptism to make them of his Church: and whiles at the Twelue were so occupied about the Jews; how of a persecuting Jewe he made and extraordinary Apostle (who was Saint Paul) and to avoid the scandal of the Jews (to whom only himselfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his known Apostles, unto 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 Baptism to make them of his Church: and how the incredulous Jews every where refuseth the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and never ceasing until he fell into the hands of the Gentils: that so (as not only be every where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and given to the Gentils: even from Hierusalem (whose reprobation also by name had been often foretold) the head-citie of the Jews, 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 five.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy Ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem: and from thence dilate it into all that Countrie, that is into all Iurie, yea and into Samaria also, yea vnto all Nations of the Gentils; be they never so farre off. You shall receive (faith 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 euenter to the utmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into all Iurie, and also to Samaria, Chap. 8.

Fourthly
Fourthly, the propagation of it to the Gentiles also. Chap. 10.
Fifthly, the taking of it away from the obstinate Jews, and giving of it to the
Gentiles, by the ministry of S. Paul and S. Barnabas, Chap. 13.
Sixthly, of taking it away from Hierusalem itself, the head-cities of the Jews, and
sending it (as it were) to Rome, the head-city of the Gentiles, and that, in their perver-
sity, as Paul so saith, * that he appealed to Caesar, and so delivering him after a sort
unto the Romans: as they had before delivered to them also Christ himself. Where-
as S. Peter's first coming thither, was upon another occasion, as shall be said anon.
Of which Romans and Gentiles therefore, the same S. Paul being now come to Rome
(5 the last Chap. of the Acts,) foretelleth the obstinate Jews there, saying: Et ipsi
audient: You will not heare, but, they will heare. 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 tell so much, as the fulfilling of that
which our Lord had foretold (Acts 27, 24.) to S. Paul: Thou must appear before
Caesar. 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
Early and other Catholikes have in all Ages looked this thither, when they wore in any
great doubt: no lefe then the Jews to Hierusalem, as they were appointed in the old Tes-
tament. Deut. 17, 8.

And so this booke doth shew the true Church, as plainly, as the Gospell doth shew
the true Church, that doth not wilfully shut their owne eyes. To wit, this to be the
true Church, which beginning visibly at Hierusalem, was taken from the Jews, and
translated to the Gentiles (and namely to Rome,) continuing visibly, and visibly to con-
tinue hereafter also. Vntil the fulnesse of the Gentiles shall be come in: that
then also all Israel may be saved. And then is come the end of the world. For so doth
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
fulnesse of al Gentiles, the aforesaid Church Catholique, being mindful of her office, to be
Christes witnesses even to the utmost of the earth, doth at this present (as
always) send preachers to convert and make them also Christians: whereas the Pre-
teftants and * al other Heretikes doe nothing els but subvert such as before were
Christians.

And this being the summe and scope of this booke, thus to give vs historically a just
fight of the fulfilling of the Prophets & Christes prediction about the Church: it is not
to be unreelde at, why it telles not of S. Peters coming to Rome: considering that
his first coming thither was not, as S. Paul saith, by the Jews delibeere of him, wor-
king so to their owne reprobation, but upon another occasion, to wit, to confound Simon
Magus. Eufl. Hist. li. 2. c. 12. 13. For who also seeeth not, that it maketh no mention
of his preaching to any Gentiles at al, those few only Acts 10, excepted, who were the
first, and therefore (left the Gentiles should seeme leffe cared for of God, then the Jews)
Peter being the Head of al, was elected of God, to incorporate them into the Church,
as before he had done the Jews. God (saith he) among vs chose, that by my
mouth the Gentiles should heare the word of the Gospell, and beleue.

And S. James thereupon: Simon hath told how God first visited to take of
the Gentiles a people to his name. But otherwise (I say) here is no mention of
Peters preaching to any Gentiles: no nor of the other eleuen Apostles. Will any man
therefore inferre, that neither Peter, nor the other Eleueen preached to any Nation or
cicide of the Gentils? No, the meaning of the Holy Ghost was not to write at the Acts of all the Apostles, nor the preaching of Peter and his, to the Gentils, but only to the Jews: thereby to set out unto the world, the great mercy of Christ toward those unworthy Jews, and consequently their most worthy reprobation for contemning such grace and mercy. As also on the other side to shew, how readily the Gentils in so many Nations, were conuered by one Apostle only, who From Hierusalem even to Illyricum replenished the Gospel of Christ. And this parting of the worke so made by S. Peter with the rest doth S. Paul himselfe touch: That we vnto the Gentils, Gal. 2, 9, and they vnto the Circumcision. Neuer thelesse before his comming to Rome, not only was the Church come to Rome (as it is eviden Aet. the last chap.) there planted by Saint Peter and others (as likewise by Saint Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Jewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romans, before he came thither, saith: Your faith is renowned in the whole world. Rom. 1, 8. And therefore they with the rest of the Gentils, be that Nation whereof Christ told the Jewes, saying: The Kingdom of God shall be taken away from you, and shall be giuen to a Nation yealding the fruits thereof.

As before we noted the Gosspels, as they are read both at Matins & Mass, throughout the yeare, in their conuenient time and place: so the bookes following (as also the bookes of the old Testament) are read in the saide 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 custome of the primitive Church, in S. Ambrose ep. 33, S. Augustine in Ser. de tempore 139, 140, 141, 144, S Leo Sir. 3. & de Quadr. & Ser. 13. & 19. de Pass. Domini. S. Gregorie in his 40. homilies upon the Gosspels.
In nouissimis diebus, dicit Dominus, effundam de ipse
meo super oem carnem, et prophetabunt fili iusti, et filiae justae.

The Actes of the Apostles.

Chap. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. After his Ascension they are warned by two Angels to set their minds upon his second coming. In the dais of their expectation, Peter beginneth to execute his vicarship, giving instruction and order, by which Mathias is elected Apostle in the place of Judas.

The first treatise I made of all things, O Theophilus, which Jesus began to doe and to teach, until the day wherein giving commandment by the Holy Ghost to the Apostles whom he chose, he was assumed. To whom he shewed also himself alue after his passion in many arguments, for fourtie dais appearing to them, and speaking of the Kingdom of God. And eating with them, he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you have heard (faith he) by my mouth: for John indeed baptized with water, but ye shall be baptized with the Holy Ghost after these few dais. They therefore gathered together, having been assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? but he said to them: It is not for you to know times or moments, which the Father hath put in his owne power: but you shall receive the vertue of the Holy Ghost comming vpon you, and you shall be witnesses vnto me in Hierusalem, and in all Jeruie, and Samaria, and euene to the vertmost of the earth. And when he had said these things, in their sight he was elevated: & a cloud receiued him out of their sight. And when they beheld him going into Heauen, behold two men stood beside them in white garments, which also said: Ye men of Galilee, why stand you looking into Heauen? This Jesus which is assumed from you into Heauen, shall so come as you have seen him going into Heauen.

R iiij 12. Then
12. Then they returned to Hierusalem from the mount that is called Olives, which is by Hierusalem, distant a Sabbath's journey. 13. And when they were entred in, they went vp into an upper chamber, where abode Peter & John, James and Andrew, Philippe and Thomas, Bartholomew and Matthew, James of Alphæus and Simon Zelotes, and Jude of James. 14. At these were perfeueruing with one mind in prayer with the women and Marie the mother of Jesus, and his brethren.

15. In those dates Peter rising vp in the middes 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 Iudas, who was the captain of them that apprehended Jesus: 17. who was numbered among vs and obtained the lot of this ministrie. 18. And he indeed hath posseffed a field of the reward of iniquitie, and being hanged he burst in the middes, and al his bowels gushed out. 19. And it was made notorious to al 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 booke of Psalmes: Be their habitation made desert, & be there none to dwell in it. And his bishoprike let another take. 21. Therefore, of these men that have assembled with vs, al the time that our Lord Jesus went in and went out among vs, beginning from the Baptisme of John till the day wherein he was asumpted from vs: there must one of these be made a witnes with vs of his resurrection.

23. And they appointed two, Ioseph, who was surnamed Iulius: and Matthias. 24. And praying they said: Thou Lord that knowest the harts of all men, shew of these two, one, whom thou haft chosen, to take the place of this ministrie & Apostleship, from the which Iudas hath preuaricated that he might goe to his owne place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleuen Apostles.

ANNOTATIONS.

CHAP. I.

2. Giving commandement. He meaneth the power giuen them to preach, to baptize, to remit times, and generally the whole commision and charge of governement of the Church after him, and in his name, steed, & right: the which regiment was giuen them together with the Holy Ghost to asfift them therein for ever.

7. It is not for you. It is not for you, nor needful for the Church, to know the times & moments of the world, the coming of Antichrist, and such other Gods secrets. This is enough in that case, to be assured that Christ's faith shall be preached, and the Church spread throughout all Nations, the Holy Ghost concurring continually with the Apostles & their Successours for the same.

11. Aft起来 from you. By this visible Ascending of Christ to Heaven and like returne from thence to judgement, the Heretikes doe incredulously argue him not to be in the Sacrament. But let the faithful rather give ear to S. Chrysostome saying thus: Omnipotent God, that art situate with the Father in Heaven above, at the very same time is handled of men beneath. Christ ascending to Heaven, both bath his part with him, and left is with us beneath. Elias being taken vp, left to his Disciples his cloke only: but the Sonne of man ascending left his owne flesh, &c. Li. 3. de Sacerd. Ho. de Pr. Ant. in fine. Ho. de divin. &c. pamp. in fine.
OF THE APOSTLES.

14. MARIE the mother of IESUS.) This is the last mention that is made in holy Scripture, of our B. Lady. For though she was full of divine wisdom, & opened (no doubt) unto the Evangelists and other Writers of holy Scriptures, disciples 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 patron of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She lived the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. John the Apostle, * to whom our Lord recommended her: Who provided for her all necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she lived 61. years in all. At the time of her death, (as S. Denys first, & after him S. Damascene de dormitu. Deipara, writeth,) all the apostles then dispersed into divers Nations to preach the Gospel, were miraculously brought together (saying S. Thomas who came the third day after) to Hierusalem, to honour her divine departure and funeral, as the said S. Denys witnesseth. 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 Heauen did sing most melodious hymnes. They buried her sacred body in Gethsemani. But for S. Thomas sake, who desired to see & to renounce 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 ascended into Heauen; as the Church of God holdeth: being most agreeable to the singular privilege of the mother of God, & therefore celebrateth most solemnly the day of her Assumption. And that is confonant not only to the said S. Denys and S. Damascene, but to Holy Athanasius also, who anointeth the same, Serv. in Evangel. de Deipara. Of which Assumption of her body, S. Bernard also wrote fine notable Sermons extant in his works.

But neither these holy Fathers, nor the Churches tradition and testimonies doe The Protestants bear any sway now a days with the Protestants, that have abolished this greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her at all, as death, as they doe of other Saints. For though they beleeue not that her body is assumpted, they have of old, yet they will not (we trow) deny that she is dead, & her soule in glory: neither other Saints can they ask scriptures for that, no more then they require for the deaths of Peter, Paul, John, & other, which be not mentioned in scriptures & yet are fil celebrated by the Protestants. But concerning the B. Virgin MARIE, they have blotted out all both her Nativitie, & her Conception: So as it may be thought the Dietel beareth a special malice to this woman whose seed brake his head. For as for the other two dais of her Purification & Announcement, they be not proper to our Lady, but the one to Christ's Assumption, the other to his Presentation. So that she by this means shall have no felicitie at all.

But contrawise, to consider how the ancient Church & Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praise of her * whom al Generations should call BLESSED, & that effeet & ancient Father honouring a derogation to her Sonne. Some of their speeches we will set downe, & others honoured that al me may see, that we neither praise the, nor pray to her more amply then they did. Our B. Lady, S. Athanasius in the place allledged, after he had declared how at the Angelical Spirits & S. Athanasius, every order of the honoured & praised her with the AVE, wherewith S. Gabriel saluted her: We also, faith he, of al degrees upon the earth exalt shee with loude voice saying: Aus gratia plena c. Haile ful of grace, our Lord is with shee Pray for vs, o Maiystrofe, and Lady, and Queen, & mother of God, most holy & ancient Ephrem, also in a special oration made in Saint Ephrem, praise of our Lady, faith thus in dierse places thereof: Intemerata Deipara &c. Mother of God undefiled, Queen of al, the hope of them that desaive my Lord most glorious, higher then the heavenly Spirits, more honour able then the Cherubims, holier then the Seraphims, & without, comparison more glorious then the supernatural hostes, she hope of the Fathers, the glories of the Prophets, she praise of the Apostles. And a little after Virgin ante partum, in partu, or post partum; by thee we are reconciled to Christ my God, thy sons: thou art the helper of sinners, thou hast been for them that were tofferd with former, the false of the world, the deliverer of the oppressed, the help of orphans the redemption of captives. And afterward Penuelsafe me thy servant to praise thee, hail B. Lady MARIE, ful of grace, hail Virgin most Blessed among women. And much more in that sense which were to long too repeat. Our B. LADY.

Her ASSUMP.

TION.

Her life:
S. Cyril hath the like wondrous speeches of her honour, hom. 6. contra Nestorium.

Praise and glory be to thee, o holy Trinitas: to thee also be praise, holy mother of God, for thou art the precious pearl of the world, show the candle of unquenchable light, the crown of Virginity, the mother of the Catholike faith. By thee the Trinitas is glorified and adored in all the world: by thee Heaven rejoiceth, Angels and Archangels are glad, Doves are put to flight, and man is called again to Heaven, and every creature that was held with the vveal of Idols, is turned to the knowledge of the truth. By thee Churches are founded through the world: show being their helper, the Gentiles come to perfection, and much more which we omit. Likewise the Greek Liturgies or Matins of S. James, S. Basil, and S. Chrysostom, make most honourable mention of our B. Lady, praying unto her, saluting her with the Angelical hymne, Ave Maria, and v sing the like speeches: Most holy, undefiled, blessed above all, our Queen, our Lady, the mother of God, MARIE, a virgin forever, she sacred ark of Christ's Incarnation, brother when the Heavens didst bear thy Creator, thy holy mother, of unspeakable light, we magnifie thee with Angelical hymnes. All things pass understanding, all things are glorious in thee, o mother of God. By thee the mysterie before unknown to thee, the Angels is made manifest and revealed to thee on the earth: thou art more honourable than the Cherubims, and more glorious than the Seraphins. To thee, O full of grace, all creatures, both men and Angels do grateulate and rejoyce: glory be to thee, Which are a sanctified temple, a spiritual Paradise, the glory of Virgins, of whom God took flesh and made him wond to be his throne. &c.

S. Augustine.

And S. Augustin Serm. 18. de Sanctoro. 10.: or (as somethinke) S. Fulgentius: O Blesst MARIE, who can be worthy to praise or thank thee? Receive our prayers, obtain vs our requestes for show art the *special hope of sinners. by thee we hope for pardon of our sinnes, & in *unica thee, o most Blessed, is the expellation of our rewards. And then follow these words now vfed for in the Churches servite: Sancta Maria succurre miseriis, ina plusflarimis, refine flibetis, oras pro populo, interiuni pro clevo, intercede pro deserto famine sexum. Sentientes omnes tuum inuacuam, quia celebrant tuam commoracionem: Pray thou continually for the people of God which didst desere to bare the Redeemer of the world, who liuedd and reigneth forever. S. Damasencif also ser. de dormitione Deiparae. Let us cry with Gabriel: Ave gratia plena, Haileful of grace, Haile of grace, saie of joy that can not be empiised; haile thee * only eafe of greeres, haile holy Virgin, by whom * vniick death was expelled, and life brought in. See S. Ireneus, li. c. 15, & li. 5, circa medium. & S. Isalma August. de fide & Symbolo & de agone Christiano. Where they declare how both the fexes concurr to our salvation, the man and the woman, Christ and our Lady: as Adam & Eve both were the cause of our fal: though Adam farre more then this, and so Christ farre more excellently and in another fort, then our Lady: who (though his mother) yet is but his creature and handmaid, himself being truly both God & man. In all which See S. places allalted & many other like to these, if it please the Reader to see and read, & Gregg, make his owne eyes witnesse, he shall perceive that there is much more faid of her, & to Naria her, then we haue here recited, and that the very fame or the like speeches & terms in si tral were vfed then, that the Church vthout now, in the honour and inocnation of the B. Chr. Virgin: to the confusion of all those that wilfull will not vnderstand in what fene al fiau speeches are applieated unto her: so wite, either because of her praiser and intercefsion tions, for vs, whereby she is our hope, our refuge, our advocate &c, or because she brought forth the Author of our redemption & saluation, whereby she is the mother of mercie, and grace, & life, and whatfocuer goodnes we receive by Christ.

15. Peterisuing vp. Peter in the same time prached his Superioritie in the company of Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not upon commandement of Christ written, but by suggestion of Gods Spirit and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the senditng of the Holy Ghost. And this acte 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 Adversaries confesse here that he was, Antistles, the cheefe & Reza in Bishop of this whole College and company.

16. Lett. When the event or fall of the lot is not excepted of Dixels, nor of the star- grees, nor of any force of fortune, but looked and praid for to be directed by God and his holy Saints: the may lots be vfed lawfully. And sometimes to device betwixt two things were indifferent, they be necessary, as S. Augustin teacheth. ep. 180, ad Honoratum. 

CHAP.

 Casting of lots.

Peter begins
to prafrife his Prima-
cie.

The meaning
of the titles &
terms given
to our B. Lady.

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to our B. Lady.
The Holy Ghost coming to the Faithful upon Whit-Sunday, 5. Iewes in Hierusalem of al Te 2. part. Nations doe wonder to heare them speake all tongues. 14. And Peter to the dwellers declareth, that it is not drunkennes, but the Holy Ghost, which Iesvs (whom they crucifi) being now riven againe and ascended, (as he sheweth also out of the Scriptures) hath pouer out from Heauen: concluding therefore that he is CHRIST, and they most horrible murderers. 37. Whereat they being compunct, and submitting themselves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. 41. And so 3000. are baptized that very day. 42. whose godly exercises are here reported, and also their being in state of perfection. The Apostles works 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 sondaily there day, was made a sound from Heauen, as of a vehement wind comming, & it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it fete vpouer every one of them: 4. and they were al replenished with the Holy Ghost, and they began to speake with diverse tongues according as the Holy Ghost gaue them to speake.

5. And there were dwelling at Hierusalem Iewes, devout men of every Nation that is under Heauen. 6. And when this voice was made, the multitude came together, and was astonied in mind, because every man heard them speake in his owne tongu. 7. And they were al amased, and marueled saying: Are not, Ioe, al these that speake, Galilaeans, 8. and how haue we heard, each man owne tonge wherein we were borne? 9. Parthias, & Medias, & Elamites, & that inhabite Mesopotamia, Iewrie, & Capadocia, Pontus, and Asie, 10. Phrygia, and Pamphilia, Egypt & the partes of Lybia that is about Cyrene, & strangers of Rome, 11. Iewes also, and Proelytes, Cretensians, and Arabians: we haue heard, them speake in owne tongues the great workes of God. 12. And they were al astonised, and marueled, saying one to another: What meaneth this? 13. But others deriding said: That these are full of new wine.

14. But b Peter standing with the Eleun, lifted vp his voice, and speake to them: Ye men, Iewes, and al you that dwell in Hierusalem, be this knozen to you, and with your cares receive my wordes.

15. For these are not drunke, as you suppose, whereas it is the third hour of the day: 16. But this is it that was said by the Prophet Ioe: And it shall be, in the last daies (saith our Lord) of my Spirit I wil poure out vpon all flesh: and your sons and your daughters shall prophesie, and your yong men shall see visions, and your Ancients shall dreme dreams. 18. And vpon my seruants truely, and vpon my handmaides wil I poure out in those daies of my Spirit, and they shall prophesie: 19. and I wil giue wonders in the Heauen above, and signes in the earth beneath, bloud and fire, and
and vapour of smoke. 10. The sunne shall be turned into darkness, and the moone into blood before the great and manifest day of our Lord doth come. 21. And it shall be, every one whoseoeuer calleth upon the name of our Lord, shall be saved. 

22. Ye men of Israel heare these wordes: I E S V S of Nazareth a man approved of God among you, by miracles & wonders & signes which, God did by him in the middle of you, as you also know; 23. this same he did by the determinate counsel & prescience of God being delivered, you by the handes of wicked men have crucified & affaine. 24. Whom God hath raised vp looseing the sorrowes of Hel, according as it was impossible that he should be holden of it. 25. For Davin faith concerning him:

I foresaw the Lord in my fight alwaies: 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 "a in Hel, nor give thy Holy one to see: b corruption. 28. Thou hast made known to me the ways of life: thou shalt make me full of joyfullnes with thy face. 29. Ye men, Brethren, let me boldly speake to you of the Patriarch Davin: that he died, and was buried: and his sepulchre is with vs until this present day. 30. Whereas therefor he was a Prophet, and knew that by an othe God had sworne to him, that of the fruit of his blynes there should sit upon his seat; 31. forseeing he speake of the resurrection of Christ. For neither was he left in Hel, neither did his flesh see corruption. 32. This I E S V S hath God raised againe, whereof al we are witnesse.

33. Being exalted therefor by the right hand of God, and haunling receiued of his Father the promise of the Holy Ghost, he hath powred out this whom you see and heare. 34. For Davin ascended not into Heaven; but he faith: Our Lord hath said to my Lord, sit on my right hand. 35. until I make thine enemies the foote-foole of thy feet. 36. Therefore let al the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this I E S V S, 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 shall we doe men, Brethren? 38. But Peter said to them: d doe penance, & be every one of you baptizt in the name of I E S V S CHRIST for remission of your finnes: and you shall receive the guilt of the Holy Ghost. 39. Forto you is the promise, and to your children, and to al that are farre off, whomsoever the Lord our God shall call. 40. With very many other wordes also did he testifie and exhorted them, saying: Save your selues from this pernifer Generacion. 41. They therefore that receiued his word, were baptized & there were added in that day about e three thousand soules.

42. And they were perfeuring in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. 43. And feare came upon every soule; many wonderes also and signes were done by the Apostles in Hierusalem, and there was great feare in al. 44. Al they also that beleueth were together, * & had" al things common. 45. Their possessions and substanse they fold, and deuided them to al, according as every 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 sauc'd, daily together.

**ANNOTATIONS.**

**CHAP. II.**

1. *The dais of Pentecost.* As Christ our Pasch, for correspondence to the figure, was the feast of offered at the Jews great feast of Pasch, so fifty days after (in Greek, Pentecost) for Pasch and accomplishing the like figure of the Law-giving in Mount Sinai, he sent down the Holy Ghost in the day of their Pentecost; which was always on Sunday, as appeareth Lev. 23, 15. Both which days the Church keepeth yearly for memorie of Christ's death and Resurrection, and the sending down of the Holy Ghost; as they did the like for record of their deliverie out of Egypt, & their Law-giving aforefaid: the said Feastes with vs containing, besides the remembrance of benchees past, great Sacraments also of the life to come. *Ang. ep. 119, 6, 16.*

4. *Al replenished.* Though the Apostles and the rest were baptized before, and had thereby receiv'd the grace of the Holy Ghost to sanctification and remission of sines, as for divers other purposes also: yet as Christ promised them they should be further indow'd with strength and vertue from above, so here he fulfilled his promise, visibly and the effects powring downe the Holy Ghost upon al the companie and upon every one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessary for the government of the Church, & guiding 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 indow'd them all with the gift of divers strange tongues: al (I say) the prescnt, as well our Ladie, as other holy women and Brethren, bef. Our B Ladie, des the Apostles. Though the Heretikes fondly argue, for the desire they have to dishonor Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrarie to the plain text that faith, *They were all together, to wit, al the 120, mentioned before c. 1, 15.*

23. *By the determinate counsel of God deliuered.* God deliuered him, and he deliuered himself for love and intention of our salvation; & fo the act was holy and God sned determination that mation. But the Jewses and others which betrayer and crucified him, did it of Christ should malice and wicked purpose, & their fact was damnable, and not of Gods counsel or cau- dic, excepted singing; though he tolerated it, for that he could and did turne their abominable fact to the not the Jews, good of our salvation. Therefor abhorre those new Maniches of our time, both Lutherans and Calvinists, that make God the Author and cause of Iudas betraying of Christ, no leffe then of Paules conversion; besides the false translation of Beza, saying for Gods Beza, preference or foreknowledge (in the Greek, *prophous*) Gods providence.

24. *Looseth the forewrest.* Christ was not in paines himself, but looseth other men of those Corrupt translation, dolours of Hell, wither with it was impossible himself should be touched. See *S. Augus.*lation against

27. *My soul in Hell.* Where al the Faithful, according to the Creed, ever have believed the Article of that Christ according to his soul, went downe to Hell, to deliver the Patriarches and all Christs deft, men there holden in bondage till his death, & the Apostle here citing the Prophets, being in hel, words, most especially expresseth the same, diminishing his soule in Hell, from his body in the grave; yet the Calunists to defend against Gods express wordes, the blasphemic of their Mafter, that Christ suffered the paines of Hell, and that no where but upon the Cross, and that otherwise he defended not into Hell, most falsely and flatly he corrupt the text, by turning and wresting both the Hebrew and Greekie wordes from: their most proper and usual significations of, *Soule, and Hell, into, body and grave*; saying for, *my soul in Hell, thus, my body, life, person, yca* (as Beza in his New Testament an. 1516.) *my carcass in the grave.* And this latter they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shall be sufficient in this place, that al Hebrewes & Greeks, & al that understand these tongue, know that the forefaid hebrew & Greekie wordes are as proper, peculiar & usual to signify *soul & Hell, as anima & infernum* in Latin,
THE ACTES

in Latin; yea 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 unproprieely vsed to signifie body and graue, as to say in English, soule for body, or Hel for graue. Secondly, it doute no mislike the Heretikes themselves, that Castraio one of their fine Translatours refelth it, and to make it the more sure, he for, in infra, translare, in Orosi that is, in Hel. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that, Carcas, was no fit word for the body of Christ, & therefore, I have, (faith he) changed it, but I retaine and keeps the same sense fik, meaning, that he hath now translated it, soule, but that he meaneth thereby as before, Christs dead body, Fourthly, he faith plainly that translating thus: Thou shalt not leave my carcas in the graue, he did it of purpose against Limbus Patrum, Purgatorie, and Chrifts descending into Hel; which he calleth soule errours, and maruleth, that most of the ancien Fathers were in that errour: namely of Chrifts descending into Hel, and deliering the old Fathers. What need we more? He opposeth himself both against plaine scriptures, and all Ancient Fathers, perverting the one, and confonnenting the other, to overthrow that truth which is an Article of our Creed. Whereby it is euidently falce which some of them fay for their defence, that none of them did euer of purpose translate falsely. See the annotation upon 1. Pet. 31. 19.

The increase & perpetuittie of the Visible Church.

The Epistle wpon SS. Peter & Pauls euec. Jun. 29. 8. This maketh for diffinon of Canonical houres and diversitie of appointed times to pray in. See Annot. 109.

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 ninth houre of praiyer. 2. And a certain man that was lame from his mothers wombe, was caried; whom they laid every day at the gate of the Temple, that is called Spe- cious, that he might ask 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: Siluer and gold I haue not, but that which I haue, the same I giue to thee: In the name of IESVS CHRIST of Nazareth arife, 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 wallking & leaping & praising God. 9. And all the people saw him walkeing and praising God. 10. And they knew him, that it was he which fars for almes at the Speceious gate of the Temple: and they were exceedingly astonifhded and agaft at that that had chanced to him. 11. And as he held Peter and Iohn, all the people ranne to them vnto the porch which is called Salomons, wondering.
12. 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 up and denied before the face of Pilate, he judging him to be innocent. 14. But you denied the Holy One and the Just One, and asked a man to be slain unto you. 15. But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. 16. And in the faith of his name, this man whom you see and know, his name hath strengthened; and the faith which is by him, hath given this perfect health in the sight of all you.

17. And now (Brethren) I know that you did it through ignorance, as also your princes. 18. But God who foreseeth by the mouth of all the Prophets, that his Christ should suffer, hath so fulfilled it. 19. Be Penitent therefore & confer, that your sins may be put out. 20. That when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you, Jesus Christ.

21. Whom Heaven truly must receive until the times of the restitution of all things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22. Moses indeed said: That a prophet shall the Lord your God raise up unto you of your brethren, as we saw; him you shall hear according to all things whatsoever he shall speak to you. 23. And it shall be, every soul that shall not hear that Prophet, shall be destroyed out of the people. 24. And all the Prophets from Samuel and afterward 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 did God raise up his Son, and sent him blessing you: that every one should turn from himself from his naughtiness.

ANNOTATIONS.

CHAP. III.

6. That which I have. This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue of God, & to him executed the same. Therefore he saith: That which I have, I give to thee. And like, but by the other Prophets are ridiulous that note here, a miracle done by Christ by the hands of the power of God, the Apostles, to make the simple believe that they had no more to do then a dead instrument in the workmen's hand.

12. By your power. When the Apostles remit sinnnes 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 worket, and not in their owne.
The Rulers of the Jews oppose themselves and imprison Peter & John. But yet thousands of the people are converted; 5. and to the Rulers also Peter boldly answereth by the foresaid miracle, that JESVS is Christ, telling them of their heinous faults 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 speake any more of JESVS, adding also threats. 23. Whereupon the Church flyeth to prayer, wherein they confirm themselves with the omnipotence of God, and prediction of David, and ask for the gift of boldnes and miracles against those threats. 31. And God sheweth miraculously that he hath heard their prayer. 32. The whole Churches vnite and communisie of life. 36. Of Barnabas by name.

And when they were speaking to the people, the Priests and Magistrates of the Temple & the Sadducees came vpon them, 2. being greeued that they taught the people, and shewed in JESVS the resurrection from the dead: 3. and they laid handes vpon them, and put them into ward, vntil the morow, for it was now evening.

And many of them that had heard the word, beleene: and the number of the men was made five thousand.

5. And it came to passe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hierusalem. 6. And Annas the high Priest, and Caiphas and John, and Alexander, and as many as were of the Priests Stocke. 7. And setting them in the middles, they asked: In what power or in what name have you done this? 8. Then Peter replying with the Holy Ghost, said to them: Ye Princes of the people and Ancients: 9. If we this day be examined for a good deed vpon an impotent man, in what 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 you did crucifie, whom God hath raised from the dead, in this fame this man standeth before you whole. 11. This is that stone which was reiect of you the builders: which is made into the head of the corner: 12. And there is not salutation in any other. For neither is there any other name vnder Heauen giuen to men, wherein we must be saied. 13. And seeing Peters constancie and Joahns, understanding that they were men vnlettered, and of the vulgar sort, they marneled; and they knew them that they had been with JESVS: 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 Counsell: and they conferred together, 16. saying: What shall we doe to these men? for a notorious signe indeed hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and we can not deny it. 17. But that it be no further spread abrode among the people, let vs threaten them, that they speake no more in this name to any man. 18. And calling them, they charged them that they should not speake at al,
OF THE APOSTLES

19. But Peter and John answering, said to them: If it be just in the sight of God, to heare you rather than God, judge ye. For we can not but speake the things which we have seen and heard. 21. But they threatning, dimissd them: not finding how they might punishe them, for the people, because al glorified that which had been done, in that which was chanched. 22. For the man was more than fourtie yeares old in whom signe of health had been wrought.

23. And being dimissed they came to theirs, and shewed al that the cheefe Priests and Ancients had said to them. 24. Who hauing heard it with one accord lifted vp their voice to God, and said: Lord, thou that didst make Heauen & earth, the sea, and al things that are in them, 25. who in the Holy Ghost by the mouth of our Father Davud thy servant haft said: Why did the Gentils rage, and the people meditate vaine things: 26. the Kings of the earth fpand vp, and the Princes assemble together against our Lord, and against his Chrift? 27. For there assembled indeed in this citie against thy holy Child Iesvs whom thou haft anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel, 28. to doe what thy hand and thy counsell decreed to be done. 29. And now Lord looke vp their threatnings, and giue vnto thy servants with al confidence to speake thy word, 30. in that, that thou extend thy hand to cures & signes and wonders to be done by thy name of thy holy Sonne Iesvs. 31. And when they had praised, 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.

32. And the multitude of beleeuers had one hart and one soule: neither did any one say that ought was his owne of these things which he posessed, but al things were common vnto the. 33. And with great power did the Apostles giue testimonie of the resurrection of Iesvs Chrift our Lord: and great grace was in al them. 34. For neither was there any one needie among them. For as many as were owners of landes or houses, 35. fold and brought the prices of those things which they fold, and laid it before the feate of the Apostles. And to every one was devided according as every one had need. 36. 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 feate of the Apostles. in necessitie, according to Chriftes counsell Mt. 16. 17. Note also the great offer & credit giuen to the apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

ANNOTATIONS.

17. Before the feate.) He, as the rest, did not only giue his goods as in vulgar almes, but reverence to in al humble and reverent manner as things dedicated to God, he laid them downe at the holy persons Apostles holy feate, as S. Luke alwaies expresseth, and gave then not into their handes. The Sunamite fel downe and embraced Eliiszeus feate. Many that asked beneifts of Chrift (as the woman sickke of the blody fluxe) fell downe at his feate & Marie killed his
Ananias and his wife Saphira, for their sacrilege, at Peters 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 seeke in the streets to the very shadow of Peter, the towns also about bringing their diseased to Hierusalem. 17. The Rulers againe oppose themselves, but in vaine. 19. For out of prison an Angel delivereth them, bidding them preach openly to all. 27. & in their Counsel Peter is nothing afraid of their bigge wordes: 34. Yea Gamaliel being one of themselves casteth a doubt among them, left 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 gaue vp the ghost. And there came great feare vpon al 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 hours, and his wife, not knowing what was changed, came in. 8. And Peter answered her: Tel 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. Forthwith she fel before his feete, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, & buried her by her husband. 11. And there fel great feare in the whole Church, and vpon al that heard these things.

12. And by the handes of the Apostles were many signes and wonders done among the people. And they were all with one accord in Salomons porch. 13. But of the rest none durft ioyne themselues vnto them, but the people magnified them. 14. And the multitude of men and women that beleuued in our Lord, was more increased:
OF THE APOSTLES.

15. so that they did bring forth the sick into the streets, & laid them Peters Sha-
    in beddes and couches, that when Peter came, "his shadow at the least dow.
    might overshadow any of them, and they al might be deliverd from
    their infirmities. 16. And there ranne together into Hierusalem the
    multitude also of the cities adjoyning, bringing sicke persons and such
    vs were vexed of vnene Spirit; who were al cured. 17. And the high
    Priest rising vp, and al that were with him, which is the herefie of the Sadducees, were
    replenisht with zeale: 18. laid hands vpon 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, \[\text{al}\]faid: 20. Goe; and standing speake in the Tem-
    ple to the people al the wordes of this life. 21. Who hauing heard this,
    early in the morning entred into the Temple, and taught. And the
    high Priest comming, and they that were with him, called toge-
    ther the Counsel & al the Ancients of the children of Israël: and they
    sent to the prison that they might be brought. 22. But when the min-
    isters were come, and opening the prison, found them not; returning they
    told, saying. 23. The prison truly we found that with al diligence, and the
    keepers standing before the gates: but opening it, we found no man within.
    24. And as soone as the Magistrate of the Temple and the cheefe Priests
    heard these wordes, 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 tea-
    ching the people. 26. Then went the Magistrate with the ministers, &
    brought them without force, for they feared the people, left they should
    be stoned. 27. And when they had brought them, they set them in the
    the Counsel. And the high Priest asked them, 28. saying: Command-
    ing, we commanded you that you should not teach in this name: and
    behold you have filled Hierusalem with your doctrine, and you will
    bring vpon vs the bloud of this man. 29. But Peter anweringe and the
    Apostles, said: God must be obeyed, rather then men.

    30. The God of our Fathers hath raised vp Iesvs, whom you did
    kil, hanging him vpon a tree. 31. This Prince and Saviour God hath
    exalted with his right hand, to give repentance to Israël, and remis-
    sion of sinnes. 32. And we are witnesses of these wordes, 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 them.

    34. But one in the Counsel rising vp, a Pharifsee named Gamaliel,
    a Doctour of law honourable to al the people, commanded the men to
    be put forth a while. 35. and he said to them: Ye men of Israël, take
    heed to your felues touching these men what you meane to doe. 36.
    For before these daies there rose Theodas, saying he was some body,
    to whom confessed a number of men about foure hundred, who was
    slaine: and al that beleued him, were dispersed, and brought to nothing.
    37. After this fellow there rose Judas of Galilee in the daies of the En-
    rolling, and drew away the people after him, and he perished: and as
    many as ever confessd to him, were dispersed. 38. And now therefore
    ye say.
are not able to dissolve them, lest perhaps you be found to refuse God also. And they consented to him. 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. And they went from the sight of the Council rejoicing, because they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not in the Temple, and from house to house teaching and exhorting, so that not only in malencolion & infamy, and their scholars come to naught, Therefore let no Cath. man be scandalized that this heretic holdeth vp for a time. For the Arians & some others flourished much longer than these, & were better supported by Princes and learning, and yet had an end.

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 piece. Let now the Heretikes come, and say it was for lying or hypocritie only that this fault was condemned, because they be both to have facrilege coured any such sinne, who have taught men not only to take away from God some piece of that, or al that themselves gain, but plainly to spoil & apply to themselves al that other men gaue.

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, & his wife consenting to the Sacrilege. For it was excommunication by S. Augustines judgement, li. 3. cond. ep. Parm. i. 10. c. 7. and had this corporal miraculous death joineth withal, as the Excommunication that S. Paul gau out against the incestuous and others, had the corporal vexation of Satan incident unto it.

4. In thy power.] If it displeased God (faith S. Augustine,) to withdraw of the money which they had vowed to God, bow is he angry when chastisie is vowed and is not performed; for to such may be said that whiche S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, who soever have vowed fuch things and have not paid them, let them not thynke to be condemned to corporal deaths, but to everlasting fire.

August. Ser. 10 de diversis. And S. Gregorie to the same purpose writeth thus: Ananias had vowed money to God, which afterward overcome with diuers perquisition he witheld: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke the money that the bad given to God, consider whether at great perill in Gods judgement shall be worthy of, which haft witheld the same, not money, but they self from amiyt God, to whom thou hast vowed they fell under the habite or沃ede of a Monke.

4. Not to men, but. ] To take from the Church or from the Gournours their money, 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 Protectour.

5. His shadow.] Specially they sought to Peter the cheefe of all, who not only Peters shadow by touching, as the other, but by his very shadow cured all diseases. Whereupon & intercession, on S. Augustines faith: If then the shadow of his body could help, how much more now the fulnes of power? And if then a certaine little wind of him passing by did profit them that humbly asked, bow much more the grace of him now being permanent & remaining? Ser. 39. de Sanitis, speaking of the miracles done by the Saints now reigning in Heauen.
By occasion of a murmuring in the Church (whose number now is so grown that it cannot be numbered) seven of them being ordered by the Apostles in the holy order of Deacons; 8. one of them, Steven, worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Council of blasphemy against the Temple and rites thereof.

And in those days the number of Disciples increasing, there arose a "murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministerie. 2. And the Twelve calling together the multitude of the Disciples, said: it is not reason, that we leave the word of God, and serue tables. 3. Consider therefore Brethren, seven men of you of good testimony, full of the holy Ghost and wisdom, whom we may appoint over this business. 4. But we will be instant in prayer and the ministerie of the word: 5. And the saying was liked before all the multitude. And they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioch: 6. These they did set in the presence of the Apostles: and praying they imposed hands upon them. 7. And the word of God increaseth, and the number of the Disciples was multiplied in Hierusalem exceedingly: 8. a great multitude also of the Priestes obedient to the faith.

And Steven full of grace and fortitude did great wonders and signs among the people. 9. And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steven; 10. and they could not resist the wisdom and the Spirit that spake. 11. Then they suborned men, to say they had heard him speake words of blasphemy 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 witnesses that said: This man ceaseth not to speake words against the holy place & 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 vs. 15. And al that were in the Council beholding him, saw his face as it were: the face of an Angel.

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**Annotations**

1. *Murmuring.* It commeth of humane infortmitie, that in every Society of men...
Murmuring & emulation.

The 7. Deacons.

The office of Deacons.

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(being it never so holy) there is some cause given or taken by the weak, of murmur & difference, which must euer be provided for & stayed in the beginning, lest it grow to further schisme or sedition. And to all such defects, the more the Church increaseth in number and diuersitie of men and Princes, the more it is subject. In al which things the spiritual Magistrates, by the Apostles example and Authority, must take order, as time and occasion shall require.

3. *Seuen men.*] We may not thinke that these seuen (here made Deacons were only chosen to serve profane tables, or dispose of the Churches more temporals, though by that occasion only they may seeme to some newe election, no express mention being made of any other function. For, divers circumstances of this same place give evidence, & so doth all antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to bee elected, must be full of the Holy Ghoft and wisdom, they must after a publike manner be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered, ep. ad Tim. where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not have beene prescribed for any secular Stewardship. Yea straight vpon their Ordering here (no doubt by commition of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was full of grace and fortitude, they received great increas of grace by their Deaconship.

But S. Ignatius ep. ad Tral. can best witnesse of their office and the Apostles manner and meaning in such things, who writeth thus: It behoveth also to please by all means the Deacons, which are for the ministerie of IESVS CHRIST. For they are not seruitours of meat and drink, but Ministers of the Church of God. For what are Deacons but ministers or successors of Christ, ministring to the Bishops, as Christ to his Father, & working unto him a clean and immaculate work, even as S. Steuen to S. James &c. S. Polycarpe hath the like in his epistle ad Philippenes. And S. Denis writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (Apoll. orb. ii. 2. c. 61.) that their Office among other things, is to assist the Bishops, and read the Gospell in the Synagogue &c. S. Cyprian in divers places ep. 65. & ep. 49. ad Cornel. calleth Deacons, the Churches and the Apostles Ministers, and their office, administrationem sacram, an holy administration. S. Hierom affirmeth, in cap. 7. Michael and in epist. 85. ad Eunapium tom. 2. where he checketh some of them for preferring themselves before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. Finally by S. Ambrose in Orig. c. 41. and Prudentius in Hymno de S. Laurence, speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignity of Deacons ep. 148. ad Victorium Conc. Carth. 4. can. 37. 38. 39. 40.

CHAP. VII.

Steuen 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 espiefully imagined) a house for God to dwell in. 51. Then he inveigleth against their stiffneckedness, and calleth them boldly of their traitorous murdering of Christ, as their Fathers had done his Prophets afore him. 54. whereas they being wood, he seeth Heaven open, and IESVS there in his Divine Majesty. 57. whereas they become more mad, so that they stone him to death (Saul consenting) he commending his soul to IESVS, & humbly praying for them.

AND the cheefe Priest said: Are these things so? 2. Who said: Ye men, Brethren and Fathers, heare. The God of glorie appeare-
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
where in you doe now dwell. 5 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. o. And God spake to him:
That his seed should be a stranger in a strange country, and they should subdue
them to servitude, and shall until enuire them foure hundred yeares: 7 and the Nation
which they shall serve, will I judge, said God. And after these things they shall
goe forth and shall serve me in this place.

8. And he gave him the testament of circumcision, and so he begat
Isaac, and circumcised him the eight day: and * Isaac, Jacob, and * Jacob,
the twelve Patriarches. 9. And the Patriarches through emulation, * sold
Joseph into AEgypt. And God was with him: 10. and delivered him
out of all his tribulations. And he * gave him grace and wisdom in the
fight of Pharaoh the King of AEgypt, and he appointed him Gouernour
over AEgypt and over all his house. 11. And there came famine vpon Al
AEgypt and Chanaan, and great tribulation: and our Fathers found no
vituals. 12. But when * Jacob had heard that there was corn in AEgypt,
he sent our Fathers first: 13. And at the * second time Joseph was known
of his brethren, and his kindred was made known vnto Pharaoh. 14.
And Joseph sending, called his father and all his kindred in
sevenie five soules. 1 And * Jacob descended into AEgypt: and he died,
and our Fathers. 16. And they were * translated into Sichem, and were
* laid in the sepulchre that Abraham * bought for a price of siluer of the
fowces of Iemor the sonne of Sichem.

7. And when the time drew neere of the promise which God had
promised to Abraham, the people * increased and was multiplied in AE-
gypt, 8. and another King arose in AEgypt, that knew not Joseph. 9. This same circumstancing our tocke, afflicted our Fathers, that they
should expect their children, to the end they might not be kept alie. 20.
The same time was * Moses born, and he was acceptable to God, who
was nourished three months in his fathers house. 21. And when he was
exposed, Pharaos daughter took him vp, and nourished him for her
owne sonne. 22. And Moses was instructed in all the wisedome of the
AEgyptians: and he was mightie in his wordes and workses. 23. And
when he was fully of the age of fouretie yeares, it came to his mind to visit
his brethren the children of Israel. 24. And when he had seen one suffer
wrong, he defended him: and striking the AEgyptian, he reuenged his
quarrel that susteined the wrong. 25. And he thought that his brethren did
understand that God by his hand would saue them: but they understood
it not. 26. And the day following * he appeared to them being at strife:
and he reconciled them vnto peace, saying: Men, ye are brethren,
wherfore hurt you one another? 27. But he that did the iniurie to his
neighbour, repelled him, saying: Whom hath appointed thee prince and judge over
us: 28. Whom wilt thou kill me, as thou didst yesterday kill the Angel? 29. And
Moses fled vpon this word: and he became a stranger in the land of
Madian, where he begat two fowces. 30. And after fouretie yeares were
expired, there appeared to him in the desert of mount Sina an Angel in the
Sijj fire
fire of the flame of a bush. 31. And Moyses seeing it, marueled at the vision. And as he went nere 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 Moyses being made to tremble, durst not view it. 33. And our Lord said to him: Loose of the shoe of thy foot for the place whereon 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 Moyses, whom they dinied, 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 wonders and signes in the land of AEgypt, and in the red sea, and in the desert fourtie yeares. 37. This is that Moyses which said to the children of Israel: A Prophet will God raise up to you of your owne brethren as myself, him you shall hear. 38. This is he that was in the assembly in the wilderness, with the Angel that spake to him in Mount Sina, and with our Fathers: who received the wordes 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 that 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 rejoioyced in the worke of their owne handes. 42. And God turned, and delivered them vp to serue the hoft of Heauen, as it is written in the booke of the Prophets: Did you offer victimes and hoftes vnto me foure yeares in the desert, O house of Israel? 43. And you rooke vnto you the tabernacle of Moloch, and the idoles of your God Remphan, figures which you made, to adore them. And I will translatethe 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 Iefus receiving, brought it in also into the possession of the Gentils. Which God expelled from the face of our Fathers, til in the days of David, 46. Who found grace before God, and desired that he might find a tabernacle for the God of Iacob. 47. And Salomon built him a house. 48. But the Highest dwelleth not in houses made by hand, as the Prophet faith: 49. Heaven is my seat: and the earth the foot-stole of my feet. What house wilt thou build me, faith our Lord, or what place is there of my resting? 50. Hath not my hand made all these things?

51. You stiff-necked and of uncircumcised hartes and eares, you alwayes resist the holy Ghost: as your Fathers, your selues also. 52. Which of the Prophets did not your Fathers persecute? And they slewe them that foretold the comming of the Iuft one, of whom now 53. you have been betrayers and murderers: who received 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 gnashed with their teeth at him. 55. But he being ful of the holy Ghost, looking steadfastly vnto Heauen, saw the glorie of God, and beheld the standing on the right hand of God. 56. And he said: Behold I see the Heauens opened.
and the Sonne of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ranne violently upon him. And casting him forth without the citie they stoned him: and the witnesses laid off their garments * beside the feet of a young man that was called Saul. And they stoned Steuen innocuating, and saying: Lord I esvs, receiue my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this blame vnto them. And when he had said this, he fel asleepe. And Saul was consenting to his death.

A N N O T A T I O N S.

CHAP. VII.

If that apparition of God himselfe or an Angel, could make the place and ground holy, and to be viedy of Moyses with all signs 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 countrie and al Christian Churches and altars holy? And it is the greatest blindness that can be, to think it superstitious to reverence any things or places in respect of Gods presence or vociferous operation in the same, see Hierom, p. 18 17 of the holy land.

The vulgar Heretikes allege this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reaon they might have driven him out of al houses Churches, and corporal places, when he was visible in earth. But it is meant of the Divinitie only, & spoken to correct the carnal Ieyses: who thought God either so to be contined, compassed, and limited to their Temple, that he could be nowhere els, or at least that he would not heare or receive mens prayers and Sacrifices in the Churches of the Gentils, or elsewhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it suffice for such as esteeme Churches and places of publike prayer no more convenient nor more holy then any other profane houses or chambers. For though his person or virtue be not limited to any place, yet it pleaseth him condescending to our necessitie and profit, to worke his wonders, and to be worshipped of vs in holy places rather then profane.

CHAP. VIII.

So farre is persecution from prevaileing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. The second of the Deacons, Philip, converted with his miracles the citie it self of Samaria, and baptized them, even Simon Magus also himselfe among the rest. But the Apostles Peter and John are the Ministers to give them the Holy Ghoft. Which ministrie Simon Magus would buye of them. The same Philip being sent of an Angel to a great man of Æthiopia, who came a Pilgrimage to Hierusalem, first catechizeth him, and then (he professing his faith and desiring Baptisme) doth also baptize him.
ND the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Jewrie and Samaria, saving the Apostles. 2. And " deuout men tooke order for Stevens funeral, and made great mourning vpon him. 3. But Saul* wafted the Church: entering in from house to house, and drawing men and women, deliverd them into prison.

4. They therefore that were dispersed, passed through, " euangelizing the word.

5. And Philippe descending into the citie of Samaria, preached Christ vnto them. 6. and the multitudes were attest 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 loud voice, went out. And many sicke of the palsey and lame were cured. 8. There was made threfore 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: 10. vnto whom al harkened from the least to the greatest, saying: This man is the power of God, that is called great. 11. And they were attest vpon him, because a long time he had bewitched them with his magical practices. 12. But when they had beleued Philippe euangelizing of the kingdom of God, and of the name of Iesus Christ, they were baptized, men and women. 13. Then Simon also himself beleued & being baptized, he clea

It was astonishe with admiration.

14. And when the Apostles who were in Hierusalem, had heard that Samaria had receiv'd 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 vpon any of them, but they were only baptized in the name of our Lord Iesus. 17. Then did "they impose their handes vpon them, & they" receiv'd the holy Ghost. 18. And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was guen, he" offered them money, 19. saying: Give me also this power, that on whomsoever I impose my handes, he may receiue the holy Ghost. 20. But Peter said to him: Thy money be with thee vnto perdicion: because thou hast thought that the guift 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 therefore 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 answereing said: " Pray you for me to our Lord, that nothing come vpon me of these things which you have said. 25. And they indeed having testified and spok'n the word of our Lord, returned to Hierusalem, and euangeliz'd to many countries of the Samaritans.

26. "And an Angel of our Lord spak'e to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into
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into Gaza: "this is defeft. 27. And rifting he went, And behold, a man of AEthiopia, an Eunuch, of great authority under Candace, the Queene of the AEthiopians, who was ouer at her treasures, was come to Hierusalem: "a to adore: 28. and he was returning and sitting upon his chariot, and reading Esay the Prophet. 29. And the Spirit said to Philippe: Go ere, and ioyne thy self to this fame chariot. 30. And Philippe running thereunto, heard him reading Esay the Prophet, and he said: Trowest thou that thou vnderstandest the things which thou readest?

31. Who said: And: b how can I, vnlesse some man shew me; & he defired Philippe that he would come vp and sit with him. 32. And the place of the scripture which he did read, was this: As a sheep to slaughter was he led: and as a lamb before his sheare, without voice, so did he not open his mouth. 33. In hu-
mility his judgement was taken away. His generation who shal declare, for from the earth shall his life be taken? 34. And the Eunuch answering Philippe, said: I beceeech thee, of whom doth the Prophet speake this? of himself, or of some other? 35. And, Philippe opening his mouth, and beginning from this scripture, euangelized vnto him Iesus. 36. And as they went by the way, they came to a certaine water: and the Eunuch said: Loe water, who doth lett me to be baptized? 37. And Philippe said: If thou beleeue with all thy hart, thou maieft. And he answering said: I beleeue that Iesus Christ is the Sonne of God. 38. And he commanded the chariot to stay: and both went downe into the water, Philippe and the Eunuch, and he baptized him. 39. And when they were come vp out of the water, the Spirit of our Lord tooke away Philippe, & the Eunuch saw him no more. And he went on his way rejoicing. 40. But Philippe was found in Azotus, and passing through, he euangelized to all the cities, til he came to Caesarea. ¶

ANNOTATIONS

CHAP. VIII.

2. Deuoumen. [Ashere great devotion was vsed in burying his body, so afterward at the Inuention & Translation thereof. And the miracles wrought by the same, S. Stevens rei and at every little memorie of the same, were infinite: as S. Augustines vvinneafeth, it likes,

21. de Cist. Vet. 8. & Sermon. de S. Steph. 10, 10

14. Sent Peter. [Some Protestants vse this place to proue S. Peter not to be Head. That Peter of the Apostles, because he and S. Iohn were sent by the Twelve. By which reafon was sent, is no they might as weel conclude that he was not equal to the rest. For commonly the Maifer reafon against fenteth the man, & the Superiour the inferior, when the world of Sending it exactly his Primacie, vfed. But it is not alwaies to taken in the Scriptures: for then could not the Sonne be sent by the Father, nor the Holy Ghoft from the Father & the Sonne, nor otherwise in common vfe of the world seeing the inferior or equal may inteate his freind or Superiour to doe his busines for him. And specially a body Politike or a Corporati may by electio or otherwise choose their Head & tend him. So may the Citizens fend their Major to the Prince or Parliament, though he be the Head of the citie, because he may be more fit to doe their busines. Also the Superiour or equal may be fent by his owne consent or desire. Lastly, the College of the Apostles comprizing Peter with the rest (as evry foule Body implieth 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 authority of the whole College, not withstanding he were the Head of the same.

17. Did they impose? If this Philip had been an Apostle (saith S. Bede,) he might have imposed his bands, that they might have received the Holy Ghost; but this none can do saving Bishops. For though Priests may baptize and anoint the Baptized also with Chrism confered by a Bishop; yet he can not sign his forehead with the same holy unction, because that belongeth only to Bishops, when they give the holy Ghost to the Baptized. So, faith he touching the Sacrament of Confirmation in 8. Act. This imposition therofe 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 only Baptismal Confirmation. Whereof S. Cyprian faith thus: They that in Samaria were baptized off Philip, because they had lawful and Ecclesiastical Baptism, ought not to be baptized any more: but only that which vnder was done by Peter and John, to wit, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with vs, that they which in the Church are baptized by the Bishops of the Church offered, and by our prayer & imposition of hand receive the Holy Ghost, and be signed with our Lordes seal. So S. Cyprian. But the Heretikes object, that yet there is no mention of unction. To whom we say, that many things were done and said in the administration of this and other Sacraments, as al instituted by Christ himself & delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture; among which this is evident by all antiquity and most general practice of the Church, to be one.

S. Denys faith, the Priests did present the baptized to the Bishop, that he might sign them divina et defical unguento, with the divine and defical unction. And again: AAdvarium S. Spiritus confirmans in unctum lavitur, the unction concommating, giveth the comning of the Holy Ghost. Tertullian de res. carn. nu. 7. & li. 1. adv. Marc. speaketh of this Confirmation by Chrisme thus: The flesh is anointed, that the soul may be conferred: the flesh is signed, that the soul may be sealed; the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated. S. Cyprian likewise, ep. 70. nu. 1. He must also be anointed, that is baptized, with the ichte sanctified on the Altar. And ep. 71. (see also ep. 73. nu. 3.) he expressly calleth it a Sacrament, ionicizing it with Baptism. as Melchiades doth (op. ad omnes Hispania Episcopos nu. 2. to. 1. Conc.)showing the difference between it and Baptism. S. Augustin also, c. cont. lit. Peil. li. 2. c. 104. The Sacrament of Chrisme in the kind of visible seal is sacred and holy, even as Baptism it self. We omit S. Cyril myflag. 3. S. Ambrose, li. 3. de Sacram. c. 2. de iis qui mysteris initatur c. 7. S. Leo ep. 48. the ancient Councils also of Laodicce, can 48. Carthage, can 19. and Aracanum, can 1. and others, And S. Clement (Apoll. conf. li. 7. c. 44.) reporteth certaine constitutions 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. 17. calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian ep. 2. ad omnes Orientales Episcopos in initio. to 1. Conc. faith plainly that Christ himself did so instruct the Apostles at the time of the institution of the 3. Sacrament of the Altar. And so doth the Author of the booke de unione chrismatis apud D. Cyprianum nu. 1. telling the excellent effects and graces of this Sacrament, & why this kind of oile and balfme was taken of the old Lev. & vfed in the Sacraments of the new Testament. Which thing the Heretikes can with lesse cause object against the Church, seeing they confess that Christ and his Apostles tooke the ceramic of imposition of hands in this and other Sacraments, from the Jews manner of consecrating their hoites deputed to sacrifice.

To conclude, neither none denied or condemned this Sacrament of Confirmation and holy Chrisme, but knowne Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Fabianum apud Euseb. li. 6. c. 31 affirmineth, that Nonatus fel to Heretike, for that he had not received the Holy Ghost by the consecration of a Bishop, Whom al the Nonatines did follow, neither vsing that holy Chrisme, as Theodoretus writeth. li. 3. Fabul. Her. And Ope ratus li. 2. cont. Parm. writeth, that it was the special barbarous sacrilege of the Donatists,
to reconcile the holy oile. But al this is nothing to the danger disorder of Cal- 
unists in this point.

17 _And they received the Holy Ghoft.] The Protestants charge the Catholikes, 
that by approving & commanding so much the Sacrament of Confirmation, &
by attributing to it specially the gift of the Holy Ghost, they diminish the 
force of Baptisme, 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 Baptisme, then did Christ so, appointing his Apostles and all the 
Faithful even after their Baptisme : to expect the Holy Ghost of vertue from above; 
then did the Apostles instructe to Baptisme, in that they imposed hands on the bat-
tized and gave them the Holy Ghost, And this is the Heretikes blindnes in this ca-
se, that they can not, or will not see that the Holy Ghost is given in Baptisme 
to remission of sinnes, life, and sanctification ; and in Confirmation, for force, 
strength, and corroboration to fight against all our spiritual enemies, and to stand 
constantly in confidence 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 pernicious and corruption of the plain 
sense of the Scriptures in this point : some of them affirming the holy Ghost here 
belonge to no other but the gift of wifedom in the Apostles and a fewe more to the go-

government of the Church ; when it is plain that not only the Gouerners but all 
that were baptized, received this grace, both men and women: Some, that it was 
no internal grace, but only the gift of divers languages: Which is very falla-
the gift of Tongues being but a sequele and an accident to the grace, and an exter-
nal token of the inward guift of the Holy Ghost, and our Saviour calles it 
vertue from above. Some fay, that whatsoever it was, it was but a miraculous 
thing, and dured no longer then the gift of the Tongues joyned thereunto : by 
which easie they deny also the Sacrament of Extreme Uncion, and the force of 
Excommunication because the corporal punishments which were annexed often 
times in the primitie Church into it, ceaseth : and so may they take away (as they 
meane to doe) al Christes faith or religion, because it hath not the like oper-
ation of miracles as in the beginning. But S. Augustin toucheth this point fully. 
_Is there any man (faith he) of his peruerse an abat, to deny these children ov vnbaue now 
imposed hands, to haue received the Holy Ghoft, because they spake not which Tongues? 
_Laftly some of them make no more of Confirmation or the Apostles fact, but of 
a doctrine, instruction, or exhortation to continue in the faith received. Whereup-
on they have turned this holy Sacrament into a Cathecism. * There are also that 
put the baptized comming to yeares of discretion, to their owne choice, whether 
they will continue Christians or no. To such duncifh and divers inventions they 
say, that wil not obey Gods Church not the express Scriptures, which tell vs of prai-
ers, of imposition of hands, of the Holy Ghost, of grace and vertue from above, and 
not of instruction, which might and may be done as well before Baptisme, & by 
others, as by Apostles and Bishops, to whom only this Holy function pertaineth, 
in so much that in our Country it is called By hoping 

18 Offered money. This wicked forcerere Simon is noted by S. Trenchus. li. c. 10. 
& others to have been the first Heretike, & father of all Heretikes to come in the 
Church of God. He taught, only faith in him, without good life and works, 
to be enough to salvation. He gave the oner to purchase with his 
money a spiritual function, that is to be made a Bishop ; for to have power 
to giue the Holy Ghost by imposition of hands, is to be a Bishop : as to buy 
the power to remit sinnes or to consecrate Christes body, is to buy to be a Prieste, 
or to buy Priesthood: and to buy the authority to minister Sacraments, to preach 
or to have care of foules, is to buy a benefice: and like wise in all other spiritual 
things, whereof either to make sale or purchase for money or money worth, is 
a great horrible sinne called Simonie: & in such as thinke it lawful (as here 
Simon judged it) it is named __monetical Heretike_ of this detestable man who 
first attempted to buy a spiritual function or office. _Greg. apud Ioan. Dia. in cii. li. 
S c. 2. i. 45.

21. Doe penance (S. Augustin 103.) understanding this of the penance done in the 
Penance.
Prætustiae Church for heinous offenses, doth teach us to translate this & the like places (2 Cor. 12 21. Apoc. v. 21) as we doe, and as it is in the vulgar Latin, and consequently that the Greeke methydoth signify so much. Yea when he addeth, that very good men doe 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.

21. 

You may see, great penance is here required for remission of sins, & that men must fast in fear & dread lest they be not worthy to be heard or to obtain mercy. Wherby all men that buy or sell any spiritual function, dignities, offices, or liturgies, may specially be warned that the sinne is exceeding great.

14. 

As this Sorcerer had more knowledges of the true religion than the Protestants have, & who see not that the Apostles & Bishops can give the Holy Ghost in this Sacrament or other, which he plainly perceived and confesed: so surely he was more religious then they, that being so sharply checked by the Apostles, yet blasphemed not as they doe when they be blamed by the Governors of the Church, but desired the Apostles to pray for him.

17. 

Insolemble boldnes of some Protestants, here also (as in other places) against all copies both Greeke 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. 

When the Heretics of this time find mention made in Scripture of any Sacrament ministr’d by the Apostles or other in the Primitive Church, they imagine no more was done then there is expressly told, nor fearfully beleue so much. As imposition of hands in the Sacrament of Confirmation be only expressed, they think there was no chrisme, nor other worke or word vied. So they thinke no more ceremonie was vied in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable words: In this there is falsely. His lips blasphemed him; he woundeth in ordination that at things were done, which though in the constitution for brevity sake, they are not mentioned, yet by order of tradition we know were to be done.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem. 3 is in the way to Damascus told by our Lord Jesus: His name attempt, and miraculously convert’d to an Apostle: and after great penance, restored to his sight by Ananias, and baptized.

20. And presently he dealteth mightily against the Jews, proving Jesus to be Christ to their great admiration. 23 But such is their obstinacie, that they lay at Damascus to kill him. 25. From whence he goeth to Hierusalem, & there remaineth with the Apostles, and against by the obstinate velles his death he sought 31 The Church being now grown overal Iewrie, Galile, and Samaria, Peter vouched for: and in his visitation, 33 healing a lame man, 36. and raising a dead woman converted very many.

ND Saul as yet breathing forth threatnings and slaughter against the Disciples of our Lord, came to the high Priest, 2. and asked letters of him unto Damascus to the Synagogues that if he had found any men and women of this way, he might bring them bound unto Hierusalem. 3. And as he went on his journey, it chanced that he drew nigh to Damascus: and * suddenly a light from Heaven shined round about him. 4. And falling on the ground, he heard a voice saying to him: Saul, Saul why persecuest thou me? 5. Who said: Who art thou Lord? And he: I am Jesus whom thou dost persecute. It is hard
OF THE APOSTLES.

hard for thee to kick against the pricke. 6. And trembling and being astonished he said: Lord, what wilt thou have me to do? 7. And our Lord to him: Arise and go into the citie, & it shall 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 Damасcus.* 9. And he was there three daies not seeing; and he did neither eat nor drinke.

10. And there was a certaine Disciple at Damасcus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord, 11. And our Lord to him: Arise, and goe into the streete that is called Straight; and fecke in the house of Judas, one named Saul of Tarsus. For behold he praieth. (12. And he saw a man named Ananias, comming in and imposig handes upon him for to receive his light.) 13. But Ananias answered: Lord, I have heard by many of this man, how much euil he hath done to thy Saintes in Hierusalem:14. and here he hath authoritie from the cheefe Priests to bind al that innocate thy name. 15. And our Lord said to him: Goe, for a vessel of election is this man vnto me, to carie my name before the Gentils, and Kings, and the children of Israel. 16. For I will shew him how great things he must suffer for my name.

17. And Ananias went, and entred into the house: and imposig handes upon him, he said: Brother Saul, our Lord Jesus hath sent me, he that appeared to thee in the way 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 meate, he was strengthened.

And he was with the Disciples that were at Damасcus, for certaine daies. 20. And incontinent entring into the Synagogues, he preached Jesus, that this is the Sonne of God. 21. And al that heard, were alstonished, and said: Is not this he that expugned in Hierusalem those that innocated 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 Iews that dwelt at Damасcus, affirming that this is Christ. 23. And when many daies were past, the Iews consulted that they might kill him. 24. But their conspiracie came to Sauls knowledge. And 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 wall, letting him downe in a basket.

26. And when he was come into Hierusalem, he affaied to ioyne himself to the Disciples, & al feared him, not beleeuing 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 vnto him, & how in Damасcus he dealt confidently in the name of Jesus. 28. And he was with them going in & going out in Hierusalem, & dealing confidently in the name of our Lord. 29. He spake also to the Gentils, & disputing with the Greece, but they fought to kill him. 30. Which when the Brethren had knowen, they brought him downe to Cефarea, & sent him away to Tarsus. The Church 31. The Church truely through al Jewrie & Galilеe and Samaria visibly pro-
had peace, & was edified, walking in the fear of our Lord and was replenished with the consolation of the Holy Ghost.

And it came to passe, that Peter as he passed through all, came to the Saints that dwelt at Lydda. and he found there a certaine man named Eneas, lying in his bed from eight yeares before, who had the palsy. And Peter said to him: Eneas, our Lord Jesus Christ heale thee: arise, and make thy bed. And incontinent he arose. And al that dwelt at Lydda and Saronia, saw him: who converted to our Lord.

And in Ioppe there was a certaine Disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good workes & almes-deedes which she did. And it came to passe in those daies, that she was sicke and died. Whom when they had washed they laid her in an upper chamber. And whereas Lydda was nigh to Ioppe, the Disciples hearing that Peter was in it, they sent two men vnto him, desiring him: Be not loth to come so farre as to vs. And Peter rising vp came with them. And when he was come, they brought him into the upper chamber: and al the widowes stood about him weeping, and shewing him the coats and garments which Dorcas made them. And al being put forth, Peter falling on his knees praid, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat vp. And giuing her his hand, he lifted her vp. And when he had called the Saints and the widowes, he prefented her alio. And it was made known through all Ioppe: and many beleued in our Lord. And it came to passe that he abode many daies in Ioppe, with one Simon a tanner.

CHAP. X.

Because the Jews so much abhorred the Gentils, for the better warrant of their Chrisming, an Angel appeared to Cornelius the devout Italian. And a vision is shewed to Peter himself (the Cheefe and Passion of al) and the Spirit speaketh to him: Yea and as he is Catechizing them about Jesus, the Holy Ghost cometh 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. Religious, & fearing God with al his house, doing many almes-deeds to the people. And alwaies praying to God, 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. 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. And now send men vnto Ioppe, and call hither one Simon that is surnamed Peter. He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must doe. And when the Angel was departed
that spake to him, he called two of his household, and a souladier that feared our Lord, of whom that were under him. To whom when he had told all, he sent them vnto Ioppe.

9. And the next day whiles they were going on their journey, and drawing nigh to the citie, Peter went vp into the higher partes, to pray about the firstheure. 10. And being hungrie, he was desirous to take somewhat. And as they were preparing, there fel vpon him an exceffe of mind; and he saw the Heauen opened, and a certaine vessel descending, as it were a great linnen sheete with foure corners let downe from Heauen to the earth, 12. wherein were al foure-footed beasts, and that creepe 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 vncleane thing. 15. And a voice came to him againe the second time: That which God hath purifized, doe not thou call common. 16. And this was done thrice, & forthwith the vessel was taken vp againe into Heauen. 17. And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simon's 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 therefore, and get thee downe, and goe with them, doubting nothing; for I haue 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 hauing the prohibitions testimonie of al the Nation of the Jews, receiued 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 morrow he entred into Carsea. And Cornelius expected them, hauing called togethers his kinne, and special freinds. 26. And it came to pass, when Peter was come in, Cornelius came to meete him, & falling at his feete adored. 27. But Peter lifted him vp saying: Arise, my self also 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 Jewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to call no man common or vnclean. 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: Fourie daies since, until this house, I was praying the ninth house in my house, and beholding a man stood before me in white apparel, 32. and said: Cornelius, God hath shewed to me, that thy prayer is heard, and thy almes-deeds are in memorie in the fight of God. 33. Send therefore to Ioppe, and cal hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the seashore. 34. Immediately therefore I sent to thee: and thou hast done well in comming. Now therefore al we are present in thy sight, to heare al things whatsoever are commanded thee of the Lord.

:: Here God first uttered to Peter that the time was come to preach alfo to the Gentiles, and to make use of them for their salvation no lese then with the Jews with full freedom to eate all meates without respect of Angel to send for thee into his house, and to heare wordes of thee. 23. Therefore bringing them in, he lodged them.

:: Note these apparitions & visions to S. Peter, Cornelius, & others.
in the Scripture very oft, against the incredulity of our Heretikes, that will believe neither vision nor miracle, not expressed in Scripture: these being believed of Christians even before they were written, not such as believe only, but such as fear God and worke justice, are acceptable to him.

The Epistle upon Monday in Easter week. The Epistle upon Monday in vision- weke.

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 fearreth 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) from beginning from Galilee, after the Baptisme which John preached: 39. Jesus of Nazareth how God anointed him with the Holy Ghost and with power, which went through good and healing al that were oppressed of the Devil, because God was with him. 40. And we are witnesses of all things that he did in the country of the Jews, and in Hierusalem, whom they killed hanging him upon a tree. 41. Him God raised the third day and gave him to be made manifest, not to all the people, but to vs, who did eate and drinke with him after he rose againe from the dead. 43. And he commanded vs to preach to the people, & to tellifie that it is he that of God was appointed judge of the living and of the dead. 44. To him al the Prophets giue testimonie, that all receive remission of sinnes by his name, which believe in him. 45. As Peter was yet speaking these wordes, the Holy Ghost fell upon that heard the word. 46. And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the 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 receiued the Holy Ghost as well 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 tarie with them certaine daies.

ANNOTATIONS

CHAP. X.

2. Doing many almes doeth: He knew God creature of al, but that his omnipotent

Good workes before faith, are preparati-

cum: Bede out of S. Gregorie. And S. Augustin thus, li. de Bp. c. 3. Because whatsoever

to the fame not pro-

itorious.

The Canon-
cal hours.

9. To pray about the six houre] The houre is specified, for that there were certaine appointed times of prayer vised in the Law which deouis persons, according to the

published service in the Temple, offered also privately: and which the Apoistles and holy Church afterwards both kept and increased. Whereof this writeth S. Cyprian very notably: In celebrating their prayers, we find that the three children with Daniel offered the third, six, and ninth houre, as in Sacrament, or mysticke, of the holy Trinity, &c. And a little after, which space of houres the worshippers of God spiritually (or mystically) determining...
OF THE APOSTLES.

determining long since, observed certain times to pray: and afterward the thing became manifest, that it was for Sacraments (or mystick) that this was praised. For as the third hour the Holy Ghost descended upon the Apostles, fulfilling the grace of our Lord's promise, & at the sixth hour Peter going up to the higher rooms of the house, was both by voice and signe from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleansing the Gentiles he doubted before, and our Lord,

being crucified at the first hour, at the ninth washed away our sinnes with his blood. But vs (Dearly beloved) beside the feasons 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 descended in the Psalms, saying, In the morning early will I stand Mattins.

Psal. 5. up to thee, early in the morning wilt show hear my voice. Toward the evening also when the sunne departeth, and the day endeth, we must of necessity pray again.

Dan. 6. S. Hierom 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 sixt, and the ninth hour. The Eclesiastical tradition doth well understand. Moreover at the third hour the Holy Ghost descended upon the Apostles; as at the sixt, Peter went up into a higher chamber to pray at the ninth, * Peter and John went to the Temple, Again writing to Eustochium a virgin and Nonne. ep. 21. c. 16. Though the Apostles bid us pray always, and to holde persons their very slope is prayer; yet we must have distinct hours of prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office duty. The third, sixt, ninth hour, morning early, and the evening, no man can be ignorant of; and to Demetrias ep. 8. c. 8. that in the Psalms and prayer she must keep always the third, sixt, ninth hour, evening, midnight, and morning. He had the like ep. 7. c. 5. And (ep. 27. c. 10.) he tellleth how Paula the Holy abbess with her religious Nonnes sang the Psalmes in order, in the morning, at the third, sixt, ninth hour, evening, midnight; by midnight meaning the time of Mattins (therefore called Mattins agreably to S. Cyprian de Orat. Do. num. 15.) and by the morning, the first hour called Prime: al correspondent to the times & hours of Chrisls Passion, as in S. Matthew is noted e. 26. 27. By which we see, how agreeable the vse of the Churches seruice is even at this time to the Scriptures and primitive Church: and how wicked the Puritan-Calunins be, that count all such order and set seasons of prayer, superstition; and lastly, how insufficient and unlike the now pretended Church-seruice of England is to the primitive vse, which hath no such hours of night or day, faking a little imitation of the old Mattins and Euenfong, and that in Schisme and Hetero.

25. Adored.) S. Chrysostom. b. 21. in Ad. thinketh Peter refused this adoration of creatures humilitie only, because every falling downe to the ground for worship fake, is not Divine worship, or due only to God, * the word of adoration and prostration being commonly vscd in the Scriptures toward men, But S. Hierom. ada. Pigile. 3. e. 1. rather thinkeith that Cornelius by euer of Gentility, and of Peters person, did goe about to adore him with Divine honour, & therefore was lifted vp by the Apostle, adding that he was but a man.

40. Gauchim.) Christ did notwithstanding his Resurrection and other mystickes to all at once, and immediately to the vulgar; but to a few chosen men that should be the Governors of the rest instructing vs 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 charite and contrition so great, that they may have remission, justification, and sanctification before the external Sacrament of Baptism, Confirmation, or must not omit Penance be received; as we see in this example, where at Peters preaching they all received the Holy Ghost before any Sacrament. But in the same we learne one necessarie leccion, that such notwithstanding must needs receive the Sacraments appointed by Christ, which who soever contemneth, can never be justified. Aug. Super L evi. q. 84, 10. 4.
CHAP. XI.

The Christian Jews reprehend the foresaid fact of Peter in baptizing the Gentiles. 4. But he alleging his foresaid warrants, and shewing plainly that it was of God, 18. they like good Catholics, doe yeald. 19. By the foresaid persecution, the Church is yet further dilated, not only into all Iewry, Galilee, and Samaria, but also into other Countries: specially in Antiochia Syria; the increase among the Greeks, is notable; first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together: so that there beginneth 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 Iewry, heard that the Gentiles also received the word of God. 2. And when Peter was come up to Hierusalem, they that were of the Circumcision reasoned against him, saying: 3. Why didst thou enter into 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 Ioppa praying, & I saw in an excess of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heauen, & it came euuen vnto me. 6. Into which I looking considered, & saw foure footed beastes of the earth, & cætel, & 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 uncleane thing never entred into my mouth. 9. And a voice answered the second time from heauen: That which God hath made cleane, doe not thou call common. 10. And this was done thrice: and all were taken vp againe into heauen. 11. And behold, three men immediately were come to the house wherein I was, sent to mee from Caesarea. 12. And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these six Brethren also: and we went into the mans house. 13. And he told vs, how he had seen an Angel in his house, standing and saying to him: Send to Ioppa, and call hither Simon, that is surnamed Peter, 14. who shall speake to thee wordes wherein thou shalt be saued and al thy house. 15. And when he had begun to speake, the Holy Ghost fel vpoun them, as vpoun vs also in the beginning. 16. And I remembred the word of our Lord, according as he said: John indeed baptized with water, but you shall be baptized with the Holy Ghost. 17. If therfore 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. Having heard these things, they " held their peace: & glorified God, saying: God then to the Gentils 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 Phœnicie & Cypres & Antioche, speaking the word to none, but to the Iewes only. 20. But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioche, spake to the Greekes, preaching our Lord Iesus .

* Good Chri-rians heare & obey gladly such truths as be opened vnto the f. o m God by their cheefe Par- tours, by vi- sion relegation, or other- wise.
OF THE APOSTLES.

I E S V S. 21. And the hand of our Lord was with them: and a great number 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 farre as Antioche. 23. Who when he was come, and saw the grace of God, rejoyned: and he exhorted al with purpose of hart to continue in our Lord: 24. because he was a good man, and ful 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 Antioche. And they conferred together in the church a whole yeare: and they taught a great multitude, so that the Disciples were at Antioche first named CHRI-
TANS.

27. And in these daies there came Prophets from Hierusalem to Antioche, 28. and one of them 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, purposed every one to send, for to foure the Brethren that dwelt in fewrie: 30. which also they did, sending to the Ancients by the hands of Barnabas and Saul.

ANNOTATIONS.

CHAP. XI.

24. Multitude added. As before (c. ro.) a few, so no great numbers of Gentils are adioyned also to the visible Church, consisting before only of the Iewes, Which Church hath beene ever since Chrifts Ascension, notoriously seen and knowne: their preaching open, their Sacraments visible, their discipline visible, their Heads and Governors visible, the provision for their maintenance visible, the persecution visible, their dispersing visible: the Heretikes that went out from them visible: the joining either of men or Nations into them visible: their peace and rest after persecutions visible, their Governors in prison visible, the Church praifeth for them visibly, their Councils visible, their guifts and graces visible, their name (Christians) known to al the world. Of the Protestants invisible Church we heare not one word.

16. Christians.] This name, Christian, ought to be common to al the Faithful, and other new names of Schismatikes and Sceftaries must be abhorred. If thou heare (faith S. Hierom) any where, such as he said to be of Chrift, not to have their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (as now also the Lutherans, Calixtites, Protestants.) know thou that they belong not to the Church of Chrift, but to the Synagogue of Antichrift. Lactantius also [li. 7. Divin. init. 6. retikes.

30. faith thus: When Physians, or Nubians, or Valentinians, or Marcionites, or Antropic.
morphites, or Arians, or any other be named, they cease to be Christians, who having left the name of Chrift, have done on the names of men. Neither can our new Sceftaries discharge themselves, for that they take not to themselves these names, but are forced to beare them as given by their Adversaries. For, so were the names of Arians & the rest of old, imposed by others, and not chosen commonly of themselves: which notwithstanding were calling that proued them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, Dominicans, Franciscans, Ieuites, Thomites, or such like, it is nothing, except they could prove that the order Diuers reli-

"Tij"
Papistes, Catholikes, and true Christianis, al one.

Not to be with the Pope, to the diversitie of Heretikes bearing the names of new Masteris, let vs euer have in readines, this saying of S. Hierom to Pope Damasius: "Vita I know not, sed licet tibi semper gathereth not with thee, scattereth that is to say, scattereth that is not."

The name of CHRISTIANS.

We must here further obserue that this name, Christian, given to al beleeuers & to the whole Church, was specially taken to distinguish them from the Jews & Heathens which beleeued not at al in Christ: and the same now seuerely and makketh known al Christian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christianis, who professed Christis name, and sundry articles of faith, as true beleeuers doe, the name Christianis was too common to feuer the Heretikes from true faithful men; and thence upon the Apostiles by the Holy Ghoft impofed this name, Catholikis, to the Beleeuers which in al points were obedient to the Churches doctrine. When heretikes were taken (faith to P. Plinius ep. ad Symphorianum) to endure by divers names to ease the done of God and Queene, and to rent her importes, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c., and to those that before were called Christians, are now stunnamed also Catholikes. Christianis is my name, faith he, Catholike my surname. And this word, Catholike, is the proper note whereby the holy Apostiles in their Creed taught vs to differne the true Church from the false heretical congregation of what foever. And not only the meaning of the word, which signifieth vniterallitie of times, places, and perfons, but the very name and word itself, by Gods prudence, alwaies and only approviated to the true beleeuers, and though sometimes at the beginning of sectes chalenged) yet never obtained by Heretikes, yet so plaine a marke and evidence, that S. Augustine saith: In the lappo of the Church the very name of Catholike keepeth me. cont. ep. fund. c. 4. And againe tra. 31. in Io. We receive the Holy Ghoft if we know the Church; if we be joined together by charisme, if we relyse in the Catholike name and faith. And againe de. ver. c. 7. to. 1. We must hold the communion of that Church which is named Catholike, not only of her owne, but also of all her enemies. For, will they nil they, the Heretikes also and Shismakers them selves, when they speake not with their owne owne fellowes but with strangers, eat the Catholike Church nothing but the Catholike Church: for they could not but be under stood, unless they didere from this name, whereby she is called of all the world. The sectes when they see them selves prevented of this name Catholike, then plainly reiect it and deride the name, as the Donatistes did, calling it an humane forgery or fiction; which S. Augustine calleth words of blaphemie, li. 1. c. 33. cont. Gaudens and some Heretikes of this time call them scornfully cartholikes, and cacolikes. Another calleth it, iofi, pozitine some Catholike. Beca in pref. no. Tif. an. 1569. Another calleth the Catholike religion, a Catholike Apostasie or defection. Humfrey *In the Care, for it. But against these good fellowes let vs follow that which S. Augustine (de vil. cred. C. 8, to 6, &c.) gueveth as a rule to direct a man the right and sure away from the diuersitic & doubtfullnes of al error, saying: If after these troubls of mind then shoule shame to thy self sufficiently tosted and vexed, or will have an end of these molestations, follow the way of Catholike rans. discipline, which from Christ himselfly by the Apostiles hath proceeded even unto vs, and shall proceed from hence to the perfection. See the Annotacion. i, Tim. 3, 15.
OF THE APOSTLES.

CHAP. XII.

Herod the first King that persecuted the Church, having at Hierusalem (when Barnabas and Saul were there with the collection of the Antiochians) killed James the Apostle, 2. & to please the Jews imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God as the continual prayers of the Church made for her chief Pastors, 19. being puffed up with such pride that at Caesaria he refused not to be honoured as God; 23. is miraculously taken of God's 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 afflict certaine of the Church, 2. And he killed James the brother of John with the sword. 3. And seeing that it pleased the Jews, he added to apprehend Peter also. And it was the dyes of the Azymes. 4. Whom when he had apprehended, he cast into prison, delivering him to four quaternions of soldiars to be kept, meaning after & therefore the Pasche to bring him forth to the people. 5. And Peter indeed was kept in prison, but "prayer was made of the Church without intermission unto God for him. 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiars, bound with two chaines: and the keepers before the doore kept the prison. 7. And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he rased him, saying: Arise quickly. And the chaines fell from his hands. 8. And the Angel said to him: Gird thee, and put on thy shoes. And i.e. did so. And he said to him: Put thy garment about thee, & follow me. 9. And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10. And passing through the first & the second watch, they came to the iron gate that leadeth to the good citie, which of it fell opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11. And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herods hand, & from all the expectation of the people of the Jews.

12. And considering, he came to the fourth 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 wench to see, named Rhode. 14. And as she knew Peters voice, for joy she opened not the gate, but running in she told that Peter stood before the gate. 15. But they said to her: Thou art mad, but she affirmed that it was so. But they said: It is his Angel. 16. And Peter continued knocking. And when they had opened, they saw him, & 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, & he said: Tel these things to James & to the Brethren. And going forth he made his appearance to them.
he went into another place. 18. And when day was come, there was no little ado betweene the soldiars, what was become of Peter. 19. And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going downe from Iewrie into Caifer2, there he abode. 20. And he was angirie with the Tyrians and the Sidonians. But they with one accord came to him, and perffinding Blaftus that was cheefe of the Kings chamber, they desired peace, for that their countries were nourished by him. 21. And vpon a day appointed, Herod being arrayed with kingly attire, fate in the indgement seate, and made an oration to them. 22. And the people made acclamation, The voices of a God, & not of a man. 23. And forthwith an Angel of our Lord strook him, because he had not giuen the honour to God: and being consumed of wormes, he gaue vp the ghost. 24. But the word of our Lord increase& multiplied. 25. And Barnabas and Saul returned from Hierufalem, having accomplished their ministerie, taking with them Iohn that was furnamed Marka.

ANNOTATIONS.

CHAP. XII.

5. Prayer was made.) The Church praised incessantly for her cheefe Paffour, and was heard of God: and all Christian people are warned thereby to pray for their Bishops and Paffours in prison.

6. Two chaimes.) These chaimes are famous for miracles, and were brought from Hierufalem to Rome by Eudoxia the Empereffe, wife to Theodofius the younger, where they were matched & placed with another chaime that the same Apostle was tied with by Nero, and a Church founded thereupon, named Petri ad vincula; where they are religiously kept and reverenced until this day: & there is a Feaste in the whole Church for the same, the first of August, which we call Lammas day.

Patronage of Angels.

1. His Angel.) (poper Angels.) & one of the iuft said, The Angel which hath delivered me from my youth upward much more are supernal Spirits at hand to help them unto whom the charge and burden of the world is committed. Chryf. in laud. Pauli, ho. 7. to. 1.

Publike prayer

17. Til Iames.] He willeth them to shew this to S. James Bishop of Hierufalem 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 prayer for S. Peter.
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 Cyrene, and Manaen who was the foster-brother of Herod the Tetrach, and Saul. And as they were ministring to our Lord, & fasting, the Holy Ghost said: "Separate me Saul and Barnabas vnto the worke, whereto I have taken them. Then they fasting and praying, and imposing hands vpon them, dimissed them.

4. And they being sent of the Holy Ghost, went to Seleucia, and thence failed to Cyprus. And when they were come to Salamina, they preached the word of God in the Synagogues of the iewe. And they had John also in their ministerie. And when they had walked through the whole iland as farre as Paphos, they found a certaine man that was a magician, a false-Prophet, a Jew, whose name was Bar-icfu, who was with the Proconsul Sergius Paulus a wise-man. He sending for Barnabas & Saul, desired to heare the word of God. But Elymas the magician (for so is his name interpreted) refisted them, seeking to avert the Proconsul from the faith. But Saul, otherwise Paul, replenished with the Holy Ghost, looking vpon him, said: O ful of guile, and al deceit, sonne of the Diuel, enemic of al iustice, thou ceasest not to subuer the right waies of our Lord. And now behold the hand of our Lord vpon thee, & thou shalt be blind, not seing the sunne vntil a time. And forthwith there fell dimnesse and darkenesse vpon him, and going about he sought some body that would give him his hand. Then the Proconsul, when he had seen that which was done, beleued maruelling at the doctrine of our Lord. And when Paul and they that were with him had failed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Hierusalem. But they passing through Perge, came to Antioche in Pisidia: and entering into the Synagogue on the day of the Sabbaths, they fate downe. And after the lesion of the Law and the Prophets, the Princes of the Synagogue.
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 you that feare God, harken. The God of the people of Israel chose our Fathers, and exalted the people when they were seiuouers in the land of Egypt, and in a mightie arme brought them out thereof, and for the space of fourtie yeares tolerated their manners in the desert. And destroying seven Nations in the land of Chanaan, by lot he deuided their land among them, as it were after foure hundred and fiftie yeares, and after these things he gaue Judges, vntil Samuel the Prophet. And thenceforth they desired a King: & he gaue them Saul the sonne of Cis, a man of the Tribe of Beniamin, fourtie yeares. And remouing him he raised them vp* Dauid to be King: to whom giuing testimonie, he said: I haue found Dauid the sonne of Jesse, a man according to my hart, who shal doe at my willes.

23. Of his feed God according to his* promife hath brought forth to Israel a Saviour Iesus, 24. John* preaching before the face of his comming, Baptifme of penance to all the people of Israel. And when John fulfilled his course, he said: Whom doe* you thinke me to be? I am not he: but behold there commeth after me, whose shoes of his feet I am not worthie to loose.

26. Men Brethren, children of the stocke of Abraham, & they among you that feare God; to you the word of this saluation was sent. For they that inhabited Hierusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabbath, judging haue fulfilled them, and finding no cause of death in him, desired of Pilate, that they might kill him. And when they had consummated all things that were written of him, taking him downe from the tree, they put him in a monument. But God raised him vp from the dead the third day, who was* seen for many daies of them that came vp together with him from Galilee into Hierusalem, who vntil this present are his witnesses to the people. And we preach vnto you that promise which was made to our Fathers: that God hath fulfilled this same to our children, raising vp Iesus, as in the second Psalm also it is written: My Sonne art thou, this day haue I begotten thee. And that he raised 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 Dauid faithful. And therefore in another place also he faith: Thou shalt not give thy holy one to see corruption. For Dauid in his generation when he had suffered, according to the will of God slept: and he was laid to his Fathers & saw corruption. But he whom God hath raised vp, saw no corruption.

32. Be it known therefore to you, men Brethren, that through him, forgiueneffe of sinnes is preached to you, from al the things from the which you could not be iustified by the law of Moses. In him every one that beleueth, is iustified. Take heed therefore left that come vpon you which is spoken in the prophets. See ye contemners, and wonder, and perish: because I work a worke in your daies, a worke which you wil not beleue, if any man shal tell it you.
OF THE APOSTLES.

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 e stranglers serving God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. 44. But the Sabbath the whole citie almost assembled to hear the word of God. 45. And the Iewes seeing the multitudes, were replenished with envy, & 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 fudge your selues vnworthie, 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 very end of the earth. 48. And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleeued as many as were preordinate to life eternallasting. 49. And the word of our Lord was spred throughout the whole countre. 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.

2. As they were ministering.) 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 ha-liturgie or translated for ministring, sacrifying. For so the Greeke doth signifie, & so Erasmus Maflie, translated. Yea we haue translated, Saying Maflie, for so they did: and the Greeke Fathers hereof had their name, Liturgie, which Erasmus translated Maffe, sayeing, Maffe Chrisflomi. But we keepe our text, as the translatours of the Scriptures should doe most religiously.

2. Separate.) Though Paul were taught by God himself and specially designed by Paul & Barba-Chrift to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, bas are none yet they were to be ordered, confecrated, and admitted by men. Which wholy con-ecrated by men, demeth althee new rebellions disordered spirits, that challenge and viurpe the office of preaching and other sacred actions from heaven, without the Churches admission.

3. Fasting.) Hereof the Church of God veth and prescribeth publike fastes at the four Imber daies, re solemne times of giving holy Orders (which are our Imber daies) as a necessarie prefparitue to fo great a worke as S. * Leo declareth by this place, naming it also an Apol- notohical tradition, Sec. S. Leo Ser. 9. de nunnio.mensis, & Caiusius ep. 1. 10. 1. Conc. Magnuni. Prefcript ti-c. 34. 35. 10. 3. And this fasting was not fasting from faire, nor moral or Christian teme: of fasts, orance, as the Protestants ridiculouly affime, for such fasting they were bound ever to keepe: but it was abstinence for a time from all meates or from some certaine kindes of meates, which was inordained with praiere and sacrifices, and done specially at such seasons as the Church prefcribeth, of all together (as in Lent, the Imber daies, Friday, Saturday) and not when every man list, as Acrius and such Heretikes did hold. S. Augst. har. 55.

3. Imposing hands.) Because al bleslings & confecrations were done in the Apostles times Imposition of by the external ceromence of imposition of hands, divers Sacraments were named of the handes, fame, specially Confirmation, as is noted before, and holy Ordering or confecrating Holy orders. Bishops,
Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere, In which though there were many holy words and ceremonies and a very solemn action; yet whatsoeuer is done in these Sacraments, is altogether called Impofition of hands: as whatsoeuer was done in the whole divine mystery of the B. Sacrament, is named fraction of bread. For the Apoftles (as S.Denys Eccl.hier.c.1. in fine writeth) purposely kept close in their open speeches and writings which might come to the hands or cares of Infidels, the sacred words & actions of the Sacraments. And S. Ambrose faith, in 1.Tim. c. 4. The imposition of the hands is mystical words, wherewith the elect is conformed 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 Clerkes, which is done by prayer of the voice, & 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.

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 foules in the Church doe passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

CHAP. XIV.

Next in Iconium they preach, where many being converted of both sortes, the obstinate Jews raisse persecution. 6. Then in the townes of Lycaonia, where the Heathen first seeing that Paul had healed one borne lame, are hardly perswaded but they are Gods. 18. But afterward, being perswaded of the malitious Jews, they stone Paul, leaving him for dead. 20. And so having done their circuit, they returne the same way confirming the Christians, and making Priests for every Church. 25. And being come home to Antioche in Syria, they report al 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 Greekes did beleue. 2. But the Jews that were incredulous, stirred vp and incensed the bartes of the Gentiles to anger against the Brethren. 3. A long time threfore they abode, dealing confidently in our Lord, who gaue 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 deuided: and certaine of them indeed were with the Jews, but certaine with the Apoftles. 5. And when the Gentils and the Jews with their Princes had made an assault, to vse them contumeliously, 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 fate there, lame from his mothers womb, that never had walked. 8. This fame heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be faued, 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 Lycaonian tongue, faying: Gods made like to men, are descended to vs. 11. And they called Barnabas, Jupiter: but Paul Mercurie, because he was the cheefe speaker
speaking. 12. The Priest also of Jupiter that was before the citie, bringing oxen and garlands before the gates, would with the people Sacrifice. 13. Which thing when the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying and saying: Ye men, why doe you these things? We also are mortal men like unto you, preaching to you for to convert from these vaine things, to the living God that made the Heauen, and the earth, and the sea, and al things that are in them: 15. who in the Generations past suffered al the Gentils to goe their owne waies. 16. Howbeit he left not himself without testimonie, being beneficial from Heauen, giving raines, and fruitful seasons, filling our hartes with food and gladnesse. 17. And speaking these things, they scarce appeased the multitudes from sacrificing to them. 18. But there came in certaine Jews from Antioche and Iconium: and persuading the multitudes, and stoning Paul, they drew him out of the citie, thinking him to be dead. 19. But the Disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth with Barnabas vs to Derbe.

20. And when they had evangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche: 21. confirming the hartes of the Disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the Kingdom of God. 22. And when they had ordained to them Priests in every Church, and had prayed with fastings, they commended them to our Lord in whom they beleued. 23. And passing through Pisdia, 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 assembled 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.

12. They would Sacrifice. This is the divine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods: which may be done to no man nor creature. And therefore the Apostles refuse it with all possible diligence, and al the Angels and Saints in Heauen refuse that adoration by Sacrifice. The Catholike Church suffereth no Priest nor other to worship any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Maffe, of Christ's body and blood: that the offereth to God alone, & neither to Peter nor to Paul (faith S. Augustine) though the Priest that sacrificeth standeth over their bodies, & offereth in their memories. But other kindes of Dulia, of honours and duties, inferior without all comparison (how great soever they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiors in Heauen and earth, according to the degrees of grace, honour, and blessethes that God hath called them unto, from our B. Ladie Christ's owne mother, to the least servant he hath in the world. For which the Heretikes would never accuse Christian people of Idolatrie, if they had other grace, learning, faith, or natural affection.
The Actes.

21. Had ordained. The Heretikes, to make the world beleue that al Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Confection by Bishops, presing the profane vs of the * Grecce word more then the very natural signification requireth & Ecclesiastical vs of the Sacrifices, translateth thus, Ordained by election. Whereas indeed this word in Scripture siginifieth, Ordering by imposition of hands, as is plain by other words equivalent, Acts 6, 11, Titus, 1, Titus 1. Where the Ordering of Deacons, Priests, &c others is called * Episcopis of Gods, not of the people, but of the Apostles, And this to be the Ecclesiastical vs of the word, appeareth by S. Hierom saying (as is before allaged) that ἔπισκοπος is the Ordering of Clerkes or Clergie men by prayer of voice and imposition of hand.

Heretical action against Priesthood.

Heretical action against Priesthood.

Heretical action against Priesthood.

Heretical action against Priesthood.

Heretical action against Priesthood.

22. Priests. Even so here also, as before, flying from the proper, apt, & knowne word, which is most precisely correspondant 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 terme of art and by consent of all the Church and Apostolle like authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as little grace as if they shoule translate Priestis, a bridgemaker, the Mayor, of London, the Bigger of London. And thus you see within three wordes compasse they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth the vnto. It they had tranlated it so when the Scriptures were first writ, at which time the word was but newly received into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane and Times, as in Tim. 5, 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 vs of many hundred yeares it was and is.) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine 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 posteritie in manner altogether call Priests, Presbyteros. Which word doth so certainly imply the authoritie of sacrificing, that it is by vs made also the only English of Sacerdos, the Aduersaries themselves as well as vs, so translating it in al the old and new Testament: though they cannot be ignorant that Priest commeth of Presbyter, and not of Sacerdos: and that antiquitie for no other cause applied the signification of Presbyter to Sacerdos, but to shew that Presbyter is in the new Law, that which Sacerdos was in the old: The Apostles abstaining from this and other like old names at the first, and rather using the wordes, Bishops, Paltours, and Priests, because they might be distinguisht from the Gouernours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselfes calling Sacerdos alwaies 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 gaue to the Priests of the Church, and to give it wholly and only to the order of Aarons, which never had it before our Priesthood began. Neither did there Heretikes stand so much upon doubtful derivations and descant of wordes as these Protestants doe, and yet newer men behaued themselfes more fondly in the same: as whomeuer marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.
Some of those Jews also that were Christians, doe say, and are authors of the Heresie of Judaising. 2. They referre the matter to Counsel: 3. Wherein after great disputa*-tion, Peter striking the stroke, 11. and other confirming 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 them, alone and circuit together, are by occasion of Mark, parted, to the greater increase of the Church.

ND certaine coming downe from Iewrie, taught the Brethren: That ye vntiles you be circumcised according the manner of Moses, you can not be saved. 2. No little sedition therefor being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, & certaine others of the rest, to the Apostles and Priests vnto Hierusalem, vpon this question.

3. They therefor being brought on their way by the Church, passed through Phoenice & Samaria, reporting the conversion of the Gentiles: and they made great joy to all the Brethren.

4. And when they were come to Hierusalem, they were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. 5. And there arose certaine of the heresie of the Pharisees that beleued, saying, That they must be circumcised; commanded 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 disputa- tion, Peter rising vp said to them: Men Brethren, you 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 hattes, gave testimonie, giving vnto them the Holy Ghost as well as to vs. 9. And hath put no difference between vs and them, by faith purifying their harte. 10. Now therefore why tempt ye God, to put a yoke vpon the necks of the Disciples, which neither our Fathers nor we have been able to bear? 11. But by the grace of our Lord Jesus Christ we beleue to be saved, in like manner as they also.

12. And all 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, heare me. 14. Simon hath told how God first visitted to take of the Gentils a people to his name. 15. And to this accord the words of the Prophets, as it is written: 16. After these things I will returne, and will rebuild the tabernacle of David which was fallen, and the names thereof I will receiue, and set it vp. 17. That the residue of men may seeke after the Lord, and al Na-
18. To our Lord was his owne worne knowne from the beginning of the world, 19. For the whiche cause I judge, that they which of the Gentils are convertted to God, are not to be disquieted, 20. but to write vnto them that they refraine themselves from the contaminations of Idols, and fornication, and strangled things, and bloud. 21. For Moses of old times hath 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, Iudas, who was surnamed Bar-sabas, & Silas, chiefes 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 wordes subueriting 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 decreet Barnabas and Paul, men that have giuen their liues for the name of our Lord Iesus Christ.

27. We have sent therefore Iudas and Silas who themselfes also wil in wordes report vnto you the same things. 28. For it hath seemed good vnto the Holy Ghoft and to vs, to lay no further burden vpon you then these necessarie things: 29. That you abstaine from the things inmolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your soules, you shall doe well. Fare ye wel.

30. They therefore being diimed went downe to Antioche: and gathering the multitude, delivered the epistle. 31. Which when they had read, they rejoiced vpon the consolation: 32. But Iudas and Silas, themselfes also being Prophets, with many wordes comforted the Brethren, and confirmed them. 33. And having spent some time there, they were with peace diimed of the Brethren vnto them that had sent them. 34. But it seemed good vnto Silas to remaine there: and Iudas departed alone: 35. and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

36. And after certaine daies, Paul said to Barnabas, let vs returne and visit our Brethren in all cities where in we have preached the word of our Lord, how they doe. 37. And Barnabas would haue taken with them Iohn 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 receuied. 39. And there rose a difference, fo that they departed one from another, & that Barnabas indeed taking Mark to Cypers. 40. But Paul choosing Silas departed, gaining such as being delivered of the Brethren to the grace of God, that the greeke lefte any man cauld, because here the greeke hath them not.
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 if of contentious part-taking there should be no end, but the more writing, wrangling, stinging there were, every one for his own fanite, clinking it with the title of God's word and Scripture, the more Schism, Sects, and divisions would fall; as we see specially in the refiltes Heresies of our time. Whole factours 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 furtfe of Scriptures, and his own willful obdurate rebellious against God's Church and his Superiors in the same. But here we see S. Paul and Barnabas, men that were Apostles and ful of the Spirit of God, & the other parties, though never so much partial to the ceremonies of their Law by their former long vfe and education therein, yet not to stand stilly to their own opinion on either side, but to condescend to referre 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 wife's providence among other judgements in his Church, to keep the Christian people in truth and service, and to condemn sects and false teachers and troublers of the Church. By which judgements and order, whofoever will not or dare not be tried in all their doctrine and doings, they shew themselves to mistrust their own cause, and to flye from the light, & ordinance of God. Without which order of appealeing all differences in faith and constructions of the Scriptures, the Church had been more defective and insufficient, then any Commonwealth or Societie of men in the world: none of which ever wanteth good means to decide all discourses and diffension 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 citie the same time. Neither did ever any other in the ancient Councils of the Church assemble to debate and define the matter, but such as had placed in the regiment of the Church with much larger privilidge, then ever h. did the old Priests over the Synagogue: to whom it is said, He that defieth me defieth him. A general Of what persons a Council can consist.

And it is to be noted that the Bishops so gathered in Counsel, represent the whole Church, the reign of the Pope, & the Spirit of God to perfect them in errour, senceth the as the whole Church: SS. Paul and Barnabas came hither for the definition of the whole Church.

Church. The sentence of a particular or general Council (faith S. Augustine) is the content of the whole Church, and so it must needs be in the Church, because the Magistrates, Senate, Counsel or deputies of all common wealthes, represent the whole body: and to hate it otherwise (as the Churches Rebels wish) were to bring it to hel and horror, and themselves to be perpetually, by the dextrious and popular persons upholden against Law, reason, and religion, in their wickednes.

6. Assembled.) A Council was called to discusse the matter which Counsel was the The first Coun Council more easily gathered, because the Christian Bishops and countries were not yet so many cellars or Hierusalem, but that the principal Governors of the Church being not farre dispersed, and as many learned men as were necessarie, might be in Hierusalem or 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 vied to assemble, when the Church was spread into all Nations.

Peter Head of the Church, & have ever had, not only in their personal presence, but in their absence by their Legates, his Successors and Substitutes, the chief voice in all Councils general, none ever received into authority & credit in the Church without their Confirmation. And therefore the Councils of the Arians and of other Hereticks, were they never so great, wanting the Popes assent, assistance, or confirmation, did shamefully erre, as Arimeniue for the Arians, and Ephesnum sedundum for the Nestorians, & such like condemned Assemblies.

7. (Chief that by my mouth.) Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peter's special privilege by God, own choice, that the first Gentils should be called by his mouth, and that he first should utter to the Church the truth of the admission of the Gentils himself, for that he was Christ's Vicar, being notwithstanding (as his Master was) Minister Circumcisionis, that is, Apostle of the Jewish Church deferring all preeminence unto him in that point also.

S. Iames, it is S. James because he was an Apostle and also Bishop of Hierusalem, gave his sentence next. For the speech interposed of SS. Paul & Barnabas, was but for their better information in the decision of the matter, & for confirmation of S. Peter's sentence; though they being Apostles, & Bishops, had voices in the Council also; as many moe had, though their sentences be not here reported. And where S. Iames in his speech faith, Iudge, it is not meant that he gave the principal 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 reuerence of his person & approbation of his sentence, holding their peace. At the multitude (faith S. Hierom) held their peace, and into his sentence Iames the Apostle & al the Presells disposed together. For though S. Iames did particular and certain points incident to the question at bared, as of eating Strangled meat &c. & the proper controvercyle for which the Council assembled, was, Whether the Gentils converted were bound to observe the Law of Moses; & it was concluded that they were not bound, nor ought not to be charged with Moses Law or the Sacraments & ceremonies of the same. This is the substance and principal purpose of the Councils decree, which doth bind for ever, and Peter (faith S. Hierom in the same place) was Prince or Author of this decree, the matter of fornication & Idolatory being but incident to the question, or resolution; & the forbidding of eating Strangled & blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God having the true sense of difference of times, places, & 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. Augufine faith, li 1. de Bapt. c. to 7. The former general or plenary Councils may be amended by the later.

20. (Formation.) 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 abstaining from blood & stifled meats, they were things of their own nature indifferent, in which for a time the Leues were to be bornewithal, 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 befit for the state of times and Nations, without any expresse Scriptures at al, and so by commandement make things necessary that were before indifferent.

24. (Going forth from us.) A proper description or note of Hereticks, Schimattikes, and seditious Teachers to goe out from their spiritual Pastorall and Gouernours, & to reach without their commission and approbation, to disquiet the Catholike people with multitude of words and sweet speaches, and finally to ouerthrow their foles.

28. (To the Holy Ghost and to us.) By this first we note, that it is not such a fault as the Hereticks would make it in the sight of the fimple, or any uncoinstructed at all, to toyne God and his creatures, as the principal cause and the secondarie, in one speach, & to atribute that to both, which though dually, yet proceedeth both of God and yours, say good people commonly: God and our Ladie, Christ and S. Iohn: We confide to God & to Peter & Paul, as * God & his Angel, To a oure Lord & Gedeon, The words of oure Lord & of Gedeon, Our 16.
OF THE APOSTLES.

After Lord and Moyster, Chrift, and his Angels, Our Lord and al Saints, e. ad Philem, S. Paul VI SVM EST
and our Lord, 1. Thel. 1. 6. All these Speeches being partly Scriptures, partly like unto SPIRITU
Exo 14, 1. the Speeches, are warranted also by this Council, which faith boldly, & SANCTO
hath given the forme thereof to other Councils lawfully called and confirmed, to say ET NOBIS.

1 Tim. 3. the like : Is hath pleased the Holy Ghost and vs. S Cyprian ep. 54. n. 6. reporting the like of

a Synode held in Alike, faith is hath pleased : as by the suggestion of the Holy Ghost.

Secondly wene, that the holy Councils lawfully kept for determination or clee. The Holy
ring of doubts, or condemning of errors & Heresies, or appeasing of Schismes & Ghosts Afi-
troubles, or reformation of life, and such like important matters, have ever the assistance in al-
ce of Gods Spirit, & therefore can not erre in their Sentences & determinations concer-
lawful

sing the same, because the Holy Ghost cannot erre, from whom : as you see here.)

joy truly with the Council the resolution proceedeth.

Thirdly we learn, that in the holy Councils specially (though otherwise & in other Councils, to
Tribunals of the Church it be also verified.) Christes promise is fulfilled, that the worlds
Holy Ghost should suggeft them and teach them all truth, & that not in the Apostles end, and that
time only, but to the worldes end. For so long that Councils, the Church, & her Pastours by Christes pro-
hau this pruilege of Gods assistance, as there be either doubts to resolve, or Heres-
tics to condemn, or truths to be opened, or eruil men to be reformed, or Schismes to
be appeased. For which cause S. Gregorius li. e. 24. referveth theoure General Councils (Nicen, Constantinoep, Epehe. Chalced.) as the foure books of the ho-
ly Gospel, alluding to the number : and of the fift also he faith that he doth re-
rence it alike : and so would he have done mee, if they had beene before his time, who
faith of them thus : While they are concluded and made by universal consent, himselfe doth he
destroy, and not them, whoseevr presumes either to loose whom they bind, or to bind whom they
loose.

S. Gregorie therefore reuereing the al alike, it may be marueled whenhe theHe-
retikes have their condondence betwixt those foure first and other later : attributing
much to them, and nothing to the ref. Whereas they were, and having the Holy Ghost
as they had. But in those first also when a man findeth any thing against their Heresies
(as there be divers things) then they say plainly that they also may erre, and that
the Holy Ghost is nottied to mens voices, nor to the number of sentences. Which is di-
rectly to reproove this foure Council also of the Apostles, and Christes promise of the
Holy Ghosts assistance to teach all truth. Yea that you may know and abhorre these
Hretikes throughly, heare ye what a principal See-Maister with his blasphemos
Bexa, in mouth or penne vterech, saying, that in the very best times such was partly the ambition of
pref. Bishops, partly their foolishnes and ignorance, that the very blind may esay perceive, Satan very to
have been presidente of their assemblices. Good Lord deliver the people and the world from
such blasphemous tongues and booke, and giuen grace to attend to the holy Scrip-
tures and Doctours that they may see how much, not only S. Augustin and other
Fathers attribute to al general Councils specially, to which they refferre themselves,
in al doubts among themselues and in al their controversies with Heretikes : but to
which even S. Paul himself (so specially taught by God) and others also yealded
themselves. Notorius is the faying of S. Augustin concerning S. Cyprian, who
being a Blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such
as were Christned by Heretikes. If he had lin'd faith S. Augustineli. de bapte, c. 4.
to have seen the determination of a Gentemni Council, which he saw not in his life time, he would
for his great humilitie and charitie straight way have yealded, and preferred the general Council
before his owne judgement and his fellow Bishops in a Provincial Council only. Whereby also we Provincial
learn, that Provincial Councils may erre, though many times they doee not, and Councils,
being comformable to the general Councils, or confirmed and allowed by them or the
See Apotolike, their solutions be infallible as the others are.

If any here ask, what need so much disputing, study, and travaile in Councils to find Notwithstanding
out and determine the truth, if the Holy Ghost infallibly guide them? We answer ding the Holy
that such is the ordinarie prudence of God in this case, to assist them when they doe Ghosts as-
their endeavour, and use humane meannes of inducive, and notiles. And so (though prudence, yet hu-
from what other wise) God assisteth the Evangelists & other Writers of the holy Scrip-
tures, that they could not erre in pensing the same; but yet they did and ought to the must be yeved to
all possible humane diligence to know and learn out the histories and truth of matters, search the

as is truthe

V
Though the See Apostolike it self haue the fame asisitace, yet Councils alfo necessarie for many cau-

As it is plain in the beginning of S. Lukes Ghoft, els the Holy Ghoft would not haue assisted them. Even fo in this Council of the Apostles, though they had the Holy Ghoft Assistant, yet the text faith, *cum magna consueltio fieret*, when there was great dispu-
tation, search and examination of the caufe, then Peter Iapke &c. If againe it be de-
manded, what need is there to expect the Councils determination, if the Popes or See Apostolikes judgement be infallible and haue the asisitance of God also, as the Catholikes affirm? We anwser, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various means of determination, trial, and declaration of the truth; and that it is necessarie for the recovery of Heretikes, and for the contentation of the weake, who not alwaies givng ouer to one mans determination, yet wil either yeald to the judgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for ever. And as I said before, this asisitance of the Holy Ghoft promised to Peters See, presupporst humane means of searching out the truth, which the Pope alwaies hath vsed, & wil, & must vsed in matters of great importance, by calling Councils; even as here you see SS. Peter & Paul themselues and al the Apostles, though indowewith the Holy Ghoft, yet thought it notwithstanding necessarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Council.

Lastly it is to be noted, that as Christ and the Holy Ghoft be present by his promis,
to all such assemblies as gather in the obedience & vnitie of the Church, with ful mind to obey whatsoeuer shall be determined, whereby the assembled though of divers judg-
ements before, doe most peaceable yeald to truth, and agree in one unifor
determination of the fame: so al such as gather out of the Church, without humility or in-
tention to yeald one to another, or to any Superiour, man or Council, or what els fo-
cuer, but challenge to themseues learning, spirit, & we can not tel what such, how many meetings sooner they make, being destitute of the Holy Ghoft the Author of truth and concord, are further off & further out, then euere before; as God hath shewed by the succeffe 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 de vnitie pertaineth not to them that assemble out of the Church.

Al good Chris-

31. *Relayced upon the confolation.* Straight vpon the intelligence of the Councils de-
termination, not only the Gentils, but euene the Maisters of the former troubles and diffen-
sion, were at rell; & al tooke great comfort that the controvertie was so ended. And so should al Christian men doe, when they see the Sectes of our time condemned by the like authoritie and moft grave judgement of the holy Council of Trent. Against which the Heretikes of our time make the like frivolous exceptions and faife cauillations, as did the old Hereticals heretofore against those Councils that specially condemned their errours. The Pope and Bishops (say they) are a partie, and they ought not to be our judges: they are partial and come with preindicate minde to con-
demne vs; and we accuse them al of Idolatrie and other crimes, and we will be tried by God's word only, and we will expound it according to another rule, that is to say, as we li-

Al Hereticals make exception

And so fay all the Counsels against those Counsels that condenne them. &c.

And so fay all the Counsels against their correctours and punishers, & would both say and doe

more against temporal tribunals, Judges, Judges, &c. of law, if they had as much licen-

ce and libertie in those matters, as men haue now in religion.

39. *Dfinjon* ) Such occasion of differences in our euene among the perfect men of-
ten, without any great offence. And this their departing fliout to the great increase of Christians, And therefore it is very ridiculous to apply to excuse the disagreeing of the Heretikes among them, the principal points of religion, namely the Sacra-

Chap.
CHAP. XVI.

Paul having for his part visited the Churches of Syria, Cilicia, and Lycania, delivering into them withal to keep the Decrees of the Council; 6. began another journey over Phrygia, Galatia, Myfia: 8. toa into Europe also he passed, admonished by a vision, and commeth into Macedonia, 12. and there he beganeth the Church of the Philippians, working miracles, and suffering persecution.

ND he came to Derbe and Lystra. And behold, there was a certain Disciple there named Timothee, the sonne of a widow woman that beleued, 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 circumcized him because of the Jewes that were in those places, For they al knew that his father was a Gentile.

4. And when they passed through the cities, they deliered vnto them to keep the "a" decrees that were decreed of the Apoilles and Ancients which were at Hierusalem. 5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the countrie of Galatia, they were "b" 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 Iesvs permitted them not.

8. And when they had paffed through Myfia, they went downe to Troas: 9. and a vision by night was shewed to Paul. There was a certaine man of Macedonia standing and beseaching him, and saying: Pashe into Macedonia, and help vs. 10. And as soone as he had seen the vision, forthwith we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. 11. And failing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12. and from hence to Philippi, which is the first citie of the part of Macedonia, a "c" Colonia. And we were in this citie certaine daies abiding. 13. And vpon the day of the Sabboths, we went forth without the gate beside a riuer, where it seemed that there was praiere: & sitting we spake to the women that were assembled. 14. And a certaine woman named Lydia, a peller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. 15. And when she was baptized, & her house, she besought vs, saying: if you have judged me to be faithful to our Lord, enter into my house & tarrie. And she constrained vs. 16. And it came to passe as we went to praiere, a certaine wench hauing a Pythonical spirit, met vs, that brought great gaine to her Maisters by deluding. 17. This same following Paul & vs, cried saying:"These me are the seruants of the high God, which preache vnto you the way of saluation. 18. And this other times, ..
this she did many daies. And Paul being forie, 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 houre. 19. But her Maifters seeing that
the hope of their gaine was gone, apprehending Paul and Silas, brought
them into the market place to the Princes: 20. and preseenting them to
the Magiftrates, they faid: These men trouble our cite, being leues:
21. and they preach a fashion which it is not lawful for vs to receive,
nor doe, being Romanes. 22. And the people ranne againft them: and
the Magiftrates tearing their coates, commanded them to be beaten
with roddes. 23. And when they had laid many stripes vpon them,
they did cast them into prison, commanding the keeper that he should
keep them diligently. 24. Who when he had received such command-
ment, cast them into the inner prison, and made their feet fast in the
stocks. 25. And at mid-night Paul and Silas praying, did praife God.
And they that were in prison, heard them. 26. But fodenly there was
made a great earthquake, fo that the foundations of the prison were
shaken. And forthwith all the doores were opened: and the bands of
al were loofed. 27. And the keeper of the prison wake out of his sleepe,
and seeing the doores of the prison opened, drawing out his fword,
would have killed himfelf, suppoing that the prifoners had been fled.
28. But Paul cried with a loud voice, faying: Doe thy felf no harme, for
we are al here. 29. And calling for light, he went in, and trembling fell
downe to Paul and Silas at their feet: 30. and bringing them forth, he
faid: Maifters, what muft I doe that I may be faued? 31. But they faid:
32. Believe in our Lord Jesus; and thou shalt be faued and thy houfe.
33. And they preached the word of our Lord to him with al that were
in his houfe. 33. And he taking them in the fame houre of the night,
could their wounded: and himself was baptized and all his houfe in-
continent. 34. And when he had brought them into his own houfe, he
laid the table for them, and rejoiced with al his houfe, believing God.
35. And whan day was come, the Magiftrates sent the Sergeants, faying:
Let thofe men goe. 36. And the keeper of the prifon told these words to
Paul, That the Magiftrates have fent that you should be let goe. Now
therefore departing, goe ye in peace. 37. But Paul faid to them: Being
whipped openly, vncondemned, men that are Romanes, they haue caft
vs into prifon: & now doe they fend vs out secretly? Not fo, but let
them come, & let vs out thefmeselves. 38. And the Sergeants reported
these wordes to the Magiftrates. And they were afraid hearing that
they were Romanes: 39. and comming they befought them, & bringing
the forth they defired the to depart out of the cite. 40. And going out
of the prifon, they entred in vnto Lydia: and having feen the Brethren,
they comforted them, and departed.
How in other parts of Macedonia he planted the Church, and namely at Thessalonica; 5. where the obstinate Jews are so malicious, that they pursue himself also into Berea. 14. From whence being conducted into Greece, he preached at Athens both to the Jews and Gentiles disputing with the Philosophers, 19. and in Areopagus, persuading them from their Idols unto one God and Jesus Christ raised from the dead.

And when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews. 2. And Paul according to his custome entred in vnto them, & three Sabbaths he discoursed to them out of the Scriptures, 3. declaring and insinuating that it belonged 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 ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble women not a few. 5. But the Jews wasting, & taking vnto them of the raschal sort certaine naughtie men, and making a tumult, stirred the city: and besetting Iasons house, sought to bring them forth vnto the people. 6. And not finding them, they drew Iason and certaine Brethren to the Princes of the city crying, That these are they that stirre vp the world, and are come hither, 7. whom Iason hath receiued, and all these doe against the decrees of Cæsar, saying that there is another King Jesus. 8. And they movd the people, and the Princes of the city heareing these things. 9. And taking a satisfaction of Iason 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 all greedines, daily seeking the scriptures, if these things were so. 12. And many of them beleued, and of honest women Gentils, and men not a few.) 13. And when the Jews in Thessalonica understoode, that at Berea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude. 14. And then immediately the Brethren sent away Paul, to goe 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 disputed thencefore 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 Stoikes disputed with him, and
certaine said, what is it that this Word-sower would say? but others: He seemeth to be a Preacher of new Gods: because he preached to them in and the resurrection. and apprehending him, they led him to Areopagus, saying: May we know what this new doctrine is that thou speakest of? so, for thou bringest in certaine new things to our cares. 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 middes of Areopagus, said:

Ye men of Athens, in all things I perceive you as it were superstitious. For passing by and seeing your idols, I found an altar also where vpon was written: To the unknown God. That therefore which you worship, not knowing it, the same doe I preach to you. The God that made the world and all things that are in it, he being Lord of heaven & earth dwelleth not in Temples made with hand, neither is he served with mens hands, needing any thing, whereas himself giveth life vnto all and breathing, and all things: and he made of one, al mankind, to inhabit vpon the whole face of the earth, assigning yet times, and the limits of their habitation. for to seke God, if happily they may feele or find him; although he be not farre from every one of you: 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 therefore of Gods kind, we may not suppose, "the Divinitie to be like vnto gold or silver, or stone, the graving of art and device of man. 30. And the times truly of this ignorance whereas God dispised, now he denouceth vnto men that al every where doe penance, for that he hath appointed a day wherein he wil judge the world in equitie, by a man whom he hath appointed, giving all men faith, raising him vp from the dead.

32. And whè they had heard the resurrection of the dead, certaine indeed mocked, but certaine said: We wil heare thee againe concerning this point. So Paul went forth out of the middes of them. But certaine men ioyning vnto him, did beleue; among whom was also Dionysius of Areopagita, and a woman named Damaris, and others with them. 

The people may not judge of the sense of Scriptures.

11. Searching the Scriptures. The Heretikes vse this place to proue that the heares must trie & judge by the Scriptures, whether their Teachers & Preachers doctrine be true, & so reioeit 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 forces, even of S. Pauls doctrine itself: which were the most foolish disorder in the world. And they did nor 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: for they were bound to beleue him and obey his word, whether he alleged Scripture or no, and whether they could read or understand the Scriptures or no: but it was a great comfort and confirmation for the Tews that had the Scriptures, to find euens sic Paul said, that Christ was God, crucified, ri-
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 heare the Scriptures declared & allledged most evidently for the Churches truth against Heretikes, 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 Paftours, whom Chrift commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.

22. Superflitious.) S. Paul calleth not them superflitious for adoring the true and only God with much devotion or many ceremonies or in comely prescribed order, or for doing due reverence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed laws, daies, & fastes of the Church, or for fulfilling vows made to God, or for blessing with the signe of the Croffe, or for capping and kneeling at the name of JESVS, or for religiously vifing creatures sanctified in the same name, or any other Christian obseruant, for which our new Maisters condemn the Catholike people of Superflition (themselves wholly void of that vice by al wise mens judgement, because they have in a manner taken away al religion, and are become Epicureans and Atheists; who are never troubled with superflition, because It is a vice consisteng in excess of worship or religion, whereof they are void) but the Apostle calleth them superflitious for worshipping the Idols and God's of the Heathens, and for the fear that they had, left they should leave out any God that was unknown to them: for thus their Altar was inscribed: Dyj: Asie, Europe, Libie; Deo Aug. de ignorant & peregrino: that is, To the Gods, of Asia, Europe, and Lybia, to the unknown & strange God. This superflition (faith S. Augustine) is wholly taken away from the Church by Chrits 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 superflitious obseruation. Only we must take heed that we beleue not her Aduerfaries definition of superflition, for they would imply therein al true religion.

19. The Divinitie to be like.) Nothing can be made by mans hand of what forme or fforme, that is like to Gods effence, or to the forme or shape of his Godhead or Divinitie. Therefore howfoeter the Heathens did paint or grate their Idols, they were nothing like to God. And this also is impertinently allledged by Heretikes against the Churches images: which are not made, either to be adored with godly honour, or to beany reffemblance of the Divinitie or any of the three Persones in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly exprefled, as other men by their portraites: and of the Holy Ghost, not as he is in himself, but as he appeared in firy tongues or in the similitude of a dove, or fuch like. And so to paint or grate any of the three Persones as they appeared visibly and corporally, is no more inconvenient or vnlawful, then it was vndecent for them to appeare in fuch forms. And therefore to paint or portraif the Father also being the first Person, as he hath shewed himfelf in vifion to any of the Prophets of the old or new Testament (namely to Dafeiel as an old man) or the three Angels reprefenting the three Persones to Abraham,

Dan. 7,
Gen. 18,
Gen 32, and the one Angel that waffling with Jacob bare our Lords Person, no fuch thing is any where forbidden, but is very agreeable to the peoples instruction. In which fort the

Angels were commonly portraiffed (and namely the Cherubins over the Proprietarie) as they be now in the Church, not in their natural forme, but with corporal wings

Ez 37, (as the Seraphins appeared to Efay the Prophet) to exprefse their qualitie and office of being Gods Angels, that is, Messengers: and God the Father with the world in his hand, to dignifie his creation and gouernement of the fame, and fuch like: whereof the people being well instructed may take much good, and no harme in the world, being now through their faith in Chrift farre from a fond imagination of the fable Gods of the Pagans. And therefore S. Gregories faith of the Churches Images: That which fcript.

Greg. liure or waffling doth the readers, the fame doth the picture to the fimple that looks thereon. for it is ene the ignorant fee what they ought to follow: in it they doe read that know no letters. Where he calleth it a matter of antiquity and very convenient, that in holy places Images were painted to the peoples instruction, fo they betought that they may not be adored with duine honour. And he in the fame place sharply rebuketh Sermes the Bishop of Mafilia, that of indifcrete zeal he would take away Images, rather then teach the people how to vfe them.

34. Dionysius Areopagita, ) This is that famous Denys that first converted France, and
THE ACTES

S. Dionysius Arcopagita is al for the Catholike.

wrote those notable divine works De Eclesiastica & Celestii hierarchia, de divinis nominibus, & others in which he confirme and proueth plainly almost all things that the Church now saith in the ministratio of the holy Sacraments, & affirmeth that he learned them of the Apostles, giving also testament for the Catholike faith in most things now confirme, so plainly, that our Aduerfaries haue no shift but to deny this Derys to have beene the authour of them; faying that they be an others of later age. Which is an old flight of Heretikes, but most proper to thefe of all others. Who seeing all antipatie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinth in Achaia, he worketh with his owne hands, preaching Iesus to be Christ, into the Jewes vpon their Sabboths. 6. But they being obstinate and blaspheming, be in plaine termes for sake them, and turneth to the Gentiles, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. The obstinate Jewes in vaine soliciting the Proconsul against him. 18. From thence at length departing he returneth, 19. by Ephesus (where he promiseth the Jewes 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 wrightly confounding the Jewes at Ephesus, 27. and afterward at Corinth.

After these things, departing from Athens, he came to Corinth. 2. and finding a certaine Jew, named Aquila, borne in Pontus, who of late was come out of Italia, & Priscilla his wife (because Claudius had commanded al Jewes 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 disputed in the Synagogue every Sabboth, interposing the name of our Lord Iesus, and he exhorted the Jewes and the Greekes. 5. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Jewes 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 will goe to the Gentils. 7. And departing thence, he entred into the house of a certaine man, named Titus Iulius, one that feared God, whose house was adjoyning to the Synagogue. 8. And Crispus the Prince of the Synagogue beleueth our Lord, with all his house: & many of the Corinthians hearing beleueth, 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 upon thee to hurt thee: for I haue much people in this citie. 11. And he sat there a yeare & six moneths, teaching among them the word of God.

12. But Gallio being Proconsul of Achaia, the Jewes with one accord rofe vp against Paul, and brought him to the judgement seat, 13. saying: That this man contrarie to the Law persuadeth men to worship God. 14. And
And Paul beginning to open his mouth, Gallio said to the Jewes: If it were some injust thing, or an heinous fact, O you men Jewes, I should by reason tolerate you. 15. But if they be questions of word and names, and of your law, your selues looke vnto it: I will not be judge of these things. 16. And he drue them from the judgement seat. 17. And apprehending Softenes the Prince of the Synagogue, trook him before the judgement seat: and Gallio cared for none of those things.

18. But Paul when he had staied yet many daies, taking his leave of the Brethren, failed to Syria, (and with him Priscula and Aquila,) who had shorne his head in Iconiis. For he had a vow. 19. And he came vnto Ephesus, and them he left there. But himselfe entring into the Synagogue, disputed with the Jewes. 20. And when they desired him, that he would tary a longer time, he conferred not, 21. But taking his leave, and saying: I wil returne to you againe God willing, he departed from Ephesus.

22. And going downe to Caernea, he went vp, and saluted the Church, and came downe to Antioche.

23. And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming all the Disciples.

24. And a certaine Jew, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the Scriptures. 25. This man was taught the way of our Lord: and being fervent in spirit he spake, & taught diligently those things that pertaine to Iesvs, knowing only the Baptisme of John. 26. This man therefore began to deale confidently in the Synagogue. Whom when Priscula and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. 27. And whereas he was desirous to goe to Achaia, the Brethren exhorting wrote to the Disciples to receive him. Who, when he came, profited them much that had beleued. 28. For he with vehementie convinced the Jewes openly, shewing by the Scriptures, that Iesvs is Christ.

AND it came to pass when Apollo was at Corinth, that Paul The Epistle

C H A P. XIX.

How Paul began the Church of Ephesus, first in twelve that were baptized with John's Baptisme. 8. Then preaching three months in the Synagogue of the Jewes, until for their obstinacie & blaspheming, he forsooke them, disputing afterward in a certaine Schoole for two yeares: space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling Duncels. 13. Who yet contemned the Exorcists of the Jewes. 18. How the Christians there confess their acts, and burne their unlawful booke: 21. and how he foretold that after he had been at Hierusalem, he must see Rome. 23. 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

HAVING gone through the higher parts came to Ephesus, and vpon what san-

AND it came to passe when Apollo was at Corinth, that Paul The Epistle

FOURD certaine Disciples: 2. and he said to them: Have you receiued the Holy Ghost, beleuing? But they said to him: Nay,
Nay, neither have we heard whether there be any Holy Ghost. 3. But he said: What man art thou baptized? Who said: c In the name of John. 4. And Paul said: * John baptized with the baptism of repentance, saying, That he should turn away from him that was to come after him, that is to say, e in the name of Jesus. 5. Hearing these things, they were baptized in the name of our Lord Jesus. 6. And when Paul had imposed hands on them, the Holy Ghost came upon them, and they spake with tongues, and prophesied. 7. And all the men about them, which were about twelve.

8. And entering into the Synagogue, he spake confidently for three months, disputing and exhorting of the Kingdom of God. ¶ 9. But when certaine were indurated, and beleued not, ill-speaking the way of our Lord before the multitude, departing from them, he separated the Disciples, daily disputing in the Schoole of one Tyrannus. 10. And this was done for the space of two yeares, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentils.

11. And God wrought by the hand of Paul miracles not common: 12. so that there were also brought from his body nappins or handkercheifs, upon the sick, and the diseases departed from them, and the wicked spirits went out. 13. And certaine also of the Judaical Exorcists that went about, assaied to invoke upon them that had evil Spirits, the name of our Lord Jesus, saying: I adjure you by Jesus whom Paul preacheth. 14. And there were certaine sonses of Sceua a Jew, cheefe Priests, seuen, that did this. 15. But the wicked Spirit answering, said to them: Jesus I know, and Paul I know: but you, what are ye? 16. And the man in whom the wicked Spirit was leaping upon them, and manifesting 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 Gentils that dwelt at Ephesus: and they fell upon them, and the name of our Lord Jesus was magnified. 18. And many of them that beleued, came confessing and 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 pence. 20. So mightily increased the word of God and was confirmed.

21. And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Hierusalem, saying: After I shall have been there I must see Rome also. 22. And landing into Macedonia two of them that ministered unto him, Timothee and Eraftus, himself remaining 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 shrines of Diana, procured to the artificers no small gaine: 25. whom calling together and them that were the same kind of workemen, he said: Sirs, you know that our gaine is of this occupation, and you see, and heare that this same Paul by persuasion hath auerted a great multitude not only of Ephesus, but almost of all Asia, saying: That they are not Gods which be made by hands. 27. And not only unto...
OF THE APOSTLES.

12. Napkins. The napkins that had touched S. Paulus body, wrought miracles, and it was no superstition to attribute that virtue to them which God gave to them indeed; nor to seek to touch them for health, was any dishonour to God, but it much proued Christs religion to be true, and him to be the only God, whose servants, yea, whose servants * shadows and napkins could doe such wonders, as S. Chrysostom ( sa. f. cons. Genitus, quod Christus fit Deus, in vita Babyl. ) sheweth in a whole book to that purpose, against the Pagans: proving hereby and by the like virtue of other Saints and their Relikes, that Christ their Lord and Master is God. For it is al one concerning the bodies of Saints, reliques, garmets, statues, books, or anything that belonged to the: al which may & haue done & yet doe ( when it is necessarie to our edification ) the like wonders to Gods great honours; not only in their life time, but after their death much more. For S. Paulus napkins had as great force when he was dead, as when he lived, and

13. Touching of Reliques, & miracles done by the same.
16. Paul I know.) Both the said napkins taken from St. Paul's body, and his name also, were dreadful and able to expel Diuels. Whereby we learn, not only Christ's name, which is the principal, but his servants names also invoked upon the possessed, have power over Diuels: which is a marvellous honour to saints, and nothing diminisheth the glory of God, but exceedingly increaseth the fame, not only himself, but his seruants also being able to doe such things, and to be stronger then any Diuel in hell. So we read in St. Hierom, that many did invoke the name of St. Hierom upon the possessed, and the Diuels straight departed. So did the Diuel know St. Babylas & other Saints, even after they were dead, when they could not speake for the presence of their Reliques, and when they were torment'd & expelled by them: whereof all antiquitie is full of testimonies. But our heretikes, Luther and Calvin, and their Schollers attempting to caft out Diuels, sped much like as the old good fellows did.

In i. Hilarion. Ciryf. loco cit. stato.

19. Curious things.) Curious and unlawful sciences, as Witchcraft, Necromancie, and other meanes of divination by soothsaying, figure-casting, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately converted were so zealous and diligent to leave them. And by this example all that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughtie books.

19. Booker.) A Christian man is bound to burne or deface all wicked booke of what sort soeuer, specially Heretical booke: Which though they infor & not him alwaies that keepeth them, yet being forth-coming, they may be noisome & pernicious to others that haue them & read them after his death, or otherwise. Therefore hath the Church taken order for condemning such books, & against the reading of them, where danger may ensue; & the Christian Empereours, Constantinus Magnus, Valentinian, Theodosius, Martian. Iustinius, made penal lawes for the burning or defacing of them, Sezom. li. c. 20. li. 2. c. 31 Conc. Chalc. aed. 3. in fine, cap. Ampla. & in fine totius Conc. c. Imperatori. Cons. Constantini. 2. confes. 5. cap. Debitum. & Aed. 1. cap. 3. & cap. Rom. See Eusebius li. 3. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7. c. 6. S. Augultin li. 5. de bapt. c. 14. S. Greg. li. 3. ep. 64.

**CHAP. XX.**

Having visited the Churches of Macedonia and Achaia (as he purposed Aed. 19.) and now about to saile from Corinth toward Hierusalem, because of the Iewes lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippis taking boat, commeth to Troas, where upon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 15. Thence comming to Miletum, 17. he sendeth to Ephesus for the Clergie of those partes: to whom he maketh a Pastoral sermon, committing into their charge the flocke begun by him there, and now like to be seen of him no more, considering the troubles that by renelation he looketh for at Hierusalem.

And after that the tumult was ceas'd, 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 parts, & had exhorted the with much speach, he came to Greece: 3. where when he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria: and he had counsell to returne through
through Macedonia. 4. And there accompanied him Sopipater of Pyr-
hus, of Berea: and of Thefalonians, Aristarchus, and Secundus: and Ca-
lius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus.
5. These going before, staied for vs at Troas: 6. But we failed after the
daiies of Azymes from Philippi, and came to them vnto Troas in five
daiies where we abode seven daiies.
7. And in the ftrft of the Sabbath when we were assembled to" brake
bread, Paul disputed with them, being to depart on the morow: and he
continued the fermon vntil mid-night.8. And there were a great num-
ber of lampes in the upper chamber where we were assembled. 9. And a
certaine young man named Eutychus, sitting upon the window, whereas
he was oppressed with heavy sleep: ( Paul disputing long ) driuen by
sleep, fel from the third loft downe, and was taken vp dead. 10. To
whom when Paul was gone downe, he lay vnpon him: and embracing
him he faid: Be not troubled, for his soule is in him. 11. And going vp
and breaking bread and tafting, and having talked sufficiently to them
vntil day light, so he departed. 12. And they brought the youth alivie, &
were not a little comforted.
13. But we going vp into the ship, failed to Aflon, from thence mea-
ning to receive Paul; for so he had ordained, himself purfling to jour-
ney by land. 14. And when we had found vs in Aflon, taking him with
vs we came to Mitylene. 15. And failing thence, the day following we
came ouer againft Chios: and the other day we arrived at Samos: and
the day following we came to Miletum. 16. For Paul had purpofed to
faile leaving Ephesus, left any stay should be made him in Afla. For he
haftned, if it were possible for him, to keep the day of" Pentecoft at
Hierufalem.
17. And fending from Miletum to Ephesus, he called the Ancients
of the Church. 18. Who being come to him, and assembled together,
he faid to them: You know * from the ftrft day that I entred into Afla,
in what manner I have been with you al the time, 19. Seruing our Lord
with al humilitie and teares, and tentations that did chance to me by
the conspiracies of the Jewes: 20. How I haue withdrawn nothing
that was profitable, but that I preached to you, and taught you
openly and from house to house, 21. testifying to Jewes and Gentils
penance toward God, and faith in our Lord IESVS CHRIST. 22.
And now behold, being bound by the Spirit, I goe to Hierufalem;
not knowing what things fhall befal me in it, 23. but that the Holy
Ghoft through out al cities doth protest to me faying: that bands
and tribulations abide me at Hierufalem. 24. But I feare none of these
things, neither doe I make my life more precious then my felf, fo that
I may confummat my course & minifterie which I received of our Lord
IESVS, to teftifie the Ghoftel of the grace of God. 25. And now behold I
doe know, that you fhall no more fee my face al you, through whom I
have passed preaching the Kingdom of God. 26. Wherefore I take you
to witness this prefent day that I am cleere from the bloud of al. 27. For
I haue not fpared to declare vnto you at the counsel of God. 28. Take
heed to your felues and to the whole flocke wherein the Holy Ghoft
hath Ghoft.
The Acts

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 wil'" rauening wolues enter in among you, not sparing the flocke. 30. And out of your owne felues shal arise men speaking peruerse things, to draw away Disciples after themselues. 31. For the which cause be vigilant, keeping in memorie that for three yeares night & day I ceafed not with teares to admonish every one of you, 32. And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in al the sanctified. 33. No mans siluer and gold or garment have I couted. 34. Your felues know that for such things as were needful for me and them that are with me, these hands have miniftred. 35. I haue shewed you al 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 giue rather then to take.

36. And when he had said these things, falling on his knees he praid with al them. 37. And there was great weeping made of al; and falling vpon the necke of Paul, they kissd him, 38. being forie most of al for the word which he had said, that they should see his face no more. And they brought him going vnto the ship.

ANNOTATIONS.

CHAP. XX.

The Christian Pentecost.

16. Pentecost. ) Though the Apostles might desire to come to the Iewes festiuities, by reason of the general concourse of people to the same, the better to doe for their salvation & to spread the Gospell of Christ, yet it is like that they now kept solemnly the Christian Pentecost or whitsuntide, for memorie of the Holy Ghoft, 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 fiftith day, that is, of remission and of the holy Ghoft. For, that the Christians alreadie kept the eight day, that is, the Sunday or our Lords day, & had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (1. Cor. 16. 2. Apoc. 1. 10. & by antiquitie. Injus. Mart. Apolog. ad Anton. Piam in fine.) And it is as like that they changed the Iewes Pasche and Pentecost as that; specially when it is evident that these festiuities be kept by Apostolike tradition, and approued by the vse of all ancient Churches and Counsells.

Rauening wolues are the Heretikes of al Age.

19. Rauening wolues ) The Gouernours of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this term, They be known by the foraking the vnitie of the Church whereof they were before, by going out and drawing many Disciples after them, and by their peruerse doctrine. Such wolues came afterward indeed in divers Ages Aureus, Macedonianus, Neforumus, Eutyches, Luther, Caluin, great bloud-sucking wolues, & walters of the flocke of Christ.

Christ speaks not written in the Gospell.

35. More blessed to giue. ) Amonge many other infinite goodly things and speachese which Christ spake and be not written in the Gospell, this sentence is one: which S. Paul heard of some of the Apostles daily conversant with him, or else learned of Christ himself, or of the Holy Ghoft. And it signifieth, that whereas the world commonly counteth him happier that receiuedeth any benefite, as almes either temporal or spiritual, yet indeed he that giueth or bestoweth, is more happy. Which if the world did wel consider, men would giue alms faster then they doe, if it were but for their owne benefite.

Chap.
CHAP. XXI.

From Mileotum going on his journey, 4. he can not be dissuaded neither at Tyre, 8. nor at Cæsarea (in both which places the Holy Ghost revealed how he should be handled in Hierusalem, 10. the Prophet Agabus expressly foretelling that the Jewses there should deliver him to the Gentiles ) 15. but to Hiesalem 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 Jewses there, who had been misrepresented of him as if he had taught it to be unlawful for the Jewses to keepe Moses Law; 27. he is invaded by the infidell Jewses, and ready to be murdered by them, vntil the Romane soldiers doe rescue him.

And when it came to passe that we failed, being caried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2. And when we had found a ship that passeth over to Phœnice, going vp into it we failed. 3. And when we were in the sight of Cyprus, leaving it on the left hand, we failed into Syria, and came to Tyre: for there the ship was to discharge her load. 4. And finding Disciples, we taried there seven daies: who said to Paul by the Spirit, that he should not goe vp to Hierusalem. 5. And the daies 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 vnto their owne. 7. But we having ended the navigation, from Iyre came downe to Ptolomais: and saluting the Brethren, we taried 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 taried with him. 9. And he had foure daughters virgins, that did prophesie.

10. And as we abode there for certaine daies, there came a certaine Prophet from Jewrie, named Agabus. 11. He, when he was come to vs, tooke Paules girdle: and binding his owne feet & handes, he said: Thus faith the Holy Ghost: The man whose girdle this is, so shal the Jews bind in Hierusalem, and shal deliver him into the handes of the Gentiles. 12. Which when we had heard, we and they that were of the same place, 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 Iesvs. 14. And when we could not persuade him, we ceased, saying: The wil of our Lord be done.

15. And after these daies, being prepared, we went vp to Hierusalem. 16. And there came alfo of the Disciples from Cæsarea with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old Disciple. 17. And when we were come to Hierusalem, the Brethren...
Brethren received vs gladly. 18. And the day following Paul went in with vs to James, and al the Ancients were assembl'd. 19. Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministerie. 20. But they hearing it, magnified God, and said to him: Thou seeft (Brother) how many thousands there are among the Iewes that haue beleegued: and al are Zelatours of the Law. 21. But they haue heard of thee that thou doste teach those Iewes that are among the Gentiles, to depart from Moses: saying that they ought not to circumcise their children, nor walke according to the custome. 22. What is it then? needes must the multitude assemble: for they wil heare that thou art come. 23. Doe this therefor which we tel thee. There are with vs four men, that haue a vowe on them. 24. Taking these vnto thee, sanctifie thy self with them; and beslow on them, that they may * shane their heads: and al shal 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 Gentiles, we haue written, decreeing that they should refraine themselves 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 entered into the Temple, shewing the accomplishement 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 Iewes 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 euery where, hath also moreover brought in Gentiles into the Temple, and hath violated this holy place. ( 29. For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) 30. And the whole citie was in an uproare: 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 sought to kill him, it was told the Tribune of the band, That al Hierufalem is in a confusion.

32. Who forthwith taking vnto him souldiars and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strike Paul. 33. Then the Tribune comming neer apprehended him, and commanded him to be bound with two chaines: 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 into the castel. 35. And when he was come to the faires, it chanced that he was caried of the souldiars 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 castel, he faith to the Tribune: Is it lawful for me to speake some thing to thee? Who said: Canst thou speake Grecke? 38. Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure
of the Apostles.

231 foure thousand men that were murderers? 39. And Paul said to him: * I am a man truly a Jew of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40. And when he had permitted him, Paul standing on the staies, 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. Virgin. S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were yong maides unmarried: and that they were the rather for that, indowen with the gift of prophecye, as S. Hierom faith vi. 1. adv. Ionin. a. 24. See Occum. c. 29. in man locum.

24. Keeping the Law. Al the observaotions of the Law were now in themselves dead & unprofitable; yet till further propagation of the Gospel, they were not damnable to the keepers, nor offence to God, but might be obserued conc. of the Christian Jews. And, unlawful for feare of scandalizing the weake of that Nation, newly conuerted, or prone to receive the faith, the Apostles by Gods suggestion did thinkit good to obserue them as occa-
sion 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 con-
version was. 17. They heare him quietly vntil he began to make mention of a vision that sent him away from them to the Gentiles. 22. Then they oue out vpon him so, 23.
that for their crying the Tribune commandeth him to be scourged. 25. 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

2 All you are this day. 4. who * persecuted this way vnto death, binding & deliueringe into custodies men & women, 5. as the high Priest doth giue me testimonie, and al the Ancients. 6. Of whom * receiuing 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, sodenly from Heauen there shone round about me much light: 8. and falling on the ground, I heard a voice sayinge to me: Saul, Saul, why persecutest thou me? 9. And I answered: Who art thou Lor? And he said to me: I am I EsVs of Nazareth, whom thou persecutest. 10. And they that were with me, saw the
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1. For he & Brothcr Saul and Goe Chap. 19.

...the light indeed, but the voice they heard not of him that spake with me. 11. And I said: What shal I doe Lord? And our Lord said to me: Arife and goe to Damascus; and there it shal be told thee of all things that thou must doe. 12. And whereas I did not see for the brightnesse 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 al the Iewes inhabitanst, 14. comming to me, and standing by me, said to me: Brother Saul, looke vp. And I the self-same houre looked vpon him. 15. But he said: The God of our Fathers hath preordained thee, that thou shouldest know his wil, and see the lult one, and heare a voice from his mouth: 16. because thou shalt be his witnes to al men, of those things which thou hast seene and heard. 17. And now what art thou? Rife vp, and be baptized, and waie away thy sinneres innocuating his name. 18. And it befel me returning into Hierusalem, and praying in the Temple, that I was in a trance, 19. and saw him saying vnto me: Make hast, and depart quickely out of Hierusalem; because they wil not receiue thy testimonie of me. 20. And I said, Lord, they know that I did cast into prifon and beat in euery Synagogue them that beleue in thee. 21. And when the bloud of Steuen thy witnes was shed, 22. I stood by and confented, and kept the garments of them that killed him. 22. And he said to me: Go, for into the Gentils a farre wil I send thee.

23. And they heard him vntill this word, and they lifted vp their voice, saying: Away with such an one from the earth: for it is not meet he should liue. 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 tormentet: to know for what cause they did sowe cry at him. 26. And when they had bound him very strait 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: Tel me, art thou a Romane? 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 theryfore 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 Iewes, he loosed him, and commanded the Priests to come together and at the Counsell: & bringing forth Paul, he set him among them.
AND Paul looking upon the Council, said: Men Brethren, I with al good conscience haue conserved before God, vntil this present day. 2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3. Then Paul said to him: "A God shal strike thee, thou whited wall. And thou sitting judging me according to the law, and contrarie to law doest thou command me to be smitten? 4. And they that stood by, said: Doest thou reuse the high Priest of God? 5. And Paul said: "I knew not, Brethren, that he is the Apostle) the wisdom of the serpents; as otherwise in his high Priest. For it is written: The Prince of the people shal not mis-speak. 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, and the doctrine of the Pharisees: of the hope and resurrection of the dead preaching & teaching. 7. And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was divided. 8. For the Sadducees say there is no resurrection, nor Angel, nor spirit at the Pharisees confess both. 9. And there was made a great cry. "Though God who could not lie, had promised 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 called Presedillaries, Let the doe be in peeces by them, commanded the foudiars to goe into the cattel. 11. And the night following our Lord standing by him, said: Be constant, for as thou hast testified of me in Hierusalem, so must thou testify at Rome also. 12. And when day was come, certaine of the Iewes gathered themselves together, & vowed themselves, saying: that they would neither eate nor drinke til they killed Paul. 13. And they were more then fourtiemen that had made this conspiracie: 14. who came to the chief Priests and the Ancients, and said: By exeruction we have vowed our selves, that we wil eate nothing, til we kil Paul. 15. Now therefore give you knowledge to the Tribune with the Council, that he bring him forth to you, as if you meant to know some more certainie touching him. But we, before he come neere, are ready for to kil him. 16. Which when Pauls sisters sone had heard, of their lying in wait, he came and entered into the cattel and told Paul. 17. And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune.
for he hath some thing to tel him. 18. And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this yong man vnto thee, haue 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 thathou haft to tel me? 20. And he said: The Iewes have agreed to desire thee, that to morow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certainie touching him. 21. But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which haue vowed neither to care nor to drinke, til they kil him: and they are now ready, except thy promife. 22. The Tribune therefore dimisled 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 soldiers, to goe as farre as Cæarea, and fourtie horfe-men, and lances two hundred, from the third hour of the night: 24. and prepare beafts: that setting Paul on, they might bring him safe to Felix the President. (25. For he feared lest perhaps the Iewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would haue taken money) 26. writing a letter containing thus much:

Claudius Lissus to the most excellent President Felix, greeting. 27. This man being apprehended of the Iewes, 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 Counsell. 29. Whom I found to be accused concerning questions of their law: but hauing no crime worthie of death or bands. 30. And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare-wel. 31. And the soldiers according as it was commanded them, taking Paul, brought him by night to Antiparris. 32. And the next day sending away the horfe-men to goe with him, they returned to the caftel. 33. Who when they were come to Cæarea, 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 wil heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

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**ANNOTATIONS.**

**CHAP. XXIII.**

The honour of Priesthood. 5. I know not.) Our Lord (Saith S. Cyprian) in the Gospell, when it was saide to him: Answerest thou the high Priest for teaching that the honour of Priesthood must be kept, saide nothing to the high Priest, but only purging his innocencie, saide: If I have spoken evil, beare witness of evil: but if well, why smitest thou me? Also the blessed Apostle when it was saide to him: Doest thou affaile the high Priest so with it wordes? Speake not any thing contemptuously against the Priest, whereas he might have put forth himself steadly against them which had bowe crucified our Lord, and which had now also
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also lost their God and Christ, Temple and Priesthood. But though in false or spoiled Priest, yet considering the very bare shadow of the name of Priests, he said: I knew not, Brevthren, that he was high Priest. By which words of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those parts, or else that he so said in respect of the abrogation of the high Priesthood of the Jews, whereby he knew this man not to be truly any Priest: as also because at this time they came not orderly to it by succession of Aaron and Law of Moses, but by the Roman Emperours favour, as is said before: though (as it is lawful in such a case) the leafe to irritate them, he frameth his speach so as they might not take occasion of further accusation against him.

3. The Sadducees.) This was the worst Heresie among the Jews, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently [as it may (as it seemeth) very well be gathered by the book of the Machabees] they denied prayer for the dead, denied prayer for to offer or pray for the dead, & to think rightly & religiously of the Resurrection, for the dead, are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth) this Ananias the high Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right judgement, the Christian Priesthood being then established.

13. Vowed themselves.) Such oaths, vows, or execrations as this, bind no man before God, yea they must in no wife be observ'd. It is a great offence either to vow voluntarily, or to take any such thing upon a man, for fear or by commandement. For example, if thou have rashly by promise, or othe, appointed to be revenged upon any man, thou bindest not thy self thereby, neither must thou keep that promise. If thou be put to an oath to accuse Catholics for serving God as they ought to doe, or to utter any innocent man to God's enemies and his, thou oughtest shet to refuse such unlawful othes: but if thou have not constancie and courage so to doe, yet know thou that such othes bind not at all in conscience & Law of God, but may and must be broken vnder paine of damnation. For to make or take such othes or othes is one finne, and to keep them, is another farre greater: as when Herode, to keep his othe, killed John Baptist. And such othes and othes to God as these, are unlawful & must be broken: and no other othes of Chastitie and Religion, as our new Ministers teach by their wordes and works.

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They prosecute him to Caesarea, bringing with them an Oratour, who before the President Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 22. The Judge perceiving his religion to be irreprehensible, yealdeth not to condemn him at their pleasure: 24. Yea he oftentimes with his wife heareth his preaching, 27. But yee doth not his dutie to deliver him out of prison.

And after five daies the high Priest Ananias descended, with certaine Ancients and one Tertullus an Oratour, who went to the President against Paul. 2. And Paul being cited, Tertullus began to accuse, laying:

Whereas we live in much peace by thee, & many things are corrected by thy prudence, 3. we doe alwaies & in all places receive it, most excellent Felix, with all thanks-giving. 4. But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs, 5. We have found this man pestiferous, & raising seditions to all the Jews in the whole world, and author of the sedition of the sect of the Nazarenes. 6. Who also hath attempted to violate the Temple,
The Actes

15. "^ cried, when and not the whom, o

21. And Knowing I

5'o"n^l as they that Kis

22. And the President making a signe vnto him for to speake

Knowing that of many yeares thou art judge over this Nation, I will with good courage answer for myself. 21. For thou maist understand that it is not aboue 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 proue vnto thee the things whereof they now accuse me. 14. But this I confesse to thee, that according to the sect, which they call herefi, I doe so serue the Father my God, believeth all things that are written in the Law and the Prophets. 15. having hope in God, the which these also themselves expect, that there shall be a resurrection of juft and vniust. 16. In this my self also doe studie to haue a conscience without offence toward God and toward men alwaies. 17. And after many yeares I came to bestow almes vpon my Nation, & oblations, and vowes. 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 themselves say, if they have found in me any iniquitie, forasmuch as I stand in the Counsel, 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 certainly of this way, saying: When Lyfias the Tribune is come downe, I will 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. 25. And he disputing of unjustice and chaftity, and of the judgement to come, Felix being terrified, answered: For this time, goe thy way: but in time convenient I will send for thee. 26. hoping also withal, that money would be given him of Paul; for the which cause also oftentimes fending 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.
OF THE APOSTLES.

CHAP. XXV.

After two yeares imprisonment the Iewes continue their state against him, soliciting the new President Festus, 6. first at Hierusalem, then at Cæsarea: 9. where through the Iewes partialitie he is faine to appeale into the Emperor: 13. and is in the mean time brought forth by Festus ( giving him good testimonie, norwithstanding the exclamations of the Iewes against him ) vnto King Agrippa and his Queene Bernice:

ESTVS therfore when he was come into the prouince, after three daies went vp to Hierusalem from Cæsarea.

2. And the cheefe Priests, and principal men of the Iewes went vnto him against Paul: and they desired him, 3. requesting favour 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 Cæsarea: 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 hauing taried among them not above eight or ten daies, he went downe to Cæsarea, 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 Iewes that were come downe from Hierusalem, obiecting many and grousious causes which they could not prove; 8. Paul making answer, That neither against the law of the Iewes, nor against the Temple, nor against Cæsar haue I any thing offended. 9. But Festus willing to shew the Iewes 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 stand, with our law, where I ought to be judged: the Iewes I have not hurt, as thou knowest. 11. For if I haue hurt them, or done any thing worthy of death, I refuse not to die. But if none of those thinges be, whereof these accuse me, no man can give me to them. 12. I appeale to Cæsar. Then Festus hauing conferred with the Counsell, answered: Haft thou appealed to Cæsar? to Cæsar shalt thou goe.

13. And when certaine daies were paied, King Agrippa & Bernice came downe to Cæsarea to salute Festus. 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, 15. concerning whom, when I was at Hierusalem, the cheefe Priests and the Ancients of the Iewes came vnto me, deiring condemnation against him. 16. To whom I answered: That it is not the Romanes custome to yeald vp any man before that he which is accused haue his accusers preuent, and take place to make his answer for to cleere him self of the crimes. 17. When they therefor were assembled either, without any delaine, the day following, sitting in the judgement seat, I commanded the man to be brought. 18. Of whom Augustine ep. 50.
whom, when the accusers stood up, they brought no cause which I thought ill of: 19. but certaine questions of their owne superstition they had against him, and of "one Iesus deceased, whom Paul affirmed to liue. 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 appealing to be kept vnto the knowledge of Augustus, I commanded him to be kept, til I send him to Cesar. 22. And Agrippa said to Festus: My self also would hear the man. To morow, said he, thou shalt haue him.

23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hall of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus faith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the Iewes called vpou me at Hierusalem, requestinge 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 caufe 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 reasone, to send a prisoner, & not to signifie e his causes.

Chap. XXVI.

In that honourable Audience being permitted to speake, 2. he declareth to the King what he first was, 11. and how miraculously he was converted, 19. and that he hath preached since, as he was commanded from Heaven, and as the Prophets had foretold of Christ. 21. Which strange tale Festus the Heathen President hearing, faith that he is mad, 13. But Paul answereth, & exhorteth them al to be Christias as he is. 3. They finally pronounce that he might be set at libertie, but only for his appeale.

V T 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 al things whereof I am accused of the Iewes, King Agrippa, I account my self happie for that I am to defend my self this day before thee, 3. especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I befeech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the Iewes doe know: 5. knowing me before from the beginning (if they will gine testimonie) that according to the most fure effect of our religion I liued a Pharis.
OF THE APOSTLES.

6. And now for the hope of the promise that was made of
God to our Fathers, doe I stand subject to judgement: 7. b the
which, our twelve Tribes serving night and day, hope to come vno.
Of the which hope, o King, I am accused of the Iewes. 8. What
credible thing is it judged with you, if God raise the dead? 9. And
my self truly had thought that I ought to doe against the name of
Jesus 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 authority of the cheefe Priestes: 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 vno
forraine cities. 12. Among which things whiles * I went to Da-
mus with authoritie and permission of the cheefe Priestes, 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 persecuest 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 Jesus 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 witness of those things which thou
haft seen, and of those things wherein I will appeare to thee, 17. deli-
uering thee out of the peoples and Nations into 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 heauenly
vision: 20. but to them first that are at Damascus, and at Hierusalem,
and vno 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 kil me. 22. But aided by the
help of God, I stand vntill this day, testifying to final & to great, saying
nothing beside those things which the Prophets did speake should come
to passe, & Moses; 23. if Christ were passible, if the first of there fur-
rection from the dead, he were to shew light to the people and to the
Gentils.

As he spake these things and made his answere, Festus with a
loud voice said: Thou art mad, Paul; much learning turneth thee to
madnesse. 25. And Paul said: I am not mad, most excellent Festus; but
I speake words of veritie & sobrietie. 26. For the King knoweth 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. Beleeued thou the Prophets, King Agrippa? I know
that thou beleeuest. 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 little,
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 sat by them, 31. And going aside, they spake among themselues, saying, That this man hath done nothing worthie of death or bands. 32. And Agrippa said to Fesus: 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) all 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 delivered to a Centurion named Iulius, of the band Augusta, 2. we going vp into a ship of Adrumetum, beginning to saile about the places of Asfa, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs. 3. And the day following we came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his freinds, and to take care of himself. 4. And when we had loosed thence we sailed vnnder Cyprys: because the winds were contrarie. 5. And sailling the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: 6. and there the Centurion finding a ship of Alexandria sailling into Italie, removed vs into it. 7. And whereas many daies we sailed slowly, and were scarce come ouer against Gnidus, the wind hindering vs, we sailed neere Crete by Salmone: 8. and with much adoe sailling 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, 10. 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 Gouernour and Maister 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 meanes they might comming to Phoenice, winter there, a hauen of Drete looking toward the Afrike and the Chore, 13. And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Afson, sailed along by Crete. 14. But not long after, a tempestuous wind that is called Euro-aquilo, drue 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 Cauda, we could scarce get the cock-boat. 17. Which being taken vp, they vsed helps, girding the ship, and fearing
fearing left they should fall into the Syrte, letting downe the vessel, so were they caried. 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 tacklinges of the ship. 20. And neither sunne, nor starrs appearing for many daies, and no small storme being toward, al hope was now taken away of our sauing. 21. And when there had been long fasting, then Paul standing in the middes of them, said: You should indeed, O ye men, haue heard me, and not have 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 whose I am, and whom I serue, stood by me this night, 24. saying: Fear not Paul, thou must appeare before Cesar: 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 saied to me. 26. And we must come vnto a certaine land. 27. But after the fourteenth night was come on vs, as we were failing in Adria about mid-night, the ship-men deemed that there appeared some countrie to them. 28. Who also founding, found twentie fadomes: and being parted a little from thence, they found fiftie eene fadomes. 29. And fearing left we should fall into rough places, casting out of the sterne foure ankers, they wished that day were come. 30. But as the ship-men fought to fly out of the ship, hauing 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 souldiers: "Vnles these tarie in the ship you can not be saued, 32. Then the souldiers cut of the ropes of the cock-boat; and suffered it to fall away. 33. And when it began to be light, Paul desired al to take meat, saying: This day is the fourteenth day that you expect and remaine fastinge, taking nothing. 34. For the which cause I desire you to take meat for your health sake: for there shal not an haire of the head perish of any of you. 35. And when he had saied these things, taking bread he gaue thanks to God in the sight of them al: and when he had broken it, he began to eat. 36. And being al made of better cheere, they also tooke meat. 37. And we were in al the ship, foules two hundred seuentie six. 38. And being filled with meat, they lighted the ship, casting the wheat into the sea. 39. And when day was come, they knew not the land: but they spied a certaine creeke 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, looing withal the rudder bands: and hoising vp the maine sail fast according as the wind blew, they went on toward the shore. 41. And when we were fallen into a place between two seas, they graueld the ship: and the fore-part truly sticking fast remained vnmoveable: but the hinder-part was broken by the violence of the sea. 42. And the counsel of the souldiers was, that they should kill the prifoners: left any swimming out, might runne away. 43. But the Centurion willing
The Acts

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To save Paul, forbade it to be done: and he commanded them that could swimme, to cast out themselves first, and escape, and goe forth to land: and the rest, some they carried on boardes, & some upon those things that were of the ship. And so it came to passe, that all the foules escaped to land.

Annotations.

Chap. XXVII.

13. An Angel. S. Paul had many visions, specially to assure him that he should to Rome & land before Cæsar, our Lord himself before (2,11) 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, live, die, be buried, & honoured till the worldes end.

31. Vales those tarie. When God recealeth to vs any thing, or assureth vs of any event, Gods predestination to come, he dischargeth vs not thereby of our requisite endeavours and labours for achievement and appointment to the same; not executing ordinarily his dispositions toward men otherwise then by their owne free-will and actions. S. Paul said not here: Let vs doe what we list; worke we keth not away or sit we still, whether the mariners goe out or tarie within, we are assured to be saved, for God hath revealed to me, and he can not lie, neither can it fall otherwise, but contrariwise faith he: If these mariners leave the ship, you cannot be saved. So say all true Catholique Preachers to Christian people: What providence, predestination, or forefight saue God haue of your valuation you are not thereby constrained any way; you have free-will still, and cannot be saved (though you be predestinate) except you keep Gods commandments, repent you of your sinnes, beleue, live & die well. And if it were revealed to any man, that he was one of Gods elect, & that he should finally die in grace and be saved, yet he was bound to worke his salvation with feare & trembling, as * S. Paul both did, and taught, lest he become reprobat: no lesse then the same Apoistle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vs al possible diligence that they might not be drowned.

Chap. XXVIII.

After their shipwracke having wintered in the Island (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Sicilie they come to Puteoli in Italie, 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 Jews his cause. 23. And on a day appointed preacheth Iesus vs unto them. 25. And seeing their incredulitie, he sheweth how it was foretold by Esay: 28. but that the Gentils will not be incredulous. 30. To whom be there preached two whole yeares without prohibition.

And when we had escaped, then we knew that the Island was called Miltelen. 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 issuynge out of the heat, intruded his hand. 4. But as the Barbarous saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murde-
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 soudenly 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 receiving vs, for three daies intreated vs courteously. 8. And it chanced that the father of Publius lay vexed with feuers and the bloudy fiae. Vnto whom Paul entred: and when he had praved, and imposed hands on him, he healed him. 9. Which being done, al in the Ile alfo that had infirmities, came, and were cured: 10. who also honoured vs with many honours, and when we were failing away, laded vs with necessaries.

11. And after three moneths, we sailed in a ship of Alexandria, that had wintered in the Iland, whose signe was the Castors. 12. And when we were come to Syracusa, we tarried there three daies. 13. Thence compassing by the shore, we came to Rhegium: and after one day the South-wind blowing, we came the second day to Putecoli, 14. where finding Brethren, we were desir’d 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 vnto Apij-forum, and the Three-taurns, 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 souldiar that kept him. 17. And after the third day he called together the cheefe of the Iewes. And when they were assembled, he spake to them:

Men Brethren, I doing nothing against the people, or the custome of the Fathers, was deliver’d 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 vnto Cesar, 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 compasst with this chauncie.

21. But they said to him: We neither received letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or speake any evil of thee. 22. But we desire of thee to heare what thou thinkest: for concerning this sect, it is known to vs that it is gainesaid every where. 23. And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, testifying the Kingdom of God, and vsing persuation to them of Ieys, out of the Law of Myfies and the Prophets, from morning vntil evening. 24. And certaine beleued those things that were said: but certaine beleued not. 25. And whereas they did not agree among themselfes, they departed, Paul saying one word: That well did the Holy Ghost speake by Esaias the Prophet to our Fathers, 26. saying: Go to this people, and speake to them: With the ear you shal heare, and shal not understand: and seeing shal seet and shal not perceiue. 27. For the hart of this people is waxen greffe, and with
with their eyes; they have shut: lest perhaps they may see with their eyes, and hear with their ears, and understand with their \textbf{harts,} and be converted, and I heal them. 28. Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they will hear.

29. And when he had said these things, the Jews went out from him, having much questioning among themselves. 30. And he tarried full two years in his hired lodging: and he received all that came to him, 31. preaching the Kingdom of God, and teaching the things that concern our Lord Jesus Christ with all confidence, without prohibition.

\textbf{Annotations.}

\textbf{Chap. XXVIII.}

5. Shaking of the beasts. The promise of Christ (Mark 16) that venomous serpents should not hurt them that believe in him, is fulfilled; not in al beleueurs, but in such as had the gift of miracles, as S. Paul had: whom here a viper, by nature so venomous that the people thought he should have died out of hand, did no whit annoy; he extingyuishing by the power of Christ at the poison of the beast. Yea and (as the Christian people thereat this day beleue) by S. Pauls prayers the Island was deliverd for euery from al such venomous serpents, in so much that children there played with scorpions euery since that time; and Pilgrimes daily came with them pieces of bones out of the place where S. Paul abode, by which they affirmed that they heale them which in other countries adorning are bitten of scorpions, the medicine therefor being called, S. Pauls grace. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, manuel and blaspheome, when they licere such thing as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saints, as that were not possible, or were not as to Gods honour, and more, then things proceeding only of natural cause. Such profane men would not have attributed the hollosomes of the watres of Iericho to Elieus theve and miracles, amenying them by calling falt into them, if the Scripture had not expressly testifid the same. It is the part of al faithful men to refferre such thing to God, when any such occasion is given thereunto, rather then to nature: though the incredulous doe always contrarie, for feare of superstition & dishonouring God. As though this escape of drowning, might better and more to Gods glorie, be referred to chance and the mariners industrious, then to S. Pauls prayers and extraordinary working.

20. Chaines. I would with now (faith S. Chrysostome) to be for a time in the place where these chaine remaine, and to see the letters which Dialc's scare, and Angells reverence, hom. 3. a topum Aniochenum. See also S Gregorio li. 1. ep. 30. of the miracles done by S. Pauls chaine, and that he sendeth to the Emperesse Constantin some duit thereof filled off, for a great Relique and holy guft.

21. Concerning this Sect. The Heretikes of al fortes comfort themselves much, when they find here or els where the Christian faith called of the Iews or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Chrifts person the Master of the same, the Sect of the Nazarens, as though the Church of God might as well bee in naming their doctrine Heresie, as the Iews and Pagans might: and did misse in condemning Christian religion for an Heresie; or as though the Protestant doctrine were as well proued & tried to be no Heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and Ages, as Chrifts blessed doctrine is. Whereas indeed the Protost was falsely testants doctrine is evidently convinced to be heretical, by the same arguments that so called, Chrifts religion is proued to be the only true doctrine of salvation, and not an Heresie.
And whosoever 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 States of true worshippers and believers (which is the only or special way to prove that the Christian faith is no heresy) he shall by the same means at once prove the Protestants doctrine to be an heresy & a false Sect. That the Jews therefore and all men in all places contradicted the Christian religion, calling it an heresy or a Sect, as though it had a beginning of some certain Sect-Master other than God himself, they were deceived: and the Church of God nevertheless calling the Protestants doctrine heresy in the worst part that can be, and in the worst sort that ever was, doth right and most truly.

THE END OF THE ACTES OF THE APOSTLES.

Whereunto we adjoin for the Readers behalfe, two Tables of the two chief 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.

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<td>Peter causth the Disciples to proceed to the election of another Apostle in Judas room.</td>
<td>1</td>
</tr>
<tr>
<td>19</td>
<td>He healeth Aeneas at Lydda, and raiseth Tabitha from death at Joppa.</td>
<td>2</td>
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<tr>
<td>20</td>
<td>He goeth to Antioch, preaching there, &amp; making that his Seat; yet not remaining there continually, but for the affairs of Church, departing thence sometime to Hierusalem, sometime to other places.</td>
<td>3</td>
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<tr>
<td>23</td>
<td>Having found the Church at Rome, and planted his Apostolical Seat there; afterward he was absent from the city (either expelled thence with other Jews, Cornel. Tacit. in Claud. rather according to the office of his Apostleship leaving it for a time) he visited other Churches, and came to Hierusalem again, vifiting both in his absence and presence.</td>
<td>6</td>
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<tr>
<td>28</td>
<td>He writeth the second Epistle after the Council, except that difference left before the Council, as some think.</td>
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Peter went to Rome, and, being renowned for his faith by his diligent preaching, was made famous throughout the world. He was finally crucified at Rome. See the last Amor, Icon. 21.
TIBERIUS

NATINIUS

ACSEn

18.

34

1

19

35

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21

35

5

CLAUDIUS

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8

NERONIS

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70

37

Prudent. in

Hymnodie

S. Laurent.

In his mempe lam regnant du

Apostolorum Principes:

Aperrecto Genium.

A TABLE OF S. PAUL.

EVEN DEACONS are elected and ordered by imposition of hands. Acts. 6. Sten the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) confenting and aiding thereunto. Acts. 7.

Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wal. Acts. 9.

Thence he commeth to Hierufalem to see Peter. Galat. 1. Where being in danger of his life, the Brethren convey him out of the citie to Cæsarea, and thence to Tarsus Acts. 9.

He preacheth in the parts of Syria and Cilicia. Galat. 1. and at Antioche, where the Christians were first called by that name. Acts. 11.

He and Barnabas being feuered from the rest of the Disciples by the appointment of the Holy Ghost, and after fastinig and prater, by imposition of hands conferred Apostles and Bishops; they come to Cyprus, where he conferred the Proconfual. Acts. 13.

He preacheth in Lycaonia, and at Lystra is almost floned to death. He appointeth Priests in every Church, & returning by Pisidia, came againe to Antioche whence they first departed. Acts. 14.

At Antioche and there about he remaineth (Acts. 14.) until the controuersie touching the obferuation of Moyses Law. For resolution whereof he & Barnabas ascend to Hierufalem, Where they are appointed to bring the determination of the Council to Antioche: and from thence passing through Syria and Cilicia, they teach the Christians to obferue the decrees of the Apostles and Ancients Acts. 15.

Doing the same in the cities of Lycaonia & others adoining, by a vision he is waered to passe ouer the sea, & so commeth into Macedonia, where he plaered the Gospell Acts. 16.

Hence forward S. Luke pursueth S. Pauls storye, chapter by chapter, vntill his apprehension in Hierufalem, and arrival at Rome, in this order.

He returneth from Macedonia by Thessalonica to Athens, where he conuerteth many; namely S. Denys Areopagita Acts. 17.

From Athens he commeth to Corinth, where he remaineth 18 months Acts. 18. and having visited the Churches of Asia Acts. 19, he commeth backe to Corinth Acts. 20.

Whence he writeth his Epistle to the Romans. Rom. 15.

From Corinth he saileth to Troas in Asia, where vpon a Sunday he raised Eutychus from death, preaching til mid-night. From Troas he commeth to Miletum by sea, and there fendeth for the Bishops and Ancients of Ephesus, and exhorte them Acts. 20.

Thence comming to Hierufalem he is taken, Acts. 21; and from the Tribune Lylias delivered to Felix the Gounour. Acts. 23: and by him left to Fethus Acts. 24. he appeareth to Cæsar Acts. 25: and so is SENT TO ROME Acts. 27: where he arriveth, Acts. 18.

At Rome he remaineth in free prison two yeares, Acts. 18. and then is delivered, 1 Tim 1.

After his deliverie he preached in sundrie countries of the west, namely in Spaine Hiero, in Catalogo. Epis. H. ref. 17. Himself writeth that he purpured so to doe. Rom. 15.

In his epistle to the Philippians (6.1.) he minded to visit the Churches of Asia, which also he did, Genebrad. in Chron.

Hewriteth laft of all, his second epistle to Timothea a little before his death. 2 Tim. 4.

He was beheaded at Rome, the same day that Peter was crucified. S. Amb. fer. 66. 68. S. Maximus.
OF THE OTHER APOSTLES.

The 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 followeth: Andrew in Achaia, John in Asia, Philip in Phrygia, James in Iewrie, Bartholomew in Scythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other James in Spaine, Matthew in Egypt, Simon in Ethiopia, the other James in Spaine, 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 prophesied of them before, Psal. 18. Their sound is gone forth into every country, and their words into the ends of the whole world. But before they departed one from another (the time whereof is not certainly known) al Twelve assembling together, and full of the Holy Ghost, each laying downe his sentence, agreed upon twelve principal Articles of the Christian faith, & appointed them for a rule to al Believers: which is therefore called and is THE APOSTLES CREED: Not written in paper, as the Scripture, but from the Apostles delivered by tradition. Ruff, & Hiero.locis citatis.Which, as of old (Hier. cont. Lucifer,) so at this day al solemnly professe in their Baptisme, either by themselves or by others: and all that be of age and capacitie, are bound to know and believe euery Article of the same. Which are these that follow,
THE ARGUMENT OF THE EPISTLES IN GENERAL.

AFTER the Gospels, which is a storie of Christ himselfe, and after the Acts of the Apostles, which is a storie of Christes 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, that as they arose, and of all other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing the Apostles first gave here the example, as also S. Luke in the Acts of the Apostles, led the way to all the Writers of the Ecclesiastical Historie after him. For although there be no comparison between them for autenthike, for as much as these are Canonical Scripture, and so are not any writings of their Successours; yet the occasions and matters (as I have said) are like.

Most of the Epistles are S. Pauls Epistles: the rest are called Catholicae Epistolae, Epist. 1. 2. Eccl. the Epistles Catholike. For S. Paul writeth not any Epistle to all (howbeit every one hath a, 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 Thesalonians: some to particular Persons, as to Timothee, to Titus (who were Bishops among the Gentiles, to wit: of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Jewes of Hierusalem & Ieruie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. John, and S. Jude, are not so intituled to any one Church or person (except S. Iohns 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 Catholike, that is universal. For so writeth S. Iames: To the twelve Tribes that are in dispersion, greeting. And S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia; in his second, thus: To them that have obtained equal faith with vs. Likewise S. Jude: To them that are in God the Father beloved, & in Iesus Christ preferred, & called. S. Iohns 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 Storie 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 Jewes, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Jewes many wares. For, they could not abide to
see so much as their owne Countrie to receive him for Christ, whom they had rejected and crucified; much less, to see them preach him to the Gentiles also, that offended even those Jews also, that beleued him to be Christ. Nowbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they understood by the Apostles that it was Gods pleasure, as Act. 11. we read. But others of them became heretikes, and preached to the Christian Gentiles, that it was necessary for them to receive also the lewes religion. Of such we read Act. 15. Unless you be circumcised, you can not be saved. And as these did so preach against the truth, so did the unchristnished Jews not only themselves persecute, but also shewe vp the Idolatrous Gentiles every where to persecute the Christians; by such obstinacie provoking God to reprobate their Nation: which yet they thought impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the Law by Moyses. For such carnal 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 necessarie for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Jews. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moyses 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 necessitie of Christ comming and of his death, that without it neither the Gentiles could be saved; nor the Jews, by no works that they could doe of themselves, although they were also holpen by the Law: telling them what was good & what bad: for so much as all were sinners, and therefore also impotent or infirmie; and the law could not take away sinne and infirmie, and give strength to fulfill that which it gave knowledge of. But this was God only able to doe, and for Christes sake only would he doe it. Therefore it is necessarie for all to believe in Christ, and to be made his members, being incorporate 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 withal, to make them able to fulfill the commandements of Gods law, yea & their works after this shall be so gracious in Gods sight, that for them he will give them life everlasting. This is the necessitie, this is also the fruit of Christian Religion. And therefore he exhorted all, both Gentiles and Jews, as to receive it humbly, so also to perseuer in it constantly unto the end, against all seduction of heresie, and against all terror of persecution: and to walke at their time in good works, as noe God had made them able to doe.

The same doctrine doth the Catholike Church teach unto this day most exactly: to wit, that no works of the unbelieving or unbaptized, whether they be Jews or Gentiles, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ. Yet more than that, no worke of any that is not a lively member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

This very same is S. Pauls doctrine: he denieth to the works of such as have not the Spirit of Christ, al verue to inflifie or to saue; neither requireth he ania to have had knowledge of the Law; or to have kept it a foretime, as though otherwise he might not be saved by
by Christ: but yet when he is Christened, he requireth of necessitie, that he keep God's commandments, by avoiding of all sinne, and doing good works: and to such a man good works be attributeth as much verite as any Catholike of this time.

Nevertheless there were certaine at that time (as also at the Heretikes of this our time) whom S. Peter termeth unlearned and unstable, who reading S. Paul's Epistles, did misconster his meaning, as though he required not good works no more after Baptisme, then before Baptisme: but held that only Faith did instruct and save a man. Thereupon the other Apostles wrote their Epistles, as S. Augustin noteth in these Aug. defide & wordes: Therfore because this opinion (Ad salutem obtinendam sufficere fide, &c.) that only faith is sufficient to obtaine salvation) was then risen, the other Apostolical Epistles, of Peter, John, James, Jude, doe against it specially direct their intention: so that Paul, vehemently, fide operibus nihil profitebit, that faith without works profiteth nothing. As also Paul himself did not define it to be quamlibet fide, qua in Deum credidit, whatsoever manner of faith wherewith we beleue in God, but that holieome & express Evangellical faith, whose works proceed from love, and the faith (quoth he) that worketh by love. Whereupon that faith, Gal. 5. which some thinke to be sufficient to salvation, he so affirmeth to profit nothing, that he faith: If I should have al faith, so that I could remove mountain Cor. 15: taines, and have not charitie, I am nothing.

He therefore will not erre in this point, nor in any other, reading either S. Paul's Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar & ground of the truth: Adoring himself that if any thing there found to him as contrary heretos, be faitith of the right sente: and bearing alwaies in his mind the admonition of S. 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 vnderstand, which the unlearned and unstable depraine, as also the rest of the Scriptures, to their owne perdition. You therefore, Brethren, foreknowing, take heed left ye be led amisse by the errour of the vnwise, and fal away from your owne steadfastnes.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

HE historie of S. 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 wit, the two vnto the Corinthians, and this to the Romans: & (as it seemeth) before them al, the Epistle to the Galatians. Wherein yet because he maketh 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 Act. 16. and passing through Phrygia and the countrey of Galatia. Whereof he maketh mention himselfe also, Gal. 1. We euangelized to you. Gal. 4:1. I euangelized to you heretofore. After which the false Apostles came and persuaded them.
them to receive Circumcision. Whereupon he faith Gal. 1. I marvel that thus so
foone you are transferred from him that called you to the grace of
Christ, vnto another Gospel: and wishest therefore Gal. 4. saying: And
I would I were with you now. And accordingly he came vnto them
afterward, as we read Act. 18. Walking in order through the countrie of
Galatia and Phrygia, confirming al the Dsiciples. At which time also it
seemeth, that he tooke 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 order'd to the
Churches of Galatia, so doe you also. By which words also it is euident, 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. yeares, not only after his
Conversion, as to the Galatians, but also after by his Rapte, which seemeth to have been
when he was at Hierusalem Act. 9. four yeares after his Conversion, in a trance, as he
calleth it, Act. 22. 17.) then were they ready. For so be faith 2. Cor. 8. You haue
began from the yeare past; and 2. Cor. 9. For the which I doe glorie of you
to the Macedonians; that also Achaia is ready from the yeare past:
Howbeit is 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 vnready, we be ashamed. But when he wrote to the Romans, then was
he now come to Corinth for the purpose, and had receiv'd their contribution, and was
ready to goe with it vnto Hierusalem. For so be faith Rom. 15. Now threfore I will
goe vnto Hierusalem to minifter to the Saints. For Macedonia and
Achaia haue liked wel to make some contribution vpon the poore
Saints that are in Hierusalem.

The argument of the Epistle to the Romans. *

So then, the Epistle to the Romans was not the first that he wrote. But yet it is
and alwaies was set first, because of the primate of that Church. For which cause
also he handeth in it such matters as pertain'd not to them alone, but to the vniuersal
Church, and specially to al the Gentils: to wit, the very frame (as it were) of the
Church of Christ. Tanquam enim a pro ipso Domino legatione fungens, hoc eft, pro b lapide angulairi, vt rumque populum tam ex Judais quam ex Gentibus noncit in Christo per vinculum gratia: So faith S. Augustin; 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 wel of the lewes as of the
Gentils. shewing, that neither of them had in their Gentilitie or Judaisme any
workes to brag of, or to challenge to themselues justification or salvation thereby, but
rather sinnes they had to be forie for, 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 Gentils did humble themselues, therefore had they
found mercy though they never vist of the Law of Moses; but the Iewes, because they
stood upon their owne workes, wherby they did by their owne strength, with the know-
ledge of the Law (being therefore also called the workes of the Law,) & so
would not humble themselves to be reconciled in Christ crucified, they mish'd of mercy, and
came reprobate, excepting a few Reliquia that God of his goodnes had referred to
himself. Howbeit in the end, when the sinnes of the Gentils is come into the Church,
then shal the sinnes of the Iewes also open their eyes, acknowledge their errour,
and submit themselves to Christ and his Church, in like manner. In the mean

The workes of the Law.
time, those that have found the grace to be Christians, be exhorted to perseverance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptism in good works: and to be careful of unity, bearing therefore one with another, both Jew and Gentile, as that they may, and giving no offence to them that are weak. Thus he disputeth, and thus he exhorteeth through the whole Epistle through, 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 these points of faith, and in others (as also in example of life) the commendation that he giveth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world; and your obedience is published into every place. I rejoice therefore in you. And againe: you have obeyed from the hart unto that form of doctrine, which had been delivered to you. And therefore againe, I desire you, Brethren, to marc them that make divisions and scandals contrarie to the doctrine which you have learned, and avoid them. For such do not serve Christ our Lord, but their owne belly: and by sweet speaches and benedictions seduce the harts of innocents. Therefore to shun Luther and Calvin, and all their crewes, we have just reason and good warrant. They make divisions and scandals against the doctrine of the Roman Church. Let no man therefore be seduced by these sugred wordes.
Michel. van Loehom. fect.

In medio Ecclesia aperuit os eius, et implaudit eum.

Domum Spiritus sapientiae et intellectus.
The Church readeth S. Paul's Epistles at Matins from Sunday in Christmas unto Septuagesima. The Epistle vpon Christmas eve.

A Faith must not be subjected to sense, realo, arguing or understanding, but must command, & be obedient in humility and simplicity. 

A S. Augustin wveth this place and the like against heresies which would draw the common Catholike faith of al Nations, to some certaine countries or corners of the world. Aug. ep. 161.

AVL the servant of IESVS CHRIST, called to be an Apostle, * separated into the G hospel 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 David according to the flesh, 4. who was predestinate the Sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, 5. by whom we received grace and Apostleship of obedience to the faith a in al 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 witness, whom I serve" in my spirit in the G hospel of his Sonne, that "b without intermission I make " a memorie of you alwais in my prayers, beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come vnto you.

11. For I desire to see you, that I may impart vnto you some spiritual grace, to "c confirm 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
unto you (and have been staid hitherto) that I may have some fruit in you, as also in the other Gentils. 14. To the Greeks & the Barbarous, to the wife and the vnuwife I am debter, 15. So (as much as is in me) I am ready "to euangelize to you also that are at Rome.

16. For I am not ashamed of the Gospell, for it is the power of God, vnto salvation to euery one that believeth, to the leues first and to the Grecce. 17. For "the iustice of God is revealed therein by faith into faith; as it is written: And the iust" lueth by faith.

18. For the wrath of God from Heauen" is revealed, vpon al impie and iustice and iustice of them men that deteine the veritie of God in iustice: 19. because, that of God which is known, is manifeested in them. For God hath manifeested it vnto them. 20. For his invisible things, from the creation of the world are seen, being understood by those things that are made; his eternal power also and iustice: so that they are inexcusable, 21. Because whereas they knew God, they have not glorified him as God, or given thanks: but are become vaine in their cogitations, and their foolish hart hath been darkned. 22. For, saying themselfes to be wise, they becamefooles. 23. And they changed the glory of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beastes and of them that creep.

(For the which cause God hath deliuered them vp vnto the desires of their hart, into uncleanlensse, for to abuse their owne bodies among themselfes ignominiously.) 25. Who have changed the veritie of God, into lying: and haue worshipped & serued the creature rather then the Creatour, who is blessed for euer. Amen. 26. Therefore "God hath deliuered them into passiones of ignominie. Therefor haue God changed them into passiones of ignominie. 27. And in like manner the men also, leaving the natural use of the woman, haue burned in their desires one toward another, men vpon men working turpitude, & the reward of their errore (which they should) receaing in themselfes. 28. And as they liked not to haue God in knowledge; God deliuered them vp into a reprobate sense, to doe those things that are not convenient:

29. replenished with all iniquitie, malice, fornication, avarice, wickednes, ful of enemie, murder, contention, guile, malignitie, whisperers, 30. detractors, odible to God, contumelious, proud, haughty, inuentours of euil things, disobedient to parents, 31. foolish, dissolute, without affection, without fidelity, without mercie. 32. Who whereas they knew the iustice of God, did not understand that they which doe such things, are "worthie of death: not only they that doe them, but they also that consent to the doers.

ANNOTATIONS.

CHAP. I.

Apostolical Grace to you & peace.) It is a kind of blessing rather then a prophane salutatio, proper salutatio or bless to the Apostles, of greater verue the the benedictiós of the Fathers in the old Testament.
8. To or faith renowned. The holy Doctors upon these words of the Apostle, and specially by our Master promisse made to Peter, that his faith should not fail, give great testimony for the prudence of God in the preparation of the Roman faith. S. The Roman Cyprian thus: ep. 51, n. 6. They are so bold to carry letters from prophane schismatics to the faith, highly chaire of Peter and the principal Church, whence Priestly unita re: not considering the Romans to be them whose faith (the Apostle being the commander) was praised, so thomes believe cannot be assent. So S. Hierom Apolog. adu. Ruff. li. 3. c. 4, 10. Know you that the Roman faith is not can fail commended by the Apostle's will, will receive no such deceit, nor can be possibly changed, though nor be corrupted. St. Paul's otherwise, being sowed by S. Paul's authority. Against ep. 63 ad Pammasch. 

Oceumant c. 4 to. 2. Whatsoever thou bidst that anoncest new sects, I pray thee have respect to the Roman canes, spare the faith which was praised by the Apostle's voice. And in another place: Wilt thou know, o Paul, and with a fullness, how the Apostle hath noted every province with his properties the faith of the people of Rome is praised. Where is therein so great concourse to Churches and Martyrs sepulchers? Where foundest, Amen, like thunder from heaven, or where are the symbols (void of idols) so shak'n as they are? Not that the Romans have another faith than the rest of the Christian Churches, but that there is in them more devotion and simplicity of faith. In another place the same Holy Doctor signifieth that it is alone to say, the Roman faith, and the Catholic, Apolog. 1. adu. Ruff. c. 1. So doth S. Cyprian, ep. 12, num. 1. ad Antonianum: and S. Ambroie de obitu fratris, in med. Whereupon, this word, Roman, is added to Catholic, in many countries where doth abound, for the better distinction of true believers from Heretics: which in all Ages did hate and abhorre the Roman faith and Church, as al malfactours doe their Judges and correctours.

9. Situate in spirit. Diuerse Heretics when they heare that God is a spirit, and must be served and adored in spirit, imagine that he must be honoured only inwardly, without ceremonies and external works: which you see is otherwise, for that the Apostle serveth God in spirit, by preaching the Gospel. To serve God then in spirit, is to serve him with faith, hope, and charity, and with works proceeding of them, as to serve him carnally, is, with works external, without the said internal virtues.

9. Anonemor of you. A great example of charity for all men, specially for Prelates & Priers for cons. Paftours, not only to preach, but to pray continually for the conversion of people to version of a Christian faith: Which the Apostle did for them whom he never knew, in respect of God's les, honour only and the zeale of foules.

15. To euangelize. The Gospell is not only the life of our Saviour written by the fou- The Gospell re Euangelists, nor only that which is written in the new Testament: but their whole course of preaching & teaching the faith, Which faith commeth ordinarily of preaching, writing, and hearing, and not of writing or reading. And therefore S. Paul thought not himself discharged by writing to the Romans, but his desire was to preach unto them: for that was the proper commision 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 prudence, necessarie for the writing, and Church in general, but not necessarie for every man in particular; as to be taught and preaching, preach'd unto, is for every one of age and understanding. And therefore S. Peter (who whether more was the chief of the Commision) wrote little; many of them wrote nothing as al: and necessarie, and S. Paul that wrote moost, wrote but little in comparision of his preaching, not to any but how, such as were connected to the faith by preaching before.

17. Lineth by faith. In the 10. to the Hebrews, he sheweth by this place of the Prophets (Abac. 2.1) that he doubtles he live here in persiguration, and death not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope therof by faith. In this place he applieth the Prophets words further to this sentence, That the Catholic which is our faith, that is to say, the Catholic beliefe (faith S. Augustine l. 1. cont. 2, or Christian ep. Pelag ) which maketh a just man, and distinguiseth between the just and unrighteous and faith with good by that the law of faith, and not by the law of works. Whereas it strieth, that the law, works in the Heathen Philosopher, and the Heretics, though they excelled in all works of moral faiths, and virtues, could not yet be just: and a Catholic Christian man living but an ordinary life this faith, honest life, either not finning greatly, or supplying his faults by praier, is just. And this no works difference resteth by faith. Not that faith can save any man without work, For it is not a whatsoever, reprobate faith that we speake of, (as the holy Doctor faith) but that which worketh by
not only faith, but also the remissness of sins and makest one just. See St. Augustine's place.

God is not the author of sin.

God punisheth sin by permitting men to fall further and further.

Sins mortal and venial.

CHAPTER II.

Now also he sheweth that neither the Jews could be saved by the knowledge of the Law, of which they did so much brag against the Gentiles, seeing they did notwithstanding sin 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 inexusable, 0 man, whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself. For thou doest the same things which thou judgest. 2. For we know that the judgement of God is according to verities upon them that doe such things. 3. And doest thou suppose this, 0 man, that judgest them which doe such things, and doest the same, that thou shalt escape the judgement of God? 4. Or doest thou contemne the riches of his goodness, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5. But according to thy hardness and impenitent hart, thou heapest to thy selfe wrath, in the day of wrath and of the revelation of the just judgement of God, 6. Who will render to every man according to his workes: 7. To them truly that according to patience in good workes, seeketh glory and honour and incorruption, life eternal; 8. But to them that are of contention, and that obey not the truth, but give 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 Gentile: 10. But glory and honour and peace to every one that worketh good, to the Jew
and to the Greek. 11. For there is no acceptation of persons with God.
12. For whosoever have sinned without the Law, without the Law shall perish: and whosoever have sinned in the Law, by the Law shall be judged. 13. For not the hearers of the Law but the doers of the Law shall be justified. 14. For when the Gentiles which have not the Law, naturally do those things that are of the Law; the same not having the Law, themselves are a law to themselves: 15. who shew the works of the Law written in their hearts, their conscience testifying 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 the glory of God in God, 18. and knowest his will, and approvest the more profitable things, instructed by the Law, 19. presumest that thyself art a leader of the blind, a light of them that are in darkness, 20. a teacher of the foolish, a master of infants, having the form of knowledge and of piety in the Law. 21. Thou therefore, a that teachest another, teachest not thyself; that preachest, men ought not to steal, thou stealest: 22. that layest men should not commit adultery, thou comittest adultery; that abhorrest idols, thou dost sacrifice: 23. that doest glory in the Law, thou by prevarication of the Law dost dishonour God.

24. For the name of God through you is blasphemed among the Gentils, as it is written. 25. Circumcision indeed profeth, if thou observe the Law: but if thou be a prevaricatory of the Law, thy circumcision is become prepuce. 26. I then the prepuce keep the justices of the Law; shal not his prepuce be reputed for circumcision? 27. and shal not that which of nature is prepuce, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricatory of the Law? 28. For not he that is in open shew, is a Jew; nor that which is in open shew in the flesh, is circumcision; 29. but he that is in secret is a Jew; and the circumcision of the hart, in spirit, not in the letter: whose praise is not of men, but of God.

ANNOTATIONS.

CHAP. II.

1. Thou that judgest. Such as by publike authoritie either spiritual or temporal have to punish offenders, be not forbidden to judge or condemn any for their offences, though themselves be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating sinnes before God, when they wil not repent of those offencies, for which they punish others. But if they be open offenders themselves, in the same sort for which they judge other, they give scandal, and thereby aggravate their sinnes very much. Properly here he forbidde thce to charge another falsely or truly with these crimes whereof himself is as farre guilty or more then the other, as the lewes specially did the Gentils, to whom he spake this here.

2. Doest thou consume? This poureth that God offereth his grace & mercye to many, & God's logiue, by long patience & sufferance expected their repentance, differing their punishment of fering is for purpose that they may amend, and that he is not delighted in their perdition, nor is the case.
caufc of their finne: but contrariwise that they harden their owne harts, and of their owne free-will reject his grace and contemne his benignitie.

6. According to his wordes. Though the holy Apostles special purpose be in this Epifle, to commend unto the Gentils that trusted fo much in their moral works, the faith in Christ; yet left any man should thinke or gather vntruly of his wordes, that Christian mens works were not meritorious or the caufe of Salvation, he expressly writeth, that God giueth as well everlafting life and glory to men, and according to their good works, as he giueth damnation for the contrary works. And howsoever Heretikes fondly fly from the evidencie of these places, yet S. Auguftine faith, Life everlafting to be renderd to good works according to this manifefit Scripture: God shall render to every man according to his worke.

13. Not the heares. This fame sentence agreeable also to Christes worde (Mat. 7. 31.) is the very ground of S. James disputation, that not faith alone, but good worke also doth injustifie. Therefore S. Paul {howsoever some peruerfly confier his wordes in other places:} meaneth the fame that S. James. And here* he speaketh not properly of the first justification, when an infaide or ill man is made juft, who had noacceptable worke before to be injustifie by (of which kind he specially meaneth in other places of this Epifle:) but he speaketh of the second justification or increafe of former juftice, which is that is in 10. 3. God's grace, daily proceedeth in, by doing al kind of good worke, which be injustices, and for doing of which, he is an freed before God. And of this kind doth S. James namely treat, Which is directly against the Heretikes of this time, who not only attribute nothing to the worke done in faith and infidelitie, but eftimeth nothing at all of a Christian mans worke toward justification & falsiacio, confiding the as vsincere, sinful, hypocritical, Pharifical, which is directly against these & other Scriptures, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation we doe them.

Against impu- 13. Shall be unjustifie. Of all other Articles deceitfully handled by Heretikes, they vfe most guile in this of justification; & specially by the equivoication of certaine wordes, which is proper to al contentious wranglers, and namely in this word, Injustifie. Which because they find sometime to signific 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 malefacit is deemed or declared & pronounced innocent:) they falsly make it to signific in this place & the like, wherefoever man is said to be unjustifie of God for his worke or otherwise: as though it were said, that God unjustifeth man, that is to say, imputeth to him the injustice of Christ though he be not indeed juft; or of favour reputeth him as juft, when indeed he is wicked, impious, and vnjuft. Which is a most blasphemous doctrine against God, making him either ignorant who is juft, & so to erre in his judgement: or not good, that can loue and faue him whom he knoweth to be euil. And a marvelous pitiful blindness it is in the Churches Adversaries, that they should thinke it more to God's glory, and more to the commendation of Christes injustice, merites, and fierce, to call and count an ill man so continuing, for juft: then by his grace and merite to make him of an il one, juft indeed, and so truly to unjustifie him, or as the word doth here signific, to eterne and approve for juft indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be juft and so reputed, it is plaine by the correspondeunce to the former wordes: Not the heares are juft, but the doers. Whereas S. Auguftine de Sp. & lith. c. 26. 10. 3. hath these wordes: When is it said, The doers of the Law shall be unjustifie, what other thing is said, then, The unjustifeth he shall be unjustifie? for the doers of the Law verily are juft.

14. Kepe the injustices. If a Gentil either now since Christ, by his grace and faith, or any other before Christ, not of the Stocke of Abraham, through the Spirit of God keep the justices of the Law, he is juft no lesse then if he had been outwardly circumcised, and shall condemn the circumcised few not keeping the Law, without which his outward Sacrament cannot ferue him, but shall be much to his condemnation, that having the law and peculiar Sacramets of God, he did not keep the Law, nor inwardly exercise that in his hart which the outward signe did import. And all this is so more but to innuade that true justice is not in faith only or knowledge of the Law, or in the name either of tew or Christian, but in doing good worke and keeping the Law by Gods grace.

True ine- 15. In spirit, not letter. The outward ceremonies, Sacraments, threats, and commandements}
ments of God in the Law, are called the letter; the inward working of God in man's heart & bowing him with faith, hope, and charity, and with love, liking, will, & 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 Gentile observing by God's grace in heart and in God's sight that which was meant by that carnal sign, is a Jew according to the spirit, & justified by God. Of the spirit and letter S. Augustine made a famous work, very necessary for the understanding of this Epistle.

CHAP. III.

He granteth that the Jews did passe the Heathen Gentiles, in God's benefits, 9. but not in their owne works so concluding, that he hath shew'd both Jew and Gentile to be sinners; 18. and therefore (inferring) there must be some other way to salvation indifferent to both; which is to believe in Jesus Christ, that for his sake their sins may be forgiven them.

WHAT preeminence then hath the Jew, or what is the profit of circumcision? 2. Much by al means. First surely because the words of God were committed to them. 3. For what if certaine of them have not beleue? Hath their incredulitie made the faith of God frustrate? 4. God forbid. But * God is true, & *: every man a lyer, as it is written: That thou mayest be justified in thy wordes, and overcome when thou art judged. 5. But if our iniquitie commend the justice of God, what shall we say? Is God vniust that executeth wrath? (I speake according to man) 6. God forbid; otherwise how shall God judge this world? 7. For if the verite of God hath abounded in my lie, unto his glory, why am I also yet judged as a sinner, 8. and not (as we are blasphemed, and as some report vs to say) let vs doe euill, that there may come good? whose damnation is euill.

9. What then? doe we excel them? No, not so. For we have argued the Jews and the Greeks, all to be under sinne; 10. as it is written: That there is not any man just, 11. there is not that understandeth, there is not that seeketh after God. 12. All have declined, they are become vnprofitable together; there is not that doth good, there is not so much as one. 13. Their throats is an open sepulcher, with their tongues they deal deceitfully. The venom of aspces under their lippes. 14. Whose mouth is full of maludiction and bitterness: 15. Their feet swift to shed blood. 16. Destruction & infliction in their ways: 17. and the way of peace they have not known. 18. There is no feare of God before their eyes. 19. And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law; that euery mouth may be stopped, & all the world may be made subject to God: 20. because ye must not only the act of faith, but of hope & charity, as the Apostle himself Gal. 5, 6 of God. 24. Justified gratis by his grace, by the redemption that is in Jesus Christ.
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CHRIST JESUS, 25. whom God hath proposed a propitiation, by faith in his blood, to the shewing of his justice, for the remission of former sins, 26. 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 JESUS CHRIST.

27. Where is then thy boasting? it is excluded. By what law? of deeds? No, but by the law of faith. 28. For we account a man to be justifidaed "by faith without the works of the Law. 29. Is he God of the Jews only? is he not also of the Gentils? Yes of the Gentils also. 30. For it is one God, that justifideth circumcision by faith, and prepuce by faith. 31. Doe we then destroy the Law by faith? God forbid, but we doe esta- blish the Law.

ANNOTATIONS.

CHAP. III.

5. If your iniquitie.] No marvel that many now a-dies deduce false and detestable con- clusions out of this Apolles high and hard writings, seeing that S. Peter noted it in his dyes, and himself here confefeth that his preaching & speeches were then falsely mis- construed, as though he had taught that the Jews & Gentils ill life & incredulity had been directly the caufe of Gods more mercie, & that therefore fine commeth of God to the advancement of his glorie, & consequently that men might or should doe it, that good might ensue thereof. Which blafphemous conftructions they took of these and the like words: Where finne abounded, there did grace more abound; and: The Law enuird in, that finne might abound; and out of the Psalme 50. That thou maist be justifidaed in thy words, and overcome when thou art judged. As though he meant that men doe finne, to the end that God may be justifidaed. And at all these & the like places of the Apolles though forewarned by S. Peter, and by the Apolles owne defence and Protestation, that he never fould as if God meant such horrible things, yet the wicked alfo of this time doe stumble and fal. But the true meaning is in al such places, that God can and doth, when it pleafeth him, conjure thofe finnes which man committeth against him & his commandments, to his glorie: though the finnes themfelves stand not with his wil, intention, nor honour, but be directly against the fame, and therfore may not be committed that any good may fal. For, what good foeuer accidently fallet, it proceedeth not of the finne, but of God's merce that can pardon, and of his omnipotence that can turne it to good. And therfore againft thofe carnal interpretations, S. Paul very carefully & diligently giuen reafon alfo in this place, v. 6, that it is impossible: because God could not iuitly punifh any man, nor fit in judgment at the later day for finne without plaine injurie, if either himfelf would have finne committeth, or man might doe it to his glorie. Therfore let al sincere Readers of the Scriptures, and specially of S. Pauls writings, hold this for a certaintie, as the Apolles owne defense (what foeuer he feme to say hereafter founding in his fine, that finne commeth of God, or may therfore be committeth that he may worke good thereof) that the Apolfe himfelf condemned that fine as flanderous and blafphemous.

10. Not any inf. These general speeches, that both Jew and Gentile be in fine, and none atal iuft, are not fo to be taken, that none in neither fort were ever good: the Scriptures efpresely faying that Job, Zacharie, Elisabeth, and fuch like, were iuft before God; & it were blafphemie to fay that these words alledged out of the 7, Pfsme were meant in Chrifles mother, in S. John the Baptist, in the Apolles &c. For, this only is the fine: that neither by the Law of nature, nor law of Mofes, could any man be iuft or avoit fuch finnes as here berencked, but by faith and the grace of God, by which there were anumber in al Ages (speically among the Iews) that were iuft and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a feueral body conspiring against Chrift, and persecuting the iuft and godly of which it complaint he faith, that none was iust nor feared God.

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TO THE ROMANES.

20. 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 protesteth this proposition without it in his Epistle to the Galatians. But it is true also of a man's moral works done faith & grace without faith & the grace of God; which can not be acceptable or allowable in God's sight, to justify any man. And so S. Augustine taketh it De Sp. & Lit. c. 8. to 3.

22. Justice of God. Beware of the wicked and vain commentaries of the Calvinists, glossing, the justice of God to be that which is resident in Christ, apprehended by our faith; and so that imputed to vs which we indeed have not. Wherein at once they have forged themselves against God's manifest word, a new justice, a phantastical apprehension of that which is not, a false faith and vitu impossible. Whereas the justice of God here, is that wherewith he indoweth a man at his first conversion, and is now in a man, and therefore man's justice: but yet God's justice also, because it is of God. Of this justice in vs, whereby we be 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 faithfully the most secret grace of his Spirit, which secretly he poureth into infants also. And again: They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby every one learneth so to our Lord. And again: He maketh just renewing by the Spirit, and regeneration by grace.

28. By faith, without works. This is the place whereupon the Protestants gather fallly their only faith, and which they commonly aequo, as though the Apostle said, that only faith doth justice whereby 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; which is the justice of faith. As the good works proceeding thereaf, he likewise the law and justice of faith. Al which the Adversaries would exclude by foisting in the term, only. Of which kind of men S. Augustine upon this place faith thus: Memnos 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 thus what he said, faith would justify a man though he lived and had from justification no good works. Which God forbid the vessel of election should thinketh: who in a certaine place after tion, he had said. In Christ & S. neither circumcision nor prepara assisted any whit, he straitly added, but faith which worketh by none.

CHAP. III.

That Abraham was not justified by his owne power, but by God's grace, in whom he beleued (6. which is a way for the finner also to come to justice.) 9. And that, seeing he was not as then circumcised, not only the circumcised jews, but also the uncircumcised Gentiles may by beleeding the Christian faith, come to justice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only of the jews, to whom only the Law was given: and that, not to fulfill the promise, but for another cause.

WAT shal we say then that " Abraham did find, our Father according to the flesh? 2. For if Abraham were justified " by works he hath glorious, but not with God. 3. For what faith the Scripture? Abraham beleued God, & it was reputed him to justify. 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 beleueth in him that justifieth the impious, his faith is reputed to justice according to the purpose of the grace of God. 6. " As David also termeth the blessednes of a man, to whio God reputeth justice without works: 7. Blessed are they, Z. whose,
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354 whose inquiryes be forgiven, and whose sinnes be covered. 8. Blessed is the man to whom our Lord hath not imputed sinne.

9. This blessednes 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 scale 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 circumcission, 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 feed, that he should be heir of the world; but by the justice of faith.

14. For if they that are of the Law, be heres; faith is made void, the promise is abolisht. 15. For the Law worketh wrath. For where is no Law, neither is there preuarication. 16. Therefore of faith: that according to grace the promise may be firme to all the feed, 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 vs al, (as it is written: 17. For, a Father of many Nations have I appointed thee) before God, whom thou didst beleuee, who quickneth the dead; and calleth those things that are not, as those things that are. 18. Who contrarie to hope beleueth in hope; that he might be made the Father of many Nations, according to that which was laid to him: So shalt thy seed be, as the stars of Heauen, and the sand of the sea. And he was not weakned in faith; neither did he consider his owne body now quite dead, whereas he was almost an hundred years old, and the dead matrice of Sara. 20. In the promise also of God he staggered not by diffirute; 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 shall be reputed believing in him, that raised vp Iesus Christ our Lord from the dead, 25. who was deliuercd vp for our sinnes, and rose againe for our justification.

Annotations.

Chapter 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, proposeth Abraham for an example, and poueth 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 men, & justice before God.

2. By works.) If Abraham did any commendable works before he beleueed Christ, as many Philosophers did, men might count him just therefore; but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should never have had the estimation of a just man. Therefore God in the Scriptures reputeing
reputing him as a just man, gave the cause thereof, saying: *Abraham believed God, and it was imputed to him for justice.*

4. To him that worketh.] That is to say: He that presumeth of his owne works as done is cause of our justification. Whereupon S. Augustine faith: *Know thou that faith found thee unworth; and if faith given to thee, made thee infernal, it found thee a wicked one whom it might make just. If it found thee wicked, and of such an one made thee just, what work hadst thou being wicked?* Neither couldst thou have (nor canst have) before thou believest. Believe then in him that justifieth the impious, that thy good works may be good works. Indeed, Augustin. in *Psal. 31.*

6. As David termeth. ) The Protestants for, *termeth,* translate, *described,* for that they would have the ignorant believe, the whole nature & definition of Justification to be nothing els but remission of sinnes, and no grace or inherent justice given from God at all. When the Apostle would say nothing els, but that in the first justification God didth no good works or merits to reward, but only sinnes to forgiue into such as have faith in him.

7. Covered not imputed. ] You may not gather, (as the Hereticks doe) of these terms, What is, Sinner covered, and not imputed, that the sinnes of men be never truly forgiuen, but hidden only, covered or not.

For that derogateth much to the force of Christ's bloud & to the grace of God, by which sinnes be truly remitted. *He is the Lamb that taketh away the sinnes of the world,* that *wasnewed,* and *blotted out our sinnes.* Therfore to couer them, or, not to impute them, is, not to charge vs with our sinnes, becauseth by remission they be cleane taken away: otherwiue it were but a feined forgiuenesse. See S. Augustinus in *Psal. 31. enarrat.*

5. A seale.] The Hereticks would prove hereby, that the Sacraments of the Church giue not grace or justice of faith, but that they be notes, markes, and badges only of the remission of sinnes had by faith. Wherefore Abraham was just before, and took this Sacrament for a seale therof only. To which must be answered, that it followeth not that it is so in all, becauseth it was so in the Patriarch, who was just before, and was therfore as it were the Founder of Circumcision, or he in whom God would first establish the same; no more then it followeth that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor justified him, therfore it hath that effect in none. *Look S. Augustinus de Baptismo contra Danistari. 4, c. 24.* Where you shall see that (though not in Abraham) yet in Izaac his son, and so consequenlly in the rest, the Sacrament went before, and justice followed.

24. For vs, to whom is shall be reputed. ] By this it is most plaine against our Adversaries, that the faith which was reputed for justification to Abraham, was his beleefe of an Article reculed to him by God, that is to say, his assent & credit given to God's speaches; as in vs his potestas according to the spiritt, it is here plainly said, that justitice shall be reputed to vs by beleuwise the Articles of Christes death and Resurrection, and not by any fond special faith, fiducia, or confidence of each mans owne salvacion. To establish the which fictio, they make no account of the faith Catholike, that is, wherewith we beleue 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 creditisti, blissed art thou that haft beleuised.* And so in truth they deny as wel the justification by faith, as by works.

Zij CHAP 45.
Having therefore through faith in Christ obtained the beginning, he sheweth what great cause we have to hope for the accomplishment. 12. And then he proceedeth in his argument, and sheweth that as by one, all were made sinners, so by one, all must be made just.

Being justified therefore by faith, "let vs have peace toward God by our Lord Jesus Christ; 2. by whom also we have "accesse 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 confoundeth not: because the charitie of God is powred forth in our harts, by the Holy Ghost which is giuen vs. 16. For why did Christ, when we as yet were e weake, according to the time die for the impious? 7. For, scharfe for a just man doth any die: for perhaps for a good man durft some man die. 8. But God commendeth his charitie in vs: because, when as yet we were sinners, Christ died for vs. 9. Much more therefore now being justified in his bloud, shal we be faued 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 faued in the life of him. 11. And not only this; but also we glory in God through our Lord Jesus Christ, by whom now we have received reconciliation.

12. Therfore, 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 "vnto Moyses, euery on them also that sinned not after the similitude of the preuarication 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.

"Here we may see against the Heretikes, that they which be borne of Christ, and saind by him, are made & confirmed just indied, & not by imputation only; as al that be borne of Adam, be vainl and sinners in truth, & not by imputation.
ANNOTATIONS.

CHAP. V.

1. Let us have. ) Whether we read, Let us have peace, as divers also of the Greek against the Doctours ( Chrysost. Orig. Theodorus. Oecum. Theophyl. ) doe, or, We have peace, it maketh no Heretics spea- thing for the vaine securitie and intollable cerantistie which our Aderaries say every cial faith and man ought to have upon his presumed justification by faith, that himself is in God's securitie. favour, & sure to be saufd: peace towards God, being here nothing els, but the sincere rest, tranquillitie, and comfort of mind and conscience, upon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be justified, neither teacheth nor breedeth any such securitie of salvation. And therefore they have made to themselves another faith which they call Filiosiam, quite without the compass of the Creed and Scriptures.

2. Access through faith. ) Justification, impliceth al grace and vertues received by justification. Christ's merits, but the entrance & access 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 to faith rest. Which is the cause that our justification is attributed to faith namely in this as to the fund- Epistle, though faith itself be of grace also.

3. Probation hope. ) This refelleth the error of the Protestants, that would have Our hope is our hope to hold only on God's promises, and not a whit on our doings. Where we see strengthened, that it standeth ( and is strengthened also ) upon patience and constancie, and good well-doing, probation and trial of our doings in adversities: and that so grounded upon God's pro- nifies and our owne doings, it acuer confoundeth.

4. Charitie is powerd. ) Charitie also is given vs in our first justification, and not only Charitie is a imputed vs, but indeed inwardly powerd into our hearts by the Holy Ghost, who qualitizes vs with and in his giftes & graces is bestowed vs. For this Charitie of God is not that which is in God, but that which he giveth vs, as S. Augustine expoundeth it. Li. de

5. By one man sinne entred. ) By this place specially the Church of God defendeth and Al by Adam proueth against the old Heretikes the Pelagians, that denied children to have any originall sinne, or to be baptized for the remission thereof; that in and by Adam al be naught sinne, concieved, borne, and consituted sinners. Which no lesse maketh against the Calui- nists also, that affirm Christian mens children to be holy from their mothers womb. And the same reason which S. Augustine deduceth ( Li. c. 89. de pec. meritis. ) out of this text, to proue against the said Pelagians, that the Apostle meant not of the general imitation of Adam in actual sinnes, but against Ersamus and others, inclining rather to that new exposition, then to the Churches and Fathers graue judgement hee- rin. Conc. Milevitanum c. 2.

14. I'mo Moyles ) Even in the time of the Law of nature, when men knew not sinne, and therefore it could not by man's judgement be imputed; and in the time of Moyles Law, when the commandement taught them to know it, but gave them not strength nor grace to avoid it, sinne did reign, and thereupon death and damnation, even til Moyles inclususe, that is to say, even til the end of his Law. And that not in them only which actually sinned, as Adam did, but infants which never did actually offend, but not concealed only were borne & concieved in sinne, that is to say, beinge their natures defiled, destitute of justice, and averted from God in Adam, and by their descent from him: Christ only excepted, beinge conceived without man's seed, and his Mother for his honour and our B. Lady, by his special protection ( as many godly decent men judge ) preferred from the same.

20. This sinne might abound ) That, here hath not the signification of causallitie, as The Law did though the Law were given for that cause to make sinne abound, but it noteth the sequelle not cause more because that followed thereof, and so it came to paffe 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.
What shall we say then? Shall we continue in sinne that grace may abound? 2. God forbid. For we that are dead to sinne, how shal we yet liue therein? 3. Are you ignorant that all we which are baptized in Christ Jesvs, 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 glorious of the Father, so we also may walke in newnesse 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 justifie from sinne. 8. And if we be dead with Christ, we beleue that we shall liue also together with Christ. 9. Knowing that Christ rising againe from the dead, now dieth no more, death shal 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 you also, that you are dead to sinne, but aliue to God in Christ Jesvs our Lord. 12. Let not sinne therefore reign in your mortal body, that you obey the concupiscences thereof. 13. But neither doe ye exhibit your members instruments of iniquitie vnto sinne: but exhibit your selues to God as of dead men, aliue, and your members instruments of justice to God. 14. For sinne shal not haue 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 you 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 were obedient from the hart, vnto that forme of doctrine, into 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 infrimtic of your flesh. For as you have exhibited your members to serve 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 ROMANES:

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

became their iniquity; that so also now being justified, they may & should by external works of justice, increase 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, but which is now attributed to Baptism, 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 sinne.) Our corrupt state subject to sin and concupiscence, coming to vs from Adam, is called the old man as our person reformed in & by Christ, is named the new man. And the lump and malle of sinnes which then ruled, is called the corpse or body of sinne.

10. To sinne he died.] Christ died to sinne, when by his death he destroyed sinne: We Dying to sinne, die to sinne, in that we be disfranchised of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soul and body, as contrary wise we wilie to God, when his grace ruleth and worketh in vs, as the foul doth rule our mortal bodies.

12. Sinne reigne.) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and as it were a disease or infirmity in vs, inclining vs to il remaining also after Baptism according to the substance or matter thereof; but it is sinne, not properly a sinne, nor forbidden by commandement, till it reigne in vs, and we obey and follow the desires thereof. August. li. de nupt. & concupisc. c. 23. Cont. s. epift. Pelag. li.

17. Forme of doctrine.] At the first conversion of every nation to the Catholike faith, the doctrine there is a forme & rule of belief seet downe, vnto which when the people is ente put by their Apostles, they must neuer by any persuation of men alter the same, nor take of Apostles, man or Angel, any new doctrine or Analogie of faith, as the Protestants call it.

23. The grace of God, life everlasting.) The sequelle of speach required, that as he said, Life everlasting death or damnation is the stipend of sinne, so life everlasting is the stipend of justice; being a stipend, and so it is, and in the same sentence he spake in the last chapter: that as sinne reigned 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 then reward: because the merits by which we attain unto life, be al God's guift and grace. August. Ep. 105. ad Sixtum.

CHAP. VII.

Our former husband (sinne) with his law, is dead in Baptism; and now we are married to another husband (to Christ) to bring forth children to God, that is good works.

7. And how the Law being good, was yet to vs the law of sinne and death, because concupiscence reigned in vs 17. But now by Baptism grace reigned in vs, though also concupiscence death remaine and tempe vs stil.

As you ignorant, Brethren, (for I speake to them that know the Law) that the Law hath dominion over a man as long time as it liueth. 2. For the woma that is under a husbäd, her husbäd liuing is boud to the law. But if her husband be dead she is loosed from the law of her husbäd. Therefore her husbäd liuing, she shall be called
called an aduoutreffe if she be with another man: but if her husband be dead she is deliverd from the law of her husband: so that she is not an aduoutreffe 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 fructifise 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 detained: in so much we serue in newnesse of spirit, and not in the oldnes of the letter.

7. What shal we say then? Is the Law sinne? God forbid. But sinne I did not know, but by the Law: for concupiscence I knew not, but the Law said: Thou shalt not commit. 8. But occasion being taken, sinne by the commandement wrought in me all concupiscence. For without the Law sinne was dead. 9. And I lived 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. Therfore 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 appeare sinne, by the good thing wrought me death: that sinne might become sinning about 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 wil, the same doe I, but which I hate, that I doe.

16. And if that which I wil not, 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 accomplish that which is good, I find not. 19. For not the good which I wil, that doe I; but the euil which I wil not, that I doe. 20. And if that which I wil not, the same I doe: now not I worke it, but the sinne that dwelleth in me. 21. I find the Law, to me having a wil to doe good, that euil is present with me. 22. For I am delighted with the Law of God according to the inward man: 23. But I see another law in my members, repugning to the law of my mind, and 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 Jesu Christ our Lord. Therfore I my selfe with the mind serue the law of God, but with the flesh, the law of sinne.
7. *Thou shalt not covet.* It is not the habitual concupiscence or infirmity of our nature. Actual concupiscence or sensual desire or inclination to evil, countering against the spirit, is forbidden of conscience forsooth in this precept: but the consent of our reason and mind unto it, to obey and hdden, not follow the lusts thereof, that is a sinne and prohibited.

15. *That which I wills.* This being understood of S. Paul himself or any other just Sodain inopportunity, the sinne is, that the flesh and inferiour part stirreth vp diverse disordered voluntary motions and passions or perturbations against the mind, and vpon such a sodain and sometimes are no indulged in the saame, that before it attendeth or reason can gather itself to deliberate, same, man is in a sort (though unwittingly) entangled. Which as soon as it is perceived, being of the lust condemned, rejected, and refilled, never maketh him a sinner.

19. *Which I will not.* It maketh not any thing against free-will that the Apostle doth, that good men doe or suffer sometimes in their bodies, that which the will agreeeth not unto; but the heart proueth plainly free-will: because the proper act thereof, that is, to wil or nil, to consent or dissent, is euer (as you may fee here) free in it self: though there may be internal or external force to slay the members of a man, that they obey not in every act, that which the will commandeth or prescribeth. And therefore that is neither imputed to man which he doth in his external or internal faculties, when wil concurreth not. Yea afterwared (v. 20) the Apostle saith, *Non ego operator, man doth not that which is not done by his will:* which doth most evidently prove free-will, Al which S. Augilitin clearly teatcheth 10. 4. in exposition: quarundam prop. ad Rom. prop. 44, 45, and 46. and in many other places.

25. *With the mind, with the flesh.* Nothing done by concupiscence (which the Concupiscent Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteeth or defileth not, can make him guilty before God. Neither can the motions of the flesh in a just man a just man's euer any whit defile the operations of his spirit, as the Lutherans doe hold: but make actions as they them often more meritorious, for the continual combat that he hath with them. For if Lutherans say, is plain that the operation 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 termeth the Law of God, in flesh the law of sinne, that is to say, concupiscence.
C H A P. VIII.

That now after Baptisme we are no more in state of damnation, because by the grace which we have received, we are able to fulfil the Law; rules we doe wilfully 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 Iesus; that walke not according to the flesh. 2. For the Law of the spirit of life in Christ Iesus, 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 walke 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 dwel 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 Iesus Christ from the dead, dwel in you; he that raised vp Iesus 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 liue according to the flesh, you shall die. But if by the Spirit, you mortifie the deeds of the flesh, you shall liue. 14. For whosoever are led by the Spirit of God, they are the sons of God. 15. For you have not received the spirit of servitude againe in feare; but you have received the spirit of adoption of sons, wherein we cri: Abba, (Father) 15. For the Spirit himself, giueth testimonie to our spirit that we are the sons of God. 17. And if sons, heires also; heirs truly of God, and coheires of Christ: if so yet if we suffer with him, that we may be also glorified with him. 18. For I think 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 sons of God. 20. For the creature is made subject to vanitie, not willing, but for him that made it subject in hope: 2. because the creature also itself shall be deliered from the servitude of corruption, into the libertie of the glorie of the children of God, 22. For we know that every creature groaneth, & travaileth euentil now. 23. And not only it, but we also our selues having
ning the first fruits of the Spirit, we also groan within our selves, ex-
peecting the adoption of the sons of God, the redemption of our
body. 124. 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? 25. But if we
hope for that which we see not; we expect by patience. 26. And in like
manner also the Spirit helpeth our infirmity. For, what we should
pray as we ought, we know not: but the Spirit himself requesteth for
vs with groanings unspeakeable. 27. And he that searcheth the harts,
knoweth what the Spirit defireth: because according to God he re-
questeth for the Saints. 28. And we know that to them that loue God,
al things cooperate unto good, to such as according to purpose are
called to be Saints. 29. For whom he hath foreknown, he hath also pre-
destinated 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 hath
he glorified. 31. What shal we then lay to these things? If God be for us,
who is against vs? 32. He that spared not also his owne Sonne, but for
vs al deliuered him; how shal he not al also with him giuen vs al things?
33. Who shall accuse against the elect of God? God that justifieth. 34. Who
is he that shall condemn? Christ Iesus that died, yea that is risen alfo
again, 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? tribu-
lation? or distresse? or famine? or nakednes? or danger? or persecution?
or the sword? 36. as it is written: For we are killed for thy sake at the
day: we are esteemed as sheep of slaughter.) 37. But in all these things we over-
come because of him that hath loued vs. ε8. For I am sure that nei-
ther death, nor life, nor Angels, nor Principalities, nor Powers, neither
things present, nor things to come, neither might, nor height, nor
depth, nor other creature, shall be able to separate vs from the charitie
of God which is in Christ Iesus our Lord. 

**ANNOTATIONS.

CHAP. VIII.

16. The spirit.gueth testimony. This place maketh not for the Heretikes special faith, or The testimonie of the Spirit being nothing els but the inward good motions, comfort, & contentment, which the children of God doe daily feel more and more in their harts by serving him: by which they have as it were an attestation of his favour towards them, where by their justification and saluation is much corroborated and strengthened.

17. Ye if we suffer. Christes paines or passions have not so satisfied for all, that Christ's image be not discharg'd of the particular suffering or satisfying for each mans owne part: wherein Christ's suffering or satisfaction & done enough, but quite contrary: he was by his Passion exalted to the glory of Heauen, yet remaineth the same Passion, which we by compassion or partaking with him in the like passions, shall attaine the same glory. 18. Contigne. Our Adversaries ground hereon, that the works or sufferances of this life be not meritorious or worthy of life everlasting; where the Apostle faith no such thing,
The Epistle of S. Paul

Al sifting thus, no more did faith that Christ's Passions be not meritorious of his glory, which I think they dare not much awooche in our Saviour's Actions. He expresseth only, that the very affilations of their own nature, which we suffer with or for him, be but short, momentane, and of no account in comparison of the recompensse which we shall have in heaven. No more indeed were Christ's paines of their own nature, compared to his glory, any whit comparable: yet they were meritorious or worthy of Heauen; & so be ours. And therefore to express the said comparison, here he faith, *They are not condigne to the glorie. He faith not, of the glorie, as the Heretikes falsely translate: though the Scripture speaketh so also, when it signifieth only a comparison: as Prov. 3, in the Greeke, *Ommne pretium non est * illa dignum. S. Augustin, illi dignum. S. Hierom, * non vales huic comparari: that is, No pretius thing is worthier of wifedom, or to be compared with it. See the like Eccl. 6, 20: Tob. 9, 2. But when the Apostle will express that they are condigne, worthy, or meritorious of the glorie, he faith plainly: That our translation, which now before is momentane and light, worketh above measure exceedingly an eternal weight of glorie vs. The value of Christ's actions riseth not of the length or greatness of them in themselves, though so also they passed al mens doing: but of the worthines of the Person, and so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the ioyes of Heauen in themselues, to be worthy of Heauen. And they might as wel prove that the works of sinne do not demerit damnation: for sinne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an aucion from God, be it never so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good worke that be meritorious, proceed from the child of God.

As sometime faith only is named, so elsewhere only hope, & only charity, as the cause of our salvation,

Scripture: buted against the Godhead of the Holy Ghost.

The doctrine of predestination, how to be receivenced, & what it teacheth vs.

God's predestination taketh not away free-will.
CHAP. IX.

With a protestation of his sorrow for it (lest they should think e him to rejoice in their perdition,) he instructeth the Jews to be reprobate, although they came of Abraham's flesh, 6. saying, to be the sons of God, goeth not by that, but by God's grace: 19. considering that all were one damned mass. 24. By which grace the Gentiles to be made his people: c the Prophets to have for told of them both 30. And the cause hereof to be, that the Gentils 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 & continual sorrow in my hart. 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, & the service, and the promises: 5. whose are the Fathers, & 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 al 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, not they that are the children of the flesh they are the children of God: but they that are the children of the promise, are esteemed for the flesh. 9. For the word of the promise is this: According to this time will I come; & Sarah shall have a son. 10. And not only she, but Rebecca also conceiving of one copulation, S. Hierom. q. of Isaac our Father. 11. For whè they were "not yet borne, nor had done any good or evil (that the purpose of God according to election might stand:)" 12. nor of wørkès, but of the Caller it was faíd 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? God for bid. 15. For to Moyses he faith: I will have mercy on whom I have mercy; and I will shew mercy to whom I will shew mercy. 16. Therefor it is not of the willer,
The Epistle of S. Paul

17. For the Scripture faith to Pharao: That " he is a hard hearted, that in thee I may shew my power; and that my name may be renowned in the whole earth.

18. Therefore on whom he wil, he hath mercie; and whom he will, he doth indurate.

19. Thou faist therefore vnto me: Why doth he yet complaine? for who resifteth his will? 20. O man, who art thou that dostt answer God? Doth the worke of man profite to him that wrought it: Why haft thou made me thus? 21. Or hath not " the potter of clay, power, of the same manse to make one vessel vnto honour, and another vnto contumelie? 22. And if God willing to shew wrath, & to make his might known, " sustaine in much patience the vessels of wrath apt to destruction, 23. that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

24. Whom also he hath called, vs, not only of the Jewes, but also of the Gentils, 25. as in Osce he saith: I wil call that which is not my people, my people; & her that was not beloved, beloved; & her that hath not obtained mercie, having obtained mercie. 26. And it shall be, in the place where it was said to them, you are not my people: there shall she called the cornerstones of the living God. 27. And Esay crieth for Israel: if the number of the children of Israel be as the sand of the sea, the remains shall be saved. 28. For consummating a word, and abridging it in equitie: because a word abridged shall our Lord make vpon the earth. 29. And as Esay foretold: Unless the Lord of Sabaoth had left vs seed, we had been madelike Sodom, and we had been like as Gomorrha.

30. What shall we say then? That the Gentils which pursued not after iustice, have apprehended iustice, but the iustice that is of faith. 31. But Israel in pursaying the law of iustice, is not come vnto the law of iustice. 32. Why so? Because not of faith, but as it were of workes. For they have stumumbled at the stone of stumbling, 33. as it is written: Behold I put is sion a stone of stumbling, and a roche of scandal; and whosoeuer beleeueth in him, shall not be confounded.

Annotations.

Chap. IX.

3. Anathema.) Anathema by vs of Scripture is either that which by separation from profane vs, and by dedication to God, is holy, dreadful, and not vulgarly to be touched, or contrariwise, that which is rejected, seuered, or abandoned from God, as cursed and detested, and therefore to be avoide: And in this latter fense (according as S. Paul taketh it.) Cor. 16, If any man be not 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 Councells vs the word for a curde and excommunication against Heretikes & other notorious offenders & blasphemers. Now how the Apostle, withfulness himself, to be Anathema from Christ to faue his Countrie-mens soules, did take this word, it is a very hard thing to determine. Some thinke, he desired only to die for their salvation. Others, that being very loth to be kept from the fruitigs of Christ, yet he could be content to be so still for to saue their soules. Others, that he wished what malediction or separation from Christ sooner that did not imply the disaunt of God towards him, nor take away his loue toward God. This only is certaine that it is a point of vnspakeable charict
charitie in the Apostles breast, and a patern to all Bishops, and Priests, how to loue the salvation of their flocke. As the like was vterted by Moyles when he said: Either forgive ths people, or bloe me out of thy books.

6. (Notest of Isra.) Though the people of the Iewes were many waiues honoured and God's promif prilluieded, and namely by Christes taking flesh of them, yet the promise of grace and not made to salvation was neither only made to them, nor to all them that carnally came of them or carnal Israel, their Fathers; God's election, and mercie depending vpon his owne purpofe, wil, and determination, and not tied to any Nation, familie, or persone.

7. But in Isaac. The promise made to Abraham was not in Israel, who was a sone Isaac preferred borne only by flesh and nature; but in Isaac, who was a sone obtained by promife, before Israel, faith, and miracles; and was a figure of the Churches children borne to God in Baptifme.

8. Of one copulaticion. It is proued alfo by God's chooing of Jacob before Efau(who Iacob before were not only brethren by father and mother, but also twinnies, and Efau the elder of the Efaus, 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 families.

11. Nor yet borne.) By the fame example of those twinnies, it is evident alfo, that neither By the example Nations nor particular persons be elected eternally, or called temporally, or prouided of Iacob and to God's favour before others, by their owne merits: becaufe God, he made choife, Efau, is shewed and first loued Iacob, and refuied Efau, respetted them both as ill, and the one no leffe God's more then the other guilty of damnation for original sinne, which was a-like in them both, mercie in the. And therfore where juftly he might haue reprobated both, he fau'd of mercie one. Elect, & Justice. Which one therfore, being as ill and as void of good as the other, must hold of God's in the Repro eternal purpofe, mercie, and election, that he was preferred before his brother which was bate elder then himself, and no worse then himself. And his brother Efau on the other fide hath no caufe to complaine. For that God neither did nor suffered any thing to be done towards him, that his sinne did not deferv. For although God elect eternally & giue his firft gracie without al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

14. Is there iniquitie?) Upon the former discourse, that of two persons equal God calleth That God is the one to mercie, and leueth the other in his sinne, one might inferre that God were not vniiufl, or vniufl and an accepter of persons. To which the Apostle answereth, that God were not an accepter of juft nor indifferent indeed, fo to vfe the matter where grace or salvation were due. As persons, is de- if two men being Christned, both beleeue wel, & live wel; if God should giue Heauen to clared by famil the one, and should damnate the other, then were he vniufl, partial, & forgetful of his liar examples, promife; but respecting or taking two, who both be worthy of dannatiō (as al are before they be firft called to mercie) then the matter standeth on mere mercie, and of the giuers wil and liberalitie, in which case partialitie hath no place. As for example

1. So likewise, God seeing al mankind and S. Augustines evey one of the fame in a general con example is of dénation & maffe of sinne, in & by Adà, two debters: deliucreth fome, and not othersome. the one forgi ven.

2. Al that be deliuered out of that common ucenal, & the damnation, be deliuered by grace and other put to pardon, through the means and merits pay al, by the of Chrift.

3. Such as be left in the common cafe of ii. de predef, & damnation, can not complaine, because gr.5.4 they haue their deferuing for sinne.

4. We may not say that such be damned, because God did not pardon them, but because they did sinne, and therefore deferued it.

5. That some should be damned, & not al pardoned, and other some pardoned rather then al condemned, is agiabte to God's iustice & mercie: both which vertues in God's prouidence towards vs are recommended.
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6. But if it be further demanded why Iohn rather then Thomas was executed, or Thomas rather then Iohn pardoned; answer, that (the parties being otherwise equal) it hangs merelie and wholly upon the Princes will and pleasure.

In all this mercie of God towards some, and justice towards others, both the pardoned worke by their owne free-will, and thereby defendant their salvacion; and the other likewise by their owne free-will, without all necessitie, worke wickednes, & themselues and only of themselves procure their owne damnation. Therefore no man may without blaspheanie, or can truly say, that he hath nothing to doe towards his own salvacion, but will live, and thinketh he may live without care or cogitation of his end the one way or the other, saying: If I be appointed to be saued, be it so; if I be one designed to damnation, I can not help the matter: come what come may. These speaches and cogitations are sinful & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man without search of God's secrets, worke his owne salvacion, and (as S. Peter faith) make his election sure by good works, with continual hope of God's mercie, being assured that if he beleeue 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 be sure that he shall have none, because he wrought not for it. Another man selleth his diligence in tilling & ploughing, and committeth the rest to God: he findeth the fruit of his labours.

16. (Note of the Wille.) If our election, calling, or first comming to God, lay wholly or principally upon our owne will or worke; or if our willing or endeavouring to be good, would serving 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 Pharao and other indurate persons (whom God hath permitted to be obstinate, to shew his power and just judgement upon them) be converted when themselves lift without God's help and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former finnes visiteth not with his grace, that by no threats, miracles, nor persuasion, they can be converted. Whereupon we may not with Hesekiel inferre, that man hath not free-will, or that our wil worketh nothing in our conversion or comming to God: but this only, that our willing or working of any good to our salvacion, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

17. To this purpose have I raised. He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith afterwards 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, E.citani) preferred him alius to repent, whom he might justly have condemned before. In the 9. of Exodus, whence this allegation is, we read, Deut. iii. I have put or set thee vp, as here, I have raied thee. That is to say, I have purposely advanced thee to be a great king; and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I have for so great finnes forsaken, and alfore shew to the world, that no obstinacie of neuer so mightie offenders can refite me, or doe any thing which shall not falle to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his justice & glorie, sheweth wicked Princes vnto them, & by indowinj them with power and prosperitie, and by taking his grace from them vpon their defects, so hardeneth their harts, as they withstand and contemne him, and afflieth his people, in whose end and fal, either temporal or eternal, at the length God will euer 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 beneffe, but that he can work al that to his honour and glorie. Mary, that he vseth not such rigorous justice on al that deferve it, that is his great grace and mercie. And that he exerciseth his justice vpon some certaine persons, rather then upon other some of equal defects, that lieth wholly vpon his will, in whose judgement there be many things secret, but nothing vnjust, as S. Augustin.
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gutin teacheth. Ser. 83. de temp. Where (as also, li, de prædef. & grai. c. 15, and in other
places) he hath manie goodlie leffons touching this high point of doctrine. Of which
we intend to recite some more upon the 7, or 9 chap. of Exodus; if God will giue vs
meanes to fet forth the old Testament in English.

20. Who are these? Here the Apostle staith the rashnes and presumptu of such Heretical boo-
more wormes, as take upon them to question with God of their election or reproba-
tion, as certaine impious Heretikes of our time haue done, setting out booke farde predestina-
tion, with most blasphemous and erroneous doctrine concerning this higl & hidden myste-
rie, and haue giuen occasion to the ignorant which alwaies be curious, to iangle, and
perniciously to erre in these things, that are impossible to be understood of any, or well
thought of, but of the obedient and humble.

21. The potters. This example of the pot and potters teacheth no further but to declare, The example
that the creature may not reaon with God his Maker, why he giueth not one so of the pot and
great grace, as another, or why he pardoneth not one as well another: no more then the
chamber-pot may chalenge the Potter why he was not made a drinking-pot, as well
as another. And therefore the Heretikes that extend this similitude to prove that man
hath no free-will no more then a piece of clay, doe vntruly and deceitfully apply the
eexample. Specially when we may see expressly in the booke of Exodus, that Pharaoh
notwithstanding his indurated hart, had free-will; where both it is said: He would not dis-
misse the people; and He indurated his owne hart himself. Exo. c. 8, 15. and (in the Hebrew) v. 32.

& Tim. and c. 9, 35. 1 Reg. 6, 8. And this Apostle also writeth, that * a man may cleanse himself
from the filthy, and so become a vessel of honour in the house of God.

C H A P. X.

The Law was not (as the Jewes ignorant zeale suppose) for them to iustifie themselves
by it (considering that they could not suteit it;) but to bring them to Christ, to be-
leeue in him, and so for his sake to be iustified by the grace of God: 5. according to
Moyse's saying, and the Apostles preaching: 11. that so the Gentiles also ( according to
the Prophets; hearing and beleev ng might come to iustice; the Jewes in the meane
time (though inexcusably) remaining incredulous.

RETHREN, the will of my hart surely and praier to God,
is for them vnto saluation. 2. For I giue them testimonie
that they have zeale of God, but not according to know-
ledge. 3. For not knowing * the iustice of God, and seeking
to establishe their owne, they have not been subiect to the
iustice of God. 4. For, * the end of the Law is Christ; vnto iustice to
every one that beleueth. 5. For Moyse wrote, * that the iustice which
is of the Law, the man that hath done it, shall live in it. 6. But * the iustice
which is of faith, faith thus: Say not in thy hart, Who shall ascend into Heauen?
that is to bring Christ downe. 7. Or who descendeth into the depth? that is to
cal Christ againe from the dead. 8. But what faith the Scripture? The
word is nigh, in thy mouth, and in thy hart. This is * the word of faith which
we preach. 9. For if thou confesse with thy mouth our Lord Iesus,
and in thy hart beleueth that God hath raised him vp from the dead, thou
halt be safed. 10. For with the hart we beleueth vnto iustice; but with
the mouth confession is made to saluation.

11. For the Scripture faith: Whosoever beleueth in him, shall not be confoun-
ded. 12. For there is no distinction of the jew and the Grecque: for one is
Lord of all, rich toward al that iuocate him. 13. For every one * whosoever
shall Nouemb.
To believe in him & to innocate him, is to frame him with all love & sincere affection. Al that doe, shall doubtlesse 
be saved & shall never be confounded. 

"We see then that it is in a man's free-will to believe or not to believe, to obey or disobey the Gospel or truth preached.

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372 shall innocate the name of our Lord, shall be saied. 14. How then shall they innocate in whom they haue not beleueed? Or how shall they beleaue him whom they haue not heard? And how shall they heare without a preacher? 15. But how shall they preach" vnles he be sent? as it is written: How beautifull are the feet of them that evangelize peace, of them that evangelize good things? 16. But al doe not obey the Gospel. For Esay faith, Lord, who hath beleued the hearing of vs? 17. Faith then, is by hearing: and hearing is by the word of Christ. 18. But I say, haue they not heard? And certes into the earth haue the sound of them gone forth: and unto the ends of the whole world the words of them. 19. But I say, hath not Israel known? Moyses 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. 20. But Esay is bold, and faith: I was found of them that did not seeke me: openly I appeared to them" that asked not of me. 21. But to Israel he faith: At the day haue I sped my hands to a people that beleeueth not, and contra-dideth me.

**Annotations.**

Chap. X.

God's justice, & the Lewes owne justice.

The justice of God, is the justice of God, is that which God giueth vs through Christ: the Lewes owne or proper justice, is that which they had or challenged to haue of themselves 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 assured of the truth of such Articles as concern the same: as, of Christ's Incarnation to heaven, of his Descenting to Hell, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified. By which his actions we are pardoned, justified, and faueld, as by the Law we could never be.

Open confession & protection of our faith is somet ime necessarie.

Helchesew.

8. The word of faith. ) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded upon this, that Christ is our Saviour, & that he is risen againe. Which point ( as al other ) must both be beleued in hart, and also be confessed by mouth. For though a man be justified inwardly when he hath the vertues of faith, hope, and charitie from God; yet if occasion be gien, he is also bound to confess with his mouth, and by al his external actions, without shame or feare of the world, that he inwardly beleueth not els he cannot be saied. Which is against certaine old Heretikes, that taught a man might saie or doe what he would, for feare or danger, so that he kept his faith in hart.

14. How shall they innocate. This maketh not ( as Heretikes pretende ) against innocation 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 speakest of Gentils or Pagans, who could not innocate him, vnlesse they did first beleue in him. To the due innocation of Christ, we must know him and our duties to him. And so it is true also that we can not pray to our S. Ladie nor any Saint in Heauen, til we beleue and know there persons, dignitie, and grace, and truft that they can helpe vs. 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 igno rant of that brag therof so much. Exod. 14, 31. They beleueth in God and in Moyses. And 3 Paral. 10, 20. in the Hebrew. Ep.ad Philem. v. 5. And the ancient Fathers did read the Creed indifferently, I beleue in the Catholike Church; and, I beleue the Catholike Church.

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15. **Ver.** they be fons.) This place of the Apostle inuiucibly condemneth al the Pearchers not preaching, writings, ordinances, innovations, and vifupation of Church, pulpit, & lawfully called whatsoever our new Evangelists have intured themselves and entered into by the nor fent, 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 Heretikes of our daies, that the Calvinists confess it in thefe, & say that there is an exception to be made in them, because they found the State of the Church interrupted.

20. That asked not.) That Christ was found of those that never asked after him, it is the first instance whereunto, that the first grace and our first justification is without merits. That God called the world continually and earthenly by his Prophets and by other his signes, and wonders, re grace. upon the Jews, and they withstood it, free-wil is proued; and that God would haue men Free-wil, saued, and that they be the cause of their own damnation themselves.

CHAP. XI.

Not al the Jews were reprobate, but some elect: and they by grace obtained justice, the rest (according to the Prophets) being execucd. II. Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insul; but rather be stafy of man himself to be likewise cut out of the tree (which is the Catholike Church) 25. and know that when al 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 reseed his people which he foreknew. Or know you not in Elias what the Scripture faith; how he requesteth God against Israel? 3. Lord, they have slaine thy Prophets, they have digged downe thine Altars: and I am left alone, & they seek my life. 4. But what faith the divine 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 are remaines faued 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 compluction; eyes, that they may not see, and ears, that they may not hear; until this present day.' 9. And David faith: Be their table made for a snare and for a trap & for a scandall & for a retribution vnto them. 10. Be their eyes darkned, that they may not see: & their backe make thow altaries crooked. 11. I say then, have they so stumbled, that they should fall? God forbid, But by their offence, salvation is to the Gentils, that they may emulat them. 12. And if the offence of them be the riches of the Gentils; 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 ministerie, 14. if by any means I may prouoke my fleth to emulation, and may saue some of them. 15. For if the losse of them be the reconciliacion 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 boughes also. 17. And if some
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...of the boughes be broken, and thou whereas thou wast a wild olive, art 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 beareft the root, but the root thee. 19. Thou sayst then: The boughes were broken, that I might be graffed in. 20. Wel: "because of increduilitie they were broken, but thou by faith doest 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 feueritie of God: vpon them surely that are fallen, the feueritie; but vpon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. 23. But they also, if they doe not abide in increduilitie, 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 contrarie to nature wast graffed into the good olive; how much more they that are according to nature shal be graffed into their owne olive? 25. For I wil not haue you ignorant, Brethren, of this mysterie (that you be not wise in your felues) that blindnes in part hath chanced in Israel, vntil the fulnes of the Gentils might enter: 26. and so al Israel, might be savd, as it is written: There shal come out of sion, he that Esa. 56. shal deliver, and shal auert impieties from Iacob. 27. And this to them the Testament 10. from me: when I shal haue taken away their sinnes. 28." According to the Gospell indeed enemies for you: but according to the election, most deere for the Fathers. 29. For without repentance are the guifts & the vocation of God. 30. For "as you also sometime did not beleue God, but now have obteined mercie because of their increduilitie; 31. so these also now have not beleued, for your mercie, that, they also may obteine mercie. 32. For God hath " concluded al into increduilitie, that he may haue mercie on al. 33. "O depth of the riches of the wifedom and of the knowledge of God! How incomprehensible are his judgements, and his waies vnsearcheable? 34. For * who hath known the mind of our Lord? or who hath been his Counfeler? 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 al things: to him be glorie for euer. Amen.

Annotations.

Chap. XI.

4. Seven thousand ) The Heretikes allege this place and example very impertinently to proue that the Church may be wholly secret, hid or unknown. For though the faithful were forced to keep close in that perfection of Ahab and Iezabel, which was only in the Kingdom of the ten Tribes, that is, of Israel; yet at the very same time, in Hicufalem 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 2. Paie fouldiers only were numbered about ten hundred thousand. Besides that there is a great 17. difference between the Christian Church & the Jewes: the silent resting upon better promises then theirs. And we will not proue the Protestant Doctors by that there were 7000 of their Sect when their new Elias Luther began; but let the proue 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 Iuvinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuinglius, Caluin, &c. Who beleued as he did in some things, but not in al.
6. Not now of works; but of faith: for it is the gift of God, that worketh in them that believe. What workes our faith & God's help, the fame can not be of grace. For such workes exclude grace, & what fault, and mercy: and challenge only of debt, and not of guift. Therefore take heed are the caufe of the Heretikes exposition, that vitruously exclude Christian mens workes from salvation, necessity or merit of Salvation, which are done with and by God's grace, and therefore evidently conffit with the fame, and be joyned with God's grace as caufes of our salvation. Our Adverfaries are like il Petecaries, euer taking quid pro quo, either of ignorance, or of intent to deceiue the simple.

8. God hath given. It doth not signify his working or action, but his permission. God is not Chry. ho. 19. in ep. Ro. And S. Augufnine faith, nor by putting malice into them, but Author of fin by not imparting his grace into them, and that through their owne deserts alwaies, and ne. their owne willes euer properly working the fame. See Anno. Mai. e. 13. 14. Ro. c. 1. 24.

10. Because of incredulity. He referreth the pride of the Gentils wanting themselves A paraphramids of their receiuing, and of the Iewes rejecfion, namely in that they thought the Iewes to cal explanation be forsaken for no other caufe, but that they might come into their roomes: declaring of the text, that the direct and proper caufe of their forsaking, was their incredulity, eftorting concerning the Gentils to beware of the fame, because they may fal as well as the other, and that the Iewes and God is as like to execute iustice against them as against the Iewes, as he hath done in Gentils, their many Nations falling to herefie.

28. According to the Ghostel, in reftect, or, as concerning beleefe in Christ and receiuing againe, ing the Ghostel, they are God's enemies; by occasion of which their incredulity, &c., the Gentils found mercie: otherwise in respect of his special election of that Nation, and the promises made to the Patriarches, the Iewes are deere to him still. For God never promiseth but he performeth, nor repenteth himself of the priviledges given to that Nation.

30. For as you. As the Gentils which before beleueed not, found mercie and came to faith, when the Iewes did fal: so the Iewes not now beleueing, when al the Gentils haue obtained mercie, shall in the end of the world by God's disposition obtained grace and pardon as the Gentils haue done.

32. Concluded al. That so God taking al Nations and all men in finne (which they fell into, not by his drif or caufing, but of their owne free-will) may of his mercie cal & con- vert whom and in what order he wil; and the partes have no caufe to brag of their def- ferings: but both Countries and particular men maie referre their eternal election and their first calling and conversion, to Christ, and to his mercie only: no workes which they had before in their incredulity deserving any such thing, though their workes afterward proceeding of faith and grace doe merit Heaven.

33. O depth. The Apostle concludeth that no man ought to search further into God's How farre to secret and unsearchable counfels of the vocation of the Gentils, & rejecting the deale and to Iewes, otherwife then this; that al which be rejected, for their finnes be iufly rejected, know, in the & al that be faued, by God's great mercie and Christ's grace be faued. And whosoever doctrie of seeketh among the people to spread contagion of curiosity by seeking further after predetermination things past man's & Angel's reach, they over-reach, and ouerthrow themselves. If thou wilt the faued, beleue, obey the Church, feare God and keep his commandements; that is thy part and every man's els. Thou maieft not examine whether thou be predetermin or reprobate, nor feck 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 unhappy time hath The Heretikes opened blasphemous tongues, and directed the proud penes of Calvin, Beza, Verone, writings of and such reprobates, to the diffcusing of such particulars, to the perdition of many a predetermination simple man, and specially of yong Scholer in Vniverfities, which with leffe studie may learn to be proud and curious, then to be humble, wise, and obedient.
CHAP. XII.

He exhorts them to mortification of the body. 2. to renovation of the mind. 3. to keeping of vanity by humility. 6. to the right using of their gifts and functions. 9. to many other good actions. 17. and specially to loving of their enemies.

BESeech you therefore, Brethren, by the mercie of God, that you exhibit your bodies, living 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 given me, to all that are among you, not to be more wise then behoueth to be wise, but to be wise unto sobrietie, to every one as God hath deuised the measure of faith. 4. For as in one body we haue many members, but all the members haue not one action; 5. so we being many, are one body in Christ, & each one anothers members. 6. And having gifts, according to the grace that is given vs, different, either prophecy according to the rule of faith, 7. or ministry in ministrie, or he that teacheth in doctrine, 8. he that exhorteth in exhorting, he that giveth in simplicitie, he that ruleth in carefullnes, he that sheweth mercie in cheerfulness. 9. Loue without simulation. Hating euil, cleauning to good. 10. Louing the charitie of the brotherhood one toward another, with honour preventing one another. 11. In carefullnes not slothfulness, In spirit feruët. Serying our Lord. 12. Rejoycing in hope. Patient in tribulation. Infant in prayer. 13. Communicating to the necessities of the Saints. Pursuing hospitallitie. 14. Bless thee that persecuteth you: blese, 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 contenting to the humble. 17. Benot wise in your owne conceit. 18. To no man rendring euil for euil. Providing good things not only before God, but also before almen. 19. If it may be, as much as is in you, hauing peace with almen. 20. Not reuenging your selues, my Deerefr, but giue place unto wrath, for it is written: Reuenge to me; I will reward, faith our Lord. 21. But if thine enemy hunger, giue him meat: if he thirst, giue him drinke. For, doing this, thou shalt heap coales of fire upon his head. 22. Be not overcome of euil, but overcome in good the euil.

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 workes, the Apostle now earnestly recommendeth to them holinesse of life.
TO THE ROMANES.

1. A living Host.) Man maketh his body a Sacrifice to God by giving it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in works of charity & vertue to God's honour. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a Sacrifice, which is an high service done to him.

6. According to the rule of faith. ) By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were fundered into divers Nations, set downe among themselves a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Christian religion. Which Rule was before any of the Books of the new Testament were writte, & before the faith was preached among the Gentiles, by which not only every other inferior Teacher's doctrine was tried, but al the Apostles, & Evangelists preaching, writing, interpreting (which is here called prophesying,) were of God's Church approved and admitted, or disprofved and rejected. This forme, by mouth and not by Scripture, euer Apostle delivered to the countrie by them converted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no man's plausible speach to be drawn from the same, This he commendeth to Timothee, calling it his Deposition. For not holding this faith and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding always to beware of them that taught otherwise. For feare of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet left he might have preached in vaine and lost his labour, he went to conferre with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councils, and their Successors by their example. For the holding of this Rule, and by the meaure thereof, were al the holy Scriptures written. For and by the same, all the glorious Doctors have made their sermons, commentaries, and interpretations of God's word: all writings and interpretations on other wise admitted nor deemed to be of God, but as they be agreable 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 Sect maister pretendeth to gather out of the Scriptures falsely understood and wrested to his purpose, by which they judge of Doctor, Scripture, Church and al. Arians had by that means a rule of his owne, Luther had his false weights, and Calvin his owne also. According to which feuer measure of every Sect, they have their expouston of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying, which S. Paul here and in other places speaketh of, and which was an exercize 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 Prophecying and al other preaching in Calvin's schoole, is justly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

The body chastised by pene-

The Apostolical rule or Ana-

logic of faith!

The Heretickes phantastical rule or rather rules of faith, many & divers, one from an-

other.

CHAP. XIII.

To yeald obedience and to other duties unto Potestates: 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 sorne 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 ordain'd. 2. Therefore he that refieth the power, refieth the ordinance of God. And they that refieth purchase to themselves damnation. 3. For Princes are no feare to the good worke, but to the evil. But wilt thou not feare the power? Doe good: and thou shalt have praise of the fame. 4. For he is God's Minister vnto thee for good. But if thou doe evil, feare, for he beareth
The Epistle of S. Paul

not the sword without cause. For he is God's Minister; a reuenger vnto wrath, to him that doeth euil, 5. Therefor be subject of necessity, not only for wrath, but also for conscience sake. 6. For therefore "you give tributes also. For they are the Ministers of God, seruing vnto this purpose. 7. Render therefore to al men their dew: to whom tribute, tribute: to whom custom, custom: to whom feare, feare; to whom honour, honour. 8. Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath fulfilled the law. 9. For, Thou shalt not commit aduerturie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet, and if there be any other commandement, it is comprized in this word, Thou shalt love thy neighbour as thy self. 10. The loue of thy neighbour, worketh no euil. Loue therefore is the fulnesse of the Law. It. And that knowing the seacon, that it is now the houre for vs to rife fro sleep. For now our fulation is neerer then whene we beleued. 12. The night is palled, and the day is at hand. Let vs therefore cast off the yoke of temporal Potestates, carp. Lords, and humane creatures or powers: wherupon the bondman tooke himselfe to be loose from his seruitude, the subject from his Soueraigne, were he Emperour, King, or of any other fucular Magistrate fouer; specially the Princes of those daies being Heathens and persecutores of the Apolles, and of Christes religion. For which cause and for that the Apolles were vntruly charged of their Adversaries, that they withdrew from order and obedience to Civill lawes and Officers: S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth himselfe, and exproly chargeth every man to be subject to his temporal Prince and Superiour: Not every man to al that be in Office or Superiourtie, but every one to whom God hath put in authoritie over him, by that he is his Maifter, Lord, King, or fuch like. Neither to them in matters of religion or regiment of their foules (for most part were Pagans, whom the Apostle could not wil men to obey in matters of faith) but to them in fuch things only as concerneth the publike peace & Policie, & what other causes fouere consiit with Gods holy wil and ordinance. For a against God no power may be obeyed.

In what sense x 1. Rx power bus of God. ) S. Chryfohome here noteth, that power, rule & Superiortie is God's ordinance, but not eflesones al Princes: because many may vsurp, who perioritie is of reigne by his permision only, and nor by his appointment: nor al actions that every one doeth in and by his soueraigne power: as Iulian's apostacie and affilitation of Catholikes, Pharo's tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apolles, Herod's and Pilat's condemning of Chrift: which things God permitted them, by the abufe of their power to accomplis, and not being the caufe of their euil doings, turned and ordered the fame to good effects. S. Augut 5477. 1. in Ioan. S. Tho. 1. p. 19. a. 9.

2. They
TO THE ROMANES.

2. They that refpeu) Whosoever refisteth or obeieth not his lawful Superiour in these In things law causes wherein he is subject unto him, with and doth God's appointment, & fineth fully commandly, and is worthy to be punished both in this world by his Superiour, and by God he is mortal in the next life. For in temporal government and causes, the Christians were bound sinner to in conscience to obey their Heathen Emperours; though on the other side, they were obey our Superiour bound and to obey their Apostles and Prelates, not to obey rius, their Kings or Emperours in matters of religion. Whereby it is clear that when we be commanded to obey our Superiours, it is meant alwaies and only in such things as they may lawfully command, and in respect of such matters wherein they be our Superiours.

4. Beareth not the sword.) That the Apostle meaneth here specially of temporal powers, The Apostle we may see by the sword, tribute, & external compulsion, which he here attributeth to speaketh of them. And the Christian men then had no doubt whether they should obey their Spiritual powers. But now the dis ease is clean contrarie. For al is given to the secular power, and nothing to the spiritual which expressly is ordained by Christ and the Holy Ghost; and all the faithful are commanded to be subject therunto, as to Christ's owne word and will. There were Heretikes called Beards, that took away al rule and Superiour. The Heresies against rule and prelates of our time (as we may see in al Countries where the secular sword is drawn Superiour) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholikes only most humbly obey both. The obedience even according to God's ordinance, the one in temporal causes, and the other in Spiritual, in which order both these States have blessedly flourished in al Christian countries both to Spiritual since Christ's time, and it is the very way to preserve both, as one day at the world final conference with vs.

6. Yau give tributes.) Though every man ought to be ready to sere his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies foruer; yet they may exempt by priviledges whom they thinke good. As in al Countries Christian: The Clergie Priests for the honour of Christ, whose Ministers they be, having by the grants & ancient exempted tro charters of Kings been excepted and exempted. Notwithstanding they were never vntribute, ready to sere voluntarily their Soueraigne, in al common causes, with whatsoeter they had. See Amos in Mat. 17.26. 13. Not in bankeings.) This was the very place which S. Augustin, that glorious Doc- tor, was by a voice from Heaven directed unto, at his most miraculous and happy conversion, not only to the Catholike faith, but also to perpetual continence, by this voice comming from Heaven, Tolle, lege; Tolle, lege, Take vs and read, take us and read, as himself telleth hi.8. Conf. c.12.

CHAP. XIII.

Like a moderator and peace-maker between the fierce Christians (who were the Gentils) and the insigne (who were the Christian Jews), having yet a scruple to cease from keeping the ceremonial meats and daies of Moses Law) he exhorteth the Jew not to condemne the Gentil using his libertie; and the Gentil againe, not to condemne the scrupulous Jew; but rather to abstaine from using his libertie, then offending the Jew, to be an occasion unto him of apostasizing. And him that is weak in faith, take vnto you; not in disputations of cogitations. 2. For one beleueth that he may / eate al things: but he that is weak, let him eate herbes. 3. Let not him that eateth, despise him that eateth not: and he that eateth not, let him not iudge him that eateth. For God hath taken him to him. 4. Who art thou that iudgest another man's seruant? To his owne Lord he standeth
The Epistle of S. Paul

Randeth or falleth. And he shall stand: for God is able to make him stand. 5. For one judgeth between day and day; and another judgeth every day: let every one abund in his owne 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 vs liueth to himself: and no man dieth to himself. 8. For whether we liue or die, to our Lord; or whether we die, we die to our Lord. Therfore whether we liue, 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. But thou, why judgest thou thy brother? or thou, why dost thou despife thy brother? For* we shall all stand before the judgment-seat of Christ. 11. For it is written: Lye not, one with another, lest ye be judged. 12. Therfore every one of vs for himself shall render account to God. 13. Let vs therefor no more judge one another. But this iudge ye rather, that you put not a stumbling block or a scandal to your brother. 14. I know and am persuaded in our Lord Jesu Christ, that nothing is common of it self, but to him that supposeth any thing to be common, to him it is common. 15. For if because of meat thy brother be grieved; now thou walkest not according to charitie. 16. Doe not with thy meat destroy him for whom Christ died. 16. Let not then our good be blaspheomed. 17. For the Kingdom of God is not meat and drink: but judgement, and peace, and joy in the Holy Ghost. 18. For he that in this serveth Christ, pleaseth God, and is acceptable to men. 19. Therfore the things that are of peace let vs pursue: and the things that are of edifying one toward another let vs keep. 20. Destroy not the worke of God for meat. 21. All things indeed are cleane: but it is ill for the man that eateth by giving offence. 22. It is good not to eat flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakened. 23. Haft thou faith? haue it with thy self before God. Blessed is he that judgeth not himself: in that which he approveth. 24. But he that discerneth, if he eate, is damned; because not of faith. For* all that is not of faith, is sinne.

Annotations.

Chap. XIII.

The Apostles meaning about eating or not eating certain meats.

5. Eat al things.) By similitude of words the simple are prone deceived, and Heretikes making about eating or not eating certain meats.
the other side he warne th' weak that would not eate, not to take office or scandal at them, that did eate without scruple, any of the irregular or forbidden meats in the Law, nor any wise to judge or condemn the eater, but to comit that to God, & finally that they should not condemn each other for eating or not eating. Now the Protestants fondly apply all this to the fafts of the Church, & differences of meats in the fama as though the Church did forbid any meat wholly never to be eaten or touched, or made any creatures vnclean, or otherwise preserued any abstinance, then for chastising of men's bodies and service of God. It is a great blindness that they can put no difference of the Church, betwixt Christ's fast of fourtie dais, Mat. 4. John's abstaining from all delicate meats and drinks, Mat. 4. 11. the widow Anna's, Luke 2. 37. the Nazarene's, Num. 6. the Recipients, Jerem. 15. 3. 14. the Ninuities, Zon. 3. S. Paul's, 2. Cor. 11. 17. S. Timothy's, 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 distinftion of creatures and meats, clean and vnclean, in the old Law. Of which it is evident the Apostle treateth 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 commandement or following Christ's example in that matter, or that the offenders of Christ's fafts be weak in faith, & ought not in any wife condemning of men the breakers of the prescribed faasts of the holy Church, they doe abuse ignorantly or willfully the Apostles words and discourse.

<i>Betweene day and day. </i> By the like deceit they abuse this place against the Holy. Distinction of daies of Christ and his B. mother & Saints, which concerneth only the Jewes feftivitues daies.

6. Every one in his owne fene. The Apostle doth not giue freedom, as the Churches ense. The text examies would have it, that every man may doe or thinke what he list. But in this matter of plicated common Judaical observation of daies and meats, & that for a time only, till the Christian religion should be perfectly establishe, he would have no restraint made, but that every one man's conscience should be borne withal in his owne fene; yet so, that they should not condemne one another, nor make necellitie of saluation in the observation of the Judaical rites of salv meat and meats, &c.

17. Not meat and drinkes.) The substance of religion or the Kingdom of God standeth not on eating, nor in meat or drinkes, and therefore the better might they use indifferent and toleratur but disdaining that point for a time, for peace sake and to avoid scandal. But if the precept of Moses, according to the Law, have bound all as before, then, (not for the meats fake, but for the disdaining it had been damnable to have eaten the vnclean meats.

22. Hauet thou what thy felf.) Thou hast perfect, and beleueth or knowest certainly that thou art free from the Law concerning meats and feftivities, yet to the trouble and hindrance of the felle that cannot yet be brought to farre, he discrete and utter not thy self out of feason.

23. He that differeth.) If the weak have a conscience, and should be driven to cate the To doe against things which in his owne heart he thinketh he should not doe, he committeth deadly our conscience, sinne, because he doth against his conscience, or against his owne pretended knowledge, sinne.

25. All that is not of faith.) The proper fene of this speach is, that every thing that a What actions man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of infidels are of the letter, faith must here be taken, though S. Auguftin sometimes applieth it also sinne, & what to proove that all the actions of infidels (meaning thowe works which directly proceed are not, of their lacke of faith) be sinnes. But in any wise take heed of the Harekites commentarie, who hereby would proove that the infidel sinneth in honouring his parets, fighting for his coutrie, tilling his ground, and in all other works. And no manuel that they so hold of infidels, who maintaine * that Christian men also offend deadly in every good deed.
And we that are the stronger, must sustaine the infirmities of the weak, & not please our selves. 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 give you to be of one mind 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: minister of the circumcision for the veritie of God to confirm the promises of the Fathers. 9. But the Gentils to honour God for his mercie, as it is written: Therefore will I confess thee in the Gentils, o Lord, and willing to thy name. 10. And againe he said: Rejoyce ye Gentils with his people. 11. And againe: Praise ye Gentils our Lord, and magnifie him al ye peoples. 12. And againe Eliae faith: There shall be the root of Jesse; and he that shall rise vp to rule the Gentils, in him the Gentils shall hope. 13. And the God of hope replenishe you with al joy and peace in believing; 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 ful of loue, replenished with al knowledge, so that you are able to admonish one another. 15. But I haue written to you (Brethren) more boldly in part, as it were putting you in remembrance; for the grace which is giuen me of God, 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 of those things which Christ worketh 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 haue replenishe 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 comming vnto you. 23. But now haueing no longer place in these countries, and haueing a desire to come vnto you these many...
many yeares now past: 24. when I shall begin to take my journey into Spain, I hope that as I passe, I shall see you, and be brought thither of you, if first in part I shall have enjoyed you. 25. Now therefore I will goe vnto Hierusalem to minister to the Saints. 26. For Macedonia and their goods Achaia have liked well to make some contribution vpon the poore for Christ, were Saints that are in Hierusalem. 27. For it hath pleased them: and they are their debters. For if the Gentils be made partakers of their spiritual things; they ought also in carnal things to minister vnto them. 28. This therefore when I shall haue accomplished, and signed them this fruit, I will goe by you into Spaine. 29. And I know that comming to you, I shall come in abundance of the blessing of Christ. 30. I beceech therefore Brethren by our Lord Iesus Christ, and by the charitie of the Holy Ghost, that you help me in your prayers for me to God, that I may be deliuered from the infidels that are in fewrie, and the oblation of my service may become acceptable in Hierusalem to the Saints, and the inhabitants of Hierusalem may be refreshed with you. 31. And the God of peace be with you all. Amen.

CHAP. XVI.

He commendeth the bearer Phæbe to the Romans, 3. and himselfe 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 vnto them the commendations of all the Churches & of certaine persons by name; 25. and concludeth.

AND I commend to you Phæbe our Sister, who is in the ministerie of the Church that is in Cenchris: 2. that you receive her in our Lord as it is worthie for Saints: and that you affist her in whatsoever busines she shall need you. For she also hath assiested many, and my self.

3. Salute Prisca & Aquila my helpers in Christ Iesus,
4. who for my life haue laid downe their necks; to whom not I onely giue thankes, but also all the Churches of the Gentils, 5. and their domestical Church. Salute Epenetus my Beloued: who is the first fruit of Asia in Christ. 6. Salute Marie who hath laboured much about vs,
7. Salute Andronicus and Julia my cousins and fellow captiues: who are noble among the Apostles, who also before me were in Christ.
8. Salute Ampliatus my best Beloued in our Lord. 9. Salute Vrbanus our helper in Christ Iesvs, and Stachys my Beloued. 10. Salute Apelles who was approved in Christ, Salute them that are of Aristobulus house.
16. *Salute one another.* Neuer Seet-maisters made more foule or hard shifts to prove 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 neuer at Rome, which is against all the Ecclesiastical histories, all the Fathers Greek & Latine, against the very sense & sight of the monuments of his seat, Sepulcher, doctrine, life, and death there. Greater evidence certes there is thereof and more weighty testimonie, then of Romulus, Numa, 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, theetr doctrine, faith was there, writing upon this chapter. Proper alfo carmine de ingratia in principio. S. Leo de natali Petri S. Augustini 60, c. 4, cont. ep. fund. Orosius li. 7, c. 6. S. Chrysostome in Psal. 48. S. Epiphanius her. 27. Prudentius in hymno 2, S. Laurentij & hymno 11. Optatus li. 2, contra Donatistar. S. Ambrose li. 5, ep. de Baflicis tradendis. S. Hierome in Catalogo. Laetantius li. 4, c. 11. de vera sapientia. Eusebius hist. Eccl. li. 2, c. 13, 15. S. Athanasius de fuga S. Cyprian ep. 55, nu. 6. Tertulian de prescriptibus nu. 14, and li. 4, contra Marciplen nu. 5. Origen in Gene. apud Euseb. lii. 2, c. 1, Irenæus li. 1, c. 3. Hegesippus. i. 3. c. 2, de excid. Hierofylm. Caius & Papias the Apostles owne scholers, and Dionysius the B of Corinth, alleazed by Eusebius li. 2, c. 14, and 14. Ignatius ep. ad Romanos. The holy Counsell of Chalcedon, and many other affirm it. Yca Peter himself (according to the judgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon 1. ep c. 5. Euseb. lii. 2, c. 14, hist Ec. 38.

17. And I desire you, Brethren, *"to marke them that make diffensions and scandals contrarie to the doctrine which you have earnt, and avoid them.* 18. For such do not serve Christ our Lord, "but their owne belly: and *"by sweet speeches and benedictions seduce the harts of innocents.* 19. For *"your obedience is published into every place, I rely therefore in you.* But I would have you to be wise in good, and simple in evil. 20. And the God of peace crufh Satan vnder your feet quickly. The grace of our Lord Iesus Christ be with you.

21. Timothee my Coadiutor saluteth you, and Lucius, and Iaphon, and Sophipater, my kinsmen. 22. I Tertius saluteth you, that wrote the epistle, in our Lord. 23. Caius mine host, and the whole Churches, saluteth you. Erastus the Coiffer of the citie saluteth you, and Quartus, a Brother. 24. The grace of our Lord Iesus Christ be with al you, Amen.

25. And to him that is able to confirme you according to my Gospel and preaching of Iesus Christ, according to the revelation of the mysterie from eternal times kept secret, 26. which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith known in al Gentils, 27. to God the only wife through Iesus Christ, to whom be honour & glorie for euer and euer. Amen.

**ANNOTATIONS.**

**CHAP. XVI.**

16. *Salute one another.* Neuer Seet-maisters made more foule or hard shifts to prove 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 neuer at Rome, which is against all the Ecclesiastical histories, all the Fathers Greek & Latine, against the very sense & sight of the monuments of his seat, Sepulcher, doctrine, life, and death there. Greater evidence certes there is thereof and more weighty testimonie, then of Romulus, Numa, 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, theetr doctrine, faith was there, writing upon this chapter. Proper alfo carmine de ingratia in principio. S. Leo de natali Petri S. Augustini 60, c. 4, cont. ep. fund. Orosius li. 7, c. 6. S. Chrysostome in Psal. 48. S. Epiphanius her. 27. Prudentius in hymno 2, S. Laurentij & hymno 11. Optatus li. 2, contra Donatistar. S. Ambrose li. 5, ep. de Baflicis tradendis. S. Hierome in Catalogo. Laetantius li. 4, c. 11. de vera sapientia. Eusebius hist. Eccl. li. 2, c. 13, 15. S. Athanasius de fuga S. Cyprian ep. 55, nu. 6. Tertulian de prescriptibus nu. 14, and li. 4, contra Marciplen nu. 5. Origen in Gene. apud Euseb. lii. 2, c. 1, Irenæus li. 1, c. 3. Hegesippus. i. 3. c. 2, de excid. Hierofylm. Caius & Papias the Apostles owne scholers, and Dionysius the B of Corinth, alleazed by Eusebius li. 2, c. 14, and 14. Ignatius ep. ad Romanos. The holy Counsell of Chalcedon, and many other affirm it. Yca Peter himself (according to the judgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon 1. ep c. 5. Euseb. lii. 2, c. 14, hist. Ec. 38.

Some of these tel the time and cause of his first going thither: some, how long he lised there: some, the manner of his death there: some, the place of his burial: and al, that he was he first Bishop there. How could so many of such wisedom and spirit, so neere the Apostles

See the Annotations 1. Pet. c. 5, 13.
T O T H E R O M A N E S,  

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Apostles time deceive or be deceived? how could Calvin and his, after fifteen hundred yeares know that none of them could see?

Some great argument must they needs have to controlole the credit of the whole world. This of truth is here their argument, neither have they a better in any place, to The Proteftants wit: If S. Peter had been at Rome S. Paul would have faluted him, as he did others here great argument, in the end of his letter to the Romanes. Is not this a high point to disproove antiquity that Peter was by? Any man of discretion may straight see, that S. Peter might be known unto S. Paul never at Rome, to be out of the Citie, either for perfeccion or businesse, when this epiftle was written (for he went often out), as S. Epiphanius declareth) & so the omitting to fa late him, can prove no more, but that then he was not in Rome: but it proue not, so much neither; because the Apostle might for respect of his dignitie & other the Churches affaires write vnto him special letters, & so had no cause to salute him in his common Epiftle, Or how know they that this Epiftle was not sent inclosed to S. Peter, to be delievered by his means to the whole Church of the Romanes in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be vnown to vs, why he saluted him not: but no cause why our Aduersaries vpon such frivolous reasons should reproove an approved truth. For even as well might they say that S. Iohn was never at Ephesius because S. Paul in his Epiftle to the Ephesians doth not salute him. And plaine it is, that it is the Romanes sear and faith of The Heretikes Peter, which they (as al Heretikes before them) doe feare & hate, and which will be their hatred of the bane: and they know that there is no argument which coninceth in their conscience, Roman See, that Peter was never at Rome. Therefore to conclude we say to them in S. Auguftines worde: Why cal you the Apostolike chaire, the chaire of peftilence? what hath the Church of Rome done against you, in which S. Peter did write, and from which by nefarious furie you have separened yourselves?

14. Holy kiffe.) Hereof, and by the common viage of the first Christians, who had special regard of vnitie and peace among them selues, and for signe and protestation thereof kissed one another, came our holy ceremonie of giving the Pax, or kissing one another in the Sacrifice of the blessed Maffe.

17. To marke them.) He carefully warneth them to take heed of feditious flowers in religion, and this euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conversion: not bidding them to examin the cace by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the new Testament.

18. But their owne belly.) Howsoever Heretikes pretend in worde and external shew of their sheepe's coat, indeed they seeke but after their owne profit and pleasuere, & by the Apostilles 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 cleaue vnto that which hath been taught before: for the which the Roman obedience is much commended. See Annex, vpon the first chap. verf 8.
OW S. Paul planted the Church at Corinth, continuing there a yeare and an halfe together, we read Act. 18. After that, when he was at Ephesus Act. 19, about the end of the three yeares that he abode there, he wrote this 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 ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe write here: I wil come to you in Achaia when I shall haue gone ouer Macedonia, for I wil goe ouer Macedonia: but I wil tarie at Ephesus vntil Pentecost.

The matter that he wrieth of, is not one, as is the Epistle to the Romanes, but divers. Partly such faults of theirs, as were signified unto him by them that were of Chloes. 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) deuide the Epistle into these two partes. Or, to put all together, he wrieth of eight things: 1. Of certayne Schisme beginning among them, by occasion of certayne Preachers, whom in the Second Epistle he toucheth more plainly, as being False-apostles chap. 1. 2. Of an incestuous fornicator, and some that went to law before infidel judges. chap. 5. 6. Of Matrimonie and Continencie. 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. 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. be dehorteth them from their Schismatical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptisme) 17. and in their Preachers, who had the wisdom of words : telling them that it is the preaching of the Cross, whereby God sancteth the world, and wherein only Christians should boast : 26. Preachers, seeing God of purpose chose the contemptible, that so himself might have the glory.

AVL called to be an Apostle of Iesus Christ, by the will of God, and Soffhenes a Brother, to the Church of God that is at Corinth, to the sanctified in Christ Iesus, called to be Saints, with all that inoculate the name of our Lord Iesus Christ in every place of theirs and ours. 3. Grace to you and peace from God our Father and our Lord Iesus Christ.

4. I give thanks to my God alwayes for you for the grace of God that is given you in Christ Iesus, 5. that in all things you be made rich in him, in al veneration, and in al knowledge, (6. as the testimonie of Christ is confirmed in you, ) 7. so that nothing is wanting to you in any grace, excepting the receluation of our Lord Iesus Christ, 8. who also will confirme you unto the end without crime, in the day of the comming of our Lord Iesus Christ. 9. God is faithful; by whom you are called into the societie of his Sonne Iesus Christ our Lord.

10. And I beseech you, Brethren, by the name of our Lord Iesus Christ, that you al lay one thing, and that there be no Schimses among you: but that you be perfect in one sense, & in one knowledge. 11. For it is signifed unto me (my Brethren) of you, by them that are of Chloe, that there be contentions among you. 12. And I meaneth this, our much adoring & adorning mens felues to their owne particular thanks, in Majestie.
The First Epistle of S. Paul

Faith cometh by hearing rather than reading.

Christ is made our justice, because he is the Author of the justice in vs.

5. In all knowledge.) Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before. For men cannot lightly learn the Christian religion by reading Scriptures, but by hearing and by the presence of their Teachers, which may instruct them at large and particularly of every Article, as clerely and breafely by letters they could not doe. Neither doth now any man learn his faith first but by hearing of his parents and Masters. For if we should when we come to yeares of discretion, be fet to pick our faith out of the Scriptures, there would be a mad worke and many faines among vs.

10. Who is made.) He meaneth not, as our Aduerfaries captiuouly take it, that we have no justice, fapience, nor sanctity of our owne, other then Chrifte imputed to vs: but the fentence is, that he is made the Author, giver, and meritorious cause of all the vertues in vs. For fo the Apostle interpreteth himself plainly in the 6. Chapter following, when he writeth thus: You be washed, you be justified, you be sanctified in the name of our Lord IESVS CHRIST and in the Spirit of our God.
To the Corinthians.

Chap. II.

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 carnal) which is taught in the Church of Christ.

And I (Brethren) when I came to you, I came not in loftiness of speech or of wisdome, preaching to you the testimonie of Christ. 2. For I judged not my self to know any thing among you but Jesus Christ, and him crucified. 3. And I was with you in infirmity, and fear and much trembling. 4. and my speach and my preaching was not in the persuasible words of humane wisdome, but in shewing of spirit and power; 5. that your faith might not be in the wisdome of men, but in the power of God.

But we speake wisdome among the perfect. 6. But the wisdome not of this world, neither of the Princes of this world, that come to naught: 7. but we speake the wisdome of God in a mysterie, which is hid, which God did predestinate before the worlds, ynto our glorie: 8. which none of the Princes of this world did know: for if they had known, they would never have crucified the Lord of glorie. 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 profundities of God. 11. For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

12. And we have receiued not the spirit of this world; but the spirit that is of God: that we may know the things that of God are given to vs. 13. Which also we speake not in learned words of humane wisdome; but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14. But the senfual man perceiueth not those things that are of the Spirit of God. For it is foolishnes to him, and he can not understand; because he is spiritually examined. 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 haue 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, even in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and Saphira; gitations.
The Heretics.

11. That we may know. The Protestants challenge a particular spirit revealing to each one his own predetermination, infallation, and salvation, would draw this text to that purpose. Which implooth 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 electour in this time of grace; that is, Christ's Incarnation, Pandion, presence in the Sacrament, & the incomprehensible joys of Heaven, which Pagans, Jews, and Heretics derive.

14. The sensual man. The sensual man is he specially that measur'd these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Jew, Pagan, and Heretic do: and sometime both here and elsewhere the more inform'd 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 trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore judged spiritual. The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal cannot attain unto; that doth by the Church, whereof he is a partaker in the写出 of the same, not only see the course of the carnal, but condemneth them and judgeth every power refuting God's spiritual word and work: the carnal Jew, Heathen, or Heretic, having no means or 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 Masters and spiritual Powers and to the whole Church, specially for the trial or examination of all his life, doctrine, and faith: but that a Catholike man and namely a Teacher of Catholike doctrine in the Church, should not be any whit subject to the judgement of the Heathen or the Heretic, nor care what of ignorance or infidelitie they say against him. For such carnal men have no judgement in such things, nor can attain to the Churches wifedom in any ceremonial, mysticke, or matter which they condemn.

Therefore S. Irenæus excellently declaring that the Church and every spiritual child thereof, judgeth and condemneth all false Prophets and Heretics of what sort soever, at length he concludes with these notable words: The spiritual shall judge also all that make schisms, which be cruel, not having the love of God, and respecting their own private, more than the unity of the Church; mangle, destroy, and (as much as in them lieth) kill for small causes the great and glorious body of Christ, speaking peace, and seeking bataille. He shall judge also them that be out of the truth, that is to say, out of the Church, which Church shall be under no man's judgement, for to the Church are all things known, in which is prefixed faith of the Father, and of all the dispensation of Christ, and firm knowledge of the Holy Ghost that teacheth all truth.

CHAP. III.

If they will not be carnal flesh, they must boast in God only, and not in their Preachers, which are but his Ministers, and need to look well how they preach: 12. because not at preaching, though it be Catholike, is meritorious but rather it builder matter to be purged by fire, when it is vain and unfruitful (as also any other like works of other Catholikes.) Maris if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedy is, to humble themselves and referre all to God.

ND I, Brethren, could not speake to you as to spiritual, but as to carnal. As it were to little ones in Christ, 2. I gave you milke to drinke, not meate: for you could not as yet. But whereas there is among you emulation and contention are you not carnal,
carnal, and walke according to man? 4. when one faith, I certes am Pauls, & another, I Apollo’s; are you not ‘men’? What is Apollo then? and what is Paul? 5. The Ministers of him whom you have beleived, and to every one as our Lord hath given. 6. I planted, Apollo watered; but he that giueth the increase, God. 7. Therfore neither he that planteth is any thing, nor he that watereth; but he that giueth the increase, God.

8. And he that planteth and he that watereth are one. And every one shal receive his owne reward according to his owne labour. 9. For we are God’s Coadiutours; you are God’s husbandrie, you are God’s building. 10. According to the grace that is given me, as a wife Workematter haue I laid the foundation: and another buildeth thecupon. But let every one look how he buildeth theron. 11. For other foundation no man can lay, beside that which is laid; which is Christ. 

12. And if any man build upon this foundation, gold, siluer, precioustones, wood, hay, stubble, 13. the worke of every one shall be manifest: for the day of our Lord wil declare, because it shall be revealed in fire: and the worke of every one of what kind it is, the fire shall trye. 14. If any man’s worke abide, which he buildeth therupon; he shal receive reward.

15. If any man’s worke burne, he shal suffer detriment: but himself shall be saved: yet so as by fire. 16. Know you not that you are the Temple of God; and the Spirit of God dwelleth in you? 17. But if any violate the Temple of God, God will destroy him. For the Temple of God is holy: which you are. 18. Let no man seduce himself: if any man seeme to be wise among you in this world, let him become a fool, that he may be wise. 19. For the wisdome of this world is foolishnes with God.

For it is written: I wil compasse the wife in their subtletie. 20. And againe: Our Lord knoweth the cogitations of the wife that they be vaine. 21. Let no man therefore glory in men. For all things are yours: 22. whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours: 23. and you are Christ’s, and Christ is God’s.

ANNO TATIONS.

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 Heauen: and ther- meritorious, for that by their works proceeding of grace, they doe deserve or merit Heauen, and and the rethe more or lesse joy in the same. For though the holy Scripture commonly vse not words in Heauen: this word merit, yet in places innumerable of the old and new Testament, the very true men are dif- ference of merit is contained, and so often as the word, mercis, and the like bee vset, they see according be euer understood as correlatives or corresponding unto it. For if the ioy of Heauen be to the same, retribution, remittance, hire, wages for works (as in infinite places of holy Scripture,) then the works can be none other but the value, deservt, price, worth, and merit of the same. And indeed this word, reward, which in our English tongue may signify a voluntary or bountifull gift, doth not so well express the nature of the * Latin word, or the Greke, which are rather the very stipend that the hired worke-man or innieme-conuaineth to haue of him whose worke he doth, and is a thing equally and justly answering to the time and weight of his travells and works (in which sense the Scripture faith: Dignum est operarius mercis tua). the worke-man is worthy of his hire) rather then a free gift: though, because faithful men must acknowledge that their merits

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be the gifts and graces of God, they rather vse the word reward, then hire, stipend, or reimbursement: though indeed it be al one, as you may see by divers places of holy writ, as, * My merce (reward) is with me vsurier to every one * according to his works. And, Our Lord will render unto me according to my justice Ps. 17. And the very wordes merit (equivalent to the Greek) is said thus: Mercie shall make al place to every one * according to the merit of works. Eccle. 16, 15. And, If you doe your justice before men, you shall not have reward in Heaven, Mat. 6, 1. Where you see that the reward of Heaven is compenc of justice. And the euasion of the Heretikes is fruoius and evidentely false, as the former and like words doe conuince: for they say Heaven is our Merces or reward, not because it is due to our works, but to the promise of God; where the words be plaine, According to every mans works or labour: upon which works, and for which works conditionally, the promise of Heaven was made.

Building of gold, or fubtle.

Our works shall be manifested by fire.

What is signified by the day of our Lord.

12. Upon this foundation. ) The foundation is Christ, and faith in him working by charity. The upper building may be either pure and perfect matter of gold, silver, and precious stone, which (according to the most authentical and probable exposition) be good works of charity, and al Christian justice done by God's grace; or els, wood, hay, stubble, which signifie the manifold acts of man's incontinency and his venial sins; which more or leffe nixed & medled with the better matter aforesaid, require more or leffe punishment or purgation at the day of our death. At which day, if by penance or other means in the Church, the said venial sins be before-hand cleaned, there shal need no purging at al, but they shal straight receive the reward due to them.

13. Shall be manifest. ) Whether out of & and works be pure and need no cleansing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plaine what terms every man's life is towards God. For then Purgatorie fire shall reveal and prove it. For, whosoever hath any impure matter of venial sins or such other debts, to God's justice payable and purgable, must into that fire, and after due payment and cleansing, be faued through the same. Where the works of the perfect men & such as died with al debts paid, cleansed, or forgiven, are quitted from the fire, and never incurre damage, paine, or losse thereby. The places of Fathers expounding this for Purgatorie, be very many most euident, which are cited in the last Annotation following.

14. The day of our Lord shall declare. ) That this purgation rather signifieth the place of God's justice after our death, then any affliction in this life, the Apostles precise specifying of fire declarate, and of reueling and notifying the difference of mens works by the same: which is not done euidently ever in this life: and namely the word, day of our Lord; which commonly and properly signifieth in Scripture & namely in this Apostle (1. Cor. 5, 5, 5. Cor. 1, 13. Phil. 1, 10. 6, 1. Thes. 5, 2, 2. Thes. 2, 2.) either the particular, or the general judgmen: and therefore that the trial spoken of, is not properly nor literally neest any afffie or aduertisit of this life, as Caluini also confessith, coining a foolish new construction of his owne. Where you may note also in that man's Commence, that this word, dies Domini, was so prejudicial against him, and all other expostions of the trial to be made in this world, that he would gladly have Domini out, reading thus, A day that come which shall open &c. Where understand, that if it were only Dies (as * in the Greeke) yet thereby also the Scripture is wont to signifie the self same thing: as 1, Tim. 1, 12. 28, and 2. Tim. 4, 8, and Heb. 10, 25, the day, as in this place, with the Greeke article only, which is alone with Dictila, or Dies Domini.

15. As by fire. ) S. Augustin upon these words of the Psalme 37. Lord rebuke me not in thine indignation, nor amend me in my wrath. For it shall come to paffe (faith he) that some be amended in the wrath of God and be rebuked in his indignatio. And not al perhaps that are rebuked, shall be amended, but yet some there shall be faued by amending. It shall be so purely, because amending is named: 3186 as by fire. But some there shall be rebuked, and not amended, to whom he shall say: Go ye into everlasting fire. Fearing therefore these more grievous paines, he desirith that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: Purge me in this life, and make me such an one as shall not need the amending fire, being for them which shall be saued, yes so as by fire. Wherefore he because here they build upon the foundation, wood, hay, stubble? For if they did build gold, silver, and precious stones, they should be secure from both fires, not only from that eternal which shall torment the impious eternally; but also from that which shall amend them that shall be saued by fire. For it is said: He shall be safe, yet so as by fire, And because it is s. i. he shall be safe, that fire is consumed. A verity though safe by fire, yet that fire

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.
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That be more grievous, then whatsoever a man can suffer in this life: And you know how great evils the wretched have suffered, and may suffer: yet they have suffered such as the good also might suffer, not only in the sufferings of Christ: these evils therefore that are here, be much more caithe: and yet see how men, nos to this life, suffer them, do whatsoever thou commandst. How much better do they that which God commandeth, that they may not suffer those greater pains: Thus fare S. Augustin, See S. Ambrose, upon this place. 1 Cor. 3, & Ser. 26, in Psalm. 118. Hieron. li. 2, c. 13. adu. Iosephanum. Greg. li. 4. Dialog. c. 19, & in Psalm. 3. Paulini. in principio, Origen. ho. 6, in c. 15. Exod. and ho. 14. in c. 14. Luten.

CHAP. III.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his virtue: considering that neither his own conscience is a sufficient judge thereof, but only God who seeth al. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable; 18. threatening to come to those proud False-apostles who were the Authors of al these schisms.

O let a man esteem vs as the Ministers of Christ, and the The Epistle dispencers of the mysteries of God. 2 Here now is required among the dispensers that a man be found faithful. 3 But to me it is a thing of least account, to be judged of you, or of man’s day: But I judge not myself neither. 4. For I am not guilty in conscience of any thing; 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 wil lighten the hidden things of darknes, & wil manifest the counsels of the harts: & then the praise shall be to every man of God. 6.

6. But these things, Brethren, I haue tranfigured into my self and Apollo, for you; that in vs you may learne, one not to be puffed vp for one against another, aboue that is written. 7 For who dierceth thee? Or what hast thou that thou haft not received? And if thou haft received what doest thou glorie as though thou haft not received? 8. Now you are filled, now are you become rich: without vs you reigne; & I would to God you did reigne, that we also might reigne with you. 9. For I thinke that God hath shewed vs Apostles the laft, as it were depoited 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 weake, but you strong. You noble, but we base. 11. Until this houre 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 curfed; and doe bleffe. We are perfected, and sustaine it. 13. We are blasphem’d, and we beseech. We are made the refuse of this world, the dross of al eu’n untill now. 14. Not to confound you, doe I write these things; but as my dearest children I admonish you. 15. For if you have ten thousand Pædogogues in Christ; yet not many Fathers. For S. Augustin our in Christ Jesus by the Gospel I begat you. 16: I beseech you therfore be followers of me. 17. Therfore haue I sent to you Timothee, who is my dearest Sonne and faithful in our Lord; who
The First Epistle of S. Paul

wil put you in mind of my waies that are in Christ Jesus, as everywhere in every Church I teach. 18. As though I would not come to you, so certaine are puffed vp. 19. But I will come to you quickly, if our Lord wil: and wil 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 wil 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.

Spiritual power to punish or pardon.

4. But not justified. The Heretikes are certaine that they be in God's grace, but S. Paul though guiltie of no crime in his conscience, durst not affirme himselfe that he was justified, neither could take upon him to be judge of his owne hart and cogitations, whether they were pure or no: but the trial thereof he left only to God's judging day.

21. Intro. The Apostles haue power of discipline and cenfures against offendors, and power of gentlenes, meeknes, and indulgence also; to vs either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

CHAP. V.

Where 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, haue already judged, as present, him that hath so done, 4. in the name of our Lord Jesus Christ, you being gathered together and my spirit, with the vertue of our Lord Jesus Christ; 5. to deliuer such an one to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord Jesus Christ.

Your glorying is not good. Know you not that a little leauen corrupteth the whole past? 7. Purge the old leauen, that you may be a new past, as you are azymes. For our Pasche, Christ, is immolated. 8. Therefore let vs beaft, not in the old leauen, nor in the leauen of malice and wickednes, but in the azymes of sinceritie and veritie. 1. I wrote to you in an epistle, not to keep companie with fornicators. 10. I meane not the fornicators of this world, or the couetous or the extortioners, or seruors of Idols: otherwise you should have gone out of this world. 11. But now I wrote to you, not to keep companie, if he that is named a Brother, be a fornicator, or a couetous person, or a seruer of Idols, or a railler, or a drunkard, or an extortioner:
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torsioner: with such an one" not so much as to take meat. 12. For what is it to me to judge of the that are without? Do not you judge of them that are within? 13. For them that are without, God will judge. Take away " the culprits one from among your felices.

Annotations.

Chap. V.

3. I absent.) S. Paul here vseth his Apostolike power, of binding this incestuous person, excommunicating him by his letters and Mandatum, though absent.

4. You being gathered.) Though he commanded the act should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the judgement and authority of giving sentence was in himself, and not in the whole multitude, as the Protestants, and the popular Sectaries shrive. For the power of binding & loosing was not given to the whole Church, but as in the persons of the Prelates, & to them for the benefit of the whole. Whereupon S. Chrysostome vpon these words, Die Ecclesiæ, Tel

The terrible sentence of Judas, and the Diuel entred into him, and he went forth of the happie fellowship of excommunicating the Apostles. 10. 13. 27. So this Apostle excommunicated Alexander and Hymenæus, and 7.

Satan straight took them: 1. Tim. 1. Yea it is thought that S. Peter excommunicated Ananias & Sapphira, and for signe of his power and terrore of the sentence took them both slauke dead. De mirabil. S. Script. ii. 3. c. 16. quod D. Ang. Which miraculous power though it be not ioyned now to that sentence, yet as farre as concerneth the punishment spiritual, which it specially appertaineth unto it is as before, and is by the judgement of the holy Doctours (Cyp. ep. 16. n. 3. Chryf. in 1. Tim. 1. b. 5. Ambros. in 1. Tim. 1. Hier. ep. ad Heod. c. 7. Ang decor. & gra. c. 15.) the terribllest and greatest punishment in the world; yea farre pasing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. And by this spiritual sword (Saih S. Cyprian) al must die in their soule, that obey not the Priest of Christ in the new law, as they that were disobedient to the Judges of the old law, were slain with the corporal sword. Would God the world knew what a mancious punishment Christ hath appointed the Priests to execute vpon the offenders of his laws, and specially vpon the disobedient, as Heretics namely.

8. Let us feast.) The Paschal lamb, which was the most expresse figure of Christ every way, was first sacrificed and afterward eaten with aymces or unleauened bread. So Christ our Paschal, being then newly sacrificed on the Cross, is recommended to them as to be eaten with all puritie and sinceritie, in the Holy Sacrament. Which mysticke the holy Church in these words comendeth to the faithful every yeare at the feast of Easter. 11. No. you take meat.) It is not meant that we should separate our felues corporally from all sinners, or that we might refuse to line in one Church or fellowship of Sacraments with them, which was the error & occasion of the Donatistes great schisme: nor that every man is straight after he hath committed any deadly sinne, excommunicated, as some Lutheras hold, but that we should avoid the when the Church hath excommunicated them for such the though in mind, and condemnation of their faults, every one ought to be always farre from them. As for the Heathens & Pagans, which be not under the Churches discipline, and at that time in external worldly affaires dealt with Christians and liued amongst Puritie in receiuing the B. Sacrament.

We are bound to avoid, not all sinners, but the excommunicate only, & them, except in certain cases.
He rebuketh them for going to law before Judges that were not Christians. 9. telling that extortion (as many other offendies like wife) is a mortal sin. 12. And with divers reasons he inveigheth against fornication, bidding also to fly at occasion thereof.

"The faithful judge and gie sentence with God at the latter day, specially the Apostles and the perfect Christians that have forfaken al for Christs fake.

Are any of you hauing a matter against another, to be judged before the vniust, & not before the Saints? 2. Or know you not that the Saints shal judge of the world? And if the world shal be judged by you: are you vnworthie to judge of the leaft things? 5. Know you not that we shal judge Angels? how much more secular things? 4. If therefore you have secular judgements; the contemptible that are in the Church, let them to judge.

6. But brother with brother "contenteth in judgement: & that before infidels? 7. Now certes there is plainly a fault in you, that you have judgements among you. Why do you not rather take wrong? why do you not rather suffer fraud? 8. But your selues doe wrong and defraud; and that to the Brethren. 9. Know you not that the vniust shall not poiffe the Kingdom of God? Doe not erre: Neither fornicatours, nor servers of Idols, nor aduouterers, nor the effeminate, nor the liers with mankind, 10. nor theues, nor the couetous, nor drunkards, nor ratlers, nor extortioners shall poiffe the Kingdom of God. 11. And these things certes you were, but you are wafted, but you are sanctified, but you are iustified in the name of our Lord Jesu Christ, and in the Spirit of our God.

12. Al things are lawful for me, but al things are not expedient. All things are lawful for me, but I wil be brought vnder the power of none. 13. The meat to the belly, & the belly to the mears: but God wil 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 raifed vp our Lord, and wil raife 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 shal 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 dieth, is without the body: but he that doth fornicate, sinneth against his owne
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 own. 20. For you are bought with a great price. Glorifie and beare God in your body.

Annotations.

Chap. VI.

6 Contendeth in judgemen7. To be given much to brailing and litigiousnes for every trifle, to spend a pound rather then lose a penny, the Apostle much reprehended this 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 themselues brotherly and peaceably, was a great fault: as, for one Catholike to draw another for mere trifles before secular or heretical Officers, is a very vnchristian part.

7. He forbad not al judgements of controversyes, but only signified that it was a fault, and that it proceeded of some injuries done one to another, & imperfections, that they so molested one another: and that it had been more agreable to Christian perfection and charifme, rather to tolerate and suffer a small injurie, then to draw his fellow to judgement seats.

Chap. VII.

That married folk may aske their debt, and must pay it, though it be better for them to conteine. As also for the unmarried and widowes to continue single, though they may marrie. 10. That the married may not depart from one another (not in any case marrie another, during the life of the former) 12. vnles it be from one that is unbaptized, which yet be diffused: 17. counseling also every one to be content with his state wherein he was Chrisned. 25. Virginitie is not commanded, but counselleth the better and more meritorious then Marriage. 39. as also widowhood.

And concerning the things whereof you wrote to me: It is good for a man not to touch a woman. 2. But because of fornication let every man haue his owne wife, & let every woman haue her owne husbâad. 3. Let the husbâad 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. Defraud not one another, except perhaps by consent for a time, "that you may" give yourself to praiere: and returne againe together, lest Satan tempt you for your incontinence. 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 conteine themselves, let them marrie. For it is better to marrie then to be burnt.

If the layman can not pray, vnles he abdaint from his wife: the Priest that alwaies must offer Sacrifices and alwaies pray, must therefore alwaies befree from matrimonie.

Before he triumphed of the continencie of such as were married, now he giveth lites for the unmarried also.
The First Epistle of S. Paul

10. But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, * that the wife depart not from her husband: 11. And if she depart, let it be with her consent, and not to be recoyled to her husband. And let not the husband put away his wife.

12. For to the rest, I say, not our Lord. If any Brother have a wife an infidel, and she consent to dwell with him, let him not put her away. 13. And if any woman have a husband an infidel, and he consent to dwell with her; let her not put away her husband. 14. For the man an infidel is sanctified by the faithful woman; and the woman an infidel is sanctified by the faithful husband: otherwise your children should be uncirumcized; but now they are holy. 15. But if the infidel depart, let him depart. For the Brother or Sister is not subject to scrutitude in such. But in peace hath God called vs. 16. For how knowest thou woman, if thou shalt faue thy husband? or how knowest thou None, if thou shalt faue the woman? 17. But to every one as our Lord hath deuided, as God hath called every one, so let him walke, and as in al Churches I teach. 18. Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. 19. Circumcision is nothing, and prepuce is nothing: but the obseruation of the commandments of God. 20. Every one in the vocation that he was called, in it let him abide. 21. Waft thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. 22. For he that in our Lord is called, being a bondman, is the efranchised of our Lord. Likewise he that is called, being free, is the bondman of Chrifft. 23. You were bought with price, be not made the bondmen of men. 24. Every Brother wherein he was called, in that let him abide before God.

25. And as concerning virgins, a commandement of our Lord I have not: but I counsel I gine, as having obtained mercie of our Lord to be faithful. 26. I thinke therefore that this is good for the present necessitie, because it is good for a man so to be. 27. Art thou tied to a wife? seek not to be loosed. Art thou loose from a wife? seek not a wife. 28. But if thou take a wife, thou hast not sinned. And if a virgin marrie, the hath not sinned. Neuerthelesse, tribulation of the flesh shall haue. But I spare you. 29. This thercfore I say, Brethren; the time is short, it remaineth, that they also which have wives, be as though they had not; and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possefled not; and they that vfe this world, as though they vfed it not. For the figure of this world paffeth away. 30. But I would have you to be without carefullnes. He that is without a wife, is careful for the things that pertaine to our Lord, how he may please God. 31. But he that is with a wife, is careful for the things that pertaine to the world, how he may please his wife; and he is deuided. 32. And the woman unmarrie & the virgin, thinket on the things that pertaine to our Lord: that she may be holy both in body and in spirit. 33. But she that is married, thinketh on the things that pertaine to the world, how she may please her husband. 34. And this I speake to your profit: not to cast a share vpon you, but to that which is honest, & that may giue you
you power without impediment to attend upon our Lord. 36. But if any man thinketh that he is of a greater age, and if it must be so, let him do that he will. He finneth not if he marry. 37. For he that hath determined in his heart being first settled, not having necessitie, but having power of his owne will, and hath judged this in his heart, to keep his virgin, doeth well. 38. Therefore both he that is bound in his virgin in matrimonie, doeth well: and he that is not bound, doeth better.

39. * A woman is bound to the law so long time as her husband liueth: but if her husband sleep, she is at libertie: let her marry to whom she will: only in our Lord. 40. But more blessed shal she be, if she so remaine, according to my counsel. And I think that I also haue the Spirit of God.

ANNOTATIONS.

CHAP. VII.

2. His owne wife. * He faith not, as the Protestants here pretend to excuse the vnlawful The Apostles company on the law. Let every one marry: but, let every one have, keep, or vse his biddeth not at owne wife to whom he was married before his conversion. For the Apostles answereth to marry, but here to the first question of the Corinthians, which was not, whether they were lawfull to keep their persons unfieled, whether they were bound upon their conversion, to abstaine from the company of their wives married before in their infidelitie, as some did persuade them that married, they ought to doe. Hier. Hist. cont. Just. c. 4. Ceryf., in locum bo 19.

3. Give your selfe to prayer. * This time, & the Heretikes doctrine, and high estimation of matrimonial aetes, are strange from the pruritie of the Apostolike and primitive Church, when the Chrisitians to make their prayers & fastings more acceptable to God, abstained by mutual consent even from their lawful wives: our new Maffers not much abstinence is as it may be thought from their wives for any such matter. And yet S. Augustines faith, the Prelate should passe other in this case, and think that not to be lawfull for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So faith he li, 1. q. ex quaest. g. 127 in fine. See S. Hier. l. 1. c. 19. Addure. Iouin. S. Ambr. li, 1 Oct. c. 47. But alas for the people, whose married Pastours are in this point farre worse then the vulgar folke, neither teach continuance, nor giuing good example.

6. By indigence nos commandement. * Left some might misconstrue his former words, as Perpetual continencie married folkes for prayer sake.

7. A proper guift. * To such as may lawfully marry, or be already married God giueth not alwayes that more high and special guift or grace of continencie, though every one of them al that delyue alke & labour for it, might haue it: but such are not bound to endaunting or seeking for it alwayes, & therefore can not be commanded to abstaine further then they like. But whosoever a man is bound to abstaine, either by vow or any other necessarie occasion.
Who are bold enough occasion (as if one of the parties be in prison, wait, banishment, sickness, or absent perpetually by lawful divorce) the other must needs in pain of damnation abstain, and cannot excuse the want of the guilt of chastity. For he is bound to ask it, & to seek for it; by fasting, praying, & chastising his body; & so labouring duly for it, God will give the grace of chastity. So had St. Paul, & so had all the holy men that ever lived. Therefore doth the doctrine of the Protestants in this point, that when they lift not fail nor pray for it, say they have not the guilt. And it was a great maruel why so few of the new Scots, or rather none now a-while have that guilt, but that we see it is obtained by those means which our Fathers used, & they were not at all. To live in marriage continually without the breach of coniugal chastity, is a guilt of God also, but men must not break their faith of widoles: & a war of it, but must know that God giueth that guilt to such as humbly ask it of him. Aug. de grat. & lib. arbitrio. c. 4. De continent. c. 1.

After divorce not to marry.

Neither party may dimiss the other and marry another for any cause. For though they be separated for fornication, yet neither may marry again. Aug. de ad. coning. li. c. 6, & li. c. 19. See Annov. Mat. 19. And S. Augustine in his whole books, de adul. coning. lii. 6.

The Apostle's precept.

When the infidel, or infidel's child, are sanctified by the Christian, the Christian may not marry, but be his. Hier. i. c. 7. Adun. toin. i. c. 16.

The difference of counsel and precepts.

I. Counsell I give. A counsel is one thing, a commandment is another. To do that which is counseled, is not esseuial, because one may be said not understanding. But he that will do which he is counseled and shall have a higher degree of glory. He that fulfilleth not a commandment, except he do penance, cannot escape punishment. Any. ii. de virg. c. 14. & 14.

A professed virgin may not marry.

If a virgin marry, he speaks not of that virgin which hath dedicated herself to God. (for if any such marry the shall be damned for breaking her first vow) but one of young maidens unmarried in the world. Hier. adun. toin. ii. c. 7. Chrysl. li. 20. Theodoret, Photius, and the other Greek Doctours upon this place apud Oecum. Epiph. hcr. 61. 38. Tribulation of the flesh. They are maruelously deceived. (faith S. Augustine. ii. de virg. c. 13.) that think the Apostle counseleth virginity rather than marriage, only for that marriage hath many miseries and molestations joined unto it, which by virginity shall be avoided, & not in respect of the greater reward in Heauen. For the Apostle profident counsel the virginity, is for the next life, and he calleth these troubles of marriage in that senfe specially as they be a hindrance from the service of God here, & therefore an impediment to vs toward the next life and the more ample joyes thereof. 41. As
29. Although they had not.) For exhorteth that such as have wines, should not wholly The contin- beam themselves to the same transitory pleasure and voluptuousness of their flesh, but cie of married life in such moderation, that their marriage hinder them as little as may be, from the love, ritual cogitations. Which is best fulfilled of them that by mutual consent do wholly Their perseverence, whether they have had children or none, concerning carnal issue for the spiritual children of Heaven. And these marriages be more blessed than any other, faith S. Augusti- cie, best.

ne de Ser. Don. in monte li. i. cap. 14.

31. Careful for the things of our Lord.) The Protestant might here learn if they lift, that Virginite virginitie is not onely preferred before marriage, for that it is a more quiet state of life preferred, and in this world, but for that it is more conuent for the service of God. Secondly that why virginitie hath a graceful purifie and sanctifie both of body & soule, which marriage Why eftin- hath not. Thirdly, they may learn the cause why the Church of God requireth charitie cie is required in the Clergie, and forbidden not onely fornication, but al carnal copulation even in in the Clergie. lawful wedlocke. Which is not onely to the end that God's Priests be not divided from him by the clogs of marriage, but also that they be clean and pure from the fleshly acts of copulation.

CHAP. VIII.

He rebuke the learned who in pride of their knowledge did eate Idolosbytsa, that is The 4. part. things offered to Idols, vsing (as they said) their libertie; but not considering that Of meats the ignorant took their doing as an example for them to frequent such meats as, as they did before in their Paganisme, with opinion that they did sanctifie the eaters.

And concerning those things that are sacrificed to Idols, Knowledge we know that" we al have knowledge. "Knowledge puf- feth vp; but charitie edifieth. 2. And if any man thinke that he knoweth something, he hath not yet known, as he ought to know. 3. But if any man love God, the same is known of him. 4. But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. 5. For although there be that are called Gods, either in Heaven, or in earth (for there are many Gods, and many Lords) 6. Yet to vs there is one God, the Father, of whom al things, and we vnto him : and one Lord JESVS CHRIST, by whom al things, and we by him. 7. But there is not knowledge in al. For "some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being weak, is polluted. 8. But meate doth not commend vs to God. For neither if we eate, shal we abound: nor if we eate not, shal we lack. 9. But take heed lest perhaps this your libertie become an offense to the weake. 10. For if a man see him that hath knowledge, sit at table " in the Idol's Temple; shal not his conscience, being weake, be edified, to eate things sacrificed to Idols? 11. And through thy knowledge shal the * weake Brother perish, for whom Christ hath died? 12. But finning thus against the Brethren, and strikings their weake conscience; ye sinne against Christ. 13. Wherfore if * meate scandalize my Brother, I wil never eate flesh, left I scandalize my Brother.

ANNO
ANNOTATIONS.

CHAP. VII.

1. Wealhaknowledge.) The spiritual and perfectly instructed Christians knew no meats now to be unclean, neither for signification, as in the Law of Moses; nor always by nature and creation, as the Manichees thought; nor by any other pollution, as in that they were offered to Idols; and therefore they did eate boldly of such meats as were sacrificed, concerning & condemning their Idols as mere nothing, and the worship of them as the honour of things imaginary. Which their faith, for their want of defecnation and charitie, and for the use of "that their libertie to the offense & scandal of the weak, the Apostle doth here reprehend.

7. Some with a conscience.) The perfecter mens fault was, that they gave offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise & learned, to eate the meats, offered to Idols, conceived that there was some virtue and sanctification in those meats, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and devotion as before their conversion.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being so as is declared (a thing so evident that it admitted no other interpretation) if the Protestants apply any of this admonition against our faults in the Cath. Church, they be too ridiculous.

10. In the Idol's Temple.) Like as now, some Catholikes have said, they know that Caluin's communion is but as 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 Caluin's Communion, when they are seen in the Idol's Temple solemnly sitting or communicating at the abominable table.

CHAP. IX.

To them that so wanted their libertie about Idolatry, he bringeth his owne example, to wit, that he also had libertie to live by the Gospel, but yet that he vsed it not, to avoid scandal of the infirme, and because it was more meritorious. 24. Declaining against their securitie, and shewing them by similitudes and examples, 24. both of himself, 1. And of the Israelites, that salvation is not so lightly come by: 14. and so conclude against eateing of Idolatry, because it is also to commit idolatry, 24. and not only to give ile example to the infirme.

M I not free? Am I not an Apostle? Have I not seen Christ Jesus our Lord? Are not you" my 3rde 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. Have not we power to eate and drinke? 5. Have we not power to lead about a woman a Sister, as also the rest of the Apostles, and our Lord's Brethren, and "Cephas? 6. Or I only and Barnabas have not we power to doe this? 7. Who euer plaith the folediar at his owne charges? who planteth a vine, and eateh not of the fruit thereof? Who feedeth a flock, and eateh not of the milke of the flock? 8. Speake I these.
I these things according to man? Or doth the Law also say these things? 9. For it is written in the Law of Moses: Thou shalt not mossel the mouth of the ox that treadeth out the corn. Why, hath God care of oxen? 10. Or for vs certes doth he say it? For they are written for vs. Because he that careth, ought to care in hope: and he that treadeth, in hope to receive fruit. 11. If we have sown unto you spiritual things, is it a great matter if we reape thy carnal things? 12. If other be partakers of your power; why not we rather? Howbeit we have not vsed, this power: but we beare all things, lest we should give any offence to the Gospel of Christ. 13. Know you not that they which worke in the holy place, cate 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 Gospel, to live of the Gospel. 15. But I haue vsed 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 glorye void. 16. For if I euangelize, it is no glory to me: for necessitie lieth upon me: for wo? is to me if I euangelize not. 17. For if I doe this willingly, I haue reward: but if against my wil, a charge is committ? to me. 18. What is my reward then? That preaching the Gospel, I yeald the Gospel without cost, that I abuse not my power in the Gospel. 19. For whereas I was free of al, I made my selfe the servant of al: that I might gaine the moe. 20. And I became to the Iewes as a Iew, that I might gaine the Iewes. 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 became al things, that I might saue al. 24. Know you not that they that run in the race, all run indeed, but one receiueth the price? 25. And every one that triueth for the maistrie, refraine himself from al things: and they cer? tes that they may receiue a corruptible crowne: but we an incorruptible. 26. I threfore so run, not as it were at an uncertaine thing: so I figh, not as it were beating the aire: But I chastifie my body, and bring it into seruitude, left perhaps when I haue preached to others, my selfe become reprobat.
Heretical translation.

Pastours and Preachers due.

Works of Supererogation.

Doing well in respect of reward.

Running for the game.

Penance menioticous.

S. Paul had not the Protestants secularitie of salvation.

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in the Apostles sense, of the Saints or Sacraments.

Heretical translation.

- A woman a Sister. The Heretikes perturberly (as they doe all other places for the advantage of their Sect) expound this of the Apostles wives, and for woman, translate, wife, a belles founding wedding to them. Where the Apostle meaneth plainly the devout women that after the manner of Lewie did serve the Preachers of necessitie, of which sort many followed Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodoret, and al the Greeks (Oreci, incolce super humbe,) take it. So doth S. Augustin de op. Monach. c. 4. and S. Hierom. li. 1. adu. Ioaninum 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 Corinthians with finding his wife, when himself (c. 7. 7. 8.) clearly faith that he was single.

7. Who pleache the souledar?) He prooueth by the Scriptures and natural reasons that Preachers and Pastours may challenge their finding of their flocks, though himself for causes had not, nor intended not to vs his right and libertie therein.

16. Iff Evangelis. Iff I should preach either of compulsion and servile feare, or mere necessitie, nor having other wife to live and sustainne my selfe in this world, I could not looke for reward in Heauen. But now doing it, not only as enioyned me, but also as of love and charitie, and freely without putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shal haue my reward of God, yea and a reward of Supererogation, which is given to them that of abundant charitie doe more in the service of God then they be commanded, as S. Auguflin in expoundeth it. De op. Mon. 4. 5.

2. That I may be partaker. A singular place to convince the Protestants, that will not haue men worke wel in respect of reward at God's hand: the Apostle confessing expressly that al this that he doth either of duety or of Supererogation above duety [as to preach of free-cost, and to worke with his owne hands to get his owne meate and his fellows, and to abstaine from many unlawful things] ali is, the rather to attaine the reward of Heauen.

24. Sermon. If such as run for a prize, to make themselves 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 glorie, proposed and promised to none but such as run, travel, and endour for it?

27. I chastifie. The goale of everlaeting glorie is not promised nor set forth for only-faith men: for such run at random: but it is the prize of them that chastifie and subdue their bodies and fleshly desires by fasting, watchinge, voluntary pouerie, and other afflications. Lord, how farre is the carnall doctrine of the Sectaries and the manners of these dates from the Apostles spirit! Wherein even we that be Catholikes, though we doe not condemne with the Protestants these voluntarie afflications as superfluous (much lesse as superstitious or injurious to Christ's death,) but much commend them, yet we vse nothing the zeal and diligence of our first Christian Ancestor correct herein, and therefore are like to be more subiect to God's temporall chastishments, at the least in the next life, then they were.

S. Paul had not the Protestants secularitie of salvation.

Aug. c. 17. c. 39. b. 4. P. Lomb. in hunc locum.
OR I will not have you ignorant, Brethren, that our Fathers were all under the cloud, & all passed through the sea, 2. and all in Moses were baptized in the cloud and in the sea: 3. and all did eat the same spiritual food, 4. and all drank the same spiritual drinke (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. 6. For they were overthrown in the desert. 7. And these things were done in a figure of vs, that we be not countenying evil things, as they also counted. 8. Neither become ye Idolaters, as certaine of them: as is written: The people sate downe to cate and drinke, and rose vp to play. 9. Neither let vs fornicate, as certaine of them did fornicate, and there fell in one day three and twentye thousand. 10. Neither let vs tempt Christ, as certaine of them tempted, and perished by the serpents. 11. Neither doe you murmur, as certaine of them murmured, and perished by the destroyer. 12. And all these things chanced to them in figure: but they are written to our correction, upon whom the ends of the world are come. 13. Therfore he that thinketh himself to stand, let him take heed " left he fal. 14. Let not tentation apprehend you, but humane. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make alio with tentation e issue, that you may be able to sustaine. 15. For the which cause, my Dearest, fly from the seruing of Idols, and speake " as to wise men: your selues judge what I say. 16. The chalice of benediction which we doble, is it not the communication of the bloud of Christ? and the bread which we break, is it not the participation of the body of our Lord? 17. For being many, we are one bread, one body, all that participate of one bread. 18. Behold Israel according to the flesh: they that eate the Hofts, are they not partakers of the altar? 19. What then? doe I say that which is immolated to Idols, is any thing? or that the Idol is any thing? 20. But the things that the Heathen doe immolate, to Idiels they doe immolate, and not to God. And I will not haue you become fellowes of Diuels. 21. You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be partakers of the table of our Lord, and of the table of Diuels. 22. Or doe we emulate our Lord? Why, are we stronger then he? 23. All things are lawful for me, but all things are not expedient. 24. All things are lawful for me, but all things doe not edifie. 25. Let no man seeke his owne, but another man's. 26. The eareth is our Lordes, and the
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The old figures of our Sacraments.

We receive greater benefits by our Sacraments than the Jews did by theirs.

The Apostle and ancient fathers speak courteously of the B. Sacrament.

The Apostles blessed the Chalice, & did consecrate it.

Our visiting to Christ by the B. Sacrament.

Our union among our fellow-believers by the B. Sacrament.

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 Calvinists, to write upon this place, that the Jews received no other the truth and substance of Christ and his benefits in their figures or Sacraments, then we do in ours: and that they and we all eat and drink of the same body and drink of the same Sacrament and communicate in the same; that they among themselves did all feed of one bread, & drink of one rock; which was a figure of Christ, then specially, that out of Christ's side pierced upon the Cross, gushed our blood and water for the matter of our Sacraments.

As to wife men. To cause them to leave the Sacrifices and meats or drinks offered to Idols, he putteth them in mind of the only true Sacrifice and meat and drink of Christ's body and blood: of which, and the Sacrifice of Idols also, they might not be in any case partakers. Ving this term, providentius locor, in the same sense (as it is thought) as the Fathers of the primitive Church did give watch-word of keeping secret from the Infidels and unbaptized, the mystery of this divine Sacrifice, by these words, Nominis sibi iter, nonn qui initiasti, Aug. in Ps. 32. & 33. Conc. 1. & Ps. 109. Ho. 40. c. 4. in lib. 50. hom. Orig. in Leg. bo. 9. Chr. bo. 57. in Gen. in fine bo. 51. ad pa. Aniob. bo. 1. in t. Tim. 5. Paul faith, I speak to you boldly of this mystery as to the wiser and better instructed in the same.

Which we bless. That is to say, the Chalice of Consecration which we Apostles and Priests by Christ's commission do consecrate: by which specch as well the Calvinists (that there was no consecration of the cup at all, blasphemously calling it magical murmuration, and perniciously referring the benediction, to thanksgiving to God) as also the Lutherans be refuted, who affirm Christ's body and blood to be made present by recieving in and the receiving only. For the Apostle expressly referreth the benediction to the Chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

The participation of the body. The holy Sacrament and Sacrifice of Christ's body and blood being received of vs joyneth vs in soul and body and engrafteth vs into Christ himself, making vs partakers, and as a piece of his body and blood. For not by word or spirit only (faith S. Chrysostom) but in very deed we are united in his flesh, made one body with him, members of his flesh and bones. Chr. ho. 45. in fo. sub finem. And S. Cyril, Such is the force of mystical benediction that is made by Christ corporally by communicating of his flesh to dwell in us, Cyr. li. 10. in Io. c. 13.

17. One bread, one body. As we first made one with Christ by eating his body and drinking his blood, so secondly are we coniornyed 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 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 marvellously knit together by Christes owne one body, and by the self-same blood in this divine Sacrament. See S. Augusti. li. 21. c. 25, decim. Deus. Hilar. li. 8. de Trinit. circa. med.

18. They that eat the Host.) It is plain also by the example of the Iewes in their Participation Sacrifices, that hee that eateth any of the Host immolated, is partaker of the Sacrifice, in Sacrament and joyned by office and obligation to God, of whose Sacrifice he eateth. or Sacrifice.

20. I will not base you.] I conclude then (faith the Apostle) thus: that as the Christian sheweth of which eateth and drunken of the Sacrifice or Sacrament of the altar, by his eating is what societie participat of Christes body, and is joyned in fellowship to all Christian people that eat we are.

& drink of the same, being the Host of the new Law: and as all that did eat of the Hosts of the Sacrifices of Moses: Law were belonging & associated to that rate and to God to whom the Sacrifice was done; even so whosoever eateth of the meates offered to Idols, he sheweth & professeth himselfe to be of the Communion and Societie of the same Idols.

21. You cannot drink.) Upon the premises he warneth them plainly, that they must either forsake the Sacrifice & fellowship of the Idols & Idolaters, or els refuse the Sacrifice of Christ’s body and bloud in the Church. In al which discourse we may observe that our bread and chalice, our table and altar, the participation of our Host and oblation, be compared or resembled point by point, in all effects, conditions, and properties, to the altars, Hosts, 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 Sacrifices or Ceruice 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 Heathen, and so doe all the Fathers acknowledge, calling it only, & continually also, by such terms as they doe no other Sacrament or Ceremonie of Christes religion: I. the Lamb of God laid upon the table: Conc. Nic. the unblody sacrifice of the Sacrifice. In Conc. Ephes. ep. ad Nef. pag. 60.9. the Sacrifice of Sacrifices. Dionys. Ec. Hier. c. 3. the quickening holy Sacrifice; the unblody Host and Victim: Cyril. Alex. in Conc. Ephes. Anath. 11. the propitiatory Sacrifice both for the living and the dead: Terut. de cor. Milit. Chry. ho. 41. in 1. Cor. Ho. 3. ad Philip Ho. 66. ad po. Antioch. Cypr. ep. 66. & de cen. Do. nu. 1. August. Ench. 109. Quast. 2. ad Dulcit. to. 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: August. li. 9. c. 13. & li. 2. de bapt. c. 19. the one only inconsumptive Victim without which there is no religion: Cyprian de cen. Do. nu. 2. Chry. ho. 17. ad Hebr. * The pure Oration, the new Offering of the new Law: the vital and impolluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thankes-giving: or Theocratiell: and the Sacrifice of Melchisedech. Which Melchisedech by his Olation 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. Iuline, S. Irenaeus and other the most ancient Doctors and Martyrs do testifie. Cypr. ep. 63. nu. 2. Iulfin. Dial. cum Trypho. p. 57. med. Iren. li. 4. c. 32. * And S. Augustin li. 17. c. 20. decim. Dei. ci. li. 2. cont. adu. Leg. & epist. c. 18. & li. 3. de bapt. c. 19: S. Leo. Ser. 2. de Paschone: and others doe expressly awont that this one Sacrifice hath succeeded another & fulfilled all other differences of Sacrifices; that it hath the force and virtue of al other, to be offered for al persons and causeth that the others, for the living and the dead, for the Impe and The Fathers for thankes-giving, and for what other necessitie, but body or soule, * Which holy called this faotion of Sacrifice they also call the MASSE in plaine words. August. Ser. 151. 91. Con. crisse, the Carth. c. 3. 4. c. 84. Milcuit. 1. Leo. c. 88. 31. c. 2. Greg. li. 2. ep. 9. 97. & c. This is the MASSE.

Apostles and Fathers doctrine. God grant the Adversaries may find mercy to see to evident and inincible a truth.

21. Partakers of the table.] Though the faithful people be many waies known to be The distincts God’s peculiar, and bejoyed both to him & among themselves, & also seuered & distinct of Christian guished from all others that pertaine not to him, as well Iewes and Pagans, as Heretikes Cath. likes fri and Schismatikes, by unfertey other external signs of Sacraments, doctrine, and governme: the rest, is by mere: yet the most proper & substantial union or difference confineth in the Sacrifice not communica.
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Table and Sacrifice in his Church: and acquitted himself of all such as joyned in fellowship with any of the Heathen at their Idolatrie, or with the Jews at their Sacrifices, or with Heretikes and Schismatics at their prophan and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, as the Apostle here speakes, a table and cup of Diuels, that is to say, whereas the Diuel is properly served, and Christes honour (no less than by the altars of Ieroboam or any prophan superstitious rites of Gentilitie) defiled. And therefore all Catholike men, if they look to have fellowship with Christ and his members in his body and blood, must deeme it so as of Idolatrie or sacrilegious superstition, and abstaine from it and from all fornication of the same, as good Tobie did from Ieroboams sacrifices and the altars in Dan and Bethel: and as the good faithful did from the Excelsis and from the Temple and Sacrifices of Samaria. Now in the Christian times we have no other Idols but herefies, nor Idolatries, but their false seruices shifted into our Churches instead of Gods true, and only worship. 

Chap. 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 reprehendeth the rich, that at the charitable supper supped vncharitably: 23. telling them that they received therefore unworthily the body and the representation of his death, as he by tradition had taught them.

And he that followeth me, as I also of Christ. 2. And I praise you Brethren, that in all things you are mindful of me: and as I have delivered unto you, you keep my precepts.

3. And I will have you to 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.
head covered, dishonesteth his head. 5. But "every woman praying or prophesying with her head not covered, dishonesteth her head: for it is al one 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 couer her head. 7. The man truey ought not to couer his head, because he is the image and glorie of God; but the woman is the glorie 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. 10. (Therfore ought the woman to haue power vpon her head for the Angels.) 11. But yet neither the man without the woman; nor the woman without the man, in our Lord. 12. For as the woman is of the man, so also the man by the woman: but al things of God. 13. Your selues judge: doth it become a woman not covered to pray vnto God? 14. Neither doth nature itself teach you, that a man indeed if he nourish his haire, it is an ignominie for him: 15. but if a woman nourish her haire, it is a glorie for her, because haire is giuen her for a veile? 16. But if any man seeme to be conten-tious, 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 schifmes among you, and in part I beleue it. 19. For "there must be heresies also: that they also which are approved, may be made manifest among you. 20. When you come therefore together in one, it is not now to eate "our Lordes supper. 21. For every one taketh his owne supper before to eate. And one cer-tes is an hungry, 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 shal I say to you? praise I you in this? I doe not praise you.

23. For I received of our Lord that which also "I haue deliuered vnto you, "that our Lord I E S V S "in the night that he was betrayed, "tooke "bread: 24. and giuing thankes brake, and said: "Take ye & eate, "TH I S I S "MY BODY W HICH S H A L BE D E L I V E R E D F O R Y O U . "This doc ye for the commemoration of me. 25. In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD. This do ye, as often as you shall drinke, for the commemoration of me. 26. For as often as you shall eate this bread, and drinke the chalice, "you shall shew the death of our Lord, vntil he come. 27. Therfore whosoeuer shall eate this bread, or drinke the chalice of our Lord unworthily, he shall be "guilty of the body and of the bloud of our Lord. 28. But "let a man proue himself:and to, 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. Therfore are there among you many weake and feeble, and "many sleep. 31. But if we did "judge our selues, we should not be judged. 32. But whiles we are judged, of our Lord we are chaflfed; that with this world we be not damned. 33. Therfore, my Brethren, when you come together to C e t e,
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 care, except one another. 34. If any man be an hungered, let him eate at home; that you come not together unto judgment. And the rest I will dispose, when I come.

Annotations

Chap. XI.

2. My precept. Our Pastours and Prelates have authority to command, and we are bound to obey, and the Gouernours 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 sewer women haue, though supernatural, as some had in the primitive Church, yet they may not forget their womanly shames, but show themselves subiect and modest, and cover their heads with a veil.

The custom of the Church, or all womens other answer against wranglers.

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 authority they should be thus restrained in things indifferent, make them no other answer but this: This is the custom of the Church, this is our custom. Which is a goodly rule to reprove the fauing of contentious langliers, which being out of all modestie and reason, never want words and replies against the Church. Which Church if it could then by prescription of twenty or thirty yeares, and by the authority of one or two of their first Preachers, stop the mouths of the fictitious: what should not the custom of fifteen hundred yeares, and the decrees of many hundred Pastours, gain of reasonable, modest, and humble men:

That herefies shall come, and therefore...

What commoditie we may make of herefies.

19. There must be herefies. When the Apostle faith: Herefies must be, he sheweth the event, and not that God hath directly so appointed it as necessarie. For, that they be, it cometh of man's malice & free-will; but that they be converted to the manifestation of the good and constant in faith & the Churches unitie, that is God's special work of providence, that worketh good of evil. And for that there should fall Herefies and Schifmes, specially concerning the Article and vse of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make us manuel the lefse, to see so great divisions, Herefies, and Schifmes of the wicked and weakne in faith concerning the fame. Such things then will be, but woe to him by whom scandals or Sefts doe come. Let vs of Herefies, faith S. Augustin, not so that end to approve their errors, but that by defending the Catholike doctrine against their deceits, we may be more watchful and wary: because it is most surely written, That herefies that tried & approved may be manifested or discovered from the hollow hearts among you. Let vs not this benefit of God's providence. For Herefies be made of such as would erre or be naught, though they were in the Church: but being out, they profit us exceedingly, not by teaching the truth which they know not, but by stirring vp the carnal in the Church to seeke truth, and the spiruall Catholikes, to cleere the truth. For there be innumerable holy approved men in the Church, but they be not disquieted from other among vs, nor manifest, so long as we had rather sleep in darkness of ignorance, then behold the light of truth. Therefore many are raised out of their sleep by Herefies to see the day of God, and are glad thereof. August. & 8. de vera relig.

20. Our Lords supper. The Christians at or about the time of the Churches only Sacrifice & their communicating thereof, kept great feafts, which continued long, for that the relief of the poore upon the common charges of the richer forte, and the charitie and unitie of all forts were much preferred thereby, for which cause they were called Agape, that is, Charities, of the ancient Fathers, and were kept commonly in Church-houses or porches adjoyning, or in the body of the Church (whereof see Tertullian) C. 19. Clemens Alexander, S. Iuline, S. Augustin cons. Fossi. li. 20. c. 10. after the Sacrifice and Communion was ended, as S. Chrysostom hom. 1. in 1. Cor. in initia judgeth. Those feafts S. Paul here calleth Canas Dominicae, because they were made in the Churches which then were called Dominice, that is, Our Lords house. The disorder therefore kept among the Corinthians in the Church- feafts of Charite, the Apostle seeketh here to redresse, from the soule abuses expressed here in the text, and as S. Ambrose in hunc locum, and most good Authors now thinke, this which he calleth Dominicas canam, is not meant of the B. Sacrament, as the circumstances also...
also of the text doe giue, namely, the resecting of the poor, the rich mens private devot- 
ing of al, not expecting one another, glutony and drunkennesse in the same, which can- 
not agree to the Holy Sacriment. And therefore the Heretikes haue some reason, vpon 
this place, to name the said Holy Sacriment, rather, the Supper of the Lord, then after 
the manner of the primitive Church, the Eucharist, M A S S E, or Eucharistic. But by like 
they would bring it to the supper againe or euening seruice, when men be not fasting; the 
rather to take away the old etimiation of he holines thereof.

2.3.1 (hauing delivered) As al other parts of religio were first delitered by preaching & word 
of mouth to euery Nation concerned, so this holy order and vice of the B. Sacrament 
was by S. Paul first given unto the Corinthians by tradition, Vnto which as receiv'd 
our Lord he reuoketh them by this Epistle, not putting in writing particularly all things 
pertaining to the order. vice, and institucion, as he afterward faith: but repeating the sum-
me and substance thereof, and leaving the residue to his returne. But his words and nar-
ration here written we will particularly prosectue, because the Heretikes make profession 
to follow the fame in their pretended reformation of the Masse.

2.4. In the night.) First the Adueraries may be here convinced that al the circumstances 
of time, person, & place which in Christes action are noted, need not to be imitated; As 
that the Sacriment shou'd be ministred at night, to men only, to only twelve, after or 
at supper, & such like: because (as S. Cyprian, ep. 13. nn. 7. & S. Augustin ep. 118. c. 6. 
note) there were causes of those accidents in Christ that are not now to be alleag'd for 
us. He instituted then this holy act; we do not. He made his Apostles Priests, that is to 
say, gave them cominion to doe & 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 vs. He would eat 
& make an end of the Paschal to accept the old Law: that can not be in our action. 
Therefore he must needs doe it after supper and at night: we may not doe so. He exclu-
ded al men, al the rest of his Disciples, al lay men: we imitate all faithful men & women. 
In many circumstances then, neither we may imitate Christes first action, nor the Hereti-
kes as yet doe; though they seeme to enclime by abandoning other names suing this 
(calling it Supper) to have it at night & after meate: though (as is before noted) they 
have no iust caufeto cal it fo upon Christis faue, seeing the Evangelists doe plainly shew 
that the Sacriment was instituted after Supper, as the Apostle himself here recordeth 
the later part in express speach. And most men think, a long sermon & the washing 
of the Apostles feet came betwixt; yet and that the supper was quite finisht & 
grace saide. But in al these and such like things, the Catholique Church only, by Christes 
Spirit can tel, which things are imitable, which not, in al his actions.

2.5. Took.) Christ took bread into his hands, applying this ceremonial, action, and The Prote-
benediction to it, & did bleffe the very elements, vnd power & able words vpon it * as imitate not 
he did ouer the bread & /fifes which he multiplied: and so doth the Church of God: and Christ in ble-
so do not the Protestants, if they follow their owne book & doctrine; but they let the 
bread & cup stand aloofe, & occupue Christes words by way of report & narration, 
applying them not at al to the matter proposed to be occupied: and therefore, howsoeuer 
the simple people be deludde by the reheral of the same wordes which Christ vnd, yet 
conceration, benediction, or sanctification of bread and wine they professeth they make 
none at al. At the first alteration of religion, there was a figure of the Croffe at this 
word, He bleffe d: and at the word, He took, there was a gloffe or rubrike 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 thank-
giving to God.

2.6. Bread.) Christ made the holy Sacriment of vnleauened bread & al the Latin 
Church imitateth him in the same as a thing much more agreeable to the significatio 
him not in 
both in itself & in our liturgie, then the leauen. Yet our Adueraries neither follow Christ, 
S. Paul, nor the VVest Church in the same: but rather purposely make choise of that 
kind that is in itself more vnseemly, & to the first institution lesse agreeable. In the other 
part of the Sacriment they confame Christ and his Church much more impudently 
and damnedly. For Christ and al the Apostles & al Catholique Churches in the world 
haue ever mixt their wine with water, for great mysterie & significacion, especially for 
that water giuen together with bloud out of our Lordes face. This our Lord did (Faith S. 
Cyp. Fp. 63. ad Civil. nn. 4. 7) and none rightly offers, that followeth not him therein. Thus Irenaeus 
(his 1. c. 1.) Implies (Apolog. 2. in fine) & al the Fathers testifie the Primitive Church did 
and in this sort it is done in all the M A S S E S of the Greeks S. Jannes, S. Basils, S. 
Chry-
The words of consecration, to be said over the bread and wine, are the forms of the Sacrament and words of consecration: neither like over the wine, nor are they words only of this Sacrament but (as S. Augustin in faith) when the words come, that is to say, actually and profane, make like partakers of some, or calling Sacrament, do not. That these words make the bread and wine, which otherwise would be common 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 consecration begin: and fo to the rest of the Fathers. Ambros. li. de Sacram. c. 4 & e. 9. de init. Mystere, &c. Apolog. 1. in fine. Cyprian. de Can. Dom. nunt. 1. 2. August. Sem. 23. de verb. Dom. &c. Mat. Tertull. li. 4. cont. Marc. Chrysot. bo. 2. in 2d Tim. in fine & hom. de prodiis. Inde. 10. 3. Gregor. N. J. in oves. Catoch. Damasc. li. 4. c. 14.

21. My body ) When the words of Consecration be by the said impietie of the Protestants, thus removed from the element, no manuel if Christes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vainly charge the Catho. Church with defrauding the people of one piece of the Sacrament, haue in very deed left no part nor spice of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Evangelist, but their owne destetable Secte, having boldly defaced the whole institution, not in any accidental indiffernt circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action over them, the forms be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

22. Take and eate ) This pertaineth to the receiveing of those things which by consecration are present and sacrified before: as when the people or Priests in the old Law did eate the Hosts offered or part thereof, they were made partners of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud: but it is the sacrifice and application to the receiver of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the spicke and ingredients of it, and the taking of it. Now the receiving being but a consecration or one of the ends why the Sacrament was made, and the means to apply it vnto vs. The Acteraries unlearnedly make it al & some, & therfore improperly name the whole Sacrament & ministration thereof, by calling it the Communion, Which name they giue also rather then any other, to make the ignorant beleue 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 receiveing of the Priest alone, of the piece 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 concurr together alwayes in the external Sacrament: but for that we doe communicate or joyne in vnitie, and perfect fellowship of one body, with all Chrissian men in the world, with al (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, partners of that one body which is received throughout all the world. It is al called Communion (faith S. Da- li. 64. 14. mafcenec) & indeed it is, for by vs we communicate with Christ, & be partakers of his flesh & of his bloud in vnitie, & by vs doe communicate and are vnited one with another. Only let vs take heed that we doe not partake with heresikes. And when the Apostle faith, that al 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 al be so, that communicate in vnitie
in unite through the whole Church. Then the name Communion is as ignorantly w.c.e. of them as the name of Supper.

25. You shall shew.) Upon this word the Heretics fondly ground their false supposi-
tion, that this Sacrament cannot rightly be minisitred or made without a sermon of the death of Christ; and that this and other Sacraments in the Church be not profitable, when they be minisitred in a strange language. As though the grace, force, operation, & actuities, together with the instruction & representation of the things which they signifies, were not in the very substance, matter, forme, vce, and worke itself of every of the Sacraments; and as though preaching were not one way to shew Christes Passion, and the Sacraments another way: namely this Sacrament, containing in the very kinds of the elements and the action, a most liuely representation of Christes death. As wittily might they say that neither Abel's Sacrifice, nor the Paschal lamb could signify Christes death without a sermon.

27. Guilt of the body.) First herupon marke well, that il men receive the body and blood of Christ, be they infidels or illusers: For in this case they could not be guilty of that which they receive not. Secondly, that it could not be so heinous an offence 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 willing and intention to continue in sinn, or without repentance of former sinners; but yet by the unworthy receiuing of no other Sacrament is man guilty of Christes body and blood, but here where the unworthy (as S. Chrysopolit faith) doth vilany to Christes own perfons, as the Iewes or Gentils did, that crucified it, Christho.de non consent. Et & Ho. 60. 61 ad po. Amisie. Which inuincibly proweeth against the Heretics that Christ is really present. 

28. Let him prove.) A man must examine his life diligently whether he be in any mortal sinne, and confesseth himselfe of every offence which he knoweth or feareth to be, before he presume to come the Holy Sacrament. For to the Apoyles doctrine to doe Cyp. de lapf n. 7. Ang. Ecle. dico. 53.

26. For discerning the body.) That is, because he put the no difference nor distinction betwixt this high meate and others: and therefore S. Augustin faith ep. 118 c. 3. that he shal the Apoyles faith shall be damned, that doth not by singular veneratio odoratio make a difference between this meate and others. And againe in Psal. 98. No man eateth before he adore i. And S. Ambrose h. 3 c. 11 de sp. San. We adore the beth of Christ in the Mysteries. S. Chrysost. ho. 24. in 1 Cor. We adore him on the altar, as the Sages did in the manger. S. Nazianzen in Psalib. Gorgonie. My fither called on him which is worshipped upon the altar. Theodoret D. 2. Inconf. The mystical tokens be adored. S. Denys, this Apoyles Scholer, made solemn invocation of the Sacrament after Confecration. Ecleflisf. Hier.c 3 part. 3. in princip, and before the receiuing, the whole Church of God crieth upon it. * Domine non sumignus Deus propius esto misit peccatoris, Lamb of God that taketh away the sinnes of the world, have merceion v. And for better discerning of this divine meate, we are called from common profané hows to God's Church; for this we are forbidden to make it in vulgar apparel, and are appointed sacred solemn vestiments. Hiero. Epistap. Naps. & li. 2. ed. Pelas. c. 9. Paulinus ep. 12. ad Seuer. Io. Disc. in vie. D. Gregli. 3. 19. For this, is the halowing of Corporals and Chalices, the manifold honour and discerning of Christes body in the Cath. Church. 

Annot. Ambr. 3. Off. c. 28. Nazianz. Oras. ad Arianos. Opatia li. 6. in initio. * For this, profane tables are removed, & altars consecrated. Ang. de temp. 23. 5. For this, the very Priests themselves are honourable, chaft, adored, Hiero. ep. 1. ad Heliodoru c. 7. Li. 1. ed. Tom c. 19. Amb. in 1, Tim. 1. For this, the people is forbidden to touch it with common hands. Nazianz. Oras. Ad. Arianos in initio. For this, great care and sollicitude is taken that no part of either kind fall to the ground. Cyril. Hier. myst. 5. in fine. Orig. ho. 13. in c. 25. Exod. For this, Sacred provision is made that if any hoists or parts of the Sacrament doe remaine unreceiued, they be most religiously referred with honour and diligence possible; and for this examination of confciences, confession, continence; & (as S. Augustin faith) receiuing it fasting. Thus doe we Catholikes & the Church of God discern the holy body & blood by S. Paulus rule, not onely from your profane bread and wine (which not by any secret abuse of your Curates or Clerkes, but by the very order of your book, the Minister, if any remaine after your Communion, may take home with him to his owne vce, and therefore is no more holy by your owne judgement then the rest of his meates) but from all other either vulgar or sanctified meates, as the Catechumens bread, and our visual holy bread. If this be plain and true, and you have nothing agreeable to the Apoyles nor Christes Institution but all cleane contrary; then imperatubis D. 25.
and confound you, for 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 sin (as much as in vs. li. the body of Christ in the Sacrament, seeing God strook many to death for it in the Primitive Church; & punished others by grievous sicknes. No marvel that so many strange diseases and deaths fall upon vs now in the world.

31. Judge your selves.) We may note here that it is not enough, only to sinne no more, or to repent lightly of that which is past: but that we should punish our selves according to the weight of the faults 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 cleane before we come to receive his holy Sacrament. Whose heavy hands we may escape by punishing our selves by fasting and other penance.

32. Expeft one another.) Returning now to their former fault and disorder for which he took this occasion to talke of the holy Sacrament, and how great a fault it is to come unworthy to it; he exhorte them to keep their said suppers or feasts in vnitie, peace, and sobrietie, the rich expecting the poore, &c.

34. I wil dispoze.) Many particular orders & decrees, more 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 downe by tradition, which our whole ministration of the MASS E is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premisses proved to be most consonant: Caluins supper and Communion in all points wholly repugnante to the same. And that it agreeth not to these other not written traditions, they easily confesse. The * Apostles delivered unto the Church to take it only fasting: they caste not for it. The Apostles taught the Church to confecrate by the words and the signe of the Croffe, without which (faith S. Augustin tr. 7. ino. 118. Serm. 75. in. append. Chryf. hom. 55. in 16. Markb.) no Sacrament is rightly perficte: the Protestants have taken it away. The Apostles taught the Church to keep * a Memorie or invocation of Saints in this Sacrifice: the Caluins hath none. The Apostles decreed that in this Sacrifice there should be special prayers for the dead Chryf. hom 3. in epift. ad Philip. Aug. de cu. pro mort. c. 11: they have none. Likewase that water should be mixed with the wine, and to verthe, See Annot. in c. 11. v. 13 Bread. Therefore if Caluin had made his new adninistration according to all the Apostles written words, yet not knowing how many things besides, the Apostles had to prescribe in these words, Cetera cum venere dispnonam (the rest I will dispose, when I come) he could not have satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposite to the very scripture also, which they pretend to follow only, and have quite destroyed both the name, substance, and all good accidents of Christs principal Sacrament, we trust all the world will see their folly and impudence.

CHAP. XII.

They must not make their diversitie of Guifts 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. Which also could not be a body, without such variety of members. 12. Therefore neither they that have the inferior gusifs must be discent, seeing it is Gods distribution: nor they that have the greater, contemne the other, considering they are no lese necessarie: 25. but all in aloyne together, 28. and every one know is owne place.

And concerning spiritual things, I wil not have you ignorant, Brethren. 2. You know that when you were Heathen, you went to dumme Idols according as you were led. Therfore I doe you to understand that no man speaking in the Spirit of God,
And yet I shew you a more excellent way.
ANNOTATIONS.

CHAP. XII.

Zealous faith.

9 Faith in the same. This faith is not another in substance then the common faith in Christ, but is of another accidental quality only, that is, of more fervor, devotion, zeal and confident trust, specially for doing of miracles.

Vnitie.

15. If the first) the Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in all actions of her members among them selves, and with Christ the head of the body.

Schism.

21. Schism 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 Soueraigne.

CHAP. XIII.

The Epistle upon the Sunday of Quinquagesime, called Shrove-Sunday.

a: This protracteth that faith is nothing worth to salvation without works, and that there may be true faith without charitie.

b: By this text S. Augustin lib.11. ch.19. protracteth that the Saints in Heauen have more perfect knowledge of our affairs here, than they had when they lived here.

c: Charitie is of all the three the greatest. How then doth only faith, being inferior to it false & justifie and not charitie?

That above al other Guifts they should seek after Charitie: as that without which nothing proffiteth.4. and which doth al as is to be done, and remaineth also in Heauen.

F. I speake with the tongues of men, and of Angells, and have not charitie, I am become as sounding brasse, or a tinkling cymbal. 2. And if I shoulde haue prophesie, and knew al my fteries, and al knowledge, & if I shoulde haue al faith so that I could remoue mountaine, and haue not charitie, I am nothing. 3. And if I shoulde distribute all my goods to be meate for the poore, and if I shoulde deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is beneigne: Charitie enuieth not, dealeth not peruerly: is not puffed vp, 5. is not ambitious, seeketh not her owne, is not provoked to anger, thinketh not enuiu, 6. receieth not vp condemnation, but receieth with the truth: 7. suffereth all things, believeth all things, hopeth all things, beareth all things. 8. Charitie neuer falleth away: whether prophecies shall be made void, or tongues shal cease, or knowledge shall be destroyed. 9. For in part we know, & in part we prophesie. 10. But when that shall come that is perfect, that shall 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 fret: but then face to face. Now I know in part: but then I shall know as also I am knowen. 13. And now there remaine, faith, hope, charitie, these three: but the greatest 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.] Eleceu (faith S. Auguitin) assuredly and hold for certaine, that no Here, False Martyrs, side and schismatikes that unright not himselfe to the Caphol ke Church againe, how great almes sower he ginn, yea or shed his blood for Christes name, can posibly be saved. For many Heretikes, by the slyke of Christes cause deceiving the simple suffer much. But where true faith is not, there is no insite, because the insite is by faith. So it is also of Schismatikes, because where charitie is not, insite can shere be none: which if they had, the would never plucke in peace the body of Christ which is the Church.

Aug. feu Fulg. de fid. ad Pet. c. 39. So faith S. Aug. in divers places, not only of Heretikes that died directly for defence of their herefie, as the Anabaptistes and Calunistes now adainc do (for that is more dannable) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defence of truth or some Article of Christes religion. Aug. de verbo. Do, ier. o. c. 1. & in Ps. 34, con. 3. prope finem. Gyp. de. min. Ec. mm. 8.

3. These three.] These are the three vertues Theological, each one by nature and definition distinct from another: and faith is by nature the first, and may be and often is before, and without Charitie: and truly restaineth in divers after they have by deadly sinne lost charitie. Beware therefore of the Heretikes opinion, which is, that by every mortal sinne faith is lost no lesse then charitie.

The 3. verness Theological. Charitie left by mortal sinne, not faith.

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: he declareth that thys guifts of languages is inferior to the guift of prophecy.

26. Giving order also how both guifts are to be used; to wit, the Prophet to submit himself to other Prophehs: & the Speaker of languages not to publish his inspiration, vntil there be an Interpreter. 34. Provided alwaies, that women speake not at all in the Church.

Follow Charitie, earnestly pursue spiritual things: but much like to some fond Linguists of our time, who thinke themselves better than a Doctor of Diuinitie that is not a Linguist.

Follow Charitie, earnestly pursue spiritual things: but rather that you may prophesie. 2. For he that speaketh with tongues, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 3. For he that prophesieth, speaketh to men vnto edification, & exhortation, & consolation,

4. He that speaketh with tongues, edifieth himselfe; but he that prophesieth, edifieth the Church. 5. And I would have you al to speake with tongues, but rather to prophesie. For greater is he that prophesieth, then he that speaketh with tongues: vnlclese perhaps he interpret, that the Church may take edification. 6. But now, Brethren, if I come to you speaking with tongues, what shall I profit you, vnlclese I speake to you either in revelation, or in knowledge, or in prophesie, or in doctrine? 7. Yet the things without life that gius a sound, be it pipe or harp
The First Epistle of S. Paul

harpe, vntil he gie a distinction of sounds, how shall that be knowne which is piped, or which is harped? 8. For if the trumpet gie an vn"
certaine voice, who shall prepare himselfe to battell? 9. So you also by a tongue vntil you vndermanifect speach, how shall that be knowne that is said? for you shall be speaking into the aire. 10. There are (for example) so many kinds of tongues in this world, & none is without voice. 11. If then I know not the vertue of the voice, I shall be to him to whom I speake, barbarous; and he that speaketh barbarous to me. 12. So you also, because you be emulators of spirits: seek to abound vnto the edifying of the Church. 13. And therefore he that speaketh with the tongue, "' let him pray that he may interpret. 14. For if I pray with the tongue, "' my spirit praieth, but my understanding is without fruit.

15. What is it then? I will pray in the spirit, I will praiy also in the understanding: I will sing in the spirit, I will sing also in the understanding. 16. But if thou blest in the spirit, he that supplieth the place of the vulgar how shall he say, Amen, vpon thyth blessing? because he knoweth not what thou sayest. 17. For thou indeed giuest thanks wel, but the other is not edified.18. I giue my God thanks, that I speake with the tongue of you all. 19. But in the Church I will speake fie words with my understanding that I may instrute others also; rather then ten thousand words in a tongue. 20. Brethren, be not made children in sense, but in malice be children, and in sense be perfect. 21. In the Law it is written: That in other tongues and other lippes I I will speake to this people: and neither so wil they hear me, faith our Lord. 22. Therfore languages are for a signe not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. 23. If therefore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, wil they not say that you be mad? 24. But if al prophecie, and there enter in any infidel or vulgar person, he is convinced of al, he is judged of al. 25. the secrets of his hart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you indeed.

26. What is it then, Brethre? when you come together, every one of you hath a part, and hath a doctrine, and hath a recuellingt, hath a tongue, hath an interpretation: let al things be done to edification. 27. Whether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret. 28. But if there be not an interpreter, let him hold his peace in the Church, and speake to himself and to God. 29. And let Prophets speake 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 al prophetic one by one: that al may learne, and al may be exhorted. 32. and the spirits of prophets are subject to prophets, 33. For God is not the God of diffension, but of peace: as also in al the Churches of the Saints I teach.

34. Let women hold their peace in the Churches: for it is not permitted the to speake, but to be subject, as also the Law faith. 35. But if they lift learne any thing, let them aske their owne husbands at home, For it is a foule thing for a woman to speake in the Church. 36. Or did the word of God proceed from you? came it vnto you only? 37. If any man seeme to be a Prophet, or spiritual, let them know the things that I write to
to you, that they are the commandements of our Lord. 38. But if any man know not, he shall not be known. 39. Therefore, Brethren, be earnest to prophecy: and to speak with tongues prohibit not. 40. But let all things be done honestly and according to order among you.

ANNOTATIONS.

CHAP. XIII.

1. Rather prophetic.) The gift of prophecy, that is, of expounding the hard points of our religion, is better then the gift of strange tongues, though both be good. A paraphrasical exposition of this Chapter concerning the mysteries which the Prophet or Expositor treating of as not the hearers, though in respect of God who understands all tongues and things, and for the understanding which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the hearers or interpreters of the whole matter to the understanding of the whole assembly, edifies not himself, but all his hearers.

2. Not so men.) To take in a strange language, unknown also to himself, profiteth not the hearers, though in respect of God who understandeth all tongues and things, and for the understanding which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understanding of the whole assembly, edifies not himself, but all his hearers. 3. If I speak.) That is, if I your Apostle, and Seer should preach to you in an unknown tongue, and never vse any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

4. If I preach.) As the Trumpeter can not give warning to or from the fight, unless he vse a distinct and intelligible sound or stroke known to the soldiers: so to the preacher that expoundeth to good life, or dehorteth from sinne, except he doe it in a speech which his hearers understand, can not attain to his purpose, nor doe the people any good.

5. Let them pray.) He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation, that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

6. My spirit praieth.) 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 forbiddeth not such praying neither, confessing that his spirit, heart, and affection praieth well towards God, though his mind & understanding be not proficeth to instruction, as otherwise it might have been if he understand the words, Neithet yet doeth he appoint such an one to get his strange praieth translated into his vulgar tongue, to obtaine thereby the forefaid instruction. See the Declaration following of this Chapter.

7. A signe.) The extraordinary gift of tongues was a miraculous signe in the primitie Church, to be vfed specially in the Nations of the Heathen for their conversion.

8. Infidels.) In the primitie Church, when Infidels dwelt neer or among Christians, and oftentimes came unto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms, & the like, one in this language, & another in that, all at once like a black-faunts, and one often not understand of another; sometimes not to themselves, and to strangers or the simple standers by, not at all. Where otherwise if they had spoken either in known tongues, or had done it in order, having an expostitour or interpreter withal, the Infidels might have been convinced.

9. A Psalm.) We see here that those spiritual exercises consisted specially, first, in the singing or giving forth new Psalms or praieths and lauds: secondly, in Doctrin, teaching, or reading lectures: thirdly, in the exposition of secret things either present or to the Apostle come: fourthly, in speaking tongues of strange Nations. Lastly, in translating or interpreting speaketh, prenting which was said, into some common known language, as into Greek, Latin, &c. All which guifts they had among them by miracle from the Holy Ghost.

10. To conclude.) All these things they did without order, of pride and contention, they The Disorders Did preached, in the same.
A more ample declaration of the sense of this 14, Chapter.

That S. Paul's place makes nothing against the service in the Latin tongue.

By strange tongues the Apostle meant 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 does more edifice.

This then being the scope and direct drift of the Apostle, as is most Cleere by his whole discourse, & by the record of antiquity: let the godly, grave, & discreet Reader take a taft in this one point, of the Protestant deceitful dealing, abusing the simplicitie of the popular, by perverse applicat{6} of God's holy word, y{6} some small fmallitie & equivoqation of certaine terms against the approved godly v{6} & truth of the universal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here his 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 & civil people in every great citie, & in which the Scriptures of the Old or new Testament were written, as the Hebrew, Greek, and Latin. For though these also, might be given by miracle & without study, yet being known to the Iewes, 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 Evangelliasts also, and 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, whereof he speaketh 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 Scriptures & 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 West, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore S. Bede, faith, (li. i. 50. Ang. c. 1.) 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 neither fort be forbidden by this passage of S. Paul) the barbarous languages of every feueral prouince in respect of the whole Church of Christ, are rather the strange tongues here spoken of, than the common Latin tongue, which is universally of all the West Church more or less learned, and pertaineth much more to vnicie and orderly conjunction of all Nations in one faith, Service, and worship of God, then if it were in the sundry barbarous speaches of every prouince. Wherin all Christians that travel about this part of the world or the Indies either, where foucer they come, shall find the self-same Masle, Mattins, & Service, as they had at home. Where now if we goe to Germanie, or the Germans or Genueians come to vs, each others Service shall be thought strange and barbarous. Yea and the Service of our owne language within a few hundred yeares (or rather every Age) shall wholly become barbarous and unknown to ourselues: our tongue (as al 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 gien al the world a full demonstration whether our Forefathers were not as wise, as faithful, as devout, as fearful to brake God's lawes, & as likely to be saued, as we are in al our tongues, translations, & English praiers. Much vanitie, errouri{5}ie, contempt of Superiour{s}, disputes, emulations, contenctions, Schismes, horrible errors, profanation & divulgation of the secret Mysteries of the dreadful Sacraments, which of purpose were hidden from the vulgar (as S. Denys Ecl. Hier. c. 1. and S. Basil. de Sp. Sacra. c. 27. testifie) are fallen by the same; but vertue or found knowledge none at all.

Wherin this also is a grosse illusion and ynotruth, that the force and efficacie of the Sacraments,
To the Corinthians.

Sacraments, Sacrifice, and common prayer, dependeth upon the people's understanding, hearing, or knowledge: the principal efficacy of such things & of the whole ministerie of the Church, consisting specially of the very virtue of the worke, & the publick office & Service con-
of the Priests, who be appointed in Christies behalfe to dispie the Mysteries to our
most good: the infant, innocent, idioite & vnlearned, taking no leafl fruit of Baptisme
& other divine offices, meet for every one's condition, then the learned Clerke in the
Realm: and more, if they be more humble, charitable, devout, and obedient, then the
other, having lesse of these qualities and more learning.

Which we say not as though it were inconvenient for the people to be well instructed
in the meaning of the Sacraments and holy ceremonies and Service of the Church (for
that to their comfort and necessarie knowledge, both by preaching, Carexhizing, and
reading of good Catholicke books, Christian people doe learn in all Nations, much
more in those countries where the Service is in Latin then in our Nation, God knoweth:)
But we say that there be other waies to instruct them, & the same lesse subject to danger
& disorder, then to tunne it into vulgar tongues. We say, the simple people and many
one that thinketh themselves some boody, understand as little of the sense of divers Pfalms,
Lessons, & Orations in the vulgar tongue, as if they were in Latin, yea & often take
them in wrong, pertenece, & pernicious sense, which lightly they could not have done
in Latin. We say, that such as would learn in devotion and humiliaty, may, and must
rather with diligence learn the tongue that such Divine things be written in, or the
other diligence in hearing sermons & instructions, then for a few mens not necessarie
knowledge, the holy vniuerfal order of God's Church should be altered. For if in the
Kingdom of England only it be not convenient, necessarie, nor almost possible, to acco-
modate their Seruice book to euerie province & people of divers tongues: how much lesse
should the whole Church doe consisting of so many differences? Neither doth the
Apostle in all this Chapter appoint any such thing to be done, but admonishteth them
to pray and labour for the grace of understanding and interpretation, or to get others to
interpret or expound vnto them. And that much more may we doe concerning the Ser-
vice in Latin, which is no strange or miraculously gotten or understood tongue, but
common to the most & cheefe Churches of the world, and hath been, since the Apo-
stles time, daily with all diligence throughout all those parts of Christendom, expoun-
ded in euery house, schoole, church, and pulpit: and is so well known for euery necessa-
rie part of the divine Service, that by the diligence of parents, Maifters, and Curates,
euery Catholicke of age almost, can tell the sense of euery ceremonie of the Maffe, what
to answer, when to say Amen at the Priestes benediction, when to confesse, when to adore,
when to stand, when to kneel, when to receive, what to receiue, when to come, when to
depart, and all other duties of praying and feruing, sufficient to salvation. And thus is
it evident that S. Paul speakest not of the common tongues, of the Churches Service.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of
the Churches publick Service, praiyer, or ministiration of the holy Sacrament, wherein the
office of the Church specially exerciseth: but only of a certaine exercize of mutual con-
ference, wherein one did open to another and to the assemblie, miraculous gifts and gra-
ces of the Holy Ghost, and such Canticles, Pfalms, secret Mysteries, forts of languages,
and other Reuelations, as it pleased God to give vnto certaine both men and wo-
men in that first beginning of his Church. In doing of this, the Corinthians committed
many disorders, turning Gods gifts to pride and vanitie, and namely that gift of
tongues: which being indeed the least of all gifts, yet most puffed vp the haters, and now
also doth commonly pufhe vp the Professours of such knowledge, according as S. Augustin
writeth thereof. This exercize and the disorder thereof was not in the Church (for any thing
we can read in antiquitie) these fourteen hundred yeares: and therefore neither the ve-
nor abuse, nor S. Paulus reprehension or redressing thereof, can concerne any wher the
Service of the Church. Furthmore this is evident, that the Corinthians had their Ser-
vice in Greek at this same time, and it was not done in these miraculous tongues. No-
thing is meant then of the Church Service. Againe the publick Service had but one lan-
guage: in this exercize they spake in many tongues. In the publick Service euery man
had not his owne spacial tongue, his special Interpretation, special Revelation, proper
Psalms: but in this they had. Againe the publick Service had in it the ministiration of
the Holy Sacrament principally: which was not done in this time of conference. For into
this exercise were admitted Cathchumnes, and Infidels, & whoesover would: in this womé

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before S. Paul's order, did speak and prophesie: so did they never 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 Service then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilefulness, so untrue & pervertly to apply them.

Neither is there any thing more of the private prayers which devout persons of all sorts & sexes have ever used, specially in Latin, as well as their primas as beads: For the private prayers here spoken of, were psalms or hymns and sentences newly inspired to them by God, & in this conference or prophesying, uttered to another's comfort, or to the delectation of God only. But the prayers, psalms, and holy words of the Christian people, as privately, are not composed by them, nor diversely inspired to themselves, nor now to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely the Pater noster, the Ave Maria, and the Creed, our Ladies Matins, the Litany, &c. and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, teacheth the same nothing at all. But the devout people in their ancient right may and ought still use their Latin primas, beads, and 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 wholly forbideth not, but sometimes granteth to have them translated; and would gladly have all faithful people in order and humilitie learned, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as can not learn distinctly in Latin (especially the Pater noster and the Creed) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian people, ever since their conversion, to pray in Latin, than in the vulgar, though every one in particular, understand not what he saith; so it is plain that such pray with as great confusion of spirit, with as little tidioness, with as great devotion and affection, and oftentimes more, then the other: and allways more than any Schismatike or Hereticke in his knowne language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that hast inspired them; and there is a reverenc & Majestie in the Churches tongue dedicated in our Saviours Cross, & giueth more force & value to them said in the Churches obedience, then to others. The children cried *Hosanna* to our Saviour, and were allowed, though they knew not what they said. It is well near a thousand yeares that *our people which could nothing els but bar-barum freude*, did sing Alleluya, & not, Praise ye the Lord; & longer agoe since the poore husbandman sung the same at the plough in other countries. Hiera. 10. ep. 5. And Sursum corda, and Kyrie elison, and the Psalms of Dauid sung in Latin in the Service of the Primitive Church, have the ancient & flat testimonies of S. Cyprian, S. Augustin, S. Hierom and other Fathers. Greg. ii. 7. ep. 63. Cyp exp. oras. de mu. 13. Aug. c. 13. de bono persever. &c. de bono vid. c. 16. And ep. 178. Hier. presfas, in Psal. ad Sophron. Aug. de Catechiz. vid. c. 9. de Dios. Chr. 6. c. 13. Sec ep. 10. Aug. of S. Hierom Latin translation read in the Churches of Africa, Prayers are not made to teach, make learned, or increafe knowledge, though by occasion they sometimes instruct vs: but their special use is, to offer our harts, desires, and wants to God, and to shew that we hang of him in all things: and this every Catholic like doth for his condition, whether he understand the words of his prayer or not. The simple man cannot understand al Psalms, nor scarce the learned, no though they be translated or read in knowne tongues: men must not ceafe to vse them for al that, when they are known to contain Gods holy praifes. The simple people when they desire any thing specially at Gods hand, are not bound to know, neither can they tell, to what petition or part of the Pater noster their demand pertaineth, though it be in English neuer so much. They can not tell no more what is, *Thy kingdome come, then* Adveniat regnum tuum; nor whether their petition for their sick children or any other necelinic pertaine to this part or to Fait victorius tua, or Nemo nos inducas, or to what other parts. It is enough that they can tel, this holy Oraison to be appointed to vs, to call upon God in all our desires: more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreverence in the vulgar (as to think God is author of sinne, when they read Lead vs not into temptation) and seldom 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
the words also & meaning of the Holy Ghost. For if any mā thinketh that S. Paul speaking. How the mind of edification of man's mind or understanding, meaneth the understanding of the or understand-words only, he is fully deceived. For, what is a child of five or six years old edified or thing edified, increased in knowledge by his Father nother in English? it is the sense therefore, which every man can not have neither in English nor Latin, the knowledge whereof properly and rightly edith in instruction: and the knowledge of the words only, oftenedisthe never a whit, and sometimes buildeth to error and destruction: as it is plain in all Heretics and many curious persons besides. Finally both the one and the other without chariti and humilitie maketh the Heretics and Schismatics with all their English and what other tongues and intelligence focuer, to be as sōlus & cymbalum sinners, founding brasse and a tinkling cymbal.

To conclude, for praying either publickly 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 custom: and with this notable saying of S. Augustin, op. 15. c. 5. Any thing that the whole Church doth praife and observe throughout the world, to dispute thereof as though it were not to be done, is most insolent madness.

34. Let women hold their peace. There be, or were, certaine Heretics in our Countre (for such euer take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is false and against both reason and the Scriptures. This only in that sexe is true, that it is not capa-
bile of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bishops: nor speake in the Church, and so no preach, nor dispute, nor haue or giue voice deliberative or definitive in Councils 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, nor other. then Baptisme in the case of mere necessitie, when neither Priest nor other mā can be had: much lesse prescribe any thing to the Clergie, how to minister the same, or giue any man right to rule, preache, or execute any spiritual function as under her: by her authority: no creature being able to impart that whereof itself is incapable both by nature & Scriptures. This Regiment is expressly giv'n to the Apostles, Bishops, and Prelates: they only have authority to bind and loose, Mat. 18: they only are far by the Holy Ghost to goe to the Church, Matt. 20: they only have cure of our soules directly, and must make account to God for the same, Hebr. 13.

C H A P. XV.

He proueth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and against it, 49. And then exhorteth in respect of it, unto good life.

ND I doe you to understand, brethren, the Gospell which I preached to you, which also you receiued, in the which also you stand, by the which also you are saued, after what manner I preached vnto you if you keep it, vnto you have beleued in vaine, 3. For if delivered unto you first of all which I also receiued: that Christ died for our sinnes, 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 eleven:6. Then was any thing.
The first Epistle of S. Paul

was he seen of moe then five hundred Brethren together: of which many remaine vntil this present, and some are a-sleep. 7. Moreover he was seen of Iames, then of the Apostles. 8. And last of aI, as it were of c an abortinge he was seen also of me. 9. For I am the leaft of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10. But by the grace of God I am that which I am; & his grace in me hath not been evoid, I but 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 vaine is our preaching, vaine 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, vaine is your faith, for yet you are in your sinnes. 18. Then they also that are a-sleep in Christ, are perished. 19. If in this life onely we be hoping in Christ, we are more miserable then aI 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 al die, so alfo in Christ al shall be made alie. 23. But evey 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 haue delivered the Kingdom to God, and the Father, when he shall haue abolished al principalitie & authoritie & power. 25. And he must reigne, vntil he put al his enemies under his feet. 26. And the enemie death shall be destroyed last. For he hath subdued all things under his feet. And wheras he faith, 27. All things are subdued to him; undoubtedly, except him that subdued all things vnto him. 28. And when all things shall be subdued to him; then the Sonne alfo himselfe shall be subiect to him that subdued all things vnto him, that God may be Al in al.

29. Other wise that shall they doe that are baptized for the dead, if the dead rise not againe at al? 30. Why also are they baptized for them? Why also are we in danger euery houre? 31. I die daily by your glorye, Brethren, which I haue in Christ Iesus our Lord. 32. If man I fought with beasts at Ephefus, what doth it profit me, if the dead rise not againe? Let vs eate and drinke, for tomorrow we shall die. 33. Be not seduced, evil communications corrupt good manners. 34. Awake ye iuft, and sinne not. For some haue not the knowledge of God, I speake to your shame.

35. But some man faith: How doe the dead rise againe? and with what manner of body shal they come? 36. Poole, that which thou sowest is not quickned, vnlesse it die first. 37. And that which thou sowest, not the body that shal be, doest thou sow; but bare graine, to wit, of wheat, or of
or of some of the rest. 38. And God giueth it a body as he wil: & to every
feed his proper body. 39. Not al flesh, is the same flesh: but one of men,
another of beasts, another of birds, another of fishes. 40. And bodies ce-
elstial, & bodies terrestrial: but, one glorie of the celestial, and another
of the terrestrial. 41. One indeed glorie of the sunne, another glorie of
the moone, and another glorie of the starres. For starre differeth
from starre in glorie: 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 glorie. 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 quickning 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, heauenly. 48. Such as is the earthly, such also are the
earthly: and such as the heauenly, such also are the heauenly. 49. Therefore
as we have borne the image of the earthly, let vs beare also the image
of the heauenly. 50. This I say, Brethren, that "a flesh and bloud can not
possesse the Kingdom of God: neither shall corruption possesse incor-
ruption.

51. Behold I tel 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. 58. Therefore, my beloved Bre-
thren, be stable and unmoueable: abounding in the worke of our Lord
alwaies, knowing that your labour is not vaie in our Lord;

ANNOTATIONS.

CHAP. XV.

11. With me.) God vseth not man as a brute beast or a block: but do worketh in him and
Free-will by him that free-will may concure in every action with his grace, which is alwaies the
principal. The heretikes to avoid this concurrence in working and labouring, translate, Herec. tran-
which is with me; where the Apollfe rather faith, which laboureth with me.
12. Let us eat and drinke.) S. Ambrofe applieth these words to our Christian Epicu-
Fasting is me-
rians that take away fasting, and deny the merite therof: How can we be saved (faith he) ritorious,
if we wash not away our sinnes by fasting, seeing the scriptures say, fasting and almes deliver from
sinne? What are these new Maisters then that exclude al merit of fasting? is not this the very voice
CHAP. XVI.

The 8. part. Of the contributions.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3. promising to come into them. 10. Of Tim. thee, and of Apollo's coming thither. 13. And so with exhortation, and divers commendations, he endeth.

AND concerning the collections that are made for the Saints, as I have ordained to the Churches of Galatia, so do ye also. 2. In the first of the Sabbath let every one of you put a part with himself, laying vp what shal well like him: that nor when I come, then collections be made.

3. And when I shal be present; whom you shal approve by letters, them will I send to carie your grace into Hierusalem. 4. And if it be worthie that I also goe, they shal goe with me.

5. And I will come to you, when I shal have passed through Macedonia. For I wil passe through Macedonia. 6. And with you perhaps I wil abide, or wil winter also: that you may bring me on my way whithersoever I goe. 7. For I will not now see you by the way, for I hope that I shal abide with you some time, if our Lord wil permit. 8. But I will tarie at Ephesus vntil Pentecost. 9. For a great doore and evident is opened vnto me: and many aduersaries. 10. And if Timothee come, see that he be without feare with you, for he worketh the worke of our Lord, as also I. 11. Let no man therfore despise him, but conteyne him in peace: that he may come to me. For I expect him with the Brethren. 12. And of Brother Apollo I doe you to understand, that I much intreated him to come vnto you with the Brethren: and at al it was not his mind to come now. But he wil come when he shall haue leisure.

13. Watch ye, stand in the faith, doe manfully, & be strengthened.

14. Let al your things be done in charitie. 15. And I beseech you, Brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, and haue ordained themselues to the ministerie of the Saints: 16. that you also be subject to such, and to every one that helpeth & laboureth with vs. 17. And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they haue supplied. 18. For they haue refreshed both my spirit and yours. Know them therfore that are such.

19. The Churches of Asia salute you, Aquila and Priscilla with their domestical Church salute you much in our Lord. 20. Al the Brethren salute you. Salute one another in a holy kísse. 21. The salutation with mine owne hand Pauls. 22. If any man loe not our Lord Iesus Christ, be he anathema, c Maranatha. 23. The grace of our Lord Iesus Christ be with you. 24. My charitie be with you al in Christ Iesus, Amen.
THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

OR the time when this Epistle was written, looke the Argument of the epistle to the Romans: to wit, about the eighteenth yeare after his conversion, & our Lordes passion, because in the 11. chapter he maketh mention of 14. years, not only after his conversion, Gal. 11, 11. as to the Galatians, but also after his rape, which seemeth to have been when he was at Hierusalem Ad. 926. four yeares after his conversion (Gal. 1. 18.) in a trance or excess of mind, as he calleth it, Ad. 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, be noted, or rather spared, but now is constrained to deale openly against them, & to defend both his owne person which they sought to bring into contempt, making way thereby to the correction of the Corinthians, and withal to maintaine the excellencie 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 Iewes.

Against these therefore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the inchoicious fornicator whom he excommunicated in the last epistle, seeing now his penance, and againe threatseth to come & excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interpofeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to have al in a readiness against his comming.

THE
THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them: and (against his adversaries the false Apostles of the Jews) allegeth to them the testimonie of his owne and also of their consience, 17. answering them that objected lightnes against him, for not comming to Corinth according to his promise.

AVL an Apostle of Iesus Christ by the will of God, and Timothee our Brother: to the Church of God that is at Corinth, with all the Saints that are in Al Achaia. 2. Grace unto you and peace from God our Father, & from our Lord Iesus Christ. 3. Blessed be the God and Father of our Lord Iesus Christ, the Father of mercies and God of all comfort, 4. who comforteth vs in all our tribulation; that we also may be able to comfort them that are in all distress, 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 & satisfaction: whether we be exhortad, for your exhortation & satisfaction, 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. For we wil not have you ignorant 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 deliuered and doth deliuer vs out of so great dangers: in whom we hope that he will yet also deliuer vs, 11. you helping withal in prayer for vs, that by many mens persons, thanks for that guift which is in vs, may be giuen by many in our behalfe. 12. For our glorie is this, the testimonie of our conscience
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conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conversed in this world: and more abundantly towards you. 13. For we write no other things to you then that you have read and know. And I hope that you shall know unto the end: 14. as also you have known vs in part, that we are "your glory, as you also ours in the day of our Lord Jesus Christ. 15. And in this confidence I would first have come to you, that you might have a second grace: 16. and by you 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 use lightnes? Or the things that I mind, doe 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, wasnot, 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, vnsto our glory. 21. And he that confirmeth vs with you in Christ, and that hath anointed vs, God: 22. who also/hath sealed vs, and giuen the pledge of the Spirit in our harts. 23. And I call God to witness vpon 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.

ANNOTATIONS.

CHA P. I.

3. Passions of Christ.] At the afflictions of the faithful be called Christes owne passions; notonly because they be suffered for him, but for that there is so strait coniunction & communion betwixt him being the head, & euer of the living members of his body, which is the Church, that whatsoever is suffered by any one of the same, is counted as a pece of his owne Passion. As likewise whatsoeuer good works be done to any of them, or by any of them be accepted as done to, or by Christ himself. Which thing head & body, if the Protestants wel weighed, they would not maruel that the Catholike Church attributeth such force of merite & satisfaction to the worke of holy men.

5. The comfort abound.] Worldly men that see only the exteriour miseries and afflictions that Catholikes doe suffer being persecuted by the Heathen or Heretikes, deeme not the them exceeding miserable. But if they felt or could conceiu the abundance of con-solation which Christ ever giuen according to the measure of their afflictions, they lifted Catholick would never wonder at the voluntary toleration of what tormentes foruer for Christes likes. fake, but would with rather themselves to be in any dungeon in England with the com-fort that such haue from God, then to liue out of the Church in all the wealth of the world.

11. You helping in prayer.] S. Paul knew that the help of other mens 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 caueth the Corinthians to help him, and to pray for vs, no successe for himself in the sight of God. With what reason or Scripture then can the derogation to Protestants say, that the prayers of Saints be injurious to Christ, or not to stand with Christ, the confidence we haue in him? As though it were more dishonour to God that we should vse the aid of Saints in heaven then of sinners in earth: or * that the intercession of these
of these our fellow-soldiers, were more available then the prayers of those that be in the glorious fight of God aboue.

11. By many mem.) He meaneth, that as the prayers of many joined together for him, shall be so heard, then of any alone; so their common thanksgiving to God for granting their requests, shall be more acceptable & glorious to God, then any one man's thanksgivings alone. Which thing doth much commend the holy Churches publick prayers, processions, processions, &c., and pilgrimages, where so many meet and uniformly joyn their prayers and lauds together into God.

14. Your glory.) The Apostles, Teachers, and Preachers, that recount countries or particular persons to Christ, & the peoples or parties by them converted, shall in the day of judgment have much mutual joy and glory of and for each other, one givning to the other great matter of merit in this life, and afterward joy in the next. See 1 Thess. 2. 19.

18. He is it is not.) As he chargeth himself of all other leuttie touching his promise or purpose of coming to them, so much more of all inconstancy in preaching Christ's doctrine and faith, wherein one day to affine, another day to deny, to differ from his fellows or from himself, to change every yeare or in every epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreeable to an Apostle and true Teacher of Christ, but proper to false-Prophe:s & Heretikes. Wherof we have notorious examples in the Protestant: who being desitute of the Spirit of peace, Concord, constancy, vituity, & verity, as they vary from their owne writings which they react, reforme, or deforme continually, so both in their preachings, & forme, & Seruice, they are fo restlesse, changeable, & repugnant to themselves, that if they were not kept in awewith much adoe, by Temporall lawes, or by the shame and rebuke of the world, they would coines vs every yeare or every Parliament new Communions, new faithes, and new Chriffes, as you see by the manifold endeaouers of the Puritans. And this to be the proper note of false Apostles and Heretikes, see in S. Icnenus l. c. 1. 13. and Tertull. de pretr. s. B. B. & p. 12.

22. Hath failed.) The learnde Diuines proue by his place & by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only give grace, but imprinteth & sealzeth the sole of the Baptized, with a spiritual signe, marke, badge, or token, which cannot be blotted out, neither by sinne, heresie, apostatie, nor other waies, but remaineth for ever in man for the cognizance of his Christendome, & for distinction from others which were neuer of Chriffes fyled. By which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subjectt to her lawes and discipline. See S. Hierom. in 4. Ephef. S. Ambrose li. de Sp. Sancto cap. 6. S. Cyril Hierofol. Catheeb. 17. at the end, and S. Dionysius Areopag. c. 2. Eccle. Hierarch. The which Fathers express that spiritual signe by diuers agreeable names, which the Church and most Diuines, after S. Auguftin, cal the Character of Baptisme. By the truth and force of which spiritual note or marke of the soul, he specially commendeth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or who els foerer, can never be reiterated. See ep. 57. & 1. 6. comm Donac. c. 1 & li. cont. Parmenian c. 13. As the like indeleble Characters giuen also by the Sacrament of Confirmation and Orders, doe make those also irreiterable and never to be receiued but once. Whereas al other Sacraments faying these three, may be often receiued of the self-same person, and that holy Orders can not be iterated, see S. Auguftini li. 2 comp Parmen. c. 11. li. de bono coining. c. 14. & S. Gregorii li. 2. Regis. ep. 11. The like of Confirmation is decreed in the most ancient Council Tarraco. Given 6. Finally that this Character is giuen only by these said three Sacraments, & is the caufe that none of them can be in any man repeated or reiterated, see the decrees of the Councils Florentine & Trent. Which yet is no new devise of them, as the Heretikes falsely affi me, but agreable (as you see) both to the Scriptures, and also to the ancient Fathers & Councils.

24. Not because we other-wise.) Caluin and his feditious Sedaries with other like which despise dominion, as S. Iude describeth such, would by this place deliuer them selves from all yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no manner that the malefactor's and rebellers of the Church would come to a tribunal but God's, that so they may remaine unpunifhed at least during this life. For though the Scriptures plainly condemn their heretikes, yet they could with themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical
To the Corinthians.

Canons, if there were no laws or judicial sentence of men to rule and reprove them,

Notwithstanding these words of S. Paul, whereby only tyrannical, insolent, and proud behaviour & indiscrte rigour of Prelates or Apostles towards their flocks Tyranicaldo-
is noted, as also in the first of S. Peter cap. 5. (the Greek word in these places, and in the minio is forbid
Gospel M. 10. 15. Mr. 10. 42. signifying lordly & insolent dominion:) yet he had & in Prelates, not
exercised inft rule, preeminence, & prelate over them, not only for their life, but also & Ecclesiastical
principally touching their faith. For he might and did did them to account for the same, Soueraignic
and communicated heretikes for forfaking their faith. 1. Cor. 4. 5. 2. Cor. 10. 4. 13. 10. for examining
1. Tim. 1. 10. Tit. 1. 11. And all Christian men are bound to obey their lawful Prelates in faith or
matters of faith and doctrine specially, and must not venture that ridiculous pretence of manners,
obeying God's word only (which is the shift of all other heretikes, as Anabaptists, Arians
and the like, as well as the Protestantis) disobey God's Church, Councils, and their owne
Pastors and Bishops, who by the Scriptures have the regiment of their foules, and
may examine and punish as well John Calvin as Simon Magus for falling from the Catholike faith.
For though God alone be the Lord author and giver of faith, yet they are
his * cooperators and coadjuoters by whom the faithful doe beleue & be preferred in
the true faith, and be defended from woffes, which be Heretikes, seeking to corrupt them
in the same. And this same Apostle * chalengeth to be their father, as he that begat and
formed them by his preaching in Christ.


cchap. II.

Prosecuting the true cause which in the last chapter he gave of his not comming, 6. be
pardoneth now after some part of penance, him that for inceft be excommunicated
in the last epistle, requiring them obediently to confess tharmne. 12. Then of his
going from Troas in to Macedonia: God every where giving him the triumph.

ND I haue determined with my self this same thing, not to come to you againe in sorrow. 2. For if I make
you sorie; & who is it that c a make me glad, but he that
is made sorie by me? 3. And this same I wroto to you;
that I may not, when I come, haue sorrow vpon sorow,
of the which I ought to reioyce: trusting in you al, that
my joy is the joy of you al. 4. For of much tribulation and anguish of
heart I wrote to you by many teares: not that you should be made sorie;
but that you may know what charitie I have more aboundantly toward
you. 5. And if any man hath made sorrowful, not me hath he made sorowful, but in part, that I burden not al you. 6. To him that is such a one
"this rebuke sufficeth that is giuen of many: 7. so that contrariwise
you should rather pardon and comfort him, lest perhaps such an one be
eatly sowed up with our great sorrow. 8. For the which cause" I beseech
you that you confirme charitie toward him. 9. For therfore also haue I
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, my self also that which c I pardoned, if I pardoned any thing, "for
you" in the person of Christ, 11. that we be not circumvented of Satan.
For we are not ignorant of his cogitations.

12. And when I was come to Troas for the Gospel of Christ, and a
doore was opened vnto me in our Lord, 13. I had no rest in my spirit,
for that I found not Titus my Brother, but bidding them fare wel
wel, I went forth into Macedonia. 14. And thankes be to God, who al-
ways triumpheth vs in Christ Iesvs, and manifesteth the odour of his
knowledge by vs in every place. 15. For we are the good odour of Christ
unto God in the that are saucd. & 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 fo sufficient? 17. For we are not as very many
"adulterating the word of God, but of sinceritie, and as of God, before
God, in Christ we speak.

ANNOTATIONS.

CH. IV. II.

6. This rebuke sufficeth ] This Corinthian for incest was excommunicated & put to pe-
nance by the Apostle, as appeareth in the former Epistle c. s. And here order is given for
his abolution & pardoning, Wherein first we have a plaine example & proofs of the Apo-
penance, & afterward pardone
eth and absol-
uth:

Pardon or re-
mission of pe-
nance enioyned,

Penance & sa-
tisfaction evid-
tly proved
against the Pro-
testants,

Zeale against
the excommu-
icac.

The Apostle
challengeth
their obedié
to his Ecclesi-
asical autho-
ricitie.

6. This rebuke sufficeth ] This Corinthian for incest was excommunicated & put to pe-

The Apostle excommunica-
teth, enioyneth his abolution & pardoning, Wherein first we have a plaine exaple & proofs of the Apo-
penance, & afterward pardone
eth and absol-
uth;
To the Corinthians.

quities, mental that the Popes pardons, counting them other frutiles or unlawful forno. The authority of the Popes, both in the right of God, and right of them is of Christ's own word and commission, principally given to Peter, and thereunto all the gospels, and the Acts of the Apostles, and in their persons to all the chief officers of the Church, when it was so, upon it is not to be traduced.

Whatsoever you lose in earth shall be lost in heaven. By which commission the holy Bishops and the primitive Church, did cut off large pieces of penance intoi committed to offenders, and gave peace, grace, or indulgence, before they had accomplished the measure of their appointed or devised punishment. And that is to give pardon. And so St. Paul does, who gives the Corinthians, whom the Church, as the word donne or commendare, doth dignify, for his own sake, when he might longer have kept him in penance and temporal affliction for his offense. Whereof though he had already before God inwardly repented, yet was he justly holden under this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chattlement due to sinners after the offense itself & the guilt thereof be forgiven of God, is an indulgence or pardon. Which the principal Magistrates of God's Church by Christ's warrant and the Apostles example, have ever done, being no lefe authorized to pardon then to punish; and by imitation of our Saviour (who forgave the adulteress and divers other offenders, not only their sin, but also often the temporal punishments due for the same) are as much given to mercy as to justice.

10. For you.) Theodoret upon this place faith that the Apostle gave this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundry places, of S. Cyprian namely, that indulgences or remissions were given in the primitive Church by the mediation of holy Confessours or Martyrs, and by communicating the satisfactorie works of one to another; to which end they gavetheir letters to Bishops in the behalf of divers their Christian Brethren: a thing most agreeable to the mutual intercourse that is between the members of Christ's mystical body, and very answerable to God's justice, which by supply of the one that aboundeth, standeth entire in respect of the other that lacketh. In which kind the Apostle confesseth that himself by his suffering and tribulations supplieth the wants of such passions as Christ had to suffer, not in his owne person, but in his body, which is his Church, Wherupon we inferre, most assuredly, that the satisfactorie and penitential works 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 every one's necessities and deserving, by them whom Christ hath constituted over his families, and hath made the dispensers of his treasures.

10. In the person of Christ.) For that many might of ignorance or pride reprove the practice of God's Church and her Officers, or deny the Apostles authority to be so great and effectual as to punish and pardon in this sort. St. Paul doth purposely and precisely tell them that he doth give pardon as Christ's Vicar, for as bearing his person in his case; and therefore that no man may maruele of his power herein, except he think that Christ's power, authority, and commission is not sufficient to release temporal punishment due of 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 Apostles giving indulgence) In the face of Christ, you may easily understand by the Apostles like inanition of Christ's power, when he committeth this offender to Satan, affirming that he gave that sentence in the name and with the voice or power of our Lord IESUS CHRIST. In all which cases the Protestant blindness is exceeding great, who cannot see that this is not the way to extoll Christ's power to deny it to his Priests, seeing the Apostle chalengeth by that that Christ hath such power, & that himself doth it in his name, verily, and person. So now in this and in no other name give Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sinne and the eternal punishment be forgiven, is not to great a matter as the remission of the sinne it self; which yet the Priests by express commission doe also remit.

11. Circumvented of Satan.) We may see hereby, that the dispension of such discipline and the releasing of the same, be put into the power and hands of God's Ministers, to deale more or lefe rigorously, to pardon sooner or later, punish longer or shorter while, as shall be thought best to their wisdom. For the end of such correction or pardoning, must be the salvation of the parties soul, as the Apostle noted. 1 Cor. 5, 5. Which to some, and al binding & loosing must be exercised to the advantage of the parties salvation.
and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenity & humane dealing (so pardoning of penance is called in old Councils) rather then by over-much chaillement. For consideration wherof, in some Ages of the Church, much discipline, great penance & satisfaction was both enioyned and also willingly sustaine, and then was the lefse pardoning and fewer indulgences; because in that voluntary vice and acceptance of punishment, and great zeale and fervour of spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of devotion and lothfomes that men commonly haue to doe great penance, though the sinnes be farre greater then euer before, yet our holy mother the Church, knowing with the Apostle the cogitations of Satan, how he would in this delicate time, drive men either to desperation, or to forfake Christ & his Church & al hope of saluation, rather then they would enter into the course of canonical discipline, enioyneth small penance, and seldom v%f extremitie with offenders as the holy Bishops of the primitie Church did, but condescending to the weaknes of her children, pardoneth exceeding often and much, not only all enioyned penance but al or great parts of what punishment temporal focuer due or deferred, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigour of the primitie Church, they be like to the Iewes that condemned John the Baptist to death, & Christ of too much freedom and libertie; not knowing nor liking indeed either Christies ordinance and commision in binding or loosing, or his prouidence in the gourernement of the Church.

17. Adulterating. The Greek word signifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expresed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translarios, glosses, colourable & pleasant commentaries, to deceive the taste of the simple, as taverners and tapsters doe, to make their wines salable by manifold artificial deceits. The Apostles contrariewise, as al Catholikes, deliver the Scriptures and vseth the word of God sincerely and entirely, in the same senfe and fort as the Fathers left them to the Church, interpreting them by the same spirit by which they were written or spoken.

CHAP. III.

Left the Judaical false Apostles should object againe that he praieth himself, he saith that the Corinthians are his commendation: and they in their harts being justified by his ministrie, he therefore inferreth that the Ministers of the new Testament are farre more glorious then they of the old, 12. and our people more lightened then theirs.

BEGIN we againe to commend our-selues? or doe we need (as certaine) epistles of commendation to you, or from you? 2. Our epistle you are, writte in our harts, which is knowe & read of al men; 3. being manifested that you are" the epistle of Christ, ministred by vs, & written not with inke, but with the Spirit of the living God: not in tables of stone, but in the tables carnal of the hart. 4. And such confidence we haue by Christ to God: 5. not that we be sufficient to thinke any thing " of our-selues, as of our-selues: but our sufficiencie is of God. 6. Who alio hath made vs meet Ministers of the new Testament not in the letter, but in the Spirit. For " the letter killeth: but the Spirit quickeneth. 7. And if the ministration of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moses for the glorie of his countenance, that is made void: 8. how shall not the ministration of the Spirit be more in glorie?
For if the ministration of damnation be in glory, much more the ministerie of justice aboundeth in glory. For neither was it glorified, which in this part was glorious, by reason of the excelling glory. For if that which is made void, is by glory: much more that which abideth, is in glory.

Having therefore such hope, we use much confidence: as Moses put a veil upon his face, that the children of Israel might not behold his face, which is made void. But their senes were dulled. For vntil this present day, the self-same veil in the lecture of the old Testament remaineth unrevealed (because in Christ it is made void) but vntil this present day, when Moses is read, a veil is put upon their hart. But when he shall be converted to our Lord, the veile shall be taken away. And our Lord is a Spirit. And where the Spirit of our Lord is, there is liberty. But we, beholding the glorie of our Lord with face revealed, are transformed into the same image from glory unto glory, as of our Lordes Spirit.

ANNOTATIONS.

CHAP. III.

7. The Epistle of Christ. 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 special and proper book of Christes truth and Gospel, 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 habitude of the Holy Ghost. In the which book of faithful mens harts S. Paul wrote divers things not vittered in any Epistle: as sundrie 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 li. 3. c. 1. faith: What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they delivered unto them to whom they committed the Churches? To the which ordinance many Nations of those barbarous people that have beleaued in Christ, doe consent, without letter or inke, having saluation written in their harts, and keeping diligently the tradition of the Elders. And S. Hierom. (cont. Hieros. c. 9. ad Pam.) in the Creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the heart. And this is the Churches book also, whereby and wherein the keepeth faithfully all truth written in the harts of those to whom the Apostles did preach, with the like diligence as she keepeth & preferveth the other book which is of holy Scriptures, from al corruption of Heretikes and other injuries.

5. Of our senes. This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-will only, and not of God's special grace. Secondly against the Protestants, who on the contrarie side refere all to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confesseing our good cogitations to be our owne, but not as comming of our-senes, but of God.

6. The letter killeth, As the letter of the old Law not truly understand, nor referred to Christ, commandung and not giving grace and spirit to fulfill that which was commanded, did by occasion kill the carnal law: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ, which is only in his Church killeth the Heretike: who also being carnal and void of spirit, gaineth nothing by the external precept or good lessons of the Scriptures, but rather taketh hurt by the same. See. S. Aug. in Io. Se. 70. 100. de tempore & lib. de Sp. & lib. c. 5. 6. & seq. 9. Much
The Second Epistle of S. Paul

The preeminence of the new Testament, Sacraments, &c.

The Heretikes more blind in not seeing the Church, then the Jews in not seeing Christ.

The Christian Libertie.

9. Much more. The preeminence of the new Testament and of the priesthood of Ministers therof before the old, is, that the new, by all her Sacraments and Priest as Ministers immediate of grace and remission of sins, doth so ex opere operato give the Spirit of life and charitie into the harts of the faithful, as the old did give the letter or external act of the Law.

14. The self-same veil. As the Jews reading the old Testament, by reason of their blindness (which God for the punishment of their incredulity suffereth to remaine as a cover upon their eyes and harts) can not see Christ in the Scriptures which they daily heare read in their Synagogues, but shal, when they beleue in him and have the cover removed, perceive, al to be most plainely done and spoken of him in their law & Scriptures: even so Heretikes hauing (as S. Augustine noriseth) a farre greater cover of blindness and incredulity over their harts in respect of the Catholike Church which they impiaghe, then the Jews have concerning Christ, can not see, though they read or heare the Scriptures read never so much, the maruellous evidence of the Catholike Church & truth in all points: but when they shal retorne againe to the obedience of the same Church, they shal finde the Scriptures most cleare for her & her doctrine, and shal wonder at their former blindness.

17. Libertie. The Spirit and grace of God in the new Testament dischargeth vs of the bondage of the Law and sinne, but is not a warrant to vs of fleshly licence, as S. Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditionously teach.

Chap. III.

That according as so glorious a ministrie requireth, he liveth and preacheth sincerely,

7. The which glorie his Aduersaries can not count vaine, considering his persecutions: because perfection is to God's glorie, and to our humilitie and hope, and meritoriuous of increase of grace in this life, and of most glorious bodies and soules afterward.

Therefore hauing this ministration; according as we have obtained mercie, we faile not, but we renounce the secret things of dihonestie, not walking in craftines, nor adultering the word of God, but in manifestation of the truth commending our-selves to every conscience of men before God. 3. And if our Gospell be also hid in them that perifh it is hid, 4. in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospell of the glorie of Christ, who is the image of God, might not shine to them. 5. For we preach not our-selves, but Jesus Christ our Lord: and vs, your seruants by Jesus: 6. because God that commanded light to shine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glorie of God, in the face of Christ Jesus: 7. But we have this treasure in earthen vessels, 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 distresse: e we want, but are not destitute: 9. we suffer persection, but are not forsake: 10. we are cast downe, but we perish not. 10. alwaies bearing about in our body the mortification of Jesus, that the life also of Jesus may be manifested in our bodies. 11. For we that line are alwaies deliuered vnto death for Jesus: that the life also of Jesus may be manifested in our mortal flesh. 12. Death the worketh in vs, but life in you. 13. And hauing the same...
To the Corinthians.

same spirit of faith, as it is written: I believed, for the which cause I have spoken, we also beleue, for the which cause we speake also: 14, knowing that he which raised vp Iesus, will raise vp vs also with Iesus and set vs with you. 15. For all things are for you: that the grace abounding by many in gining of thanks, may abound vnto the glorie of God. 16. For which cause we faile not: but although that our man which is without, corrup: yet that which is within, is renewed from day to day. 17. For that our tribulation which presently is momentanie & light, c a wor-keth aboue 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.

Annotations.

C H A P. III.

8. Adulterating.] He gineth often warning of false Teachers, whose special and proper Heretikes con-studie is to faulfie and adulterate by deceitful constructions, interpretations, and rupters 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 devisid expositions. Wherein the Protestants doe excel the ancient Heretikes, none Doctours, euer more impurely handling the word of God then they doe. Origen callefth such right handlers Scriptures, fumes & adulteros, thefeues and adulterers of the Scripture. S. Cyprian thereof, ( de unis. Ec. nu. 7.) callefth them, corrupters of the Ghofope, false interpreters, artisfiers and crafts-masters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing it those matters, the Fathers and al Catholike Preachers or Expositours were of old called according to S. Paules words to Timothee. Reife vac-tantes vobum Dei, right handlers of the word of God.

17. Worketh.] The temporal and short tribulations which we patiently and willingly Tribulation, suffer for Christ, doe winne vs euerlasting joy and glorie. And it is here to be noted meritorious against the Heretikes, that tribulations doe worke or cause the said saluation, which of glorie, they deny to be given for such things, but for or by faith only. S. Augustin maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he faith it is faulable and bought thereby. And it is written Sap. 10, God renadeth or repayeth so inst men the hire of their labours.
That after death of the body the soule may goe to heaven: therefor, although naturally we abhorre death, by grace be defir'd rather: 9. an consideration of Christ's just judgement, living as in the sight of God, yea, and of their consciences: 12. Whence he speaketh not to praise himself, but because of his Adversaries who did glory in carnal respects: but he and the other Apostles regard nothing but their reconciliation unto God by Christ, and to reconcile others also, as being his Legates for that purpose.

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 this also do we groane, desirous to be ouer-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, groane being burndned: because we would not be spoiled, but ouer-clothed, that that which is mortal might be swallowed vp of life. 5. And he that maketh vs to this same, is God, who hath giuen vs the pledge of the Spirit. 6. Being bold therefore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (7. for we walke by faith and not by sight) 8. but we are bold, and haue a good will to be pilgrimes rather from the body, & to be present with our Lord. 9. And therefore we endeaour, whether absent or present, to please him. 10. For we must al be manifested before the judgement fear of Christ, that every one may receive "the proper things of the body, according as he hath done" either good or eui. 11. Knowing therefore the feare of our Lord we se persuation to men: but to God we are manifest. 12. And I hope also that in your consciences we are manifest. 13. We commend not our selues againe to you, but giue you occaission to glorifie for vs: that you may haue againe them that glory in face, and not in hart. 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 al, then al were dead. 16. And Christ died for al: that they also which liue, 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 past, behold all things are made new. 19. But al of God, who hath reconciled vs to himself by Christ: and hath giuen 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.
T O T H E C O R I N T H I A N S ,

that knew no sinne, for vs he made e sinne: that we might be made e That is to say, a sacrifice and an Hoft for sinne.

See the left annot. of this chapter.

ANNOTATIONS.

C H A P . V.

10. The proper things of his body. S. Augustin ( Enchirid. c. 110.) objecteth this speech of the Apostle, as in the person of such as deny the prayers, almes, and Sacrifices of the aginst prayers liuing to be available for the dead, and he answreth as followeth: This præstis ( faith he ) for the dead of God's church in the cœmendation of the dead is nothing repugnant to the sentence of the Apostle, answered by where he faith, that we shall stand before the judgement seat of Christ, thus every one may receive S. Augustini, according to his desers in the body, either good or evil. For, in his life and before death he deserved this, that these works after his death might be profitable unto him. For indeed they be not profitable for all men. And why? but because of the difference and diversities of mens lives whiles they were in flesh. The like he hath in divers other places. Aug. li. de Præd. Sanct. c. 13. & ad Dulcit. q. 2. And so hath S. Denys c. 7. Ec. Hierarch.

10. Either good or evil. Heaven is as well the reward of good works, as Hell is the Workes meritorious and demeritorious.

18. The minister of reconciliacion. Christ is the chief Minister, according to his manhood, of our reconciliation to God: and for him, as his Ministers the Apostles and their Successours, the Bishops and Priests of his Church, in whom the word of reconciliation, as well by ministring of the Sacrifice and Sacraments for remission of sinnes, as by preaching and governement of the world to salvation, is placed. And therefore their preaching must be to vs, as if Christ himself did preach: their absolution and remission of sinnes, as Christes owne pardon: their whole office being nothing els ( as we see by this passadge ) but the Vicarship of Christ.

21. The justice of God. When we read, Salvation is our Lordes, God's justice, it is not meant that salvation whereby our Lord is saved, but whereby they are saved whom he saveth: wherewith he saith 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 de Sp. & lit. c. 11. & ep. 120. ad Honoratum: and abhorre Caluins wicked and unlearned glosses on this place, that teache justice no otherwise to be in man, then sinne in Christ. Whereas the Scriptures call man just, because he doth justice: but not fo call they Christ sinne, because he doth sinne, but because he taketh away sinne, and is a sacrifice for sinne, as the Heretikes know very well, that know thefe and signification of the Hebrew word in al the old Testament, namely Psal. 39. 8. end in the booke of Lomineus very often e. 5. 6. 9. 11. 14. 16. and Nume, c. 29.
That he helpeth with his exhortations, and in all things behaueth himself as becoming a Minister of God. 11 Which he speaketh so openly, because his heart is open toward them: exhorting them to be likewise open-hearted towards him, and to avoid those infidels.

And we helping do exhort, that you receive not the grace of God in vain. 2 For he saith: In time accepted have I bidden thee, and in the day of salvation have I holpen thee. Behold, now is the time acceptable: behold now the day of salutation. 3 To no man giving any offence, that our ministerie be not blamed: 4 but in all things let vs exhibit our selues as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in prisons, in seditions, in labours, in watchings, in fastings, in chastitie, in knowledge, in longanimitie, in sweetness, in the Holy Ghost, in chastitie not feined, 7. in the word of truth, in the vertue of God; by the armour of justitie on the right hand and on the left, 8. by honour and dishonour, by infamie and good fame: as seducers, and true: 9. they that are vnknown, and knownen: 9. as dying, and behold we live: as chaftened, & not killed: 10. as sorrowful, but alwaies rejoicing: as needie, but enriching many: as having nothing, and possesling all things.

11. Our mouth is open to you, & Corinthians, our hart is dilated.
12. You are not straitned in vs: but in your owne bowels you are straitned. 13. But having the same reward (I speake as to my children) be you also dilated, 14. 15. Beare not the yoke with infidels. For what participation hath justitie with iniquitie? or what focietie is there between light and darkenes? 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 liuing God: as God saith, That I will dwell, and walke in them, and will be their God, and they shall be my people. 17. For the which cause, Goe out of the midst of them, and separate your selues, faith our Lord, and touch not the unclean: 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.

1. Helping; For that he declared before the Ministers of the new Testament to be Christes Deputies, and that when they preach or doe any function, God as it were speaketh or dooth it by them, he boldly sayeth, Helping therefore that is to say, joyning or working together with God, we doe exhort.
TO THE CORINTHIANS.

1. Grace in vain. — The grace of God worketh not in man against his will, nor forceth any thing without his acceptance and consent: and therefore it lieth in man's will to frustrate or to follow the motion of God, as this text plainly proveth.

5. In watching. — When in the midst of many miseries and persecutions, the Apostles yet of their own accord added and required voluntary vigils, fastings, and chastities, we may well perceive these works to be wonderful grateful to God, and specially needful in the Churche.

14. What societie. — Generally here is forbidden controversy and dealing with all Irreligious, and consequently with Heretikes: but specially in prayers, or meeting at their Schismatical Service, preaching, or other divine office whatsoever. Which the Apostle Heretikes in here writeth in more particular and different terms; that Christian folk may take any acts of the better heed of it. No societie (faith he) nor fellowship, nor participation nor religion; agreement, no consent between light and darkness, Christ and Baal, the Temple of God and the Temple of Idols: afferuice, as pretended worship of God set up by Here-tikes or Schismatikes, being nothing els but Service of Baal and plaine Idolatrie, and their consuetudes nothing but conspirations against Christ. From such therefore specially we must seuer our selues alwaies in hart and mind, and touching any act of religion, in body also, according as the children of Israel were commanded by God to separate them selves from the Schifmetikes Core, Dathan, & Abiron, and the taber-nacles, by these words: Deport from the tabernacles of the impious men, and touch ye not these things which pertaine to them, lest you be enwrapt in their sinnes.

CAP. VII.

He procedeth to exhort them to prouide, and to receive him into their charitie. 3. Which left they should thinke he speake eth 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.

HAVING therefore these promises, my Dearest, let vs cleanse our selues from al inquination of the flesh and spirit, perfeting sanctification in the feare of God. 2. Receive vs. We haue hurt no man, we haue corrupted no man, we haue circumvented no man. 3. I speake 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 replenisht with consolation; I doe exceedingly abound in joy in all our tribulation. 5. For also when we were come into Macedonia, our flesh had no rest, but we suffered 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, wherewith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I rejoyced the more. 8. For although I made you forie in an epistle, it repenteth me not: albeit it repenteth me, seeing that the same epistle (although but for a time) did make you forie. 9. Now I am glad: not because you were made forie, but because you were made to penance. For you were made forie according to God, that in nothing you should suffer detriment by vs. 10. For the sorrow that is according to God, worketh penance vnto saluation that is stable: but the sorrow of the world worketh death. II. For beholde
THE SECOND EPISTLE OF S. PAUL.

Behold this very thing, that thou was madest sorne according to God, how great carefulnes it worketh in you: yea deßé, yea indignatio, yea feare, yea desire, yea emulatio, yea avenge, in all things you haue shewed your selues to be undesiled in the matter. 12. Therefor although I wrote to you, not for him that did the inuirie, nor for him that suffered: but to manifect our carefulnes that we haue for you before God, 13. therefor we are comforted. But in our consolation, we did the more abundantly reioyce upon the joy of Titus, because his spirift was refreshed of al you. 14. And if to him I gloried 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 bowels are more abundantly toward you: remembring the obedience of you all, how with feare and trembling you received him. 16. I reioyce that in all things I haue confidence in you.

ANNOTATIONS.

CHAP. VII.

Contrition for a man's famine worketh salvation.

9. Sorie to penance.) The sorrow which a man taketh for worldly losses or any temporal adversitie, is not here commended, but that which is & ought to be in al men for their famine. p. 15, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requifit & much praised, the fruits whereof are thefe that the Apostle recketh, working salvation. Which doctrine is farre than from 1. Luther's, and Calvin's, and such wicked Libertines, that teach contrition to be altogether a means to make sinners either hypocrites, or to put them in dispaire.

CHAP. VIII.

By the example of the poore Macedonians be exhorte methem to contribute largely vnto the Church of Ierusalem, 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 Collectours that he sendeth.

And we doe you to vnderstand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, 2, that in much experience of tribulation they had abundance of joy, & their very deep prouertie abounded vnto the riches of their simplicitie, 3, for according to their power (I giue them testimonie) and above their power they were willing, 4, with much exhortation requeting vs the grace and communication of the ministerie that is done toward the Saints. 5. And not as we hoped, but their owne selues they gave, first to our Lord, 6, then to vs by the wil of God: 6. in so much that we desired Titus, that as he began, so also he would perfite in you this grace also.

7. But
7. But as in all things you abound in faith, and word, & knowledge, & all carefulnes, moreouer also in your charitie toward vs, that in this grace also you may abound. 8. I speake not as comading but by the carefulnes of others, approving also the good disposition of your charitie. 9. For you know the grace of our Lord Jesus Christ, that for you he was made poore, whereas he was rich; that by is pouertie you might be rich. 10. And in this point I give counsel: 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 care, 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 gien the self-same carefulnes for you in the hart of Titus, 17. for that he admitted indeed exhortation: but being more careful, of his owne wil he went into you. 18. We have sent also with him the Brother, whose praise is in the Gospell through all Churches: 19. & not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministrd of vs to the glorie of our Lord, and our determined will: 20. avoiding this, lest any man might reprehend vs in this fulnes that is ministrd by vs. 21. For we prouide good things not only before God, but also before men. 22. And we haue sent with them our Brother also, whom we haue 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 therefor 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 supply. He meaneth that such as abound in worldly riches, should communicate for supply of other their Brethrens necelitities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them againe some of their spiritual riches, as prayers, and other holy works and graces, which is a happie change and entercourse for the welthie men, if they could see it. And this place prooueth plainly that the fallings and satisfactorie deeds of one man, be available to others, yea and that holy Saints or other vertuous persons may in measure and proportion of rategate for other mens necelitities and deferings, allot into them, as well the supererogation of another, their spiritual worke, as these that abound in worldly goods, may give almes of their superfluitues, to them which are in necelitie. Which interchange and proportion of things the Apostle doth evidently set downe.
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 vnto 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 yeare past, and your emulation hath promoked 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 unready, 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 aarine. 6. And this 1 say, he that soweth sparingly, sparingly 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 loueth a cheerful giver. 9. And God is able to make al grace abound in you: that in all things alwaies hauing al sufficiencie, you may abound vnto al good works, 10. as it written: He distributed, he gave to the poore: * his inuict and remaineth for euer. 11. And he that miniftreth seed to the fower, will giue bread also for to eate: and will multiply your seed and will augment the increases of the fruits of your inuict: 12. that being enriched in al things, you may abound vnto al semplicitie, which worketh by vs thankes-giuing to God. 13. Because the ministerie of this office doth not only supplie those things that the Saints want, but aboundeth also by many thankes-giunings in oure Lord, 14. by the proofe of this ministerie, glorifying God in the obedience of your confession vnto the Ghoospel of Christ, and in the semplicitie of communicating vnto them, and vnto al, 15. and in their praying for you, being desirous of you because of the excellent grace of God in you. 16. Thankes be to God for his unspeakeable guift.

ANNOTATIONS

CHAP. IX.

1. Toward the Saints. J By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Profours of Gods Church may learn that it specially pertaineth to their office to be Profours for holy men in prison, povertie, & al other necessitie, specially when their want commeth for confession of their faith.
5. Notas anatice. The courteous man that parteth with is penry painfull and with cheerful gi-
sorrow, as though he lost a limme of his body, is noted; and cheerful, ready, voluntarie, tien.
and large contribution is commended.
6. Soweth sparingly. Almes is compared to feed. For as the seed thrown into the
ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of
mes, the great encrease: so that which men giue in almes, though it seeme to be cast away & to
merit and perit in respect of the giever, yet indeed it is most fruitful; the benefit thereof
foldly returning to him againe. Wherupon the Apostles conclusion is cleere, that ac-
cording to the measure of the almes or feeding (which is more or less in respect of the
will & ability of the giever) the encrease & abundance of harvest, that is, of grace and
glorie shall ensue. See S. Augustin in Ep. 49. c. xii. med. & q. 4. ad Ducilium.
11. Doth not only supply. When almes are giuen, specially to holy men, not only the Almes
found givers obtaine great benefits thereby, and the wants of others be supplied, but God also to God's ho-
by the receivers continual prayers and thankes-giving thersore, is exceedingly ho-
noured: so that charitie bestowed in this sort, is an act of Gods worship and of reli-
gion.

CHAP. X.

Against the false Apostles granting the infirmity of his person, he doth nor withstanding
set out the power of his Apostleship, 12 reprehending them also for challenging to
themselves the praise of other men's labours.

ND I Paul my self beseeche you by the mildenes and
modestie of Christ, who in presence indeed am humble
among you, but abstain am bold on you. 2. But I beseech
you, that being present I need not be bold by that con-
fidence wherwith I am thought to be bold against some:
which thinke vs as though we walke according to the
flesh. 3. For walking in the flesh, we warre not according to the flesh. 4. For the "weap-
on of our warfare are not carnal: but mightie to God
unto the destruction of munitions, destroying counsels, 5. and all lofit-
nesse extolling itself against the knowledge of God, and bringing into
captiuitie al understanding vnto the obedience of Christ, 6. and hauing
in a readiness'" to reuenge al disobedience, when your obedientie shall be
fulfilled. 7. See the things that are according to appearance. If any man
have alliance in himself, that he is Christ's: let him thinke this againe
with himself, that as he is Christ's, so we also. 8. For and if I should glory
some what more of our power, which our Lord hath giuen vs""unto edifi-
cation and not to your destruction; I shall not be ashamed. 9. But that
I may not be thought as it were to terrify you by epistles (10. for his
epistles indeed, say they, are fore and vehement; but his bodily presence
weake, & his speach contemptible) 11. let him this thinke that is such a
one, that such as we are in word by epistles, absent; such also we are in-
deed, present. 12. For we dare not match or compare our selues with cer-
taine, that commend their selues: but we measure our selues in our selues, &
copare our selues to our selues. 13. But we will not glorie above our me-
asure: but according to the measure of the rule, which God hath measured
to us, a measure to reach euyn unto you. 14. For not, as though we reached
not
not vnto you, do we extend ourselues beyond. For we are come as farre as to you in the Gospell of Christ. 15. not glorying above measure in other men's labours: but having hope of your faith increasing, to be magnified in you according to our Rule abundantly. 16. yea vnto 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 glorifieth, let him glorie in our Lord. 18. For not he that commendeth himself, the same is approved; but whom God commendeth.

**ANNOTATIONS.**

**CHAP. X.**

4. *Weapons.* He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to God's Church, who are here noted specially by pride, and insolence (which is the proper marke of such fellows) to extol themselves above the measure of the science of God, which consisteth in humble obedience to the faith and the Preachers of the same.

6. *To change.* You may see hereby, that the spiritual power of Bishops is not only in preaching the Gospell, and so by persuasion and exhortation only (as some Heretikes hold) to remit or retaine sines, but that it hath authoritie to punish, judge, and condemn Heretikes and other like rebelles: which power *one* of the principal rebelles of this time being convinced by the evidence of the place, acknowledged to be grounded vpon Christes word, *whatsoever you bind on earth, shall be bound in Heaven.* Mat. 18.18

Applying also the words spoken to Hieremie c. 1, 10. *Pehe'd I appoint thee our Nations and Kingdoms, that thou shalt plucke up, build, and destroy,* to conforme & explicate the power Apostolicke here alleged by S. Paul. Mary they would gladly draw this power from the lawful Successours of the Apostles, to them selves, their Ministers, and Conspiracies, which are nothing els but the Shops and Counsels of sedition and all the conspiracies of this time, against the lawful Princes of the world.

8. *Supremacy.* This great power of the Churches censures, specially of excommunication, as it was giuen for the good and salvation of the people, so it mu't not be vsed against the innocent, nor yet vpon Heretikes or other offenders, but where & when it may by likelyhood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reason of the multitude of offenders. Which caufed the Apostle here to signifie that he would not vshe his vtermost authoritie against the false Apostles which disturbed him; stil them selves were in perfect obedience vnto him, left by punishing the principal offenders, a greater disturbance & revolt might fal among the people, if they were not before in perfect obedience.

**CHAP.**
Chap. XI.

He reasoneth the matter with the Corinthians, why they should preserve the false Apostles before him, and because they gave them leave to bragge and commend themselves and to abuse them so miserably, he to trusteth they will also give him the hearing:

21. and so he beginneth, and first shewing himself in all indiual respectes (wherein only stood at their bragging) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

Would God you could beare some little of my folly: but doe ye also support me: 2. for I emulate you with the emulation of God. For I have despoused you to one man, to present you a chaste virgin unto Christ. 3. But I fear left, as the serpent seduced Eve by his subtletie, so your senses may be corrupted, & fall from the simplicitie that is in Christ. 4. For if he that commeth, preach another Christ whom we have not preached, or ye 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 lesse then the great Apostles. 6. For although rude in speach, yet not in knowledge. But in all things we are made manifest to you. 7. Or did I commit a sinne, humbling my self, that you might be exalted? because I evangelized you the Gospel of God gratis? 8. Other Churches I spoiled, taking a stipend, for your ministrie. 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 of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achaia. 11. Wherfore? 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 cupeclikevs. 13. For such false Apostles are crattic workers, trafficking 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 therfore if his Ministers be transfigured as the Ministers of injustice: whose end shall be according to their works.

16. Againe I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie 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 glorie according to the flesh, I also will glorie. 19. For you doe gladly suffer the foolish: whereas your felues are wise. 20. For you suffer if a mau bring you into servitude, if a man de loure, if a mau take, if a mau be extolled, if a mau 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. * They are
THE SECOND EPISTLE OF S. PAUL
are Hebrewes: and I. They are Israelites: and I. They are the seed of
Abraham; and I. 23. They are the Ministers of Christ; and I. (I speake as
one scarce wife) more I: in many more labours, in prisons more abund-
antly, in stripes above measure, in deaths often. 24. Of the Jewes five
times did I receive yetieating one. 25. Thrife was I beaten with rods 
* once I was stoned, thrife I suffred* shipwrack, night and day have I 
been in the depth of the sea, 26. in journying often, perils of waters, pe-
riils of theeues, perils of my Nation, perils of Gentils, perils in the citie,
perils in the wildernes, perils in the sea, perils among false Brethren, 27.
in labour and miserie, in much watchings, in hunger and thirst, in fa-
ting often, in cold and nakednes, 28. beside those things which are out-
wardly: my daily instance, the carefulnes of al Churches. 29. Who is 
weake, and I am not weake? Who is scandalized, and I am not burnt? 
30. If I must glory: I wil glorie of the things that concerne my infrimi-
tic. 31. The God and Father of our Lord I ESVS Christ, who is blessed 
for ever, knoweth that I lie not. 32. * At Damascus the Gouernour of the 
Nation under Aretas the King, kept the citie in the Damascenes for to 
apprehend me: 33. and through a window in a basket was I let downe 
by the wal, and so escaped his hands.

ANNOTATIONES:

CHAP. XI.

As Eve by the 
Serpent, fo the 
people are re-
duced by Her-
etikes.

Heretikes sometyme 
clouent,
Knowledge better the gay 
words.
Young Oratours 
among Her-
etikes preferred
before the
ancient Doc-
tours.

3. From the simplictie.) People fall from their first faith, virginitie, and simplictie in 
Christ, not by sodain reuolt, but by little & little, in giving ear to the subtil persuasion 
of the Serpent, speaking to them by the sweet mouths & allurements of Heretikes. Of 
which kind of seduction he giseth Eve for an example, who was by her greedy desire of 
knowledge and the Diuels promise of the same, drawn from the nature simplictie and 
obedience to God. As at this day, promise and pretense of knowledge driueth many a 
poore fool from the sure, true, sincere, and only beleefe of God's Church.

6. Rude in speach.) Hereby wee see that the seditious and false Teachers haue often the 
guift of eloquence wherby the simple be easilly beguiled. Such were Core and Dathan, 
as Iofephus wrieth Ant, li. 4. c. 1. for the same, S. Augufin (li. 5. Confefc. 3. & 13.) cal-
leth the Heretike Fanfus Manichæus, magnum laquentem Diaboli, a great snare of the Diuel, 
saying that he past the glorious Doctor S. Ambrofe in shew of words, but farre infer-
rior to him (without al comparison) in substance and matter. In which fort the Apo-
acle here is glad to compare himself with the false Apostles, whom the Corinthians did fol-
low and extol farre above him by reason of their eloquence granting to them that guift, 
but chalenging to himself superioritie in knowledge, which al wise men preferre before 
vaie words. And it is the bane of our poore countrie, that the people now a-daiies give 
credit rather to new Oratours and foolishly youkers, for their sweet speaches, then to the 
glorious Doctor of Christes Church, for their singular knowledge and more grave 
eloquence.
CHAP. XII.

He tellleth of his incomparable visions, but for humblie lye better to talke of his
infirmities: 11 parring the fault in the Corinthians for that he is saine thus to re-
hearse his owne commendations. 13. Where againe he reasoneth the matter with them
like a father, why they should preferre those false Apostles before him. 20. And yet
he left at his comming he shall be compelled to excommunicate many of them.

If I must glorie (it is not expedient indeed) but I will come to the
visions & revelations of our Lord 2. I know a man in Christ aboue
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 euente the
third Heave. 3. And I know such a man (whether in the body, or out of the
body, I know not; God doth know) 4. that he was rapt into Paradise; &
heard secret words, which it is not lawful for a man to speake. 5. For such
an one I will glorie: but for my selfe I will glorie nothing, fauing in my
infirmities. 6. For and if I will glorie, I shall not be foolish: for I shall say
truth. But I spare, left any man should esteem me about that which he
faeth in me, or heareth any thing of me. And left the greatness of the re-
velatiōs might extol me, there was giue me a prick of my flesh, a Angel
of Satā, to buffet me. 8. For the which thing thirsfe 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, if I glorie in mine
infirmity, that the power of Christ may dwel in me. 10. For the which
caufe I please myselfe in infirmities, in coromelies, in ncelities, in perfor-
cutions, in distresses for Christ. For when I am weak, then am I mighty.
11. I am become foolish: you have reproved me. For I ought to have been
comended of you: for I have been nothing leffe then they that are "aboue
measure Apostles: although I am nothing. 12. Yet the signes of my Apostles-
ship have bee done vpō you in al patiēce," in signes & wōders & mighty
deeds. 13. For what is there that you have had leffe the the other Churches;
but that I my selfe have not burdens you? Pardon me this inurie. 14. Behold,
now the third time I am ready to come to you; & I will not be burdenous
unto you. For I secke not the things that are yours, but you. For neither
ought the children lay vp treasurers for the parents, but the parents for the
childr. 15. But I most gladly will beflow & wil my selfe moreouer be
bestowed for your soules: although louing you more, I am loued leffe.

16. But be it so: I have not burdened you: but being craftie, I tooke
you by guile. 17. Have I circumcuted you by any of them whom I sent
to you? 18. I requerled Titus, and I sent with him a brother. Did Titus
circumcised you? walked we not with one spirit? not in the self-same steps?
19. Of olde think 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
be found of you such an one as you would not. Lest perhaps cōtērions
emulations, fomakings, dissensions, detractiōs, whisperings swellings,
foditions be among you. 21. Left againe when I come, God humble me
among you: & I mourn many of them that sinned before, & have not
done penance for the uncleannes & fornication and incontinency that
they haue committed.
Visions have no credit with heretics.

1. Visions.) S. Cyprian (ep. 69, v. 4.) complaineth that the Adversaries of God's Church and Priests, give no credit to visions. But their incredulity is much more in our daies that condemne such revelations, though they be reported and recorded for most certain, of holy S. Gregorie, S. Bede, or who-els focuer. Yea they are so wicked in this case, that the vision which the holy Author of the booke of Machabees * calleth fide dignum, worthy of credit, is one cause why they deny the whole booke to be Canonical:

and as well might they for this vision deny al S. Paules Epiftles, and for the like, the 2. Mac.


The Apostles some greater then others.

11. Above measure Apoftles.) Though al were in that they were Apoftles, of one and the fame order, yet we may fee that some had maruelous great preeminence and privilege above others in the fame office; specially S. Peter and S. Iohn, whom S. Paul often calleth great Apoftles, above measure or pasinge Apoftles, the pillars, &c. 2. Cor. 11, 5, 12, 11; Gal. 2, 9.

We must flick to the faith first planted by miracles.

12. In figures.) Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therefore let al Catholike men hold fast that faith which was first preached & confirmed by miracles. As in England by S. Auguftin, & in other Nations by holy Apoftolike men. And let the Heretikes that preach extraordinarily, newly and otherwise then were received at our first conversion, shew their calling and doctrine by miracles, or els le them be taken for false Apoftles as they be.

C H A P. X I I I .

He driueth into them the feare of excommunication: to the end that they doing penance before-hand, he may not he compelled to vfe his authoritie when he commeth, and as he bath threatned. 11. And so with a general exhortation he endeth.

OE this the third time I come vnto you. * In the mouth of two or three witneses shall every word ftaid. 2. I fore-told and doe fore-tel as present, and now absent, to them that finned before, and al the reft, that if I come againe, I wil not spare. 3. Seeke you an experiment of him that speaketh in me, Chrift; who in you is not weake, but is Mightie in you? 4. For although he was crucified of infirmitie; yet he liueth by the power of God. For we alfo are weake in him: but we shal liue with him by the power of God on you. 5. 'Trie your owne felues if you be in the faith, prove ye your felues. Know you not your felues that Chrift I es v s is in 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 eui, not that we may appeare approoved, 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 mightie. This also we pray for, your confummation. 10. Therefore these things I write absent: That being preuent I may not deale hardly according to the powet
To the Corinthians.

1. The power which our Lord hath given me unto edification and not unto destruction.

11. For the rest, Brethren, rejoice, be perfect, take exhortation, be of one mind, haue 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.


Annotations.

Chap. XIII.

5. Try your selues.) The Heretikes argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speake eth expressly and only of faith: the We may know act whereof a man may know and feel to be in himselfe, because it is an act of unerstanding, that we have standing, though he can not be assured that he hath his sines 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 agreable thereunto, nor the acts of our will so subject grace to understanding, that we can know certainly whether we be good or euil. See S. Augustin. 7. de perfell. instilae c. 15. L. de Cor. 13. gra. 13. & S. Thomas 1. 3, q. 11. 12. art. 3.
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; notwithstanding 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, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such false-apostles, as we read of, Act. 15. Et quidam descendentes,... And certaine coming downe from Iewrie, taught the Brethren, that is the Christian Gentils at Antioch, that you be circumcised 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 himselfe mentioneth Gal. 1. and 4 did seduce them, saying, that all the other Apostles to whom they should rather harken, then to Paul, (who came they knew not from whence) did use Circumcision; yea and that Paul himself, when he came among them, durst doe none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, S. Paul declareth, that he received his Apostleship and learned the Gospel that he preacheth, of Christ himselfe after his Resurrection: and that the other Apostles, although he learned nothing of them, received him into their Societe, and allowed well of his preaching to the Gentils, though themselves being Iews, and living among the Iews, 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 belyed him, in saying that he also preached Circumcision sometimes. Againe, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoever they pretended, that indeed they did it only to please the Iews, of whom otherwise they should be persected.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here leffe exactly and more briefly, because the Galatians were very rude, and the Romans contrariwise, repleti omni 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.13. Which to shew he beginneth to ret the figure of his conversion and preaching since then, and that as he learned nothing of the other Apostles, so yet he had their approbation.

PAVL an Apostle not of men, " neither by man, but by Iesus 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 Iesus Christ,4. who gave himself for our sinnnes, that he might deliver vs from this present wicked world, according to the will of our God and Father:

5. to whom is glory for ever and ever. Amen.

6. I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel: 7. which is not another, unless there be some that trouble you, and will inure the "New Gospel of Christ. 8. But although we, " or an Angel from Heaven, reveals that euangelize to you beside that which we have euangelized to you, be he anathema. 9. As we have said before, so now I say againe: If any euangelize to you, beside that which you have received, be he anathema. 10. For doe I now use persuasion to men, or to God? Or doe I seeke to delivered please men? If I yet did pleasemen, I should not be the servant of Christ.

11. For I doe you to vnderstand, Brethren, the Gospel that was euangelized 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 Iesus Christ.

13. For you have heard my conversation sometime in Iudaisme, that above measure I persecuted the Church of God, and expugned it, 14. and profited in Iudaisme above many of mine equales in my Nation, being F 2

more
more abundantly an emulatour of the traditions of my Fathers. 1. But when it pleased him that separateth me from my mothers womb, and called me by his grace, to reveal his Sonne in me, 16. that I should evangelize him among the Gentils, incontinent I condescended notto flesh and blood, 17. neither came I to Hierusalem to the Apostles my Ante-celisors: but I went into Arabia, and againe I returned to Damasceus. 18. Then, after three yeares I came to Hierusalem to see Peter : and tarried with him fifteen daies. 19. But other of the Apostles saw I none; sauing James the brother of our Lord. 20. And the things that I write to you, behold before God, that I lie not. 21. After that I came into the parts of Syria and Cilicia, that were in Christ: 23. but they had heard only, That he which persecuted vs sometime, doth now evangelize the faith which sometime he expunged: 24. and in me they glorified God.

ANNOTATIONS.

S. Paul sent to preach by ordinary imposition of hands, No shew of learning or vertue must move vs from the faith.

Preaching contrary to the faith receiv'd is forbidden, not other preaching.

The Gospel is not only in the written word of Scripture, but in unwriten tradition also.

1. Neither by man.) Though he were not first by man's election, nomination, or assignment, but by God's own special appointment, chosen to be an Apostle; yet by the like express ordination of God he took orders or imposition of hands of men, as is plaine 16. Let vs beware then of such false Apostles, as now-a-days intrude themselves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

8. Or an Angel.) Manie worthie obseruations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any mA or Angel, for what learning, eloquence, shew of grace or vertue focuer, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholike Church: of which point Vicentius Liri-nensis excellently rateth it cont. profan. heres. Notiones, Whereby we may see that it is great pitye and shame, that so many follow Luther & Calvin & such other leud fellows, into a new Gospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in guises of learning or eloquence, much lesse in good life.

Secondly 5. Augustin notethvpon the word, Beside, that not al 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 Beside that you received. For if he should say that, he should be prejudicial to himself, who coueted to come to the Thesalonians, 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 fruolously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as wel by the word evangelifamus (we evangelize) as the word acceptis (you have received) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Evangelists writings, but that which was by word of mouth also preached, taught, or delivered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospel by the Scriptures only, thinking themselfes not to incurre S. Paules curse, except they teach directly against the written word, are fouly beguiled. As therein also they shamefully err, when they charge the Catholikes with adding to the Gospel, 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 else where commonly calleth his & his fellowes whole preaching, the Gospel, be it written or unwritten.

Fourthly, by the same words we see condemned all after-preachings, later doctrines, new sects and Authors of the same that only being true, which was first by the Apostles and Apostolike men as the lawfull husband-men of Christes field, sowed and planted in the Church: and that falsenote, which was later and as it were over-fowen by the enemie. By which rule not only Tertullian (de prescriptum. 6. & 9.) but all other ancient Doctors, and specially S. Ireunes (lib. 3. c. 2. & 3.) tried truth from falsenote, &condemned other Heretikes, proning Marcion, Valentine, Cerdon, Menander, and such likefalse Apostles, because they caine in with their noelties long after the Church was settled in former truth.

Fifthly, This curse or execration pronounced by the Apostle, touched not only the Galatians, or those of the Apostles time, that preached otherwise then they did, but it perteineth to all times, Preachers, and Teachers, vnto the worlds end: and it concerneth them (as Vincentius Lirinensis faith) that preach a new faith, or change that old faith which they received in the vnitie of the Catholike Church. To preach any thing to Christians Catholike men (faith he) besides that which they have received, newer was lawful, newer is is, nor newer shal it be lawful. To say anathema to such, it hath been, & is, and shall be always belooful. So S. Augustin in this place holdeth all accursed, that draw a Christian man from the societie of the whole Church, to make the feather 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 chating curiofie the children of the Catholike Church, by teaching any thing besides that they found in the Church. ep. 48. Pfal. 103. Con. 2. mentioning also that a Donatist feigned an Angel to have admonished him to call his freind 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, Lasly S. Hierome vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twife, to prove that the scale of Catholike men ought to be so great toward al Heretikes and their doctrine, that they should giue them the anathema, though they were never so deare vnto them. In which case faith this holy Doctor, I would not spare mine owne parents. ut Patern. c. 3. cont. to Hierof.

18. Tofes Peter. In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of dutie as Tertullian de prescriptum. faith (nor otherwise), withstanding his great affaires Ecclesiastical, he went so farre to see him: not in vulgar manner, but (as S. Chrystom notheth the Greeke word to import) to behold him as men beholde a thing or person of name, excellencie, and maiftice, For which cause, and to fill himself with the perfect vew of his behaviour, he abode with him fifteen daies. See S. Hierom ep. 101. ad Paulinum 10. 3, who maketh also a mysterie of the number of daies that he taried with S. Peter. See S. Ambrose in Comment. hymnis loci, and S. Chrystom. upon this place, and bo. 87. in Iesu.

CHAP. II.

He telles forth the storie begun in the last chapter, and how he reprehended Peter, 15. and then specially wreath the example of the Christian Lewes, who sought vnto Christ for justification, and that by warrant also of their Law it self, as also because otherwise Christ’s death had been needless.
with me, whereas he was a Gentil, was compelled to be circumcised:
4. but because the sall Brethren craftily brought in, which craftily
 came in to espie our libertie that we have in Christ Iesus, that they
 might bring vs into servitude. 5. To whom we yealded not subiection
 no not for an houre, that the truth of the Holfpel 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 perfion of man)
for to me, they that seemed to be something, " added nothing. 7. But
contrariewise when they had seen, that to me was committed the
Holfpel of the e prepuce, as " to Peter of the circumcifion (8. for he that
wrought in Peter to the Apostleship of circumcifion, 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,
10. gane to me and Barnabas the right hands of societie: that we vnto
the Gentils, & they vnto the circumcifion: 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 resifted him e in face,
because he was " reprehensible. 12. For before that certaine came from
James, he did eate with the Gentils: but when they were come, he
withdrew and separated himself, fearing them that were of the circum-
cifion. 13. And to his simulation consented the rest of the Iewes, so that
Barnabas also was led of them into that simulation. 14. But when I saw
that they walked not rightly to the veritie of the Holfpel, I saide to Ce-
phas before them al: If thou being a few, liuest Gentil-like and not
Iudaically, how dost thou compel the Gentils to Iudaize?

15. We are by nature Iewes, and not of the Gentils, sinners. 16. But
knowing that * man is not iustified by the workes " of the Law, but by
the faith of Iesus Christ; we also beleue in Christ Iesus, that we may
be iustified by the faith of Christ, and not by the workes of the Law:
for the which cause, by the workes of the Law no fleshe hath he iustified.
17. But if seeking to be iustified in Christ, our fenes 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 self a preuau-
icatour. 19. For by the Law, am dead to the Law, that I may live to
God: with Christ I am nailed to the croffe. 20. And I live, now not I, but
Christ liueth in me. And that that I liue now in the fleshe, I liue in the faith
of the Sonne of God, who loued me, and deliuered himself for me. 21. I
cast not away the grace of God. For if iustice be by the Law, then Christ
died in vaine.
ceremonies, Sacrifices, and Sacraments therof principally, and consequently al workes done merely by
nature & free-wil, without the faith, grace, spirit, and aid of Christ.

A N N O T A T I O N S.

C H A P. II.

5. Paul confer-
2. Conferred with them.) Though S. Paul were taught his Holfpel of God and not of
man, and had an extraordinary calling by Christ himself, yet by revelation he was.
sent to Hierufalem to conference the said Gospel which he preached, with his elders the ordinarie 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 not extraordinary or miraculous vocation, that can either separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie known societie of God's people and Priests. Therefore whosoever he be (upon what pretence soever) that will not have his calling and doctrine tried by the ordinarie Governors of God's Church, or disdaineth 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 Schiifiantike, and an Heretike. By which rule you may try all your new Teachers of Luther's or Calvin's school, who never did ever durst put their preaching to such conference or trial of holy Council or Bishops, as they ought to doe, and would do, if it were of God, as S. Paul was.

2. in vaine.) Though S. Paul doubted not of the truth of the Gospel which he preached, knowing it to be of the holy Ghost; yet because other men could not, nor would not acknowledge so much, til it were allowed by such as were without all exception known to be Apostles & to have the spirit of truth, to discribe whether the vocation, spirit, & Gospel of Peter were of God, he knew he should otherwise without conference with them, have left his labour, both for the time past and to come. He had not had (Faith S. Hierom) the custome of preaching the Gospel, if it had not been approved by Peter's sentence & the rest that were with him, Hiero, ep. 89, c. 2. See Tertin. lib. 4. cont. Marc. no. 3. Therefore by reculement he went to conferre with the Apostles at Hierufalem, that by them having his Apostleship and Gospel liked and approved, he might preach with more fruit. Wherin we see, this holy Apostile did not as the fiditious proud Heretikes doe now a-daiies, which refusing all man's attestation or approbation, will be tried by Scriptures only. As also we may learne that it is no such abfurditie as the Adversaries would make it, to have Scriptures approved by the Churches testimonie:seeing the Gospel which S. Paul preached (being of as much certaintie and of the fame Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without al derogation to the truth, dignitie, or certaintie of the same. And the cauffling 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 unte them, is vaine and falfe. For, to beare witnesse 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 touch-stone that trie and discribe which is true gold, make it good gold; but they give evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfusious: either giving testimonie to the other, and both assured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God; and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversie in religion, & to punish disobedient persons,Of which judicial power the Scriptures be not capable: as neither the 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 requireth. Certaine is the truth, and great is the authoritie of both; but in such divers kinds, as they can not be well compared together. The controversie is much like as if a man touching the ruling a cause 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 fay, he would be tried by no other judge but by his owne writings or euideçes. With such twisters and sedition persons have we doe now a-daiies in diuinie, as were intolerable in any prophane science or facultie in the world.

6. Added nothing.) The Gospel and preaching of S. Paul was wholly of God, and therefore though it were put to the Churches probation, as gold is to the touch-stone: yet being always true in found in all points pure, nothing could be altered or amended therein by the Apostles themselves; are End to the Scriptures which are indeed wholly of the Holy Ghosts enditing, being put to the Churches trial, are found, pronounced, and testified vnto the world to be such, and not made by the Church.

Peter and the rest, for trial of his doctrine, the heretikes submit their doctrine to no trial of Bishops or Council.

The approbation of S. Paul's doctrine by Peter and the rest, was very requisite.

No absurditie that the Scriptures be approved by the Churches testimonie.

The Church maketh not Canonical Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.
true, altered, or amended by the same. Whiatsoever which attestation of the Church, the holy Scriptures in themselves were always true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine, Cont. ap. 61. c. 5, which troubleth the Heretikes so much: I would not believe the Gospel (faith he), unto the authority of the church in me.

7. To Peter of the circumcision. We may not think, as the Heretikes deceitfully teach, that the charge of the Apostles was so distinct, that none could preach or exercise jurisdiction but in those several places or towards those peoples or Provinces only, wherunto by God's appointment or their own lot or election, they were specially designed. For, every Apostle might by Christ's commission (Mat. 28, Go and teach all Nations), have as the true spiritual mission through the whole world. Yet for the more particular regard and care of Provinces, and for peace and order, some were appointed to one country, and some to another; as, of the other Apostles we see in the Ecclesiastical histories, and for S. Peter and S. Paul, it is plain by this place & other, that to the one to the two cheefe & most renowned Apostles, the Church of all Nations was given, as deemed into two parts, that is, Jews, and Gentiles: the first and principal being S. Peter's lot, that herein also he might resemble us Our Saviour, who was sent namely to the lost sheep of Israel, and was properly the minister of the Circumcision; the second being S. Paul, whom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentiles only, (whom the Acts of the Apostles reports, in every place, first to have entered into the Synagogues and preached Christ to the Jews, as he wrote also to the Hebrews and euer had special regard and honour to them;) or Peter so bound to the Jews only, that he could not meddle with the Gentiles; seeing he was the man chosen of God, by whom the Gentiles should first believe, who first baptized them, and first gave order concerning them. Therefore the treachery of Caljin is intolerable, that upon this distinction of the Apostles charge, would have the simple supposethat, S. Peter could not be Bishop of Rome (so might thebarge S. John from Ephesus also,) nor deale among the Gentiles, as a thing against God's ordinance and the appointment between him and S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellowes compass. And which is further most seditions, he exhorted all men to keep fast the foreaid compact, and rather to have respect to S. Paul's Apostleship, then to S. Peter: as though the preaching, authority, and Apostleship of both were not a-like true, and all of one holy Spirit, whether they preached to Jewes or Gentileats, as both did preach unto both peoples, as is already proved and at length, partly by the daily decay of the Jewish state and there incredulity, and partly for that in Christianitie the distinction of Jew and Gentile ceased after a season, both went to the chiefe citie of the Gentils, and there founded the Church common to the Hebrews and all Nations, Peter and Paul afterward. And therefore Tertull. faith, de prescript. nu. 14, O happy Church, to which the Apostles powerd out all doctrine with their blood! Where Peter suffereth like to our Lord's Passion, where Paul is crowned with thine (Baptist's) death. Where the right hands of society. There is and alwaies ought to be, a common fellowship and fraternity of all Pastours and Preachers of the Church. Into which society whofocuer entereth nor, but standeth in Schifine and separation from Peter and the cheefe Apostolike Pastours, what pretence soeter he hath, or whencesoever he challengeth authority, he is a wofe, and no true Pastour. Which union and communion together was fo necessarie even in S. Paul's case, that, notwithstanding his special calling of God, yet the Holy Ghost caufed him to goe vp to his elder Apostles to be his Succourers received into their fellowship or brotherhood. For it is to be noted, that SS. Peter, James, and John were not sent to S. Paul, to ioyne with him or to be tried for their doctrine and calling, by himbut co-traries wife he was sent to the as to the cheefe & known ordinarie Apostles. They threfore 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 Succourer: Heshath gathered not with thee, but with the other members, Ep. 17. And in another place for the same caufe he calleth Rome, unusimim communicorum, the most fast, and sure haven of communion or society, Ep. 16 c. And wheras the Heretikes by this also would prove that Peter had no preeminence above Paul being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be always equal, as though there were not order and government, superioritie and inferioritie,
11. I referred him. Wicked Porphyrie (as S. Hierom writeth) chargeth S. Paul of enemie & malapert boldnes, & S. Peter of error. Proem. Comment. in Gal. Even so the like impious fomes 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 Heretikes and men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of S. Auguin in Paulus against Faustus the Manichee, who gathered out all the acts of the holy Patriarches, that might seem to the People to be worthy blame. Whom the said holy Doctor defendeth at large against him: as both he, and before him S. Cyprian, find here upon this Apostles reprehension, much matter of praising both their virtues: S. Pauls great zeal, & S. Peters wonderful humility: that the one in the cause of God would not spare his Superiour, and that the other, in that excellent dignitie, would not take it in ill part, nor by allegation of his Supremacie disdain or refuse to be controled by his Junior. Which of the two they count the greater grace and more to be imitated, For neither Peter (faith S. Cyprian) whom our Lord chooseth the shaft, and upon whom he builds the Church, when Paul disputed with him of circumcision, challenged insolvency or arrogantly took any thing to himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him, as Quintinu. n. 2, And S. Auguin ep. 19. c. 2. in fine. That (faith he) which was done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne Godines of humility, and hee went unto potestatie a more rare and holy example, if at any time perhaps they did amisse, to be content to be corrected of their Liurners, then Pauls, to be bold and confident ye the inferiours to reft their better, for defending the truth of the Gospel, brotherly charitie alwayes preferred. By which notable speaches of the Doctor we may also see how floriously the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superioris, to beare with humiliitie the correction or controlemennt even of their inferiours. Namely by this example S. Auguin (h. 2. de Esp. c. 1.) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were chrismatized of Heretikes, could not, nor would not have been offended to be admonished & reformed in that point by his fellows or inferiours, much lesse by a whole Council. We have learned, faith he, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is so preeminent, when he did otherwise concerning circumcision then the truth required, was corrected of Paul the later Apostle. I thinke (without any reproch unto him) Cyprian the Bishop may be compared to Peter the Apostle: howbeit I ought rather to feare left the inferiours to Peter. For who knoweth not that the principallie of Apostleship is to be preserved before an dignity of Bishop whatsoever? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyr is one. And who is so dull that can not fee, that the inferiour though not by office and jurifdictio, yet by the law of brotherly love and fraternal correction, may reprehend his superiour? Did euer any man wonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate, or greatest Prince in earth, their faults? Pопes may be reprehended, & are justly admonished of their faults, & ought to take it in good part, and so they doe & euer have done, when it commeth of zeale & love, as of S. Paul, Irenenx, Cyprian, Hierom, Auguin, Bernard: But of Simon Magnus, Nonatus, Julian, Wiclef, Luther, Calvin, Beza, that doe it of malice, & vaille no lesse at their vertues then their vices, of Catholike Bishops (I say) God's Prelates must not be taught nor corrected, though they must patiently toppers is rather taking, as our Sainiour did the like reproches of the malicious Iewes; and as Daud did the malediction of Semel. 2. Reg. 1.

ii. Reprehensible. The Heretikes hereof againe infeine, that Peter thed distress in faith, and therefore the Popes may faile them also. To which we answer, that how euer other Popes may eire in their private teachings or writings, whereof we have treated before in the Annotation upon these words, that thy faith fail not: it is certaine that S. Peter did not S. Peter's error was not in faith, but in conversation or behaviour.
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 seke vnto 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 Jewes of sinne, 23. and so to be their pedagogue or leader vnto Christ, 25. and then to ceaze.

Senes Galatians, who hath "bewitched you", not to obey the truth, before whose eyes Jesus Christ was prescribed, being crucified among you? 2. This only I would learne of you: By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith? 3. Are you so foolish, that whereas you began with the Spirit, now you wil be consummate with the flesh? 4. Hane you suffered so great things without cause? If yet without cause. 5. He therefore that giueth you the Spirit, and worketh miracles among you; by the workes of the Law, or by the hearing of the faith doeth he it? 6. As, Abraham beleued God, and it was reputed to him vnto vnitie.

7 Know ye therefore that they that are "of faith, the same are the children of Abraham. 8. And the Scripture fore-seeing that God iustifieth the Gentils by faith, sheweth vnto Abraham before, That in thee shall all Nations be blessed. 9. Therfore they that are of faith, shal be blessed with the faithful Abraham. 10. For whomsoever are of the workes of the Law, are under curse. For it is written: "Cursed be every one that abideth not in all things that be written in the booke of the Law, to doe them. 11. But that in the Law no man is iustified with God, it is manifest, because the iust is "liue 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 a curse 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 Jesus: that we may receiue the promise of the Spirit by faith.

15. Brethren (speake according to man) yet a man's testament being confirmed no man despiseth, or further disposeth. 16. To Abraham were 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
testament being confirmed of God, the Law which was made after foure hundred and thirtie yeares,maketh not 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 justify, undoubtedly justice should be of the Law. 22. But the Scripture hath concluded all things under sinne: that the promise by the faith of IESVS Christ might be given to them that beleuie. 23. But before the faith came, under the Law we were kept shut vp, vnto that faith which was to be revealed. 24. Therefor 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 IESVS. 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 femal. For all you are one in Christ IESVS. 29. And if you be Christ's, then are you the seed of Abraham, heires according to promise.

ANOTATIONS

CHAP. III.

10. Cursed be) By this place the Heretikes would prove that no man is iust truely be- Notwithstanding God, al being guiltie of damnation and God's curse, because they keep not every ding venial sin- fect of the Law, Where indeed the Apostile meanteth not such as a fandel venially (as it notes, men are is plainly by the place of Deuteronomy whence he receieth this text) but only such as truly iust, and commit great & damnable crimes: and by grievous and mortal transgressions wholly may keep the breake God's precepts, and thereby incurre the curse of the Law; from which the said comendemets, Law could not deliver them of iust-self, nor by any other means, but by the faith and grace of CHRIST IESVS.

11. Linebr by faith.) It is neither the Heretikes special presumption and confidence,nor the faith of Duels, nor faith without worke, which is dead in iust-self as S. James faith, that can give life to the iust: For that which is dead, can not be the cause of life: But it is the Catholike faith, as S. Augustin writeth, which worketh by chartie (according to the Apostles owne explication of this whole passadge) by which the iust lineth. Li. 3. 1. cont. dum ep. Pelag. See the Annotation upon the same word's. Rom. 1.

27. Hame put on Christ Here the Auerfaries might have seen, if they were not blinded by contentious bruising against God's Church, that when iustification is attributed to faith without mention of good works or other Christian virtues & Sacraments, it is not meant to exclude any of the same from the working of iustice or salvation. For here we learne that by the Sacrament of Baptisme also we put on Christ, which is to put on faith, hope, chartie, & al Christian iustice. By the same we proue also that the Sacrametes of the new law gave grace, for that the receivers thereof put on Christ. And the Auerfaries caution, that it is iust which worketh in the Sacrament, and not the Sacrament it-self, is plainly false: Baptisme giuing grace and faith it-selfe to the infant that had none before.

CHAP.
That the Law was fit for the time of nonnage: but being now come to ful age, to desire such servitude is absurd, especially for Gentiles. 12 And that he writeth this not of any displeasure, but to tel them the truth, remembering how piously they honoured him when he was present, and exhorting them therefore not to harken to the sowe Apostles in his absence. 21. By the allegorie also of Abraham's two sones, showing, that the children of the leaves Synagogue shall not inherit, but we who are the children of the free-woman: that is of the Cath. Church of Christ.

And I say, as long as the heire is a little one, he differeth nothing from a seruant, although he be Lord of al. 7. But is vnder tutors and gouernours vntil the time limited of the Father: 3. so we also, when we were little ones, were seruing vnder the elements of the world. 4. But when the fulnes of time came, God sent his Sonne made of a woman, made vnder the Law: 5. that he might redeem them that were vnder the Law; that we might receive the adoption of sones. 6. And because you are sones, * God hath sent the Spirit of his Sonne into your harts crying: Abba, Father. 7. Therefore now he is not a seruant, but a sone. And if a sone, 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 haue known God, or rather are known of God, how turne you againe to the weake & poore elements, which you wil serue againe? 10. " You obserue daies, and months, and times, and yeares. 11. I feare you, lest perhaps I haue laboured in vaine among you. 12. Be ye as I, because I also am as you: Brethren, I beseech you, you haue hurt me nothing. 13. And you know that by infirmities of the flesh I evangelized to you heeretofore: 14. and your tentation in my flesh you despised not, neither reected, but " as an Angel of God you receiued me, as Christ. 15. Where is then your blessednes? for I giue you testimonie that if it could be done, you would have plucked out your eyes and haue given them to me. 16. Am I then become your enimie, 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.

19. My little children, whom I travaile withal againe, vntil Christ be formed in you. 20. And I would be with you now and change my voice: because I am confounded in you. 21. Tell me, you that wil be vnder the law, haue you not read the Law? 22. For it is written that * A. Gen. 16, 15. 21, 2. Abraham had two sones: one of the bond-woman, and one of the free-woman. 23. But he that of the bond-woman, was borne according to the flesh: and he that of the free-woman, by the promise. 24. Which things are said "by an allegorie. For these are the two Testaments.
ments. The one from mount Sina, gendring vnto bondage; which is A-
agar, (25. for Sina is a mountaine in ArabiA, which hath affinitie to that
which now is Hierusalem) and serueth with her children. 26. But that
Hierusalem which is aboue, is free; which is our mother. 27. For it is
written: Reioyce thou barren, that bearest not: break forth and cry, that tran-ns
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 promife.
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 faith 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 chil-
dren of the bond-woman, but of the free: by the 'freedom wherewith Christ hath made vs free.

ANNOTATIONS.

CHAP. III.

3. Scuring.) There can be no external worship of God nor association of men in reli-
gion, either true or false, without the vs of corporal things or elements. The Heathen
so vted the creations of elements that they served them as their Gods. The Iewes, of
whom the Apostle here speakes, servd not the creations themselves, but which they occu-
pied in their ceremonies, but they servd the only true God under the elements: that is to
say, being sericulty clogged, yoked, kept occupied & in awe, with innumerable fleshly
groves, & contemplation offices about creations. The Christians neither serv the elements, as
the one, nor be kept in servitude thereby as the other; but occupy only a few ex-
ceeding cafe, sweet, seemely, & significant, for an agreeable exercise both of body and
mind. Whereof S. Augustine in faith thus, li. 3. c. 9. de docta. Christ. Some few for many, most cafe
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 delivere. And li. de ver. relig. c. 17. Of the Wisdom
of God in self-man's nature being taken, whereby we were called into liberty; a few Sacraments must
bosome were appointed and instituted, which might contain the sacrifice of Christian people, that is,
of the free multitude under one God. And againe, cont. Faust. li. 19. c. 13. The Sacraments are changed;
say they are made easier, fewer, holliomer, happier. The same he hath in the 118. epistle, and
and many other places besides. By which you may see, it is not at one to vs elements, visible
Sacraments or ceremonies, and to fence them as the Pagans doe, or to fencevnder them
as the Iewes did; where with the Heretikes calumniouls charge the Christians. And as
touching the final number, facility, efficacie, and signification, wherein in the said holy Fa-
ther puteth the special difference; who feeth not that for so many usu Sacrifices, we
have but one; for Sacraments wele-in infinit, but feuental fo cafe, so ful of grace, so sig-
nificant, as can be possible, as of every one in their several places is proued.

Here, let the good Readers take heed of a double deceit vsed by the Adversaries about
S. Augustines places allaged. 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纳米ly geneth 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 contrary wise in the foresaid epistle 118. he infirmateth, that besides those two,
there be other of the same forte in the Scriptures. Yea, with water and bread, which be
The other Sac-
the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 2. cont. lii.
Sacramens pro-
Petil. c. 104.) the element or matter of the Sacrament of Confirmation, which in the name
ated one of S.
place he maketh to be a Sacrament as Baptisme is. So doth he affirm, the Sacrament of Augustin.
Orders li. 1. de bsc. c. 1, and also of Marriamenti de bonumini. c. 14, of Penance likewise, he
spakeeth as of Baptisme, which he calleth Reconciliation, li. 1. de aduts. conc. c. 18. Lastly
by the
The other forgeries of the Adversaries concerning the elements or ceremonies, is, that S. Augustin (ep. 119. c. 12.) should affirm, that the Church and Christian people in his days (whereupon they inferre that it is so much more now) were so loaden with observation of unprofitable ceremonies, that they were in as great servility and subieétion to such things as the Jews: He saith so indeed of some particular presumption, inventions, and visages of certaine persons; as that some made it a heinous matter to touch the ground with their bare feet within their own octaves, & such like vanities. Whereby some simple folkes might be infected, which this holy Doctour specially disliked; and wisheth such things (as it may, without scandal) to be taken away. But that he wrote or meant fo of any ceremony that the Church vseth, either appointed by Scripture, or Council, or custom of the Catholike Church, himselfe denieth it in expresse terms in the same place, and in sundrie other where he alloweth all the holy ceremonies done in the ministration of the Sacraments and els-where. Whereby it is clear, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much leefe to the superflitious of Gentilitie, as Heretikes affirm; but to the sweet yoke of Christ and light burden of his law, to order, & decencie, and instruction of the faithful, in all libertie, love, faith, grace, and Spirit.

9. Weake and poore. Whether he meane of the creatures which the Gentils serueth, (as it may feeme by the words before of seruing strange Gods) so the elements were most base and beggerly, or of the Judaical ceremonies and sacraments (as most expound it) even so their elements were weake and poore in themselves, not giving life, salvation, and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of the new law be.

10. You observe daies. That which S. Paul speaketh against the Idololatriall observation of daies, months, and times, dedicated by the Heathen to their false Gods, and to wicked men or spirits, as to Jupiter, Mercurie, Janus, Iuno, Diana, and such like, or against the superflitious differences of daies, fatal, fortunate, or disfmal, and other observations of times for good luck or ill luck in man's actions, gathered either by particular fanctie, or popular observation, or curious & unlawful arts, or (lastly) of the Judaical festivitie that were then ended & abrogated, into which notwithstanding certain Christian Jews would have reduced the Galatians against the Apostles doctrine: that (I say) doe the Heretikes of our time falsely and deceitfully interpret against the Christian holy daies, & the sanctificatiue & necessarie keeping of the same, Which is not only onrie to the Fathers expositio, but against the very Scriptures, and the practife of the Apostles and the whole Church. Ang. cont. Adimant. c. 16. Ep. 118. c. 7. Hiero. in hunc locum. In the Apocalypfe c. 1, there is plaine mention of the Sunday, that is, our Lordes day (Dominicus dies) into which the Jewses Sabbath was altered, their Pasch into our Easter, their Pentecost into our Whitsonide: which were ordainèd & obserued of the Apostles themselves. And the antiquitie of the feafts of Christies Nativitie, Epiphanie, & Ascension is such, that they can be referred to no other origine but the Apostles institution who (as S. Clement refiificeth, B. confp. Apof. c. 39) gauę orde for celebrating their fellow Apostles, S. Steuens, & other Martirs daies after their death: and much more no doubt did they gie orde for Christies festivitie. According to which, the Church hath kept not only his, but S. Steuens, & the B. Innocents, even on the same daies they be now solemnly kept, & his B. Mothers, & other Saints, (as the Adversaries themselves confess) about 1500. years, as appeareth in the Barbarous combats betweene Westphalus the Lutheran, & Calvin, & by the writings between the Puritans & Protestants.

For which purpose, see also how old the holy-day of S. Polycarpe is in Enfub li. 4. c. 14. of the * Assumption of our Ladye or her dormition in S. Athanasius, S. Augustin, * See the S. Hierom,
TO THE GALATIANS. 461

Festivities of our B. Ladie.

S. Hieron. S. Damaske, 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. 174.

Wherein we can not but wonder at the new Church of England, that (though against the
pure Calunian disput and doctrine ) keep other Saints and Apostles daies of their death,
and yet have abolished this special feast of our Ladies departure, which they might
keep, though they beleue not her Assumption in body (whereof yet S. Denys ginneth so
great testimonie) being aslured she is departed at the feast: except they either hate her,
or think her worthy of leffe remembrance then any other Saint, & herself prophesying the
contrarie of al Catholike Generations, that they should bleffe her. And indeed the
Assumption is her proper day, as also the feast of her Nativity: the other of the Purification
and the Annunciation, which they keep in England, being not so peculiar to her, but See S. Grego,
belonging rather to Christs Presentation in the Temple, and his Conception. To cons-
clude, we may see in S. Cyprian, ep. 34. Orig. bo. 3. in divers. Tertullian de cor. mil. Martyrs feasts
S. Gregorii Nazianzen de amore pauporum, the Council of Gangrez, year and in the al yere, &
Council of Nicer, itself giuing order for Easeter and the certaine celebrating thereof: that Masses in the
Christian Festivities be holy, ancient, & to be obserued on preescript daies and times, and name,
that this is not Judical obseruation of daies as Arianis taught, for which he was condemned
of Herecise, as S. Epiphanius witnesseth. But of holy-daies 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 memorie of God's benefits with solemnities, feasts, and S. Augustines
certaine appointed daies, left by strait of times there might creep in ingratitude and unhind oblation.
words of Fe-
our dedication of Martyrs thus: Christian people celebrate the memorie of Martyrs with reli-
gious solemnities, both to moue themselves to imitation of them, and that they may be partakers of their
holy-daies, merueis, and be holpen with their prayers. Conc. Faust. li. 20. c. 21. And of all Saints daies, thus:
Keep ye and celebrate with sobriety the Nativities of Saints, that we may imitate them which have
gone before us, and they may receive of vs which pray for vs. In Ps. 83. Conc. s. in fine.

And as is saide of preescript daies of feasts, so the like is to be said of fasts, which else-
Presept fasts
where we have shewed to be of the Apostles ordinance. And so also of the Ecclesiasti-
ning-daies,
cal division of the yeare into Advent, Septuagefine, &c. the week into so many Feries, Canonical
the day into Hours of prayers, as the Prime, Third, the Sixth, the None, &c. Whereof see houres.
S. Cyprian, who derieth these things by the Scriptures from the Apostles also, and
counteth these things which the wicked Heretikes reproce, to be of millerYE. Like
unto this also is it: the holy Scriptures were so disposed of, and devised, that cer-
taine pecces (as is alwaies obserued and practisde until this day ) should be read at one
time, & others at other times and feasons, throughout the yeare, according to the diuer-
sitie of our Lords actions and benefits, or the Saints stories then recorded, Which the
Puritane Calunijits also condemne of Superstitition, desiring to bring in hellish horreur
and al disorder. See Conc. Carthag. 3. c. 47. and pag. 259. of this booke.

24. By an allegorie.) Here we learne that the holy Scriptures have besides the literal
sense a deeper spiritual and more principal meaning: which is not only to be taken of the
holy words, but of the very facts and Persons reported: both the speaches and the actions
being significative over and above the letter, Which pregnancie of manifold senses if S.
Paul had not signified himself in certaine places, the Heretikes had been leffe wicked
and prefumptuous in condemning the holy Fathers allegorical expositions almot whole:
who now shew themselves to be mere bratish and carnall men, having no sense nor feeling of
the profudnity of the Scriptures which our holy Fathers the Doctours of God's
Church saw.

31. Freedom.) He meaneth the libertie and discharge from the old ceremonies, Sacra-
ments, and the whole bondage of the Law, and from the servitude of sinne, and the Diuel,
to such as obey him: but not libertie to doe what ever man lift, or to be under no ob-
dience of spiritual or temporal laws and Governers: not a licence neuer to pray, fast,
keep holy-day, or work-day, but when and how it seemeth best to every mans phantafie.
Such a dissolute licentious state is farre from the true libertie which Christ purchased for
us.

CHAP.
Against the lie of the false Apostles, he protesteth his mind of Circumcision: 13. and testifieth, that they are called to libertie. But yet lest any misconstrue Christian libertie, he testifieth them that they shall not inherit the kingdom, vizues they abstaine from the works of the flesh, which are all mortal sines; and doe the fruitful works of the spirit, fulfilling all the commandements of the Law by Charitie.  

TAND, 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 testifie againe to every man circumciding himself, that he is a debtor to doe the whole Law. 4. You are evacuated from Christ, that are unjustified in the Law: you are fallen from grace. 5. For we in spirit, by faith, expect the hope of justification. 6. For in Christ we are neither circumcised anaileth ought, nor prepuce but faith that worketh by charitie. 7. You ranne wel, who hath hindered you not to obey the truth? 8. The persuasion is not of him that calleth you. * 9. A little leaué corrupted the whole paste. 10. I haue confidence in you in our Lord, that you wil be of no other mind: but he that troubleth you, shal beare the judgement, whosoever he be. 11. And as for me, Brethren, if as yet I preach circumcision, why doe 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 serue 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 aduersaries one to another: "that not what things soever you wil, these you doe. 18. But if you be led by the spirit, you are not vnder the Law. 19. And the works of the flesh be manifest, which are fornication, uncleanness, impudicitie, lecherie, 20. seruing of Idols, witch-crafts, enunities, contentions, emulations, angers, brawles, dissensions, sects, 21. enuyes, murders, ebrieties, commemorations, and such like. Which I fore-tel you, as I haue fore-told you, that they which doe such things, shall not obtayne the Kingdom of God. 22. But the fruit of the Spirit is, Charitie, joy, peace, patience, benignitie, goodnes, longanimitie, 23. mildnes, faith, modestie, continence, chastitie. Against such there is no law. 24. And they that be Christ's, have crucified their flesh with the voices and concupiscences. 25. If we live in the spirit, in the spirit also let vs walke. 16. Let vs not be made desirous of vaine glory, pronouncing one another, envying one another.
ANNOTATIONS.

C. H. A. P. V.

6. Faith.) This is the faith working by charitie, which S. Paul meaneth elsewhere, when he faith that faith doth uskrifie. And note well that by these terms, Circumcision and Prepuce not available to uskrifie, it is plain that in other places he meaneth the worke of Circumcision and Prepuce (that is, of the Jews and Gentils) without faith, which availeth not, but faith working by charitie: as who should say, faith & good worke,not worke without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speaches of the holy Scriptures, had followed but their own rule, this one text would have interpreted & cleared into them all other whereby justice & saluation might frame to be attributed to faith alone: the Apostle here to expressly setting downe, the faith which he commendeth so much before, not to be alonc, but with charitie: not to be idle, but to be working by Charitie, as S. Auguscin noteth. de fide & op. c. 14. Further the good Reader must observe, that whereas the Protestants some of them confesse, that Charitie and good worke be joined and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good worke 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 of alfo is reproved evidently by this place, which teacheth vs, that contrarie: to wit, that faith hath her whole actitudine and operation toward justice and saluation, of charitie, and not contrariewise, without which it cannot have any act meritorious or agreeable to God for our saluation. For which cause S. Auguscin faith, f. 17. e. 1 vin. c. 18.

Fidem non facta vulnem nisi charitas nothing makes faith profitable but charitie. But the Heretikes 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 alfo is easely refuted by the Apolles plain testimonie, affirming that charitie is the greater virtue, and 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 and gospel.

Rom. 13. (as faith is not, which can not agree to the instrumental or inferior cause. And therefore worketh by the soul, the matter by the forme, without which they have no actitudine, Whereupon the Schoolemen call Charitie, the forme or life of faith, that is to say, the force, actitudine, and operatiff qualitie thereof, in respect of merit and justice. Which S. James doth plainly inconsistent, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation, c. 2. v. 26.

13. Libertie an occasion.) They abuse the libertie of the Gospell to the advantage of True libertie, their flesh, that under pretence thereof, shake of their obedience to the lawes of man, to carnal and the decrees of the Church and Counsell, that will live and believe as they list, and not be taught by their Superiours, but fornicate with every Seft-maister that teacheth pleasant licentious things: and all this under pretence of spirit, libertie, and freedom of the Gospell. Such must learn that all heresies, schismes, and rebellions against the Church & their lawful Prelates, be counted heer among the worke of the flesh. See S. Auguscin de fid. & op. c. 14. 29.
CHAP. VI.

If any doe sinne, the rest that doe the works of the Holy Ghost, must not therefore take pride in themselues, but rather make humiliation of it, partly by seeing their owne fault, partly by looking straitly to their owne works. 6. He exhorteth earnestly to good works, assuring them that they shall reap none other then that they sow. 11. With his owne hand he writeth, telling them, the true cause why those false Apostles preach Circumcision, to be only to please the Iews: 17. and a plaine argument that he preacheth it not, to be this, that he is perfecuted of the Iews.

BRETHREN, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenity, considering thine owne self, lest thou also be tempted. 2. Beare ye one another burdens: and so you shall fulfill the law of Christ. 3. For if any man esteeme himself to be some-thing, whereas he is nothing, he seduceth himself. 4. But let every one prove his owne worke, and so in himself only shall he haue the glory 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 goods. 7. Be not deceived, God is not mocked. 8. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. 9. And * doing good, let vs not faile. For in due time we shall * a 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 persecution of the cross of Christ. 13. For neither they that are circumcised, doe keep the Law: but they will haue you to be circumcised, that they may glory in your flesh. 14. But * 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 Jesus neither Circumcision availeth ought, nor Prepuce, but * a new creature. 16. And whosoever shall follow this rule, peace vpon them, and mercie, and vpon the Israel of God. 17. From hence-forth let no man be troublesome to me. For I beare the markes of our Lord Jesus in my body. 18. The grace of our Lord Jesus Christ be with your spirit, Brethren. Amen. ♣

ANNO
6. Communicate. The great duty & respect that we ought to have to such as preach or Duety to our teach vs the Cath faith: and not in regard only of their pains taken with vs, and well spiritual Teach- deering of vs by their doctrine; but that we may be partakers of their merits, we ought chers, specially to do good to such, or (as the Apostle speakes, communicat with them in all our temporal goods, that we may be partakers of their spiritual. See S. Augullin li. 2.

Ew. nq. quaß. q. 8.

10. Epis. alo.) In giuing almes, though we may doe wel in helping al that are in ne- In almes whom esseitie, as farre as we can, yet we are more bound to succour Christians, then Jewses or to preferre, Infidels, and Catholikes, then Heretikes. See S. Hieron q. 1. ad Hedibiam.

11. A new creature. Note well that the Apostle calleth that here a new creature, which Iustice an in- in the last chapter he termed, faith working by charitie, & (1. Cor. 7, 19.) the observation of the herent qualitie commandements of God. Wherby we may learne that under the name of faith, is contyned the in us. the whole reformation of our soules, and our new creation in good workes, and also that Christian Iustice is a very qualitie, condition, & state of virtue and grace resident in us, Faith with the and not a phantaftical apprehension of Christ's Iustice, only imputed to us.Lastly, that other vertues the faith which Iustifeth, joyned with the other vertues, is properly the formal cause, & is the formal not the efficient or instrumental cause of Iustification; that to say, these vertues put to- cause of Iustifi- gether, being the effect of God's grace, be our new creature and our Iustice in Christ. 

Gg 2 THE
THE ARGUMENT OF
THE EPISTLE OF S. PAUL
TO THE EPHESIANS.

S. Paul's first coming to Ephesus, and short abode there, we read
Act. 18. And immediately Act. 19. of his returning thither according to
his promise, what time he abode there three moneths, speaking to
the Jewes in the Synagogue. Act. 19. v. 8, and afterward apart
from them (because they were obstinate) two yeares in a certaine
school, so that all that dwelt in Asia, heard the word of our Lord, Jewes
and Gentils. Act. 19. v. 10. The whole time himself called three yeares, in his
exhortation as Miletum to the Clergie of Ephesus. Act. 20. v. 31.

After all this he writeth this Epistle vnto them from Rome (as it is said) being their
prisoner and in chains: and that as it seemeth, not the first time of his being in
bonds there, whereof we read Act. 28, but the second time, whereof we read in the Ec-
elesiastical Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus
will certifie you of all things, whom I haue sent to you. Of whom againe in the
2. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the
said 2. Epistle to Timothee (no doubt) was written very little before his death: for in it
thus he saith: I am euens nowe 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 Jewes, and making one blessed Church of both. Wherin his
intention is to move them to perfeuer (for otherwise they should be passing ungrateful)
and specially not to be moued with his trouble, who was their Apostle knowing (belike)
that it would be a great temptation vnto them, if they should heare soone after, that
he were executed: therefore also arming them in the end of the Epistle, as it were in
complete barneffe.

In the other three chapters he exhorteth them to good life, in all points, and all states;
as it becommeth Christians: and as far other things that they be most studious to
continue in the wisdome of the Church, and obedience of the Pastors thereof, whom Christ
hath given to continue and to be our stay against all Heretikes, from his Ascension, even
to the full building vp of his Church in the end of the world.

THE
THE EPISTLE
OF S. PAUL TO THE
EPHESIANS.

CHAP. I.

He magnifieth 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 rejoiceth, and continually praiseth 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 exalting of Christ.

A V L 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 the Father of our Lord Jesus Christ, which hath blessed us in all spiritual blessing in celestial, in Christ: 4. as he chose us in him before the constitution of the world, that we should be holy and immaculate in his sight in charity. We learn here, that by God's grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truly and before God: contrarie to the Doctrine of the Calvinists.

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 graced us in his beloved Sonne. 7. In whom we have redemption by his blood (the remission of sins) according to the riches of his grace. 8. Which hath superabounded in us in all wisdom and prudence, 9. that he might make known unto us the sacrament of his will, according to his good pleasure, which he purposed in himself, 10. in the dispensation of the fulness of times, to perfect 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 hath hoped in Christ: 13. in whom we 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 acquisition, unto the praise of his glory.
learned it from the Apostle alluding to the giving of the Holy Ghost in the Sacrament of Confirmation, by signifying the baptized with the sign of the Cross & holy Christen. For that was the vse in the Apostles time, as elsewhere we have proved. Ann. Act. 8. Christ is not full, whole, and perfect without the Church no more then the head without the body.

Nine orders of Angels.

As Christ is King, and yet men are Kings also: so Christ is Head of the Church, and yet man may be Head therof also.

Christ is Head of his Church in a farre more excellent fort, then any man can be.
To the Ephesians.

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 Gentile, 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 Catholique Church.

And 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 disobedience, 3. in whom also we al concurred sometime in the desires of our flesh, doing the wil 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. euen 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 celestials in Christ Iesus, 7. that he might shew in the worlds succeeding, the abundant riches of his grace, in bountie vpon vs in Christ Iesus, 8. For by grace you are saued through faith (and that not of your selues, for it is the gift of God) 9. not of workes, that no man glorie, 10. For we are his worke, created in Christ Iesus in good workes, 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 preuce 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, haueing no hope of the promis, and without God in this world, 13. But now in Christ Iesus, you that sometime were farre off, are made nigh in the blook of Christ, 14. For he is our peace, who hath made both one, and disfoluing the middle wal of the partition, the enmities in his flesh: 15. executing 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 crosse, killing the enmities in himself.
The Epistle of S. Paul

17. And cominng he euangelized peace to you that were farre off, and peace to them that were nigh. 18. For * by him we have accesse both in one Spirit to the Father. 19. Now then you are not strangers and forreiners: but you are citizens of the Saints, and the domesticals of God, 20. "built vpon the foundation of the Apostles and Prophets, Iesvs Christ himself being the highest corner-stone: 21. in whom al 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 is of God's grace, and not of our deserving: because none of all our actions that were before our justification, could merit or ingly procure the grace of justification. Again, he faith, through faith: for that faith is the beginning, foundation, and root of al justification, and the first of all other virtues, without which it is impossible to please God.

10. Built upon the foundation. Note against the Heretikes that thynke it dishonourable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Why may not the Church then be builded vpon Peter?

Chap. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13. wherein the Gentils thence have cause to rejoyce, rather then to shrinke. So he faith, 14. and also praiseth to God (who is Almighty) to confirm their inward man, though the outward be in sorvation.

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 haue written before in briefe: 4. according as you reading may understand my wisdom in the mystery of Christ, 5. which vnto other Generations was not known: to the sons of men, as now it is revealed to his holy Apostles, and Prophets in the Spirit. 6. The Gentils to be coheires and concorporate and coparticipant of his promise in Christ Iesvs by the Gospel: 7. whereof I am made a Minister according to the guift of the grace of God, which is giue me according to the operatiō of his power.

8. To me * the least of al the Saints is giue this grace, among the Gentils to euangelize the unsearchable riches of Christ, 9. & to illuminate al men what is the dispensation of the sacrament hidden from worlds:
who created all things: 10. that the manifold wisdom of God, may be notified to the Princes & Potestates in the Celestial by the Church, 11. according to the predestination of worlds, which he made in Christ Jesus our Lord 12. In whom we have assurance and access in confidence by the faith of him. 13. For the which cause I desire that you faint not in my tribulations for you, which is your glory.

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 glory, power to be fortified by his Spirit in the inner man. 17. Christ "b" to dwell by faith in your hearts rooted and founded in charity, 18. that you may be able to comprehend with all the Saints, what is the breath, and length, and height and depth, 19. to know also the charity of Christ, surpassing knowledge, that you may be filled vnto al 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 glory in the Church, and in Christ Jesus, vnto all Generations world without end. Amen.

Chap. III.

He exhorteth them to keep the unity of the Church most carefully with al humility, bringing them many motives therunto: 7. & answering that even the ducerstie in-see of offices is not for divisiion, as being the gift of Christ himself, but to build up the Church, and to hold al in the unity thereof against the subtle circumventions of Heretics: that under Christ the Head, in the Church being the body, every member may prosper. 17. Neither (as touching life) must we live like the Heathen, but as it becometh Christians, laying al our old corrupt manners, & increasing daily in al goodnes.

Therefore prisoner in our Lord, beseech you, that you The Epistle walke worthy of the vocation in which you are called, 2. with al humility and mildness, with patience, supporting one another in charity, 3. careful to keep the unity of the Spirit in the bond of peace. 4. One body & one spirit: as you are called in one hope of your vocation.

5. One Lord, "one faith, one Baptisme. 6. * One God and Father of all, which is over all, and by all, & in all vs. 17. 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 captivitie captive: he have guists to men. 10. He that descended, the same is also he that is ascended above al the Heauens, that hemight fil al things.) 11. And* he gane," some Apostles, & some Prophets, & other-some Evagelists & other-some Paftours & Doctor's, 11. to the confummation of the Saints, vnto the worke of the Ministerie, vnto the edifying of the body of Christ.
13. until we meet all into the unities of faith and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ: 14. that now be not children wauering, and caried about with every wind of doctrine in the wickednes of men, in craftines to the circumuention of errorre. 15. But doing the truth in charitie, let us in al things grow in him which is the Head, Christ: 16. of whom the whole body being compact and knit together by al iuncture of subministrati: according to the operation in the measure of every member, maketh the increase of the body vnto the edifying of it self in charitie.

17. This therefore I say and teftifie in our Lord: that now you walke not as also the Gentiles walking in the vanitie of their sense, 18. hauing their understanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart, 19. who despairing, haue given vp themselues to impudicitie, vnto the operation of al vnclennes, vnto aunrce. 20. But you haue not so learned Christ: 21. if yet you haue heard him, & haue beene taught in him, (as the truth is in Jesvs.) 22. Lay you away according to the old conuerfati: the old man which is corrupted according to the desires of errorre.

23. And be renewed in the spirit of your mind: 24. and put on the new man which according to God is created in iustice, and holiness of the truth. 25. For the which cause laying away lying, speake ye truth every one with is neighbour, because we are members one of another.

26. * Be angrie and sinne not. Let not the sunne goe downe vpon your anger. 27. Giue not place to the Diuel. 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 contritiate not the holy Spirit of God: in which you are signed vnto the day of redemption. 31. Let al bitternes 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 Christ hath pardonned you.

ANNOTATIONES.

CHAP. IV.

5. One faith;) As rebellion is the bane of civill Common-wealths and Kingdoms, and peace, and concord, the pretervation of the same: so is Schisme, diision, and diversitie of faith or fellowship in the servcie of God, the calamitie of the Church: and peace, unuitie, uniformitie, the special blesting of God therein: and in the Church above al Common-wealths, because it is in al points a Monarchie tendering every way to unities: But one God, but one Christ, but one Church, but one hope, one faith, one baptism, one head, one body. Whereof S. Cyprian lib. de unitie. Epistles. 1. faith thus: One Christ, the Holy Gifft in the person of our Lord designdeth & faith, One is my doune. This unitive of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withstandeth and resistent the Church, he that saith Peters chaire upon which the Church was buildt, doth he thinke that he is in the Church? When the blessed Apostle S. Paul alfo swareth this Sacrament of unities, saying: One body & one
TO THE EPHESIANS.

Ep 40.

The Heretikes foolish negative argument against the Pope answered.

Among heretikes as many faiths as wils, and so many offices and places, as they have invented, under the names of Apostles, Doctors and Pastours. Certes the room and dignities of the Pope is very continual Apostleship: and S. Bernard calleth it Apostolatum.

Bern, ad Eugen, lib. 4. c. 4. & c. 6. in fine.

13. Until we meet.) The Church of God shal never lack these spiritual functions, or such continual successions as be answerable to them, according to the time and state of the Church. Till the world end. Whereby you may prove, the Catholike Church, that is so big, that visible company of Christians which hath ever had, and by good records can prove they have had, a direct argument continial ordinance from the succession of Bishops, Pastours, and Doctors, to be the only true Church: and these other good fellows, that for many worlds or Ages together can not be the Church, shew that they had any one Bishop, or ordinary office or extraordinary officer for them. The Fathers and their Sect, to be an adulterous Heretical Generation. And this place of the Apostles refined Heretical affurin to the true Church a perpetual visible continuance of Pastours and Apostles or Bishops, who be their Successours, warranted the holy Fathers to trulie al Heretikes by the most famous cession of the succession of the Popes of Rome. So did S. Irenaus li. 3. c. 3. Tertullian, in praep. Optra. Bishops of Ros. li. 2. cons. Parmen S. Augustin, m.p. cons. part. Dom. & cons. ep. Manic. c. 4. & ep. i. 65. Epip. me. here. 27. and others.

14. With every wind.) The special use of the spiritual Govenours is, to keep vs in vniter, and constancy of the Catholike faith, that we be not caried away with the blast or wind of every heresie. Which is a very proper note of Sects and new doctrines that trouble the infirme weakings of the Church, by the certe feason of divers Ages: as sometime the Arians, then the Manichees, another time the Neftorians, then the Lutherans, Calvinists, and such like: who at divers times in divers places, haue blown divers blasts of false doctrine.
Chap. V.

He continueth his exhortation to good life, 5. affuring them against al deceivers, that no committer of mortal sinne shall be faid: considering that for such finnes it is that the Heathen shall be damned: 8. & that Christians must rather he the light of al others, 22. Then he commeth in particular and exhorteth husbands and wifes to doe their duty one towards the other, by the example of Christ and his obedient and beloved Spouse the Church.

E ye therefore followers of God, as most deare children: 2. and * walke in loue, as Christ also loued vs, and deliuered himselfr for vs: an obleation and hoft to God in an odour of sweetnes. 3. But * fornication and al vncleneenes, or auarice: let it not so much be named among you as it becometh Saints: 4. or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thankes. 5. For vnderstanding know you this that no fornicatour, or vnclene, or couetous person (which is "the seruice 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 diuidence. 7. Become not therafore partakers with them. 8. For you were sometime darkenes, 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. prooving what is wel pleasing to God: 11. and communicate not with the vnfruitful workes of darkenes, but rather reprove them. 12. For the things that are done of the in secret, it is shame eu'n to speake. 13. But al things that are reprovd, are manifesterd by the light. For al that is manifestd, is light. 14. For the which cause he faith: Righethou that sleepest, & arise from the dead: and Christ will illuminate thee. 15. See therafore, Brethren, how you walke waryly. Not as vnwise, but * as wise: 16. redeeming the time, because the daies are euil. 17. Therefore become not vnwise, but * vnderstanding what is the wil of God, 18. And be not drunke with wine wherin is riotousnes, but be filled with the Spirit, 19. speaking to your selues in Psalmes & hymnes, and spiritual canticles, chanting and finging 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. Subiection one to another in the seare of Christ.

22. Let * women be subiection 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, Himselfe, /" the Saviour of his body. 24. But as the Churche is subiection to Christ, so also the women to their husbands in al things. 25. Husbands, love your wifes, as Christ also loved the Churche, and deliuered himself for it: 26. that he might sanctifie
ANNOTATIONS.

CHAP. V.

23. Saviour of his body.) None hath salvation or benefit by Christ, that is not of his body the Church: and what Church that is, S. Auguftin expreffeth in these words: The Catholic Church only is the body of Christ, whereof 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 CHVRC H. Let him beware he ever not into is feigned. Augult, epift. 10. ad Bonifacium Comitem in fine.

24. Subiecl to Christ.) The CHVRC H is alwaies subject to Christ, that is, not only under him, but ever obedient to his words and commandement. Which is an evident and invincible demonstration that she never rebelleth against Christ, never falleth from him by error, Idolatry, or false worship, as the Heretikes now, and the Donatifts of old did teach.

25. Lost the Church.) Loc Christes singular lone of the CHVRC H, for which only & the members thereof he effectually suffered his Passion, and for whose continual cleansing & purifying in this life, he instituted holy Baptifme and other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of divers her members, she can not be wholly without finne, but must be alwayes: Dimine nobis debita nostra, regnque ut owe debita. Aug. li. Retrafft. c. 13.

29. As Christ the Church.) It is an unspakeable dignitie of the CHVRC H, which the Apostle exprefles of celi where, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed & enbied with water & blood influing out of his holy fide, to be nourished with his owne body (for fo doth S. Irenues expound libr. 6. in principio) to his membe: * to be fo joyned unto him, as the body and members of the fame flesh, bone and substance, to the head; to be loved and cherished of him as wiffe of husband, yea to be his wife and moft deare Spoufe, taken and formed (as S. Augultin often faith) out of his owne fide upon the Croffe, as Ear our first father Adam's Spoufe was made of his ribbe. In f. 16. & in Pfal. 127. & vLot. 9. in Ioan & reft. 110. In respect of which great dignitie and excellencie, the fame holy Father affirmeth the CHVRC H to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proveth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellencie of the Church, so beloved of Christ, and fo inseparably joyned in marriage with him, if the Heretikes of our time had any fenfe or consideration, they would neither think their contemptible companie or congregation to be the glorious Spoufe of our Lord, nor teach that the Church may erre, that is to fay, may be divorc'd from her Spoufe for Idolatry, Superfition, Heresie, or other abominations: Whereupon one of these absurdities would enuie, that either Christ may sometimes be without.

No salvation out of the Church.

The Church neuer erreth.

Christ's love toward his Church.

The Church triumphant without spot and wrinkle.

The manifold dignitie of the Church.
be without a Church & Spoufe in earth, as he was al the while there were no Caluinists, if their Church be the Spoufe of Christ) or els if the Catholike Church only is, and hath been his wife, and the fame hate such errors as the Heretikes falsely pretend, that his wife to deare and so praised here, is notwithstanding a very whoore. Which horrible absurdities prove and convince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies, whatsoever the adulterous Generation of Heretikes thinke or blaspheme.

MATRIMONY a Sacrament.

The grace given by this Sacrament.

The Protestants fleshly estimation of marriage.

CHAP. VI.

Likewise children and parents he exorteth, 5. item servants and maisters. 10. Then take courage in the might of God, but so, that withall they arm themselves (considering what mighty enemies they have) with all pieces of spiritual armour. 18. praying always fervently, and for him also.

CHILDREN, obey your parents in our Lord. For this is just 2. Honour thy father & thy mother (which is the first commandement in the promise) 3. that it may be well with thee & thou mayst be long-limed upon the earth. 4. And you fathers, prouoke not your children to anger: but bring them vp in the discipline & correction of our Lord.
5. *Servants, be obedient to your Lords according to the flesh, with fear and trembling, in the simplicitie of your hart 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 soever he shall doe, that shall he receive of our Lord, whether he be bond, or free. 9. And you Masters, doe the same things to them, b remitting threatenings: knowing that both their Lord and yours is in Heauen: and acceptance of Persons is not with him.

10. Hence-forth, Brethren, be strengthened, in our Lord, and in the might of his power. 11. Put you on the armour of God, that you may stand against the deceits of the Diuel. 12. For our wrestling is not against flesh and blood: but against Princes and Potestates, against the* Rectours of the world of this darknes, against the spirituals of wickednes in the celeffials. 13. Therefore take the armour of God, that you may resist in the evil day, and stand in al things perfect. 14. Stand therefore hauing your loines girded in truth, and a clothed with the breast-plate of justice, 15. & hauing your feet fiod to the preparation of the Ghoftel of peace: 16. in al things taking the shield of faith, wherewith you may extinguish al the firie darts of the most wicked one. 17. And take vnto you the * helmet of saluation: and the sword of the spirit (which is the word of God) 18. in al prayer and supplication praying al time in spirit: and in the same watching in al instance and supplication for al the Saints: 19. and for me, that speache may be giuen me in the opening of my mouth with confidence, to make known the mysterie of the Ghoftel, 20. 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 deareft Brother and faithful Minister in our Lord, will make you understand all things: 22. whom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your harts. 23. Peace to the Brethren and * charitie with faith from God the Father, and our Lord Jes vs Christ. 24. Grace with al that love our Lord Jes vs Christ in incorruption. Amen.
How S. Paul was called by a vifion into Macedonia, we read Act. 16. And how he came to Philippi being the firt citie therof, and of his preaching, miracles, and fuffering there, and againe Act. 19. Paul purpofted in the Spirit, when he had paffed through Macedonia and Achaia, to gое to Hierufalem, faying: After I have been there, I muft see Rome alfo. Which purpoft he executed Act. 20. taking his leave at Ephesus. And being afterward come into Achaia, he had counfel to returne through Macedonia, and fo at length from Philippi he began his navigation toward Hierufalem, and from Hierufalem being caried prifoner to Rome (Act. 28.) he wrote from thence this Epiftle to the Philippians: or rather in his second apprehension, about 10. years after the firft.

In it be confirmeth them (as he did* the Ephesians also about the fame time) againft the tentation that they might have in hearing that he were executed. Therefore he firft faith: And I wil haue you know, Brethren, that the things about me, are come to the more furtherance of the Ghoftpel: fo that my bands were made manifest in Chrifl in al the Court &c. Secondly be signifieth that his deſire is, to be diffolued and to be with Chrifl. But yet (lef they should be discomforted) that he hopeth to come againe to them. Whereof, notwithstanding that he hath yet no certainie, he signifieth in faying: I hope to fend Timothee vnto you immediately as I fhall fee the things that concerne me. Thirdly therefore he prepareth them againft the worſt, faying: I hope to come againe to you: but if I be immolated, vpon the sacrifice and feruice of your faith, I rejoyce and congratulateth with you al, and the felf-same thing doe you alfo rejoyce and congratulateth with me.

Moreover be partly warneth them (as he had done before) of those Judaical False Apostles who preached circumcifion and Moyses law to the Chriflian Gentils: partly be exhorteth them to fuffer perfecution, to live wel, and specially to humble themſelues one to another, rather then by any pride to break the peace & unitie of the Church.
THE EPISTLE
OF S. PAUL TO THE
PHILIPPIANS.

CHAP. I.

Having signified that he wist to thank God for their vertue; 9. and also to pray for their increase; 12. be certifie them (for their confirmation & comfort) what good was come through his trouble at Rome; 24. & that he doubted not (though he rather desire martyrdom) but to come againe vnto them, 27. exhorting them to live as they ought to doe; 28. and namely not to shrinke for persecution.

PAVL and Timothee the servants of Iesus Christ; to all 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 thanks to my God in al memorie of you (4. alwaies in al my prayers for al you; with ioy 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, wil perfit it vnto the day of Christ Iesus. 7. As it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bands, and in the defence, and the confirmation of the Gospell, al you to be partakers of my ioy. 8. For God is my witnes, how I couet 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 approce the better things, that you may be sincere and without offence vnto the day of Christ, 11. replenished with the fruit of iustice by Iesus Christ, vnto the glorie and praise 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 al the court, and in al the rest, 14. that many of our Brethren in our Lord, hauing confidence in my bands, were bold more abundantly without feare to speake the word.
The Epistle of S. Paul

word of God. Some indeed even for enemie and contention: but some also for good will preach Christ. 16. Some of charitie: knowing that I am set vnto the defence of the Gospell. 17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18. But what? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I 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 Jesus Christ, 20. according to my expectation & hope; because in nothing that I be confounded, but in all 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: having desire to be disloued & to be with Christ, a thing much more better. 24. But to abide in the flesh, 'necessarie' for you. 25. And trusting this, I know that I shal abide and continue with you al, vnto your furtherance and ioy of the faith: 26. that your gratulation may abound in Christ Jesus in me, by my comming againe to you.

27. Only * conversely ye worthie of the Gospell of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirtit, of one mind labouring together to the faith of the Gospell. 28. And in nothing be ye terrifie of the Aduersaries, which to them is because of perdition: but to you of saluation, & this of God: 29. for to you citis giuen for Christ, not only that you beleue in him, but also that you suffer for him, 30. having the same combat like as you have seen in me, and now 'have heard' of me.

A N N O T A T I O N S.

C H A P. I.

1. Bishops and Deacons. Wickeffe and other Heretikes would prote 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 betwixt a Bishop and a Priest, which was the old heretis of Aerius, of which matter, * in other places. For this present it is enough to know that in the Apostles time there were not offended alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies divers degrees & distinct functions. See S. Chrysostom, Occumenius, Theophylactus, and the rest of the Gramians upon this place.

* See Annot. Tit. 1. v. 5.
CHAP. II.

He exhorteth them most instantly to keep the vnitie of the Church, and to humble themselves for that purpose one to another, by the example of the maruellous humilitie of Christ, specially seeing how marvellously he is now exalted for it. Item to obedience, feare, and perfection. Infamating (lest it should afterwards trouble them) that he may be martyrized at this time. Timothee he hopeth to send, whom be highly commended: as also Epaphroditus, whom be presently sendeth.

Therefore there be any conflation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration; fulfil my ioy, that you be of one meaning, having the fame charitie, of one mind, agreeing in one. Nothing by contention, neither by vaine glorie, but in humilitie, each counting other better then themselves: every one not considering the things that are their owne, but those that be other mens. For this thinke in your selues, which also in Christ Iesus 5:6. who when he was in the forme of God, thought it no robberie, himself to be equal to God: but he eximmited himself, making the forme of a seruant, made into the similitude of men, and in shape found as a man. He humbled himself, made obedient vnto death: even the death of the croffe. For the which thing God also hath exalted him, and hath giuen him a name which is above all names: that in the name of Iesus every knee bow of the celestiall, terrerstials, and infernals: and euery tongue confesse that our Lord Iesus Christ is in the glorious of God the Father.

Therefore, my Deareste, (as you have alwaies obeyed) not as in the presence of me only, but much more now in my absence, with fear and trembling worke your saluation. For it is God that worketh in you both to will and to accomplish, according to his good wil. And doe ye all things without murmuring and staggerings: that you may be without blame, and the simple children of God, without reprochence in the middes of a crooked and perverse Generation. Among whom you shine as lights in the world: containing the word of life to my glorie in the daie of Christ, because I have not runne in vaine, nor in vaine laboured. But and if I be immolated, upon the sacrifice and service of your faith, I rejoyce and congratulate with you all. And the self-same thing doe you also rejoyce, and congratulate with me.

And I hope in our Lord Iesus, to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. For I have no man so of one mind that with sincere affection is careful for you. For all seeke the things that are their owne; not the things that are Iesus Christ's. And know ye an experiment of him, that as a sonne the Father, so hath he ferued with
with me in the Gospel. 23. This man therefore I hope to send unto you, immediately as I shall see the things that concerne me. 24. And I trust in our Lord that my self also shall come to you quickly. 25. But I have thought it necessary to send to you Epaphroditus my brother and coadjutour and fellow-soldier, but your Apostle, and minister of my necessity. 26. Because indeed he had a design toward you all: and was pensive, for that you had heard that he was sick. 27. For indeed he was sick even to death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow. 28. Therefore I sent him the more speedily: that seeing him, you may rejoyce againe, and I may be without sorrow. 29. Receive him therefore with al joy in our Lord: and such intreat with honour; because for the worke of Christ, he came to the point of death: yealding his life, that he might fulfil that which on your part wanted toward my service.

**ANNOTATIONS.**

**Chap. II.**

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 deferred or merited any thing for himself: though the words (which he shamefully writeth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and divers other in holy writ, prove that he merited for himself according to al learned mens judgement. As Apoc. 5. The Lamb that was slaine, is worthie to receive power and Doming. And Hebr. 2. We see IESVS for the pation of death, crowned with glory and honour. See S. Augustin upon these words of the Psalme 109, properes exaltabit caput.

10. Name of IESVS. By the like wickednes they charge the faithful people for cappinge 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 at this, by sophification to draw the people from due honour and devotion toward CHRIST IESVS, which is Satans drift by putting scruples into poore simple mens minds about his Sacraments, his Saints, his Croffe, 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 doe reverence whensoever IESVS is named. Because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they have to our Saviour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vs of the same signes: els why make we not reverence at the name of Iehovah the name of Sirach, as well as of IESVS CHRIST? And it is a pitifull cafe to see these prophanee subtleties of Heretikes to take place in religion, which were ridiculous in any other trade of life. When we heare our Prince or Soveraigne named, we may without these scruples doe obeisance, but towards Christ it must be superstitious.

12. With feare and trembling. Against the vaine presumption of Heretikes that make men feare of their predestination and saluation, he wilthe the Philippians to worke their saluation with feare and trembling, according to that other Scripture, Blessed is the man that alwaies is feareful. Proverbs. 18, v. 14.

13. Worked in you. Of this thus faith S. Augustin: Not because the Apostle faith, it is God that worketh in you both to will and work, yet we think he taketh away our free-will; for if it were so, then would he not a little before have willed them to work their owne saluation with feare.
TO THE PHILIPPIANS.

He warneth them of the False-Apostles, 4. shewing that himself had much more to brag of in Judaism then they: but that he madest price of nothing but only of Christ, and of Christian justice, and of suffering with him (12. wherein yet he acknowledged his imperfection) 17. exhorting them to bear Christes Cross with him, and not to imitate those belly-Gods.

ROM hence-forth, my Brethren, rejoice in our Lord. To write the same things vnto you, to me surely it is not tedious, and to you it is necessary. 2. See the dogs, see the evil workers, see the concion. 3. For we are the circumcision, which in spirit serve God: and we glory in Christ Iesus, and not having confidence in the flesh,4. albeit I also have confidence in the flesh. If any other man seeme to have confidence in the flesh, I more, 5. circumcised the eighth day of the stoke of Israel, of the tribe of Benjamin, * an Hebrew of Hebrewes: * according to the Law, a Pharisee. 6. according to emulation, persecuting the Church of God: according to the justice that is in the Law, conferring without blame. 7. But the things that were gaineis to me, those have I esteemmed for Christ, detrimental. 8. Yea but I esteemme al things to be detriment for the passing knowledge of Iesus Christ my Lord: for whom I have made al things as detriment, and doe esteemme them as dung, that I may gaine Christ: 9. and may be found in him not having / my justice which is of the Law, but that which is of the faith of Christ, which is of God, justice in faith: 10. to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death,11. " if by any means I may come to the resurrection which is from the dead. 11. Not that now I have received, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ Iesus. 13. Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth my self to those that are before, 14. I pursue to the marke, c to the prize of the supernall vocation of God in Christ Iesus, 15. Let vs therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this is also God hath revealed to you. 16. Neuertheless wherunto we are come, that we be of the same mind, let vs continue in the same rule.

17. c Be followers of me, Brethren, and observe them that walke so as you haue our forme. 18. For many walke whom ofte I told you of 

Hh 3
THE EPISTLE OF S. PAUL

(And now weeping also I tell you) the enemies of the cross of Christ:
19. Whose end is destruction: whose God, is the belly: and their glory
in their confusion, which mind worldly things. But our conversation
is in Heaven: whence also we expect the Saviour, our Lord Jesus
Christ.
21. Who will re-forme the body of our humiliation, configured to
the body of his glory, according to the operation whereby also he is able
to subdue all things to himself.

ANNOTATIONS

CHAP. III.

9. My insinuate. 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 Jiutice of his owne, but only that justice
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 owne justice, which he challengeth by the worke of
the Law or nature without the grace of Christ: and that God's justice (as S. Augustine
expresseth this place) not which is in God, nor by which God is just, but that which is
in man from God and by his gift. li. 5. cont. s. ep Pelag. c. 7. de Sp. & c. c. 9.

12. Not that now. No man in this life can attain the absolute perfectness either of justice
or of that knowledge which shall be in heaven: but yet there is also another perfectness,
such as according to this state a man may reach unto, which in respect of the perfection
in glory, is final, but in respect of other lesser degrees of man's justice and knowledge
in this life, may be called perfectness. And in this sense the Apostle in the next sentence
calleth himself and others perfect, though in respect of the absolute perfectness in Hea-
ven, he faith here, he is not yet perfect nor hath yet attained therunto.

15. Otherwise minded. When Catholike men now at deste charge Heretikes with their
horrible divisions, contentions, and strifes among themselves, as the Catholikes of all other Ages did chalenge their Adversaries most truely and unjustly
for the same, (both because where the Spirit of God is not, nor any order or obedience
to Supervisors, there can be no peace nor vnite, and specially for that it is, as S. Augustin
faith (li. de agone Christi c. 29.) the just judgement of Gods, that they which seek nothing
cut but to diuide the Church of Christ, should themselves be miserable divided among
themselves) therefore (I say) when they charge the Protestants with these things, they
fly for their defence to this, that the old Fathers were not all of one judgament in every
point in religion: that S. Cyprian stood against others, that S. Aug. and S. Hier. wrote care-
nelly in a certaine matter one against another, that our Dominicans and Franciscans,
our Thomists & Scotifks be not all of one opinion in divers matters, and therefore divisions
and contentions should not be so prejudicial to the Zwinglians and Lutherans, as men
make it. Thus they defend themselves: but Ridiculously and against the rule of S. Paul
here, acknowledging that in this imperfection of mens science in this life, every one can
not be free from all error, or thinke the fame that another thinketh: whereupon may
rise differences of understanding, opinion, and judgement, in certaine hard matters
which God hath not revealed or the Church determined, and therefore that such diuer-
sity is tolerable and agreeable to our humane condition and the state of the way
that we be in all waies provided, that the controversie be such and in such things, as be
not against the well known rule of faith, as he here speaketh, & such as break not mutual
society, fellowship, & communion in prayer, service, Sacraments, and other offices of
life and religion. For such divisions and differences come new but of Schisme or He-
retics; 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
Zwinglius, or Westphalus against Caluin, or the Puritans against the Protestants, not
only charging one another with Heresie, Idolatry, Superstition, and atheisme, but
TO THE PHILIPPIANS.

also codderning each others ceremonies or manner of administration, til it come to excommiication, and banishment, yea sometimes burning one of another. Thus did not S. Cyprian, S. Augustin, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, who all agree in one rule of faith, al of one communion, al most deare one to another in the same, al (thankes be to God) come to one holy Masle & receive the fame Sacraments, and obey one Head throughout all the world, S. Augustin li. 2. de Bap. c. 5. shal make vp this matter with this notable sentence: We are men (faith he) and therefore to think some what other wise then the thing is, is a humane tenation: but by loving our owne sentence too much, A notable or by ensuynge our betteres, to proceed unto the sacrilege of dividing the mutual societie, and of making place of S. schisme, or herefie, 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 other wise minded; this God will reveale: but to them only (faith he) that walk in the way of peace, and that stray aside into no division or separation. Which saying would God al our deare Countrie-men would marke, and come into the Church, where only, God revealeth truth.

Chap. IIII.

He exherteth them to perseverence, and certaine by name to visitie, 5. to modificie, 6 to peace without solitude or carefull anxiety, 8. to al that good is, 9. to such things as they see in himself. 10. That he reioyced in their contribution, not for his owne need, but for their merit.

HERFORE, my dearest Brethren and most desired, my "joy and my crowne: so stand in our Lord, my dearest.

2. Euchodia" I desire and Syntyche I beseech to be of one mind in our Lord. 3. Yea and I beseech thee my "sincere Companion, help those women that have laboured with me in the Gospel with "Clement, and the rest my Coadiutours, whose names are in the booke of life. 4 Reioyce in our Lord alwayes; against I say reioyce, 5. Let your modificie be known to al men. Our Lord is nigh. 6. Be nothing careful: but c in every thing by praier & supplication with thanks-giuing let your petitions be known with God. 7. And the peace of God which passeth al understanding, keep your harts and intelligences in Christ 1Esvs. I 8. For the rest, Brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any vertue, b The Epistle if any praise of discipline, these things thinke vpon. 9. Which vpon the 3. Sunday in Advent.

This reflowering is the remuing of their old liberality, which you have both learned, and received, and heard, & seen in me; these things doe ye, and the God of peace shall be with you. 10. And I reioyced in our Lord exceedingly, that once at the length you have c reflourred to care for me, as you did also care: but you were occupied. 11. I speake not as it were for penurie. For I have learned, to be content with the things that I have. 12. I know both to be brought low; I know also to abound: (every where, and in al things I am instructed) both to be ful, & tobe hungrie, both to abound, and to suffer penurie. 13. I can al things in him that strengtheneth me. 14. Neuerthelesse you have done wel, communicating to my tribulation.
15. And you also know, o Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated unto me in the account of guilt and meanest, but you only: 16. For unto Thessalonica also, once and twice you sent to my vfe.17. Not that I seeke the guilt, but I seeke the fruit abounding in your account.18. But I haue al things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetnes, an acceptable Host, pleasing God. 19. And my God supply al your clack according to his riches in glory, in Christ Jesus. 20. And to God & our Father be glorie world without end. Amen.

21. Salute ye euery Saint in Christ Jesus. 22. The Brethren that are with me, saluue you. At the Saints salute you: but especially they that are of Caesars house. 23. The grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS.

Chap. III.

1. My isv. ) He calleth them his joy and crowne, for that he expected the crowne of endearing life as a reward of his labours on behalf of them. Wherby 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 companion. ) The English Bibles with one consent interpret the Greek words, faithfull yoke-fellow, perhaps to signifie (as some would have it) that the Apostle here speaketh to his wife: but they must understand that their Maistres Calvin & Beza mislike that exposition, and al the Greek Fathers almost much more reiect it: and it is against S. Pauls owne words speaking to the unmarried, That it is good for them to remaine so, even as himselfe did. 1. Cor. 7, 8. Whereby it is euident he had no wife, and therefore meaneth here some other his coadiutour & fellow-labourer in the Gospel.

18. Acceptable. ) How acceptable almes are before God, we see here: namely when it is given for religion to devout persons for a renoufnce of spiritual benefits. For so it pertainth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

The Epistle to the Colossians is not only in sense, but almost in words also, at one with the Epistle to the Ephesians, and was sent also by the same messenger Tybicus. c. 4. v. 7. And in it he maketh like mention of his bands 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 signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer than to the Ephesians, yet in matters of doctrine he is longer. And generally 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's law; & also of the Paganike Philosophers, who rejected Christ (who is indeed the Head of the Church and the Mediator to bring us to God) and instead of him, brought in certaine Angels as more excellent than he, whom they termed, Minores Dij, teaching the people to sacrifice into them (calling that humilitie) that they might bring them to the great God. With which falsehood the heresi of Simon Magus a long time deceived many, as we read in Epiphanius, bar. 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 goe to God, that whether we pray our selves, or desire any other in earth or in Heauen to pray for vs, all must be done (as the Cath. Church in every Collee doth) per Christum Dominum nostrum, that is, through Christ our Lord. Or, per Dominum nostrum fium, qui tecum vivit & regnat, &c.

Whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.

THE
THE EPISTLE
OF S. PAUL TO THE
COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charity; and continually
prateth for their increase, he doeth withal give witness to the preaching of their Apo-
stle Epaphras, and extolleth 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.

PAVL 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 thanks to God and the Father of our Lord
Jesus Christ alwayes for you, praying: 4. hearing your faith in Christ
Jesus, and the loue which you have toward all the Saints, 5. for the
hope that is laid vp for you in Heauen, 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 fructifieth, and groweth, even as in you since that
day that you heard and knew the grace of God in truth, 7. as you learned
of Epaphras our dearest fellow- servant, who is a faithful Minister of
Jesus Christ for you, 8. who also hath manifested to vs your loue in
spirit. 9. Theryfore b we also from the day that we heard it, ceafe not
praying for you and desiring, that you may be filled with the knowledge
of his wil, in al wisedom, and spiritual understanding: 10. that
you may walke c worthie of God, in al things pleasing: Fructifying in
c al good worke, & increasing in the knowledge of God: 11. in al power
strengthened according to the might of his glory, in al patience and lon-
ganimity with ioy. 12. giving thanks to God and the Father, who hath
made vs d worthy vnto the part of the lot of the Saints in the light: 13.
Who hath deliuered vs from the power of darkenes, and hath translated
us into the Kingdom of the Sonne of his loue, 14. in whom we have rede-
demption
To the Colossians.

Rom. 13.

2. who is the image of the invisible God, the first-borne of all creatures: 16. because in him were created all things in Heauen, and in earth, visible, and invisible, whether Thrones or Dominations, or Principalities, or Potestates: all by him, and in him were created: 17. and he is before al, and al consist in him. 18. And he is the Head of the body, the Church, who is the beginning. First-borne of the dead: that he may be in all things holding the primacie. 19. because in him it hath well pleased, al fulnes to inhabit: 20. and by him to reconcile all things unto himself, pacifying by the blood of his croffe, whether the things in earth, or the things that are in Heauen. 21. And you, whereas you were sometime alienated and enemies in sense, in euil workes: 22. yet now he hath reconciled in the body of his flesh by death, to present you holy & immaculate, and blameles before him: 23. if yet ye continue in the faith, grounded and stable, and vnmoveable from the hope of the Ghofell which you haue heard, which is preached among all creatures that are vnder Heauen, wherof I Paul am made a Minister. 24. Who now reioyce in suffering for you, and doe accomplish those things that want of the passions of Christ, in my flesh for his body which is the Church: 25. wherof I am made a Minister according to the dispensation of God, which is giuen me toward you, that I may fill the word of God, 26. the mysterie that hath been hidden from worlds and Generations, but now is manifeested to his Saints, 27. to whom God would make knowen the riches of the glorie of this Sacrament in the Gentiles, which is Christ, in you the hope of glorie, 28. whom we preach, admonishing every man, and teaching every man in al wise do, that we may prefent every man perfect in Christ Iesus. 29. Wherin also I labour striving according to his operation which he worketh in mein power.

Annotations.

Chap. I.

24. Doe accomplish that wanteth. As Christ the Head and his body make one person mystical & one full Christ, the Church being therefore his plentitude, fulnes, or complement Ephes. 1. so the passions of the Head and the affilitions of the body & members make one complete maffe of passions. With such difference for all that, between the one fort and the other, as the preceminence of the Head (and specially such a Head) aboue the body, requireth and giueth. 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 & remission of all sinnes, but al those which his body and members suffer, are his also, and of him they receive the condition, qualitative, and force to be meritorious and satisfactorie. For though there be no insufficiency in the actions or passions of Christ the Head, yet his wife domin, wil, and justice requireth and ordaineth, that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him & by his example, they may apply to their lives and others the general medicine of Christes merits and satisfactions, as it is effectually also applied to vs by Sacraments, Sacrifice, and other waires also: the one fort being no more initiuous to Christes

There is no want in Christes passions which he suffered in himself as Head: but there is want in those passions of Christ which he daily suffers in his body: the Church & the members therof.
Christ's death then the other, notwithstanding the vain clamours of the Protes-
tants, that would vnder pretence of Christes pasion take away the value of all good deeds. Here-
upon it is plain, now, that this accomplishment of the wants of Christes Passions, which the
Apostle and other Saints make vp in their flesh, is not meant but of the penal & satisf-
factorie works of Christ in his members, every good man adding continually (and spe-
cially Martyrs) somwhat to accomplish the full measure thereof: and these be the ple-
itude of his passions and satisfactions, as the Church is the plentitude of his per-
sion: and therefore these also through the communion of Saints & the sociecie 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 pro-
perly, yet may one bear the burden and discharge the debt of another, both by the Law
of God and nature. And it was a ridiculous Heresie of Wicelie to deny the same. Yea
(as we see here) the passions of Saints are always suffered for the common good of the
whole body, and sometimes withal by the sufferers special intention they are applicable
to special persons one or many: as here the Apostle joyeth in his passions for the Colossi-
ans, in another place his afflictions be for the salvation of the Corinthians, sometimes he
wished to be Anathema, that is according to Origens exposition (in li. Nu. ii. 10, & 14.
a Sacrifice for the Iews, and he often speaketh of his death as of a libation, host, or offer-
ing, as the Fathers doe of al Martyrs passions. As which dedicated & sanctified in Chri-
tes bloud and Sacrifice, make the plentitude of his Passion, and have a forcible crie, in-
tercession, & satisfaction for the Church & the particular necessities thereof. In which,
as some doe abound in good works & satisfactions (as S. Paul, who recketh vp his aff-
lictions and glorieth in them 2. Cor. ii. and Iob, who avoucheth that his penalties farre
surmounted his finnes; and our Ladie much more, who never finned, and yet suffered to
great dolours) so other some doe want, and are to be holpen by the abundancy of their
fellow-members.

The works of one may satisfy for ano-
other.

The ground of
Indulgences or
pards.

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 be-
fore out of S. Cyprian (See the Annotations 1. Cor. 2, & 10.) and of a indulgences or par-
dons, which the Church daily dispense with great justice and mercy, by their hands in
who Christ hath put the word of our reconciliation, to whom he hath committed the keys
to keep and vse, his sheep to feed, his mysteries and al his goods to dispense, his power
to bind and loose, his commission to remit and reteine, and the stewardship of his familie
to give every one their meat and sustenance in due season.

CHAP. II.

1 is careful for them though he were never with them: that they rest in the wonderful
wisdom which is in Christian religion, and be not carried away either with Philo-
pophie, to leave Christ and to sacrifice to Angels; or with Induisne, to receive any cere-
monies of Moses law.

OR I will have you know, Brethren, what manner of care
I have for you and for them that are at Laodicia, and who-
souer have not seen my face in the flesh: 2. that their harts
may be comforted, instructed in charitie, and vnto al the
riches of the fulnes of vnderstanding, vnto the knowledge
of the mytterie of God the Father of Christ I es vs 3. in whom be al the
treasures of wisdom and knowledge hid. 4. But this I say " that no man
deceive you in loftines of words.5. For although I be absent in body, yet
in Spirit I am with you; rejoicing, and seeing your order, and the con-
fancie of that your faith which is in Christ. 6. Therefore as you have re-
ceived
ceiued JESVS Christ our Lord, walke in him, 7. 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 deceive 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 al the fulnesse 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 circumscribed 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 arisen 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 offenes and the prepuce of your flesh, did he quicken together with him; pardoning you al offenes, 14. wyping out the hand-writing of decree that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastening it to the crosse: 15. and spoiling the Principalities & Potestates, hath lead them confidently in open shew, triumphing them in himself. 16. Let no man therefore judge you, in meat or in drinke, or in part of a festal day, or of the New-moon, or of Sabbath: 17. which are a shadow of things to come, but the body Christ.

18. Let no man seduce you, b willing in the humilitie and "religion of Angels, walking in the things which he hath not set, in vaine puffed vp by the sense of his flesh, 19. and "not holding the Head, wherof the whole body by ioynts and bands being cxerued and compacted, groweth to the increase of God. 20. If then you be dead with Christ, from the elemets of this world; why doe you yet c decree as living in the world?

21. Touch not, taft not, handle not: 22. which things are al vno destruc-
tion by the very vfe, according to the precepts and doctrines of men. 23. Which are indeed d having a shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS

C H A P. 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 perricious & the cause of al heresie & infideliety. For the which, S. Hierom & before him Tertul. cal Philosophers, the Patriarches of Hereticks, & declare that al the old heresies rode only by too much admiring of prophan Philosophie, Hier. ad Cephiph, cons. Pelag. c. 1. Tertul. de pres. c. 6. Hiero. c. cont. MarciaI. s. And so doe these new Sects no doubt in many things. The Protestants For, other argumets have they none against the presence of Christ in the S Sacramets but abuse Philosophie, such as they borrow of Aristote & his like, concerning quantitie, accidents, place, petition, phie against dimensions, senses, light, taft, and other traits of reason, to which they bring Christes the S Sacra-
mysteries.
The Epistle of S. Paul

492 mysteries. Al Philosophical arguments therefor against any article of our faith be here condemned as deceitful, and are called also here, the tradition of men, and the elements of the world. The better to resist which fallacies and traditions of Heathen men, the School learning is necessarie, which keepeth Philosophie in awe and order of faith, and vseth the same to withstand the Philosophical and sophistical deceits of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustin, Clemens Alexandrinus, Iulinius, Laetantius and the rest, vseth the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrofe, S. Hierom, and the Greek Fathers, furnished with al secular learning vnto the studie of Divinitie, whereof see S. Hierom, ep. 84.

Ad Magnum Oratorem.

16. In meete. The Protestants willfully or ignorantly applie al these kinds of forbearing meats, to the Christian feats; but it is by the circumspace of the texte plain (as S. Augustin also teacheh) that the Judaiical observation and distinition of certainecleane and vnclene meats is forbidden to the Colossians, who were in danger to be seduced by certaine Jews, vnder pretence of holines to keep the Law touching meats & festivities & other like, which the Apostle sheweth were only shadowes of things to come: which things are come, & thereafter the said shadowes to cease. Where he nameth the Sabbath & feats of the new moone, that no man need to doubt but that he speakeh only of the Jewish

dies & kinds of feats and feasts, and not of Christian holidays or fasting dais at al.

18. Religion of Angels. By the like false application of this texte as of the other before, the Heretikes abuseth it against the innocuation or honour of Angels vseth in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chryf. ho. 7. in bunc locum, and Epiph. her. 81.) who taught, Angels to be our Mediators and not Christ, non enim Caput, non habendo the Head, as the Apostle speakeh, & prescribed Sacrifices to be offered vnto them, meaning indifferently as well the il Angels as the good, whereby the doctrine the Heretike had of Plato, who taught, that spirits (which he calleth demones) were to be honoured as Mediators next to God. Against which S. Augustin disputeth h. 8. 9. & 10. de exist. as he condemneth also the same vnclue worship li. 10. conf. cap. 45. S. Hierom (q. 10. ad algarfam) expoundeth this also of all spirites or Diuels, whom he proueth (out of S. Steuen's sermon 46.) that the Iewes did worship, aououching that they seuered them still, so many of them and so often as they observe the Law. Of which which Idolatrie also to Angels Theodoret speakeh upon this place, declaring, that the Iewes defended their superition towards Angels by that, that the Law was given by them, decetifully at once inducing the Colossians, both to keep the law, & to honouring of the Angels as the guiers of the same. Wherby divers of the faithful were so seduced, that they forfooke Christ and his Church and servitue, and committed idolatrie to the said Angels. Against which abominations the Council of Laodicea Cap. 31. tooke order, accuring al that forfooke our Saution and committed idolatrie to Angels, & contemning Christ, kept certaineles in the name of spirites and Idols. Of which kind of worship of Angels and Diuels see Clemens Alexand. Strom. 3. Tertullian (h. 5. cons. Marc) expoundeth this place of the falfe Teachers that feined themselues to have revelation of Angels, that the Law should be kept touching difference of cleane and vnclene meats.

Which is very agreeable to that in the Epistle to Timothee, where S. Paul calleth abstaining from meats after the Iewish or heretical manner, the doctrine of Diuelis: whereof see more in the annotation upon that place. Hairo a godly ancient Writer, vpon this place, faith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of man's body, and that in feined hypocrifie (which the Apostle here calleth humilitie) they pretended to worship by Sacrifice the said Angels. Theophyla expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatourship to be a derogation to Christ's majestie, worshipped Angels as the only Mediators, and that in feined hypocrifie, whereof see more in the annotation upon that place, by which I I. 14. Tob. 12. Gen.48. 16. Angels qui erume. 1. Tim. 5. 21. And that they may be praised vnto, & can help & heare vs, see S. Hierom in cap. 10. Daniele. S. Ambrofe in Pf. 118 sermon. 1. S. Augustin li. 10. desm. Dei e. 12. Bede li. 4. de Canonic. c. 2. 4.
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, yea and to be exalted farre above all creatures, Angels, Potestates, Principalities, or whatsoever.

20. Why do ye? A marvellous impudent translation of these words in the English Bibles Heretical trans-thus. Why are ye burdened with traditions? Whereas the Greek hath not that signification: but to make the name of Tradition odious here they put it of purpose, not being in the Greek & in other places where Traditions are condemned (1. Cor. 11. & 2. Thes. 2.) & where the Greek is so most flatly (παρεξεχομενοι) there they translate it, Instructing, Ordinances &c.

21. Teach not. The Heretikes (as before and alwayes) very vaineely allage this against Scriptures about the Catholike fastings: when it is most cleer that the Apostle reprehendeth the forefaid fed against the false Teachers that thought to make the Christians subject to the observation of the Churches fasts 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 floures had sitté, & other infinite doctrines of touching, taffing, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken up by themselues, sometime clean against God's ordinance, & often frufulous and superstitious, Which last as Christ in the Ghoftpel, so here S. Paul calleth the precepts and doctines of men, and superstition, and (as the Greek word signifieth) * voluntarie worship, that is inuented by Heretikes of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authoritie of such whom Christ commandeth vs to obey. Against such Seet-maisters therefore as would have yoked the faithful againe with the Iewish or Heretical fasts of Symon Magus and the like, S. Paul speaketh, and not of the Churches fasts or doctrines.

23. Having a shew.) Against the Heretikes of our time object, that these forefaid false Teachers pretended holines, wisdom, & chastitement of their bodies. (for so S. Paul faith) by forbidding certaine meats according to the Iewes observation, even as the Catholikes doe: It is true they did so, and so doe most vices imitate vnteres. For if chastifying of mens bodies & repression their concupiscencies & lustes were not godly, and if abstinence from some meats were not laudably & profitably vsed in the Church for the fame purpose, no Heretikes to induce the abashed observations & differences of meats of the Iewes, or the condemnation of certaine meats & creatures as abominable, according to others) would have falsely pretended the chastifement of their flesh, or made other shew of wisefom and pietie, so found their unlawful 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 forefaid, which these false Apostles only pretended to doe. So S. Paul did chastifie his body indeed, by watching, fasting, and many other afflictions, and that was lawful, and was true wisefom and pietie indeed. The forefaid Heretikes not so, but to induce the Colossians to Judaisme & other abominable errors, did but pretend these things in hypocri ficc.

CHAP. III.

He exhorteth to mortifie & put off al corrupt manners of the old man, & to put on such vertues as are for the new man. 18. In particular also, wives and husbands, children and parents and maisters, each sort to doe their dutie.

1. Therefore if you be risen with Christ, seeke the things that are aboue; where Christ is sitting on the right hand of God. 2. Mind the things that are aboue, 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
with him in glory.

5. * Mortifie therefore your members that are upon the earth, fornication, uncleanness, lust, covetousness, and all wickedness, which is the service of idols. 6. For which things the wrath of God commeth upon the children of incontinency. 7. In which you also walked sometime, when you lived in them. 8. But now lay you also away anger, indignation, malice, blasphemy, filthy talk out of your mouth. 9. Lie not one to another: * spoiling your selves of the old man with his acts, 10. and / doing on the new, him that is renewed unto knowledge, * according to the image of him that created him. 11. Where there is not, Gentile & Hebrew, circumcision and prepuce, Barbarous and Scythian, bond and free: but all, and in all Christ.

12. Put ye on therefore as the elect of God, holy, and beloved, * the bowels of mercie, benigneitie, humilitie, modeitie, patience, 13. supporting one another, & pardoning one another, if any have a quarel against any man. As also our Lord hath pardoned us: so you also. 14. But above all these things have charitie, which is the bond of perfection: 15. and let the peace of Christ exult in your harts, wherein also you are called in one body: and be thankful. 16. Let the word of Christ dwell in you abundantly, in al wisdom: teaching and admonishing one another, in psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God. 17. All whatsoever you doe in word or in work, all things in the name of our Lord Jesus Christ, giving thanks to God and the Father by him.

18. * Women be subject to your husbands, as it behoveth in our Lord.
19. * Men, love your wives and be not bitter toward them. 20. * Children obey your parents in all things: for that is well pleasing to our Lord.
21. Fathers provoke not your children to indignation; that they become not discouraged. 22. * Servants, obey in all things your Masters according to the flesh, not servieu to the eye, as pleasing men, but in simplicity of hart, fearing God. 23. Whatsoever you doe, work it from the hart as to our Lord, and not to men: 24. knowing that you shall receiue of our Lord the retribution of inheritance. Serve our Lord Christ.
25. For he that doeth iniuinie, shall receive that which he hath done vnjustly: and * there is no accception of persons with God.

**ANNOTATIONS.**

**CHAP. III.**

5. * Anarise, which is the service of Idols. * Here is a marvelous impudent and foolish corruptio in the vulgar English Bible printed the yeare 1577, and (as it seemeth) most authori-

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TO THE COLOSSEANS.

the Apostle faith: The covetous man is an idolater, meaning spiritual idolatry, because he maketh money his God. In which sense to call this spiritual idolatry, worshipping of images, is too ridiculous, and must needs proceed of blind hereof.

9. Doing on the new. By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with all virtues we may see, our justice in Christ to be a very quality and forme inherent in our soul, adorning the same, and not an imputation only of Christ's righteousness, or a hiding only of our sines and wickednes, which the Heretikes falsely affirm, to remain in vs after Baptisme and alwaies during life. See S. Augustin in de sec. mer. & remif. li. c. 7. & cont. Julian, lib. 6. c. 7.

CHAP. IIII.

He exhorteth to instance in prayer. 5 and to wisdome in behawou. 7 He sendeth Tychicus. 10. He dooth commendations. 15 and minuteth to be done.

O V Maisters, that which is just and equal, doe to your seruant: knowing that you also have a Maister in heaven. 2. * Be instant in prayer, watching in it in thanksgiving, praying withal: for vs also, that God may open vnto vs the doore of speech to speake the mysterie of Christ ( for the which also I am bound ) 4. that I may manifest it, so as I ought to speake. 5. * Walke with wisdome toward them that be without; redeeming the time. 6. Your talke alwaies, 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-seruant in our Lord, wil make you vnderstand al, 8. 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 Onesimus, the most deare and faithful Brother who is of you. At things that are done here, shal they doe you to vnderstand.

10. Arisastarchus my fellow-prisoner saluteth you, & Marke the colin-german of Barnabas ( concerning whom you have received commandements, if he come to you, receiue him ) 11. and Iesus that is called Tufus: who are of the Circumcision. These only are my coadjuitours in the Kingdom of God: which haue been a comfort to me. 12. Epaphras saluteth you who is of you, the seruant of Christ I E S V S, alwaies careful for you in prayers, that you may stand perfect and ful in the will of God. 13. For I giue him testimonie that he hath much labour for you, & for them that be at Laodicia, and that are at Hierapolis. 14. * Luke, the most deare phyfician, saluteth you; and Demas. 15. Salute the Brethren that are at Laodicia; and Nymphas, and the Church that is in his house. 16. And when the epistle shal be read with you, make that it be read alfo in the Church of the Laodicians: and that you read that which is of the Laodicians. 17. And say to Archippus: See the Minifterie which thou haft received of our Lord, that thou fulfill it. 18. The salutation: with mine owne hand, Paules. Be mindful of my bands, Grace be with you. Amen.

THE
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.

HOW S. Paul with Silas (or Syluanus) and Timothee according to a
vision calling him out of Asia in Macedonia, came to Philippi being the
first citie thereof, we read Aet. 16. And how againe from Philippi, after
scourging and imprisoning there, he came to Thessalonica being the head
citie of that countie, we read Aet. 17. Where after 3. weakes preaching,
the Iewes stirred the citie against them, and pursuied them also to Berea: so that Paul
was commaunded from thence to Athens, where he expected the comming of Silas & Timo-
thee from the foresaid Berea in Macedonia, but receiued them (as we have Aet. 18.)
at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know
how they did in it, he was desirous to returne unto them, as he signifieth in the 2. chapter of
this Epistle v. 17. But (as he there addeth) Satan hindered vs. Therefore turning himself
at Athens, he sendeth Timothee unto them. At whose returne understanding their con-
science, 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 Syluanus and Tim-
mothee 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, na-
mely in sanctification of their bodies, & not in fornication: to love one another: about their
friends departed, with the doctrine of the Resurection, and with continual preparation
to die: the laicke to obey, and the Clergie to be diligent in every point of their office.

THE
THE FIRST EPISTLE
OF S. PAUL TO THE
THESSALONIANS.

CHAP. I.

He thanketh God for them, and gathereth that they are elected, because his preaching is their first conversion was with Divine power, and they on the other side received it with joy, notwithstanding the great persecution that was raised against them.

A V L and Sylanus 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 always for all you: making a memory of you in our prayers without intermission, mindful of the works of your faith and labour, and of the charitable, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father: knowing, Brethren beloved of God, your election: that our Gospel hath not been to you in word only, but in power and the holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of our Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a father to all that believe in Macedonia and in Achaia. 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 God-ward, is proceeded, so that it is not necessary for you to speake any thing. For they themselves report of you what manner of entering we had to you; and how you are turned to God from Idols, to serve the living and true God. And to expect his Sonne from Heauen (whom he raised vp from the dead) Jesus, who hath delivered us from the wrath to come.

ANNOTATIONS.

6. Followers of us: S. Paul is bold to commend them for imitation of him, yea and to joyn himselfe in that point with Christ, to be their paterne of alke after. Where without curiosity he nameth himselfe first, and our Lord afterward, because he was a more neer and ready obiekt then Christ, who was not nor could not be followed but through the preaching and conversation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many religious men of divers Orders and himself. Rules, as tending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. cor. 11, 1 and Phil. 3, 17.
For your selves know, Brethren, our entrance vnto you, that it was not vaine: but hauing suffered before and * been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speake vnto you the Gospell of God in much carefulnes. 4. For our exhortation was not of error, nor of uncleanesse, nor in deceit: but as we were approved of God that the Gospell should be committed to vs, so we speake: not as pleasing men, but God, who proueth our harts. 5. For neither haue we been, at any time in the word of adulation, as you know; nor in occasion of avarice, God is witnesses; 6. nor seeking glorye of men, neither of you, nor of others. 7. Whereas 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 nource shoulde cherish her children: so hauing a desire to you, we would gladly deliuer vnto you not only the Gospell of God, but also our owne soules: because you are become most deare vnto vs. 9. For you are mindful, Brethren, of our labour and toyle. Day and night working, left we should charge any of you, we preached among you the Gospell of God. 10. You are witnesses and God, how holie, and iustly & without blame, we haue been to you that did beleue. 11. As you know in what manner we desiring and comforting you, haue aduized every one of you (as a father his children) that you would walke worthie of God, who hath called you into his Kingdome and glorye.

12. Therefore we also giue thanks to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) " the word of God, who worketh in you that haue beleued. 13. For you, Brethren, are become followers of the Churches of God that be in J ewrie, in Christ I e s v s: for you also haue suffered the same things of your owne lineage, as they also of the Jews. 14. who both killed our Lord I e s v s, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to all men, prohibiting vs to speake to the Gentiles that they may be saved, to make vp their sinnes alwayes. For the wrath of God is come vpun them euet to the end. If 16. But we, Brethren, deprivd of you for a short time, in fadg, not in hart; haue haft ned the more abundantly to see your face with much desyre. 17. For we would haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. 18. For what is our hope, or ioy, or crowne of glorye? Are not you, before our Lord I e s v s Christ, in his comming? 19. For you are our glorye and ioy.
ANNO\TATIONS.

CHAP. II.

1. 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, Pastours, and Priests of God's Church preach in the vnitie 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 fallily call canons, precepts, and decrees of holy Church.

CHAP. III.

Because he could not come himself, as he desired, he sent Timothee. 6 At whose return now understanding that they stood still steadfast, notwithstanding all those persecutions, he rejoiceth exceedingly: 10 praying that he may see them again, 12 and for their increase in charitie.

OR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone. 2. And we sent Timothee 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 solues know, that we are appointed to this. 4. For euens when we were with you, we fore-told 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 tempteth, hath tempted you, and our labour be made vaine. 6. But now Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you have a good remembrance of vs alwaies, desiring to see vs, as we also you: 7. therefore we are comforted, Brethren, in you, in al our necessitie, & tribulation, by your faith, 8. because now we liue, 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 Iesus Christ direct our way to you. 12. And our Lord multiply you, & make your charitie abound one to another, and toward al men: as we also in you, 13. to confirm your harts without blame, in holinesse, before God and our Father, in the comming of our Lord Iesus Christ with al his Saints. Amen.
CHAP. III.

He exhorteth them to live as he taught them: and namely to abstaine from all fornication, 9. to love one another, 11. to meddle only with their owne matters, 12. to behave themselves well toward the infidels. 13. Touching their freinds departed be comforteth them, shewing that they shall meet againe at the Resurrection, and be with Christ for ever.

For therfore, Brethren, we desire and beseech you in our Lord Jesus, that as you have receiued of vs how you ought to walke, and to please God, as also you doe walke, 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 posseffe his vessele 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 circumuent his brother in businesse: because our Lord is reuenger of all these things, as we have fore-told you, and have testifie. 7. For God hath not called vs into uncleannesse, but into sanctification. 8. Therefore he that despiseth these things, despiseth "not man but God, who also hath giuen his holy Spirit in vs.

9. But concerning the charitie of the Fraternity, we have no need to write to you: For your selues have learned of God to love 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 endeavour 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 man's.

13. And we will not have you ignorant, Brethren, concerning them that sleepe, that you be not sorrowful, as also others that have no hope. 14. For if we beleue that Jesus died and rose againe, so also God them that haue slept by Jesus wil 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 auent of our Lord, shall not prevent them that haue slept. 16. For our Lord himselfe in commandement, and in the voice of an Archangel, & in the trompet of God will descend from heauen: and the dead that are in Christ, shall rise againe first. 17. Then we that liue, that are left, withal 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. Therfore comfort ye one another in these words.

ANNOTATIONS.
To the Thessalonians,

Annotations.

Chap. III.

8. Not in but God) He that despiseth the Churches or her lawful Pastours precepts, offendeth no lesse then if he contemned God's express commandments. For they be of the Holy Ghost, and are not to be counted among the commandments of men only.

13. Sleep. Some Heretikes peruerily inferred of this that the soules did sleepe till the day of judgement: where it is meant of the bodies only.

Chap. V.

To take of the time of the Resurrection is not necessarie, but to prepare our selues against that time so asante, and so terribile to the unprepare.12 He beseecheth the layete to be obedient, 14 and the Clergic to be vigilans, with many short precepts noe.

And of the times and mometoes, 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 theefe in the night. 3. For when they that say, peace & securetie; then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape. 4. But you, Brethren, are not in darkenesse; that the same day may as a theefe over-take you.

5. For al you are the children of light, and children of the day: we are not of the night nor of darkenesse. 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 drunke, be drunken in the night. 8. But we that are of the day, are sober, hauing on, the breast-plate of faith and: charitable, and a helmet, the hope of salvation. 9. For God hath not appointed vs into wrath, but into the purchasing of salvation by our Lord Jesus Christ, 10. who died for vs: that whether we watch, or sleepe, we may live together with him. 11. For which cause comfort one another: and edifie one another, as also you doe.

12. And we beseech you, Brethren, that you will know them that labour among you, and that gourne you in our Lord and admonish you: 13. that you hate them more abundantly in charitie for their worke. Haue peace with them. 14. And we beseech you, Brethren, admonish the vnquiet, comfort the weake-minded, bare up the weake, be patient to all. 15. See that none render euil for euil to any man: but alwaies that which is good pursue toward each other, & towards al. Alwaies reioyce. 17. e Pray without intermission. 18. In al things give thankes. For this is the will of God in Christ Jesus in al you.


23. And the God of peace himself sanctifie you in all things: that your whole spirit, and soule and body without blame may be preferred in the comming of our Lord Jesus Christ. 24. He is faithful, that hath called you, who also will do it. 25. Brethren pray for vs. 26. Salute al the Brethren in a holy kisse. 27. I aduise you by our Lord that this epistle be read to al the holy Brethren. 28. The grace of our Lord Jesus Christ be with you. Amen.

11 ANOT.
NOT rashly to credit every spirit.

10. Not rashly. Though we may not extingush the spirit, nor contemne the Prophets, yet we must beware we be not deceived by giving too light credit to every one that vanteth himself of the spirit, as Arch-heretikses 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.

The second to the Thessaloniens hath in the title as the first: Paul and Syluanus 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 six months, & straight upon their answer to the first epistle.

First he thanketh God for their increase, and perseverance (comforting them againe in their persecutions) and praieth for their accomplishment. Secondly he assures 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 lesse then the the written) to wit, that all those persecutions and heresies, raised then, and afterward against the Catholike Church, were but the mysterie of Antichrist, & not Antichrist himself. But that there should come at length a plaine Apostasie, & their (the whole fore-running mysterie being once perfectly wrought) should follow the revelation of Antichrist himself in person, as after all the mysterie of the old Testament Christ Iesus vs our Lord came himself in the fulnes of time.) And then at length after all this, the day of Judgement and second comming of Christ shall be at hand, and not before, whatsoever pretence of vision, or of some speach of mine (saith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, which is a signe in every epistle.

Lastly he requesteth their prayers, and requirith them to keep his commandements and Traditions: namely that the poore which are able, get their owne living with working, as he also gave them example, though he were not bound thereto.
He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merit thereby the Kingdom of God, as their persecutors doe damnation;) and also praieth for their accomplishment.

PAVL and Sylvanus and Timothee, to the Church of the Thessalonians in God our Father and our Lord IESVS Christ.

2. Grace to you and peace from God our Father and our Lord IESVS Christ.

3. We ought to give thankes always to God for you, Brethren, so as meet is, because your faith increaseth exceedingly, and the charitie of every one of you aboundeth towards each other: so that we our selues also glorie in you in the Churches of God, for your patience, and faith in all your persecutions and tribulations, which you sustaine. for an example of the just judgement of God, that you may be counted warthie of the Kingdom of God, for the which also you suffer. If yet it be just with God to repay tribulation, to them that vexe you: and to you that are vexed, rest with vs in the reuelation of our Lord IESVS from Heauen with the Angels of his power, in flame of fire, giving reuenge to them that know not God, and that obey not the Gospel of our Lord IESVS Christ. Who shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his power: when he shal come to be glorified in his Saints, and to be made marvellous in all them that hauie beleued, because our testimonie concerning you was credited in that day. Wherin also we pray always for you, that our God make you warthie of his vocation, and accomplish at the good pleasure of his goodnesse & the worke of faith in power. That the name of our Lord IESVS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Christ.

Chap. I.

Note that by constant and patient suffering of afflictions for Christ men are made warthie (as the Greek signifieth, as the Adversaries them selves translate v. 11.) of the crowne or Kingdom of Heauen, and doe merite and deserve the fame. See Ann. 1 Lin. 10, 11. And the Apostle here faith that it is God's justice to shew no leffe to repay glorie to the afflicted, then to punish them that afflict, because of their contrarie defects or merites.

Chap.
CHAP. II.

He requireth them, in no case to think that Domes-day is at hand, 2 repeating unto them that there 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 only himself: that also with his lying wonders he shall winne to him the incredulous leves. But Christ shall come then immediately in majesty, and destroy him and his. 13 Therefore be thinketh God for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions both written and unwritten, and praieith God to conforme them.

AND we desire you, Brethren, by the coming of our Lord IESVS Christ, & of our congregation into him; 2 that you be not easily moued from your sence, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, "as though the day of our Lord were at hand. 3. Let no man seduce you by any means, for vnienile there come a revolt first, & the man of sinne be revealed, the sonne of perdition, 4. which is an aduerfatie & is extolled above al that is called God, or that is worshippd, so that he sitteth in the Temple of God, shewing 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 letteith, 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, vtil he be taken out of the way.) 8. And then that wicked one shall be revealed, whom our Lord IESVS shal kill with the spirit of his mouth; and shal destroy with the manifestation of his advent, 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 receiued the charite of the truth that they might be safed. 11. Therefore b God wil send them the operation of errour, to beleuuelying: 12. that al may be judged which haue not beleuued the truth, but haue 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 unto salvation, in sanctification of spirit and faith of the truth: 14. into the which also he hath called you by our Ghoopel, vnto the purchasing of the glorie of our Lord IESVS Christ. 15. Therefore, Brethren, stand; and hold the tradition which you have learned, whether it be by word, or by our epistle. 16. And our Lord IESVS 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 conforme you in every good worke and word.

ANNOTATIONS.
ANNOTATIONS.

Chap. II.

2. As though the day.) The curiosity of men fed by Satan's deceits, hath sought to know and to give out to the world, such things as God will not impart to him, nor be necessary or profitable for him to know: so farre, that both in the Apostles' dates and often afterward, some have feigned revelations, some falsely gathered out of the Scriptures, some presumed to calculate and conject by the stars, and given forth to the world a certain time of Chrifls coming to judgement. Alwhich fucures be here noted in the person of none that were about to deceive the Thesalanions therein, and S. Augustin (in his 80. Epifile ad Hefychium) proueth that no man can be assured by the Scriptures of the day, yeare, or Age that the end of the world or the second Advent shall be.

3. Proues there come a revolt.) Though we can not be assured of the moment, how, or any certaine time of our Lordes comming, yet he warranteth us that it will not be before certaine things be fulfilled, which must come to poffe by the course of God's prouidence and permission before, which are signs, which are found in other places of Scriptures we are forewarned. Here he warranteth us of two, especially, of a revolt, defection or an apostafie, and of the comming or revelation of Antichrift. Which two pertaine in effect both to one, either depending of the other, & shall fal as it may be thought) next together and therefore S. Augustin maketh them but one thing.

This apostafie or revolt, by the judgement in a manner of an ancient Writers, is the general forfaking & fall of the Romane Empire, So Terrullian li. de refur. carnis. S. Hieron 9. 11. ad Algeflum. S. Chryfoftom bo. 4. and S. Ambrofe vpon this place. S. Augustin De Chur. Dei, 10. c. 19. Al which Fathers and the rest Caluin prefumptuously condemneth of error and fcolic here, for that their expofition agreeeth not with his & his fellows blafphemous fiction that the Pope shou'd be Antichrift. To establish which faile impetue, they interpret this revolt or apostafie to be a general revolt of the visible Church from God, whole house or building (they say) was fodenly deftroyed and lay many yeares ruin'd, and ruled only by Satan and Antichrift. So faith the forefaid Arch-heretike here: though for the advancement of his defence & as the matter elsewhere requireth, he leemeth (as al their fation is) to speake in other places quite contrarie: but withuch colour and collusion of words, that neither other men nor himselfe can tel what he would have or say: And his Fathers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) fo various among themselves, and fo contrarie to him, that it is horrible to fee their confusion, and a pitifule caufe that any reasonable man will fowith fuch companions to evident proof.

But concerning this error & fall:hood of the Churches defection or revolt, it is refuted sufficiently by S. Augustin against the Donatilles in many places, Where he proueth that the Church hal not faile to the worlds end, no not in the time of Antichrift: affirming them to deny Christ & to robbe him of his glory & inherance bought with his bloud, which teach that the Church may faile or perih, Li. de unis. Ec. 11. 13. De rurum. li. 10. c. 8. In Psal. 85. ad illud. Tu folus Deus magnus. Pf. 70. conc. 3. & Psal. 80. De rur. cred. c. 8. S. Hieron refurther the fame wicked Herefie in the Luciferians, proning against them, that they make God subiect to the Diue, and a poore miserable Christ, that imagine the Church his body may either perih or be druen to any corner of the world. Both of them answere to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were too long here to reheare. It is enough for the Christian Reader to know, that it is an old deceit and excuse of all Heretikes and Schismatikes, for defence of their forfaking God's Church, that the Church is perihed, 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 againft Christes honour, power, prouidence, and promife.

If the Adveraries had faid that this revolt which the Apostle fore-telleth should come before the day of judg-ment uncer-taine, & to be left to Gods fer-cres.

Two Special fii-nes before the later day: a ge-neral apostafie, and the com-ming of Anti-chrift.

There can be no apostafie of the visible Church from God.

The heretikes interpretation of this apostafie, & their condem-ning of the Fa-thers,
fore the worlds end, is meant of great numbers of Heretikes and Apostates revoltin the Church, they had God truth of themselves, and such others, whom S. John calleth Anti-

tichristes. And it is very like (be it spoken under the correction of God's Church and al. lea. learned Corhities) that this great deception or revolt shall not be only from the Romane Empire, but specially from the Romane Church, and withall from most parts of Christian religion: not that the Catholike Christian, in the time of Antichrist or before, shall refuse to obey the same; but for that need to the time of Antichrist and the consummation of the world, there is like to be a great revolt of Kingdoms, people, and Provinces from the open external obediency and communion thereof. Which revolt having been begun and continued by Heretikes of divers Ages, refiling & hating the Seat of Peter (which they called cathedra pefilente, the shore of peril). * in S. Auguianes daies) because it is li. 2. Chritites fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by thee of our daies the next precursors of Antichrist, as it may seeme, shall be

The wonderful providence of God in prefervine the Sce of Rome more then al other States, notwithstanding manifold dangers and scandals,

Many Antichristes, as for runners of the great of Antichrist,

The great Antichrist shall be one special and notorious man.
TO THE THESSALONIANS?

The 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 Greek, is signified to be one special and singular man: as his peculiar & direct opposition to Christ's person in the 5th chapter of S. John's Gospel, v. 43. the insinuation of the particular flock and tribe whereof he should be borne, to wit, of the Jews (for of them he shall be received as their Messiah, Is. 5. v. 4.) and of the tribe of Dan, Jer. li. 5. Hieron, in loc.

Gen. 49:17.

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 parradoxe, that Christ's cheefe Miniller is Antichrist, yea the whole order. Wherein Beza specially priceth so highly, that he maketh Antichrist (even this great Antichrist) to have been in St. Paul's daies, though he was not open to the world, who it should be (except he meant S. Peter, because he was the first of the order of Popes,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawful successors both in dignity & also in truth of Christ's religion. Neither can all the Heretics alue to 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 sect be Antichrist, let Beza boldly say that S. Peter was so also, and that diuers of the ancient Catholics like Fathers did ferue and work (though unawares) towards the setting vp of the great Antichrist: for so doth that blasphemous pen boldly write in his Annotations upon this place; & an English printed book of late comming forth out of the fame (schoole, hath these words: As for Leo and Gregorie Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mystery of iniquity being wrought in that Seat neere five or sixe hundred yeares before them, and then greatly increased, they were decayed with the long continuance of error. Thus writhe a malapert scholer of that impudent schoole, placing the mystery of Antichrist as working in the Sees of Rome even in S. Peter's time, and making these two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Paulus cresse to speake of the fell-name Fathers as great Doctors and Patrones of their new Gospel, thus: O Gregorie, O Leo, if we be decayed, you have decayed vs. Whereof we give the good Christian Reader warning, more diligently to beware of such damnable books and Malitiers, carrying many vnjudised people to perdition.

4. Exalted. The great Antichrist which must come nearer the worldes end, shall abolish Antichrist shall the publike exercise of all other religions true and false, & pul downe both the B. Sacrament suffer no worship of the altar, wherein confirfed specially the worship of the true God, & also all the Idol of the or adoration, but Gentils, & Sacrifices of the Jews; generally, all kind of religious worshipping, sawing that of himself only, which must be done to himself alone. Which was partly prefigured in such Kings as published therefore the that no God nor man but themselves should be praied unto for certaine daies, as * Darius Pope can not be, & such like. How can the Profeftants then for shame & without coudent contradiction, Antichrist, auouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with all his power, or (as they say) honoureth Idol, and challenge no divine honour to himself, much lesse to himself only, as Antichrist shall doe? He humbly praieth to God, & lowly kneelth downe in every Church at diuers altars erected to God in the memories of his Saints, & praieth to them. He layeth or heareth Mass daily with all devotion; he confesseth his sines to a Priest as other poore men doe; he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretics call it an Idol (no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol;) 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 expound this of the Temple in Hierusalem, which In what temple they think Antichrist shall build vp againe, as being of the Jewes stock, & to be a know- Antichrist shall lended of that obstinate people (according to our Saviours propheticc Io. 7.) for their fit, expected & promised Melleas, Jer. li. 5. in fine. Hippol. de consum. mundi, Cyril. Hierof.
The abomination of defolation confitteth 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 runners of Antichrist.

S. Augustin's humility in interpreting the Scriptures.
TO THE THESSALONIANS.

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referred to Heretikes, who work to the fame end, and doe that Antichrist shal doe, but yet not openly, but in couent and under the cloke of Christes name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himself shall openly attempt and achieve the forefaid defection, and Satan now seruing his turne by Heretikes under hand, shal toward the last end vster, reualse, and bring him forth openly. And that is here, to be revealed, that is, to appeare in his owne person.

These other words, only shal his which now holdeth hold; Some expound of the Emperor, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholly desolate, desvroyed, & taken away before or by his coming: which is more then a defection from the name, whereof was spoken before; for there shal be a revolt from the Church also, but it shal not be vsterly desvroyed. Others say, that it is an admonition to al faithfull, to hold saif their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seek to deceuie them, til they that now pretend religion and the Gospell, end in a plaie breach, renoul, and open apostasie by the appearance of Antichrist, Whom al Heretikes serue in mysterie, that is, cotterly and in the Ditue's meaning, though the world feeth it not, nor theielues at the beginning thought it, as now every day more & more al men perceiue they tend to plaie Atheisme and Antichristianisme.

9. (In al power.) Satan, whose power to hurt is abridged by Christ, shal then bele let loose, & shal aflit Antichrist in al manner of signes, wonders, and fald miracles, whereby many shal be seduced, not only leue, but also such as be deceived & caried away by vulgar speache only, of Heretikes that can work no miracles much more shal follow this man of signe doing so great wnder. And such both now doe follow Heretikes, & then shal receive Antichrist, that desire to be forfake of God by their forsaking of the vnitie & happy fellowship of SS. in the Catholike Church, where only is the Charite of truth, as the Apostle here speaketh.

15. Traditions.) Not only the things written and set downe in the holy Scriptures, but all other truths and points of religion vtted by word of mouth and delivered or given by the Apostoles to their schollers by tradition, be so here approv'd & els where in the Scripture it self felt that the Heretikes purposely, guilefully, and of il conscience (that beke reprehen-deth the) refraine in their traditio's, from the Ecclesiastical & most vffual word, Tradition, ever more when it is taken in good part, though it express most exactly the signification of the Greek word: but when it foundeth in their fond phantasie against the traditions of the Church (as indeed in true sense it never doth) there they vse it most gladly. Here there fore and in the like places, that the reader might not so easily like of Traditions vnwritten, here commended by the Apostle, they translate it, Instructions, Constitutions, Ordinances, and what they can invent els, to hide the truth from the simple or vnwise Reader, whose tranditions have no other end but to beguile such by art and conuince.

But S. Chrysostom (ib. 4 in 1 Thes. 2.) and the other Greke schollers or commentators lay hereupon both written and vnwritten precepts the Apostoles gave by traditio, and both be worthy of sobrenaturio, S. Basil (De Sp. Sancto c. 57 in principio) thus, I account Apostolike to continue surely even in unwritten traditio's. And to prove this, he al-leggeth this place of S. Paul, In the fame book e. 17. he faileth: If we once abt may so receiue unwritten customes as things of no importance, we shall, be we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Gospell to a naked name. And for example of these necelliar traditio's, he name meth the signe of the Crois, praying towards the eall, the words spoken at the elevation or thowing of the holy Eucharist, with diuerse ceremonies vised before and after the consecration, the hallowing of the oile, the blessing of the oile, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcismes of the particie that is to be baptized &c. What scripture (faith he) taught the & such like? none truly, al coming of steres and stelis tradition, wherein our Fathers thought is mette to cover such mysteries.

S. Hierome (Dialog. cont. Lus. c. 4. ep. 18. ad Liciniun) reckneth vp diuers the like traditio's willing men to attribute to the Apostoles such customes as the Church hath received in diuers chrisitian countries. S. Augustin al leemeth the Apostolike traditio's so much, that he plainly affirmeth in fundice places, not only the obseruatio of certaine selenuities facts, ceremonies, and whatsoever other solemnities vised in the Catholike Church to be holy, profitable, and Apostolike, though they be not written at al in the Scriptures: but he often also writeth that many of the articles of our religion and points of highest importance, are not so much to be proued by scriptures, as by tradition. Namely auncething that in no wife we could beleue that children in their infants should be baptized, if it were not an

The mysterie of iniquitie is the couert working of heretikes toward the manifest revelation of Antichrist himself.
THE SECOND EPISTLE OF S. PAUL

**Apostolic tradition.** De Gen ad loc. i, 10. c. 42. Tradition caused him to believe that the baptized of heretics should not be rebaptized, notwithstanding S. Cyprian’s authority and the manifold scriptures allayed by him, though they seemed neuer fo pregnat. De bapt. ii. c. 7. By tradition only, he and others condemned Heliudins the heretike for denying the perpetual virginity of our Lady. And without this, be the Scriptures neuer fo plain, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yead, We must vs the tradition, (faith S. Epiphanius. art. 51. Apostolicon.) For the Scripture hath not all things: and therefore the Apostles delivere certain things in writing, certain by tradition. And for that, he allegeth this place also of S. Paul. And againe art. 55. Melchised. Thee be bounds set downe 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 fensed.

**S. Epiphanius.**

**S. Irenaeus.** (li. 3. c. 4.) hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles: teaching vs withal, that the way to trie an Apostolical tradition and to bring it to the fountain, is by the Apostollike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for conscience in their faith molt wise, which neuer had Scriptures, but learned only by tradition. Tertullian (lib. de corona militis, in Num.) recketh vp a great number of Chiristian obseruations or customs (as S. Cyprian in many places doth in a manner the same) wherof in fine he concludeth: Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be allayed the author, customs the consumer, and faith the observer. Origen alfo of this matter writeth in plaine terms that there be many things done in the Church (which he there nameth) wherof there is no other reason to be given then tradition from Christ and the Apostles, ho. 7. in Numere. S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgy of Maffe, to an Apostolical tradition. in fine Ec. Hierarch c. 7. parte 3. So doth Tertullian De coron. militis. S. Augustin De cura pro morbis c. 1. S. Chryfoftom ho. 3, in ep. ad Philip. in Morali. S. Damascene Ser. de definitis in initio.

**Tertullian.**

**S. Cyprian.**

**Origen.**

The Scriptures gien vs by tradition, and the fense 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 all the books and parts of the holy Bible, be gien vs by tradition: else we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the works of S. Ignatius, S. Clemens, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue and heretikes haue not) remaineth still in the Church by tradition. The Creed is an Apostollike tradition. Ruffin, in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambrof. Serm. 38. Aug. de Symb. ad Cathecm. li. 3. c. 1. And what Scriptures have they to prove that we must accept nothing not expressly written in Scriptures? We have to the contrarie, plaine Scriptures, all the Fathers, most evident reasons, that we must either beleue 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 neer to those daies, and the whole Churches practis and assurance descending 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 Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesses li. 3. Ec. hist. c. 30. And Tertullians 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 Apostollike tradition, as none of them can ever doe.
He deligneth their prayers, and inculceth his precepts and traditions namely of working quietly for their owne living, commanding to excommunicate the disobedient.

OR the rest, brethren, pray for vs, that the word of God may have course and be glorified, as also with you: 2. and that we may be delivered from importunate and naughtie men. For al men have not faith. 3. But our Lord is faithful, who wil confirm and keep you from euil. 4. And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. 5. And our Lord direct your harts in the charitie of God, and patience of Christ.

6. And we denounce unto you, brethren, in the name of our Lord Jesus Christ, that you withdraw your selues from every brother walking inordinately, and not according to the tradition which they haue receiued of vs. 7. For your selues know how you ought to imitate vs: for we haue not been vnquict among you: 8. neither haue we eaten bread of any man gratis, but in labour & in toile night and day working, lest we should burden any of you.

9. * Not as though we had not authority: but that we might give our selues a patern vnfo you for to imitate vs. 10. For also when we were with you, this we denounced to you, that if any wil not worke, * neither let him eate. 11. For we haue heard of certaine among you that walke vnquictely, working nothing, but curiously medling. 12. And to them that be such we denounced, & beseech them in our Lord Jesus Christ, that working with silence, they eate their owne bread.

13. But you, brethren * faine not wel-doing. 14. And if any obey not our word," note him by an epistle : 15. and doe not companie with him, that he may be confounded: and doe not esteem him as an enemie, but admonish him as a brother. 16. And the Lord of peace himself giue you everlafting peace in euerie place. Our Lord be with you all. 17. The salutation, with mine owne hand, Paulus: which is a signe in euery epistle. So I write. 18. The grace of our Lord Jesus Christ be with you al. Amen.

ANNOTATIONS.

C H A P. III.

10 Neither let them eate. ) It is not a general precept or rule, that every man should live the heretikes by hy handy-worke, as the Anabaptists argue falsely against Gentlemen & the Calunifles a cavillation, & applie it percurcisely against the vacant life of the Clergie, specially of Monkes and other piaff Religious Religious men: But it is a natural admonition only, giuen to such as had not wittie with men that worker line of their owne, or any right or good caufe why to chalenge their finding of others, and not, answered, to such & under the colour of Christian libertie did passe their time idly, curiously, unprofitably, and scandously, refusing to doe such worke 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 yielded to the altar and their preaching) yet to disburden their hearts, and for the better advancement of the Gospell, wrought for their liuing: *protesting notwithstanding continually, that they might have done otherwise, as well as S. Peter and the rest did,* who wrought not, but were found otherwise uprightly and lawfully, as at first of the Clergie preaching of serving the Church and the altar, be, and ought to be,* by the law of God and nature. Whole spiritual labours farre past all boldly travailes, where the duties and functions of that vocation be done accordingly: as S. Augustin affirminth of his owne extraordinarie paines incident to the Ecclesiastical affairs & regimen: instead of which, if the vfe of the Church and his infirmitie would have permitted it he wouldt he might have laboured with his hands some hours of the day. As some of the Clergie did ever voluntarily occupie themselves in teaching, writing, graving, painting, planting, fowing, embrodering, or such like secularly and innocent labours. See S. Hierom. ep.14. etc. pref. in lob. and in vit. Hilarion.

And Monkes for the most part in the primitieve Church (few of them being Priests, and many taken from seruile workes and handy-crafts, ye often-times professed of bond-men, made free by their maistres to enter into religion:) were appointed by their superiors to worke certaine hours of the day, to supply the lackes of their Monasteries: as yet the Religious doe (women specially) in many places, which itandeth well with their profession, And S. Augustin writeth a whole booke (de opere Monachorum. 10, 3.) against the errorre of certaine disordered Monkes that abueth these words, (Notisse eis soliciitum, be notcareful &c. and Respiciat voluntas aeli, behold the fones of the aire &c.) to prove that they should not labour at all, but pray only and commit their finding to God; not only to excuse their idlenes, but preferring themselves in hollines above other their fellowes 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. 2. S. Augustin. c. 11. & De op. Monach. c. 31. and S. Hierom ep. 48. c. 3, of Nonnes cutting their hair.

Where by the way you see that the Religious were shuen euen in S. Augustines time, who reprocheth them for their hair, calling them Crinitos, hair-string, as the Heretickes now contrariwise deuide them by the word Rasos, Shauelings. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand-labours, as S. Augustin in the book alledged would not have Religious folke to refuse them, where necesse, bodly strenge, and the order of the Church or Monasterie permit or require them; so he expressly writeth, that al can not nor are not bound to worke, and that whatsoever preacheth or ministrith the Sacraments to the people or serveth the altar (as all Religious men commonly now doe) may chalenge their liuing of them whom they serve, and are not bound to worke, no nor such neither as have been brought vp before in flate of Gentlemen, and haue gien away their lands or goods, and made themselues poore for Christes sake. Which is to be noted, because the Heretickes affirme the said Scripture and S. Augustin to condemne all such for idle persons.

14 Obey no. 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 in faith) giueth order and commandment that they be corrected by correction or admonition, by degradation, excommunication, and other lawful kinds of punishments. Cons. Don. a. 1. c. 10. Read also this holy Fathers answer to such as said: *Let our Prelates command us only what we ought to doe, and pray for us that we may doe it: but let them not correct us. Where he prooueth that Prelates must not only command and pray, but punish alio if that be not done which is commanded. li. de correpp. et great. c. 4.

14 Note him) Disobedient persons to be excommunicated, and the excommunicated to be separe from the companie of other Christianes, and the faithful not to keep any companie or have convocation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necesitie and other prescribed and permitted by the law: all this is here infirmitie, and that all the Churches censures be grounded in Scriptures and the examples of the Apolloses.
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 Acts 16, how S. Paul in his visitation 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. 1, v. 14; and 2 Tim. 1, v. 6.

He writeth the same to a Bishop, and himself expresseth the scope of his first Epistle, saying: These things I write to thee, that thou mayest know how thou oughtest to converse in the House of God, which is the Church. And so be instructed in him, and in him, a Bishop, how to govern both himself, and others. And touching himself, to be an example and a Spectacle to all sorts, in all virtues. As touching others, to prohibit such as go about to preach otherwise then the Catholike Church hath received, and to inculcate 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 circumspection to the orders, and to what persons, for whom to pray; whom to admit to the row of widows, &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 to come to thee quickly, to wit unto Ephesus, where he had desired him to remaine. Although in his voyage to Hierusalem, before his being at Rome, he said at Milevum to the Clergie of Ephesus, upon probable feare: And now behold I know, that you shall no more see my face.

Where it was written, it is uncertain: though it be commonly said, at Laodicea: Which seemeth not, because it is like he was never there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.
HE RECOMMENDETH unto him, to inhibit certaine Iewes who infringed of the law as though it were contrarie to his preaching. Against whom be auoucheth his ministrie, though he acknowledge his unworthines.

PAVL an Apostle of IESVS Christ according to the commandement of God our Saviour, and of Christ Iesus our hope: 2. to Timothee his beloved sonne in the faith. Grace, mercie, and peace from God the Father, and from Christ IESVS our Lord.

3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine "not to teach otherwise, 4. nor to attend" to fables and genealogies having no end: which Minifler "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 praying, are turned into "vaine-talke, 7. " desirous to be Doctours of the Law, not understanding neither what things they speake, nor of what they affirm. 8. But we know that the Law is good, if a man vs it lawfully: 9. knowing this, that the Law is not made to the inuit man, but to the vniust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, to fornicatours, to liers with mankind, to man-stealers, to liers, to perfurced persons, and what other thing soever is contrarie to sound doctrine, 11. which is according to the Gospell of the glorie of the blessed God, which is committed to me.

12. I giue him thankes which hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, putting me in the minifterie. 13. Who before was blasphemous and a perfit cuttour and contumelious. But I obtained the mercie of God, because I did it being ignorant in incredulitie. 14. And the grace of our Lord over-abounded with faith and loue, which is in Christ IESVS 15. A faithful saying, and worthy of al acceptation, that Christ IESVS came into this world * to save sinners, of whom I am the cheefe. 16. But
Here are the annotations on page 517 of your document:

**Annotations.**

**Chap. I.**

3. Not to teach otherwise. The proper mark of Heretics and false Preachers is to teach otherwise or contrariwise to that which they found taught and beleaue generally in the Nicene of the Catholic Church before their time: a doctrine that is odd, singular, new, differing from that which was first planted by the Apostles, and defended downe from doctrine receiued to all Nations and Ages following without contradiction, being assuredly erroneous.

4. To tables. He speaketh specially of the seven seals, doctrine, and humane constitutions repugning to the laws of God, whereof Christ spake warning Acts 13:24, and in other places, which are conteined in their Cabala, and Talmud; generally of all heretical doctrines, which indeed, how so ever the simple people be beguilled by them, are nothing but fabulous in doctrine and life, as many see in the Valentinians, Manichaeans, and other of that kind; by the Brethren, tables, of four, Parians, Amabaprites, and Calumnytes of our time; for which cause Theodore entitleth his book against Heretics, "Hereticorum fabularum, of Heretical tables."

5. The end Chrisiain. Here again appeareth, that Chritian is the cheefe of all vertues, Chritian the end, consummation, and perfection of all the law and precepts: And yet the Adversarie, very formal Chritian, are so fond as to preferre faith before it, yea to exclude it from our just fixation. Such care of our obstinacy, there is in them, that have once in pride and stubbornnes forsaken the evident just fixation. Truth Chritian doublet which is here commended, is justitie itsel, and the very formal cause of our just fixation, as the workes proceeding thereof, be the workes of justitie. Charitas inchoana (Faith S. Augustin) in humana: Charitas praedicta, praeclara, inflata: Chritus magnus, magnus inflatus: Chritus perfecta, perfecta inflata est: Chritus novum begining, is inflata beginning: charitas increas or increas is inflata increas or increas: great charitas, is great inflata: perfect Charitas, is perfect inflata 

7. Desire to be Doctores. It is the proper vice both of Judaical and of Heretical false Teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in the Heretics great boasters, but unlearned.
THE FIRST EPISTLE OF S. PAUL.

516 the sight of the learned molt ignorant of the word of God, not knowing the very principles of divinitie, even to the admission truly of the learned that read their books, or heare them preach.

9. The law not made to the law,) By this place and the like, the Libertines of our daies would discharge themselues (whom they count unse) from the obedience of lawes. But the Apostles meaning is that the just man doth well, not as compelled by law or for sake of punishment due to the transgresiors thereof, but of grace and mere love toward God and al goodnes, molt willingly, though there were no law to command him.

9. Delinios to Saturn, Hymeneus and Alexander are here excommunicated for falling from their faith and teaching heresie: an example vnto Bishops to vs their spiritual power upon such. In the primitive Church, corporall affliccion through the minisfrie of Satan was joyned to excommunication, Where we see all the diuell readyes to invade them that are call out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that catt. Whereof Hierom. (Ep. 1. ad Hel.) hath these memorable words: God forbid, (faith he,) I should speake fliny of them, who succeding the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: who having the keys of heaven, doth after a false judge before the day of judgement: who in sobrietie and Christihtie have the keeping of the spouse of Christ. And a little after, They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Iesus. And in the old Law whosouer was disobedient to the Priests, was either cast out of the camp and followed of the people, or lying downe his neck to the sword, exp occiso his offente by his bloud: but now the disobedient is cut off with the spiritual sword, or being cast out of the Church, is spurn by the furious mouth of diuils, So faith he. Which words would God euery Christian man would weigh.

CHAP. II.

By his Apostolike authoritie he appointeth publike prayers to be made for all men without exception: 8. also men to pray in all places. 9. and women also in seemly attire, 11. to learn of men, and not to be Teachers in any wise, but to seek salvation by that which to them belongeth.

Desire therefore first of all things that obseruations, prayers, postulations, thankes-givings be made for all men. 2. for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in all pietie and chastitie. 3. For this is good and acceptable before our Saviour God, 4. who will al men to be faueld, and to come to the knowledge of the truth. 5. For there is one God, one also Mediator of God and men, man Christ Iesus: 6. who gave himself redemption for all, whose testimonie in due times is confirmed. 7. * Wherin I am appointed a Preacher and an Apostle (I lay the truth, I lie not) Doctor of the Gentils in faith and truth.

8. I will therefore that men pray in every place, lifting vp pure hands, without anger and altercation. 9. In like manner women also in comely attire: with decentnesse and sobrietie adorning themselues, not in plaide haire, or gold, or precious stones, or gorgeous apparel, but that which becommeth women professing pietie by good worke. 11. Let a woman learn in silence, with al subjection. 12. But to teach, I permit not vnto a woman, nor to have dominio over the man: but to be in silence. 13. For Adam was formed first; then Euc. 14. and Adam was not seduced: but the woman being seduced, was in praecration. 15. Yet she shall be faued by generation of children: it they continue in faith and love and sanctification with sobrietie.

ANNOTATIONS.
ANNOTATIONS.

CHAP. II.

1. Of Consecrations.) This order of the Apostle S. Augustin (ep. 59.) findeth to be fulfilled specially in the holy celebration of the Maffe, which hath at these kinds, expressed here in The prayers and foure ducers words pertaining to foure lots of prayers. The difference wherof he exactly petitions in the fecket out of the proper signification and difference of the Greek words. And he teacheth Maffe, deduced vs that the first kind of prayers which here be called, obserazierions, are those that the Priest out of the faith before the consecration: that the second called, Priesers, be all those which are said in Apostles words and after the Consecration, and about the Receiving, including specially the Pater noster, by S. Augustin, wherein with the whole Church (faith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vfe the Pater noster in the Maffe. Sic docuit, &c. So taught be his Apostiles, that daily in the Sacrifice of his body, the faithful should be bold to say, Pater noster &c. Li. 3. cont. Pelag. cap 4. where he alludeth to the very words now vfed in the preface to the said Pater noster in this Sacrifice, andcum divere. Pater noster. The third last called here in the text. Postnations, both those which are vfed after the Communion, as it were for dimitting off the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is Pat. hankes-givings, concludeth all, when the Priest and people give thanks to God for to great a mysticke then offered & received.

Thus the said holy father handeth this text, ep. 59, to Paulinus.

Prayer in the Maffe for Kings and other.

God will no mans perdition but the salvation of al.

4. Who will at men.) The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath provided a general medicine and redemption to save al from perishing that wil accept it, or that have it applied unto them by his Sacraments and other means by him ordained, and so would have al saved by his conditional will and ordination: that is, if men wil themselues, by accepting, doing, or having done vnto them al things requirt by God's law. For God will not his absolute will or power towards al in this case. But he that lift see the manifold tenses (al good and true) that these words may beare, let him see S. Augustin, Adv arsical. lib. 2. De orthod. see c. 19.

5. One Mediator.) The Protestants are too penuin and pitifully blind, that charge the Catholicke Church and Catholikes, with making more Mediators then one, which is Christ our Saviour, in that they define the Saints to pray for them, or to be their patrones and intercessours before God. We tel them threfore that they understand not what it is to be a Mediator, in this senne 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 truthly 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 Crosse hath reconciled vs to God, and paid his Mediator, blood as a ful and sufficient ransom for all our sinnes, himself without need of any redemption,
The first epistle of S. Paul

reception, neither subject to possibility of sinning: a sine, to be the singular Advocate and Patron of mankind, that by himself alone and by his own merits procur[ed] grace and merit to mankind in the sight of his Father, none making any interference for him, nor giving any grace or force to his prayers, but he only none asking or obtaining either grace in this life, or glory in the next, but by him. In this sense, as S. Augustin truly faith, Cont. ep. Pamh. lib. 1. c. 8. neither Peter nor Paul, nor our B. Lady, nor any creature whatsoever, can be our Mediator. The Adversaries think too basely of Christ's mediation, if they imagineth to be his only prerogative, to pray for vs, or that we make the Saints our Meditators in that fort as Christ is when we desire them to pray for vs. Which is so farre inferior to the singular mediation of him, that no Catholicke can or dare thinke or speake so basely upon him, as to desire him to pray for vs: but we say, Lord have mercy upon vs, Christ have Kyrie mercy upon vs: and not, Christ pray for vs, as we say to our Ladie and the rest. Then elision, fore to inoculate Saints in that fort as the Catholike Church doth, can not make them Christe our Meditators as Christ is, whom we must not innoculate in that fort. And as we make we elision, the faithful yet lieuing our Meditators (by the Adversaries arguments) when we desire their prayers, as the departed Saints.

But now touching the word Meditator, though in that singular sense proper to our Saviour, it agreeeth to no more creature in Heaven or earth, yet taken in more large and common sense by the vfe of Scriptures, Doctours, and vulgar speach, not only the many Saints, but good men thinke, that pray for vs and help vs in the way of salvation, may and are rightly called Meditators, As S. Cyrrili. Thesaur. c. 10 proueth, that Moses according to the Scriptures, and Ieremia, and the Apostles, and others are Meditators. Read his owne words, for they plainly refute all the Adversaries cavillations in this case. And if the name of S. Saviour and Redeemer be in the Scriptures given to none, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why the e may not be many Meditators, in an inferior degree to the only and singular Meditator? S. Bernard faith, 0. i. c. mediatus ad Mediatorum Christum, nec alter nobis visitor quam M. vs: that is, we have need of a meditator to Christ the Mediator, and there in none more for our purpose than our Ladie. Bernard Serm. qui incipit, Signum magni apparuit vs, v. 4. Ser. 1 ad. Eph. S. Basil also in the same sense, writing to Iulian the Apostata, desireth the meditation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of God's mercy and remission of his finnes. His words are cited in Con. Nic. 2. act. 4. p. 10 & 11. Thus did and thus beleeued all the holy Fathers, most agreeably to the Scriptures, and thus must all the children of the Church doe, be the Adversaries never so importunate and wilfully blind in these matters.

Women great talkers of Scripture, and promoters of heresie.

In times of licentiousnes, libertinie, and heresie, women are much given to reading, disputing, chatting, and languing of the holy Scriptures, yea and to teach also if they might be permitted. But S. Paul vterly forbiddeth it, & the Greek Doctours, vps a this place note that the woman taught but once, that was when after her reasoning with Satan, she perused her husband to transgress, and so she vindicated mankind. And in the Ecclesiastical Writers we find that women have been great promoters of every sort of heresie (wherof see a notable discourse in S. Hieron. Epist ad Cyprian, com. p. 4. e. 1.) which they would not have done, if they had according to the Apostles rule, followed piety and good works, and lived in silence and subjection to their husbands.
Chap. III.

Of what quality they must be, whom he ordaineth Bishops, &c. and Deacons. 14 and the cause of his writing to be, the excellency of the Catholicke Church, and of Christ, who is the object of our religion.

Faithful saying, If a man desire a Bishops office, he desireth a good work. 2. It behoveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of uprightness, a Teacher, and not given to wine, no fighter, but modest, no quareler, not contentious, 4. well ruling his owne house, c haung his children subject to al chaffitic. 5. But if a man know not to rule his owne house, how shal he haue care of the Church of God? 6. Not b a neophitio left putted into pride, he fall into the condemnation of the Diuall. 7. And he must have also good testimonic of them that are without: that he fall not into reproch and the shame of the Diuall. 8. Deacons in like manner chaste, not double-tongued, not given to much wine, not followers of fashions: 9. having the mysteries of faith in a pure conscience. 10. And let these also be proud first: so let them minister, having no crime.

The women in like manner chaste, not detraffing, sober, faithful in all things. 12. Let Deacons be the husbands of one wife: which rule well their children, and their house. 13. For they that have ministred well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Iesvs.

14. These things I write to thee, hoping that I shall come to thee quickly. 15. But if I tarry long, that thou mayest know how thou oughtest to continue in the house of God, which is the Church of the living God, the pillar and ground of truth. 16. And manifestly it is a great sacrament of pitie, which was manifested in Christ, was justified in spirit, appeared to Angels, hath been preached to Gentiles, is beleauved in the world, is attainted in glorie.

Annotations.

Chap. III.

1. A good work) Nothing (Lith S. Augustin) in this life, and specially in this time, is easier. The great charites, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be ger, and great done only for fashion, and flatterie, yet; but nothing before God is more miserable, more lamentable, merit, of excellency not commendable. Again, there is nothing in this life and specially at this time, harder, more gloalitical than this, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing endures, more blessed if the worke be such as our Captaine commendeth Augusti: ep 1. 8.

2. A Bishop (that which is here spoken of a Bishop because the words Bishop & Priest The Apostle use in the new Testament are often taken indifferently for both or either of the same, as is the name of noted in another place) the same is meant of every Priest also: though the qualities here Bishop infered, ought to be more singular in the Bishop then in the Priest, according to the dif. Priesites of their degrees, dignities, and callings, also.

3. Overseer) Certaine Bishops of Vigilantius Eusept (whether upon false construction of this text, or through the filthines of their fleshly lust) would take none to the Clergie, except they would be married first, not believing (Lith S. Hierem ahdurit. Vigilant, c. 1. that any
The First Epistle of S. Paul.

The Hereticks opinion concerning Priests marriage.

S. Paul's place, of one wife, excludes bigamists, a virgin may be made Bishop or Priest. Which is no more then an inhibition that none having been married or being bigamus should be admitted to that holy Order. And this exposition only is agreeable to the practise of the whole Church, the definition of ancient Councils, the doctrine of all the Fathers without exception, and the Apostles traditions, which Senec. S. chrysostom whom followed upon the Epistle to Titus (though here he follow not wholly the same sense) Rom. ii. in Epist. ad Tit. S. Ambrose also upon this place and most plainly and largely in his St. Epistle post med. giving the cause why bigamus can not be made Bishop or Priest, in fine affirmeth not only the Apostle, but the holy Council of Nice having taken order that none should be received into the Clergie, that were twice married, S. Hierom Epist. 32, ad Oceanum, c. 2. & epist. 11, c. 2. 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 were once married when he was no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose ep. 8. S. Augullin de beno Conin. c. 18. S. Innocentius the first ep. 1. c. 5. 6. 10. Consil. S. Leo ep. 87. S. Gregorie, and after them the whole Church, exclude those also which have been twice married when fecular. Whereof S. Augullin giveth a goodly reason and example in the place afoledged, S. Leo ep. 87. addeth further, and pronounce that the man is counted bigamus, and not the usher of one wife, in respect of holy Orders, not only if he hath had two wives, but if his one wife were not a virgin, which being obtained in the high Priefts of the old law, must needs be much rather now. See also the book de Ecclesiatia in dogmatis, c. 71. in S. Augullines works.

Who are counted bigami.

The heretical Clergie nothing regarding the Apostles prescriptions of one wife, None ever married after holy Orders.

And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolike and al the Fathers practise and doctrine herein. Who do not only take men once or twice married before, but (which was never heard of before in any person or part of the Catholike Church) they marry after they be Bishops or Priests, once, twice, and as often as their lusts require, Whereas it is never lawful in God's Church to marry after holy Orders. Neither is there one authentical example thereof in the world. For thefe of whom Nice Council speaketh, were married before, & were but tolerated only to vie their wives: the Fathers in the same Council pronouncing expressly at the same time, that none from thence-forth should marry after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozomenus do.

They that were in most plainest words, See Suidas in the word Papismus. And in what countrie so made Priefts of married men, abstained from their wives.

S. Epiphanius.

Marriage of Priefts is contrarie to the ancient canons.
Eusebius also 

Eusebius, the minister, 

Eusebius, the minister, should abstain wholly from their wives which they had before. S. Hierom. Apol. S. Hieron. 

ad Pammach. c. 8. proueth, 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 (Cons. Figi.) that they did live single in a manner through the world even in the East Church also.

What, faith he, that the Clergie of the East do, what they of Egypt, of the See Apostolike : which take to the Clergie, either virgins, or the continent and unmarried, or such, as if they have wifes, cease to be husband? And againe he faith in Apol. ad Pammach. c. 8. (See also c. 8.) If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, & the whole company of Priests & Levites, that know they cannot offer Sacrifice, if they use the act of marriage. S. Auguft. de adult. Coning. h. i. c. 10. maketh it to 

S. Augulf. plain, a matter that all Priests should live chaste, that he witteth, 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 felicitie, never complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our fleshly companie of new Ministere, and Superintendents doe not, that think it no life without women. Much like to 

S. Augulf. before his conversion, when he was yet a Manichee, who (as himself reporteth Confess. i. 6. c. 1.) admiring in S. Ambroces other his incomparable excellencies, yet counted all his felicitie, left, because he lacked a woman, without which he thought (in time of his incontinence) no man could live. But after his conversion thus he said to God of S. Ambrose: 

Whose hope he had, and against the temptations of his excellencie what a sight he felt, or rather what a comfort and solace in tribulation, and his secrect mouth which was within in his heart, what favorie 

S. Ambrose. and sweetly he tasted of the bread, neither could I confest, neither had I tried.

See Tertullian. h. 1. adv. corum S. Cyprian de fidegl, Cleveror, the first Council of Nice can. Tertullian. 

3. Con. Tull. 2. can. 3. Con. Aureliani, 2. can. 2. of Carthage the second cap. 1. of Neocareca cap. S. Cyprian. 

1. of Ancyr. cap. 10. and you shall find that this was generally the Churches order even from the Apostles times, though in some places by the licentiousnesse of many, it was sometime forced so religiously looked over. Wherby you may easily refute the impudent clamours of Councils. Heretikes against Siricius, Gregorie 7. and others, whom they falsely make the Authors or the Clergys single life.

6. Not a Neophyte) That which is spoken here properly & principally of the newly baptized (for the word Neophyte doth signify the Fathers extend all to all such as be but newly retired from prophanne occupation, civil government, wars, or secular studies, of whom good trial must before they ought to be preferred to the high dignitie of Bishop or Prieste. Though for some special prærogative & excellencie, it hath in certain persons been otherwise, as in S. Ambrose and some other notable men Tertullian (I. de pretia. note) Heretikes for their lightnes in admiring every one without distincion to the Clergie. Their Orders (faith he) is admission, consecration : now they place Neophytes, then 

S. Ambrose. certain men, inno our Apostolature, that they may vie thereby glorie and preferment, whom with the truth they can no. Where may a man sooner prosper and come forward, then in the camp of rebeles, where to be only, is to deserve much. Therefore one to day a Bishop, to morrow some what els: 

so to day a Deacon, to morrow a Leitor, that is, a Reader to day a Priest, to morrow a layman, for so lie men also they exercise the functions of Priests. And S. Hieron. ep. 8; ad Oecumen. c. 4. faith of such, Yester day a Castyman or newly conversed, to day a bishop: yester day in the theatre, to day in the church: at night in the place of games and misteries, in the morning at the altar: where ages a great patron of stage plakers, now a consecrator of holy virgins. And in another place, One of the boosome of Plato and Aristophanes they are chosen as a bishop orke, whose care is, how to suck out the marrow of the Scriptures, but how to feed the peoples cares with flourishing declamations. Dialog. cont. Lucifier. c. 5.

Heretikes admire all sorts without exception.

None rashly to be admitted to the Clergie.

8. Deacon) Under the name of Deacons are here contained Subdeacons, as before vnder The three holy the name of Bishops Priests also were comprehended. For to these foure pertaineth the Orders, only Apostles precept and order touching onewife, & touching continence and chastitie, as by bound to chaste the allige Councils and Fathers (namely by the words of S. Epiphanius) doth appear. fuitie. For they only be in holy Orders, as furing by their proper function about the Altar and the B. Sacrament in respect whereof the law of chastitie pertaineth to them, and not to the foure inferior Orders of A. B. C. D. E. or Episcopals, &c. who neither by precept nor The a inferior vow be bound to perpetual chaste, as the others of the holy and high Orders be bound, orders not bound both by precept and promise or solemn assent made when they took subdeaconship to chaste.
The first Epistle of S. Paul

At these degrees and orders to have been ever since Christ's time in the Church of God, it might be probed by all iniquity. But for as much as the Apostles' purpose is not here to reckon up all the Ecclesiastical Hierarchie, it need not be treated of in this place. But we with the learned to read the 1, 2, 3, 4, 5, & 6. chapters of the 2. Council of Carthage, where S. Ambrose was present: where they shall see the express callings, offices, and manner of ordering or creating all the said orders, and that well perceive these things to be most ancient and venerable. Let them read also Enfebius historie, the 35. Chapter of the 6. book, where for all these orders he reciteth Cornelius epistle to Fabius, concerning Novatus. Likewise S. Cyprian in many places, namely ep. 15. in which see the notes upon the same. S. Hier. ep. 2. 6. Of Subdeacon there is mention in S. Augustin ep. 7. 4. and ep. 10. de epistolis 23. inedit. Paris. S. Epiph. h. c. 9. S. Cyprian ep. 7. 4. S. Ignatius ep. 9. ad Antiochenos, and in the 48. canon of the Apostles. Conc. Tules, 2. can. 13. & 3. Conc. Leonian. can. 21. Epist. Epiph. and H. 1. v. 60. e. 1.

S. Ambrose calleth the B. of Rome Rectour of the whole Church. The Heretikes say directly contrarie to the Apostle, that the Church is not the pillar of truth. That the Church is the pillar of truth & can not err, is proved by many reasons.

The first Epistle of S. Paul

The meaning of this article, I believe the Cath. Church.
not any one Societie among themselves, many of them being yet unborne, and many yet Infidels and heretikes, & therefore be not of the one house of God which is here called, the Pilgrim of truth. And those of the Predestinate that be already of the Church, make not a feueral compancie from the known Catholicke Church, but are baptiz'd, houfecd, 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 confembe in the invisiblc Societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

If any other question, how it can be that any companie or Societie of men (as the Church is) can be void of error in faith, seeing al men may erre: he must know that it is not by nature, but by privilege of Christes presence of the holy Ghosts assistance, of our Lordes promise and praiere. See S. Auguflin upon these words of the 118. Psalmes Com. 14 Ne averas de ore meo verbum veritas? & quoque. Where he hath goodly speeches of this matter. For S. Auguflin: the fame purpose of all the words of Lactantius are very notable: It is the Catholicke Church, only, that keepest the true worship of God; this is the fountain of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from which if any man goe out, he is an alien & stranger from the hope of everlasting life and salvation. No man must by obstinate contention alter himself, for it standeth upon life and salvation, &c. S. Cyprian faith, The Church never departeth from that which the once hath known. Ep. 55, ad Cornel. nu. 3. S. Irenæus faith, That the Apostles have laid up in the Church as in a rich treasurie, al truth. And, that the keepe this with most sincere diligence, the Apostles faith and preaching. li. 2. c. 4. & 40. & li. c. 3. It was an infitue thing to recite all that the Fathers say of this matter, al counting it a most pernicious abjurative to affirm, that the Church of Christ may erre in religion.

C H A P. I I I.

He prophesieoth that certaine should depart from the Catholicke faith, willing Timothee therefore to inculcate to the people those articles of the said faith. 7. Item to exercise himself in spiritual exercise, 12. to get authoritie by example of good life, 13. to study, to teach, to increase in the grace given him by holy Orders.

AND the Spirit manifestly faith that in the last times certaine shall depart from the faith attending to spirits of error, and doctrines of duels, 2. speaking lies in hypocrifie, and hauing their conscience feared, 3. forbidding to marry, to abstaine from meats which God created to receaue with thankes-giving, for the faithful, and them that have known the truth. 4. For every creature of God is good, and nothing to be reiected that is received "with thanksgiving. 5. For it is "sanctified by the word of God and praiere.

6. These things proposing to the Brethren, thou shalt be a good Minister of Christ, te fus, nourished in the words of the faith and the good doctrine which thou haist attained vnto. 7. But foolish and old winnes fables avoide: and exercisesth thy selfe to pietie. 8. For corporall 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 aceptation: 10. For to this purpose we labour and are oued, because we hope in the living God which is the Saviour of al men, specially of the faithful. 11. Command these things and teach. 12. Let no man commit thy youth: but be an example of the faithful, in word, in cœfervation, in charitie, in faith, in charitie. 13. Tilty come, attend vnto reading, exhortation, doctrine. 14. Neglect not "the grace that is in thee, which is giuen thee by prophesie, "with imposition of the hands" of priesthood. 152. Thrice
Al Heretikes are Apostates from the faith.

3. Shal 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 frow of vertue the pernicious doctrine of Diuels, who are the suggeters and promoters of al Seit, and are lying spirits in the mouths of al Heretikes and false Preachers: men that have put their conscience to silence & made it fensile to the Holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes have no conscience, which is the caufe both of their fal and of their obduration in heresie.

The old Heretikes against matrimonie.

For forbidding to marry.) He speaketh (after S. Chryfoftom) of the Manichees, Encratites, & Marcionites he. 12. in 1. i. im. S. Ambrose upon this place, addeth to thefe the Patritians also. S. Irenæus li. 1. c. 30. S. Epiphanius her. a. c. 61. 30. S. Hierom. cont. lxxm. c. & ep. 59. c. 1. & 3. S. Augustin her. c. 19. and generally all iniquities affirm the fame both of them, and alfo of the Heretikes called Apollolici, Ebonitæ, and the like. Their heresie about marriage was, that to marry or to vfe the act of matrimony, is of Satan, as S. Irenæus vifneffeth li. c. 11. and that the diſtinction of male and female, & the creation of man and woman for generation, came of an il God. They taught their hearers, * (after S. Augustin, that if they did vfe women, they should in any wise provide, that they might not conceiv or beare children. Clemens Alexandrinus (li. 3. Strom in præprio) writeth that such admitt no marriage nor procreation of children, left they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apostle.

The old Heretikes about abstinence from meats.

For the second point confifting in the prohibition of meats or vfe of certaine creatures made to be eaten, the said Heretikes, or divers of them (for they were not al of one fett touching these points) taught, that men might not eate certaine forts of meats, specially of beasts and fushing creatures, for that they were not made (fay they) of the good God, but of the euel. And wine they called the gal of the Prince of darkenes, and not to be drunk at all, and the vine, whereof it came, to be of the Diuels creation. And divers other creatures they condemned as things by nature and creation polluted and abominable. August her. Manch. 46.Ep. & her. 11. Lat. in. 1. 2. libro de mor. Manich. 1. Loc these were the Heretikes and their heresies which S. Paul here prophecieth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in divers Councils.

Is it nor not an inolerable impudence of the Protestants who for a faul fulmilitude of words in the care of the simple, apply this text to the fafts of the Church, & the chastifie of Priests and Religious? As though either by appointing or ving some daies of abstinence from certaine meats, the Church or any Catholike man condemned the faid meats: Vnles the Rechabites Hierem. 33. or the Nazarites Num. 6. or the Ninuities Iom. 3. or Moules Exod. 14. or Elias, S. Aug. 19. or holy Anna the widow Luc. 2. or John Baptist Mat. 3 & 9. or Christ himselfst Mi. 4. commending, ving, & following a prectrip number of falling-daies, or God himselfst that in the very beginning, in Paradise, preferred abstinence from the fruit of one certaine tree, and after appointed to many fafts in the Law, vnes he therefore, condemned his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawful caues to forbid some, or to abstaine from some meats: as, for obedience, as in Paradise: for signification, as the lewes: for that they have been offered to idols, as in the Epistle to the Corinthis: for chastifing the bodie and penance, for health also: and only those caues are unlawful for which the Manichees and other Heretikes abstained.

Concerning
Concerning marriage like wife, they may as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the law, as well might they charge Christ and the Apostles for prohibiting the man to marry, during his whole life, and appointing widows that went the Church, to live unmarrried, and not admitting a married woman as well as a widow, nor her that had had more husbands, as well as that had been married but once: as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keep their promise of chastitie. No, the holy Church is no more from condemning wedlock, that she honourest it more then the Protentants, accounting it an holy Sacrament, which they do not, who openly vie it to lust as the Heathen doe, and not to religion.

But it is an old deceitful practice of Heretikes to charge Catholicke men with old condemned heresies. The Erichianis flamed the Council of Chalcedon and S. Leo to be Nestorianos, &c to make two persons in Christ, because they denied there were two natures. Figliasis li, s. cont. Eunuchis. Aries charged Alexander his Bishop of Sabellianisme, for anouching the wittie of substantie in Trinitie. Socrates li, i. c. 4. Julianus accused S. Augustine of the heresie of Apollinaris. li, s. cont. Julianus, c. 11. Other Pelagianes challenged him for condemning marriage. Retracci, li, i. c. 3. And that our Protentants brag not too much of their godly invention, Iouinian the old Heretike, their Maiter in this point, accused the holy Doctours and Catholicke upon this same place, to be Manichees, and to condemn meats, and marriage, as both S. Hieron and S. Augustin doctrinifie. And they both answer to the Heretike, that the Church indeed & Catholicke doe abhaine from some for ever, & some for certaine daies, & every Christian man lightlie at the 40 daies of Lent fast: not for that they think the meats vn cleane, obnoxious, or of an ill creation, as the Manichees doe: but for punishment of their bodies and tainting their concupiscences, Hiero, li, s. cons. Iouin, c. 11. Aug. cons. Adummanus c. 14. Li. de mor. Cath. Ec. Hiero, in c. 4. ad Galat. And as for marriage, the said Doctours answer, that no Catholicke man condemneth it for unlawful, as the old Heretikes did, but only preferreth virginitie and continencie before it, as a stat in it selfe more agreeable to God & more meet for the Clergie. See S. Augustin against Fautor the Maniche, li. c. s. 6, and her, ii. in the name Apollosi. S. Hieron ep. 10. c. i. & 1. At this the Catholickes continually tell the Adversaries, and they can not but see it, yet by accustomed audacity and impudence they bear it out still.

3. With thankes-giving.) By the most ancient custome of the faithful both before Christ and schience, men were to bless their table and meats, by the hand and word of a Priest, if any be present, otherwise as such as can conveniently doe it. And in husbandmens houses where they have no other mense, they should at least bless Gods gifts and themselves with a [��]uer nofer or the signe of the Croffe: not only to acknowledge from whom they have their continual sustenance, but also to bless their meates and sanctifie it. For the Greek word vied of S. Paul, by Ecclesiastical vise, when it concerneth meats, signifies not only thankes-giving, but blessing or sanctifying the creatures to be received, as being at one with God, and in English we call it grace, not only that after meat, which is only thanks to God, but that before meat which is always a benediction of the creatures, as it is plaine in the prescibit and visul forms of grace. For which cause a Priest should euer doe it raether then a lay man or any of inferiour order in the Clergie. In so much that S. Hieron (ep. 83,) reprehendeth certaine Deacons whom he saw say grace or bless the meat & the company, in the name of a Priest Who also recorded (in the life of S. Paul the holy Eremite) the great erreffe and humiliitie of him and S. Antioch, yealding one to the other the preeminence of blessing their poore dinner. For to bless is a great thing, and a Priestly prerogatitie as the Apostle witnesseth, declaring the preeminence of Melchisedeck in that that he blessed Abraham. Read the note following.

5. Sanctified.) Al creatures be of Gods creation, none of the Diuel, or of any other cause No creature if any beginning, as the Manichees blaspemed; and therefore none are il, abominable, or vn- by nature, yet cleanse by creation, nature, and condition, but al good and made for mans vse, though albe one more fan not alike holy nor equally sanctifie. God made leuen daies, but he sanctifie only one of etified then another. He made al places, but he sanctifie none but the Temple and such like deputed to his other, ferhue, as the Arke, the altar, and the rest which were by sacrfec vse both holy themselues, & Holy times and gauue also holines & sanctification to things that touched them or were applied into them, places, & every. So our Sainour faith, that the Temple sanctifie the gold, and the altar the guift, and gene- thing deputed to rally al creatures seuered from common and profane vse, to religion & worship of God, are the seruice of made sacrfe thereby. So the places and daies of Gods apperition or working some special God holy, wonders.

Forbidding certaine persons to marry is no condemnation of matrimonie, Catholicke allowe matrimony more then the Protentants doe.
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 so plain a case, that the hill where he was transfigured only, is called thence by S. Peter, the holy mount.

The therefore be holy memories and monuments of all sorts sanctified, besides that creatures (as we see here) be sanctified also by the word of God and prayer, that is to say, by benediction and invocation of our Lord's holy name upon them, specially by the signe of the Cross, as S. Chrysofim noteth on this place, *13. in 1. ad Tim. by the which the adu(er)ferie power of Satan usurping vnjustly upon God's creatures through man's sinne, and seeking deceitfully in or by the same to annoy man's body or soule, is expelled, and the meats purged from him and made holy. S. Gregorie (lib. 1. Dialog. c. 4.) recordeth that the Devil entered into a certaine religious woman by eating the herbe lettuce unblest, And S. Augustin li. 18 de cin. Dei c. 18. she weth at large, what waies he hath by meats and drinks and other vifual creatures of God, to annoy men: though his power be much leffe then it was before Christ. But still much desire he hath on al sides to molest the faithful by abusing the things most neer and necessarie unto them, to their hurt both bodily and Ghostly. For remedie whereof, this sanctification which the Apostle speaketh of, is very foueraigne, pertaining not only to this common and more vulgar benediction of our meats & drinks, but much more (as the proprietie of the Greek word vied by the Apostle for sanctification, doth import) to other more exact sanctifying & higher applying of some creatures, & blessing the to Christ's honour in the Church of God, & to man's spiritual & corporal benefits.

For as S. Augustin writeth lib. 2. de pec. meritis. c. 16. besides this vifual blessing of our daily food, the Cathocumens (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 Christ, yet is holy, and more holy then the vifual bread of the table. He meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the S. 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 use in the primitive Church to call these, and lend them for sacred tokens from one Christian man to another. And that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and wittest. Such hallowed breads did S. Paulinus lend to S. Augustin and Alpius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (post medium) how Princes and learned Bishops & other of all forts came to that holy man for holy bread, *puer benedictus.* In the primitive Church the people commonly brought bread to the Priests to be hallowed. *Author op. imp. bo. 14 in Mt.* The 3. Counsel of Carthage cap. 14. maketh mention of the blessing of milke, hone, grapes, and corne. See the 4. Canon of the Apostles, And not only divers other creatures vied at certain times in holy Churches service, as waxe, fire, palmes, fitches, but also the holy oyle, Chrifme, & the water of Baptisme, that all which is the chees of all Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified. For without sanctification, yea (as S. Augustin in affirmat vario, 118. in Ioan, without the signe of the Cross none of these things can rightly be done.

Can any man now maruel that the Church of God by this warrant of S. Paulus word expressed, by so long practice & tradition of the first Fathers of our religion, doth vied divers elements and blefse them for man's use and the service of God, expelling by the invocation of Christ's name, the adu(er)ferie power from them, according to the authoritie given by Christ, *Super omnis demonia, over al Diuels: and by prayer,* which importeth as the Apostle here speakest desire of help, as it were by the vertue of Christ, to combat with the Diuel, & so to expel him out of God's creatures, which is done by holy exorcisme, and ever beginning, *Adorarium nostri 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. cont. Italian. c. s. & De Ec. dogmat. c. 31. De mps. & concipite. li. c. 10 & of holy water, that hath been vied these 1400. yeares in the Church by the institution of Alexander the first, in all Christian countries, and of the force thereof against Diuels, see a famous historie in Theodoret li. 5. c. 11. and in Epiphaniaus her. 30. Ebiotarum. See S. Gregorie to S. Augustin our Apostle, of the vse thereof in hallowing the Idolatrous temples to be made the Churches of Christ *apud Bedam* li. 1. 30. hift. Ang. Remember how the Prophet Ezechiel applied salt to the healing & purifying of waters, *Reg. 1.* how the Angel Raphael vied the lurer of the filth to drive away the Diuel, *Tab. 8.* how David's harp and Psalmodie kept the evil spirit from Saul, *Reg. 16.* how a peece of the holy earth saufed
TO TIMOTHEE.

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The force of faith, both in Sacraments, &c. See in S. Hierom against Vigilantius, c. 8., how holy Reliques torment them, * in the historic Reliques, of Julianus the Apostata, how the figure of the Croffe; in the Acts (cap. 19.) how the name The crofs, of IESVS 5 years and of Paul puttheth them to flight.

Furnish your selues with such examples and grounds of Scriptures and antiquitie, and IESVS, you shall conteme the Auctories cassations, and blasphemies against the Churches practiue in such things, and further also find these sacred actions and creatures, not only by increase of faith, ferueur, and devotion, to purge the impuritie of our soules, and procure Remission of remission of our daily infirmities, but that the cheefe Ministers of Christs Church, by venial finnes and their foueraigne authoritie granted of our Lord, may ioyne unto the same, their blessing needed to hallowed and remission of our venial finnes or spiritual debts: as we see in S. James, remission of all creatures.

5a. c. 5. Furnish your selues with such examples and grounds of Scriptures and antiquitie, and IESVS, you shall conteme the Auctories cassations, and blasphemies against the Churches practiue in such things, and further also find these sacred actions and creatures, not only by increase of faith, serueur, and devotion, to purge the impuritie of our soules, and procure Remission of remission of our daily infirmities, but that the cheefe Ministers of Christs Church, by venial finnes and their foueraigne authoritie granted of our Lord, may ioyne unto the same, their blessing needed to hallowed and remission of our venial finnes or spiritual debts: as we see in S. James, remission of all creatures.

If any man object that this vse of creatures is like conjuration in Necromanie, he must know the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commanded, forced, and tormented by Christes word & by prayers: but in the other wicked practices, they be pleased, honoured, and conuenanted withal, and therefore the faith is godly and according to the Scriptures, but Necromanie abominable and against the Scriptures.

14. The grace ) S. Auguffin declareth this grace to be the gift of the holy Ghost giuen unto him by receiuing this holy Order, whereby he was made fit to execute the office to his owne saluation and other mens. And note withall, that grace is not only giuen in or with the Sacraments, by the receivers faith or devotion, but by the Sacrament, per impositionem, by imposition of hands. For so he speaketh Tim 1, which is here laid, cum impositione, with imposition.

14. With imposition. ) S. Ambrofe vpone this place, implieth in the word imposition of hands, at the holy action and sacred words done and spoken over him when he was made Priest: Whereby (faith he) he was deuised to the vske, and receiued as authoritie, that he should offer Sacrifice in our Lordes name unto God. So doth the holy Doctor allude unto the words that are laid also in the Catholike Church to him that is made Priest: Accepit post sacram offerendi pro visuis & moribus in nomine Dominii. That is, Take or receive thou authoritie to offer for the living and the dead in the name of our Lord. For which S. Hierom also (as is noted before) faith, that the ordering of Priests is, by imposition of hands and impression of voice.

14. Of Priesthood. ) The practice of the Church giueth vs the sense of this place, which the ancient Counsel of Carthage doth thus set downe. When a Priest taketh orders, the Bishop blessing him and holding his hand uppon his head, let all the Priests present lay also their hands on his head by the Bishop hands, &c. Who seeth not now, that holy Orders giving grace by an external cerimonie and worke, is a Sacrament? So at the old Church counted it. And S. Auguffin, (cont. ep Parthenii, c. 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 preciue, he ioyneth it in nature and name with Baptisme. Againse who seeth not by this vse of imposition of hands in giving Orders & other Sacramentes. the Church may borow of the Jewish rites, certaine cencious ceremonies & Sacramental actes, seeing this name (as the Heretikes can not deny) was receiued of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See Exod. 39. Num. 17. 13.

16 Sacru Baptizy self. ) Though Christ be our only Saviour, yet the Scriptures forbear not Men also are to speake freely and vulgarly & in a true sense, that man also may save himself & others. called Sauours. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man without derogation can not deny) was receiued of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See Exod. 39. Num. 17. 13.
CHAP. V.

How to behave himself towards young & old. 2. To beflow the Churches oblations upon the needy widowe, & not to admit the said Churches widowe under threescore years old. 17. In distribution to see that the Priests that are painful; 19. & how in his Confession to bear accusations against Priests. 22. To be firm in examining before he give Orders. To be chaste, and to omit somewhat of his drinking water.

Senior rebuke not: but beezech as a father: yong men, as brethren: 2. old women, as mothers: yong women, as sisters, in all chastitie.

3. Honour widowe, which are widowe indeed. 4. But if any woman haue children or nephews, let her learne first to rule her owne house, & to render mutual dutie 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 obsercation & prayers night and day. 6. For she that is in deliciousnes, liuing is dead. 7. And this command that they be blamelesse. 8. But if any man have not care of his owne and especially of his domesticalles, he hath denied the faith, and is worse then an infidel. 9. Let a widow be chosen of no lees then 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 be received to harbour, if she haue washed the Saints feet, if she haue ministr'd to them that suffer tribulation, if she haue followed every good work. 11. But the yonger widowe avoid. For when they shal be wanton in Christ, they wil marrie: 12. having damnation, because they have made void their first faith. 13. And withal idle also they learne to go about from house to house: not only idle, but also ful of words & curious, speaking things which they ought not. 14. I will therefore the yonger to marrie, to bring forth children, to be house-wives: to giue no occasion to the aduersarie for to speake evil. 15. For now certaine are turned backe after Satan. 16. If any faithful man haue widowe, let him ministre to them, and let not the Church be burdened: that there may be sufficient for them that are widowe indeed.

17. The Priests that rule well, let them be esteemed worthy of double honoure: especially they that labour in the word and doctrine. 18. For the Scripture saith: Thou shalt not molest the mouth to the ox that treadeth out the corne; and, The worker-man is worthie of his hire. 19. Against a Priest receive no accusation, but vnder two or three witnesses. 20. Them that finne, reprowe before al: that the rest also may haue feare.

21. I teell thee before God and Christ Iesus, 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 communicat with other mens finnes. Keep thy selfe chaste. 23. Drink not yet water: but use a little wine for thy stomeake, and thy often infirmities. 24. Certaine mens finnes be manifest: going before to judgement: and certaine men they follow. 25. In like manner al's good deeds be manifest, and they that are otherwise, can not be hid.

ANNOTATIONS.
ANNOTATIONS.

CHAP. V.

1. Widowes indeed. S. Ambrose calleth them widowe, and desole. Indeed, that might in hunc loc. Luc. c. 2.37. now marry, but to make them initiative better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating holy Anne, who in fasting and prayer sealed Widowhood, God night and day, never knowing but one husband. Such professe widowe then are to be honored and succoured. Neither doth he speake only of the Churches widowe (of whom specially afterward) but of all that by profession kept their widowhood, exhorting them to pass their time in prayer and fasting. Which was an honourable and holy state: much written of and commended in the primitive Church, namely by S. Ambrose and by S. Augustin, who wrote books intitled thereof, and make it next to virginity. Amb. de viduis. Augif. de bono viduis.

8. He hath denied. Not that by this or by any other deadly sinner (except incredulitie or doubtfulness in believe,) they lose their faith: but that their facts be not answerable to their faith and to Christian religion, which preserveth all such duties.

9. Les a widow becomer. Now he speakeeth more particularly and specially of such widowe, as were nourished and found by the oblations of the faithful and the almes of the Church, and did withal some necessary 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 they also and the like are called Diaconis. Eusebius li. e. 3. 4. reciteth out of Cornelius Epifile, that in the Church of Rome there is one Bishop, Priests, five Deacons, seven Subdeacones, Acoluthi, Exorcistes, Lectores, &c. S. Cyprian, cal. 51, widowe together with the poore 150, all which God nouriseth in his Church. See Am. Apol. c. 6. S. Chry. li. 2. de Sacersdio propius fem. S. Epifianius. in heret. Collyridium omn. Now then, what manner of women should be taken into the fellowship of such as were found of the Church, he further declareth.

9. The wife of one husband. If you would have a plaine patern of Heretical fraud, corruption, and adulteration of the nature sense of God's word, and an innuible demonstration that these new Glossers have their consciences scared and harts obdurated, willingly perverting the Scriptures against that which they know is the meaning thereof, to the maintenaunce of their sects, marke wel their handling of this place about these widowe of the Church. S. Paul preseribeth such only to be admitted as have been the wives of one husband, that is to say, once only married, not admitting any that hath been twice married. By which words the Catholics prove first, that the like phrase vied before of Bishops and Deacons, that they should be the husbands of one wife, must needs signify 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 Adversaries, that the state of widowhood is more worthy, honourable, decent, and pure in respect of the service of the Church, and more to be relieved of the revenues thereof, then the state of married folks. And that not only (as the Adversaries perhaps may answer) for their greater necesse, or more leasure, freedom, or expedition to service, in that they be not conbered with husband and household, but in respect of their virual continence, chastitie, and purifie. For els such as were widowe with intention and freedom to marry afterward, might have been admitted by the Apostle, as well as those that were newer to marry againe.

Thirdly, we prove that second marriage not only after admission to the almes or service of the Church, but before also, is disagreable & a signe of incontinentie or more lust and lecheries then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the lat chapter treating of the holy functions of Bishops,
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Priests, Deacons, and of the Churches refusing generally bigamous or twice married persons, must needs much more meaneth that no man, twice married should be received to holy Orders: and further, that as none were admitted to be widows of the Church, that ever intended to marry again, so none should ever be received to minifter the Sacraments (which is a thing infinitely more, and requireth more purity, and continency, then the office or state of the said widows), that intended to marry again. To receive the body of Christ (faith S. Hierom in Apol. Proph. cont. Iov. 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 ministring the holy Sacrament daily, must live continently.

Fourthly, we prove that it is not unlawful to annexe, by precept or the parties promise, single life or chaste life, to a whole State or Order of the faithful: because the Apostle & the whole Church in his time joined to this State of the Churches widows perpetual continency. Fifthly, we prove hereby that to refuse and not to accept the twice married or such as will not live single, into the State of widows or holy Orders, is not to continue or forbid second marriage, or, once & often marrying, with the Manichees according to the doctrine of Diuels, as the Protestant (and before them the old condemned Iou- nianites) doe blaspheme the Church. For then did S. Paul allow and teach doctrine of Diuels, who refuseth a twice married woman, and bindeth others by their entering into this State, eager to marry again: as no doubt he did the Clergie men much more in the 1. chapter before. Thus loe we Catholikes conferre & confest the Scriptures, and for this meaning we have at the Doctors without exception. What shift then have the Heretikes here, For marry and remarrie they must, let the Scriptures, & al the Doctors in the world say nay to it. In truth they doe not expound the word of God, but fly from the evidence of it, some one way & some another.

And of all other, their extremest and most blameful transgression is, that the Apostle hina here forbidde* not the admission of such widows as have been twice married, but only vpon this them that have had two husbands at once. Which was a very unprovable and extorted ex- position before, concerning Bishops and Deacons, c. 3. and (as S. Hierom faith ep. 83. molono malum currens) but here that an exception should be made only against widows that had two husbands together (which was a thing newe lawfull; nor never heard of) that is a most intolerable impudence, and a construction that never came to any wise mans co- gitation before: & yet thefe their fanatiques must be God's word, and bigamuses or bigamists must against their own natures, and vse of all Writers, be alone with Poligamus and Poligamiae. They give an example of such widows, in women divorced innocent from their husbands in the old law. As though S. Paul here tooke order for the Lewes widows only, or that had been such a common case among the Lewes also, that the Apostle needed to take so careful order for it. Finally, they let not to say that if the Apostle should be understood to refuse a widow twice married at sundrie times, it were unreasonable and injurious to second marriages, which have no more indecency or signe of incontinency (fay they) then the first. Thus bold they are with the Apostle and al antiquitie.

11. Wanton in Christ.) Widows waxing warme, idle, and well fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendents marrie, specially after they have gotten good Ecclesiastical livings. Which is to waxe wanton in Christ, or against Christ. *κακά μία. *The Greek word signifies to cast off the raines or bridle, that is, the bond or promise of continency which they had put upon them.

There very wilto break the vow of continency is damnable.

11. They will.) In the chastisef of widowhood or Virginitie (faith S. Angustine) the excellencie of a greater grace is sought for. Which being once deffered, chosen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to have the will to marry is damnable. Aug. de bono, viduit, cap. 9.

12. Having damnation.) It signifieth not blame, check, or reprehension of men, as some to make the fault seeme leefe, would have it: but judgment of eternal damnation, which is a heavy sentence. God grant al married Priests and Religious may consider their lamen-

Breaking of their table case. What a grievous sinne it is, see S. Ambrose ad virginem lapsum cap. 5. & 8. first faith, is (by

12. Their first faith.) At the Ancient Fathers that ever wrote commentaries vpon this the content of al Epistle, Greek and Latin, as S. Chryfofom, Theodoret Oecumenius, Theophyllaus, Pri- antiquitie) when manuus, S. Ambrose. Ven. Bede. Haimo, An'elme, & the rest: also al others that by occasion they brake their vfe this place, as the 4. Council of Carthage cap. 104. & the 4. of Toledo. cap. 5. S. Athanasius now of chastitie. li.de virgininis, S. Ephraimbar. 48. S. Hierom cont. omniamun li. c. 7. & inc. 44. Itch.
Propos fum, 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? faith S. Augustin. They vowed, and performed not. In pi. 75, prop. fumem, A gaine in another place, They break their first faith, that stand not in that which they vowed, li. de Sacra Vign. c. 33. A gaine he and all the Fathers with him in Carthage Council before named: If any widows, how young so ever they were left of their husbands dead, have vowed to themselves to God, left their laical habits, and under the testimonie of the Bishop and Church here called faith or appeared in religions weed, & afterward goe any more to secular marriage, according to the Apostles fidelity. sentence they shall be damned, because they were so bold to make void the faith or promise of Chastity which they vowed to our Lord. So faith he and 115. Fathers moe in that Council.

And this promise of chastity is called, faith, because the fidelitie be'twixt married persons is ordinarily called of holy writers, faith: and the vow of chastity made to God, joineth him and the persons, following, as it were in marriage, to sure, that if the said persons breake promise, they are counted and called in the last allenged Council, God's adulterers. In the 3. to the Romans also and ofteñs where, faith is taken for promise or fidelitie. And that it is so taken here, the words iritum facere (to fruittrate and make void) doe prove: for that term is commonly used in matter of vow, promise, or compact. Gen. 17, Rom. 10. This promise is called here primisides (the first faith) in respect of the latter promise which vow-breakers make to them with whom they pretend to marry. So faith S. Augustin lib. de bono vidinis, c. 8. & 9, and Innocentius 1. ep. 1. cap. 13. 10. Conc. And this is the only nativitie, cident, and agreeable sense to the circumstance of the letter. And the vain evasion of the Heretikes to saue the Apostate-Monks, Friers, Nunnis, and Priests from damnation for their pretended marriages, is frivolous to wit, that first faith here signifieth the faith of Baptisme or Christian beliefe, and not the promise or vow of Chastity. But we ask them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marry, they breake 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 sacrilege or pretended marriages, they lose their labour and strugglement against their owne conscience and plaine Scripture.

14. If they yeager they speaketh of such young ones as were yet free. For such as had already made vow, neither could they without damage marry, were they young or old, nor he without sinne command or counsel them to it. Neither (as S. Hierom proueth in Gerontia, and S. Chrylsofom 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 wife admonition to the tailor fore, that it were fatter, better for them not to have vowed at al, but to have married againe, then to have fallen to adultery and Apostasy 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. Pauls experience of the fall of some yong ones to marriage, causeth him to giue this admonition here: as alfo that before, that none should be received to the Churches almes under three score and ten yeares of age. Not forbiding the Church for ever, to accept any vowes of widowe or virgin til that age, as the Heretikes falsely affirm they: but shewing what was meet for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no precept rule, no exact order of obedience to Superiors; but the professed (as S. Paul here noteth) coursed and wandered vp and downe idly, as now our professed virgins or Nunnis do not, neither can doe. Of whom therfor, where discipline is obserued, there is no caufe of such danger. Besides that widowe having had the use of carnall copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and have no experience of such pleasures. See S. Ambrofio lib. de vidinis, prouing by the example of holy Anna who louted a widow even from her youth til 30. yeares of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowe to vow, yea he oftentimes that profession in the yonger women much more laudable, glorious, and meritorious. See his booke de Vindicis in initio.

15. After Satan.) We may here learne, that for those to marry which are professed, is to become backe after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the Religious that marry (as Luther, Bucer, Peter Martyr and the rest) Apostates. More we learne, that such yong ones have no excuse of their age, or that they be vehemently tempted and burned in their concupiscences, or that they have not
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The guilt of Chastitie. For notwithstanding these excuses, these yong professed widowers, if they marrie, goe backward after Satan, and be Apostates, and damned except they repent. For as for the Apostles words to the Corinthians, it is better to marrie then to burne, we have before declared out of the Fathers, and here we adde, that it pertaineth only to persons that be free and have not vowed to the contrary. As, Ambrofe li. ad virg. lupp. c. 5.

S. Augustin de bono vid. c. 8. and S. Hieron. li. cont. Touin. c. 7. expound it.

The Heretikes of our time think there is no remedy for fornication or burning, but marriage, and so did S. Augustin when he was yet a Manichee. Putbamia miseraum &c. I thought (faith he li. 6. Confes. c. 11.) that I should be an unhaire and miserable man if I should lacke she companion of a woman, and the medicine of my mercie to heale the same infirmity I thought not upon, because I had not tried it: and I imagined that continuance was in a mans owne power and libertie, which in my self I did not see: being so foolish not to understand that no man can be continent unlesse thou givest, Forlornly thou wouldest give it, if with inward mourning I would knocke at thy ears, and with found faith would call my care upon thee.

The vow of chastitie lawful, possible to be kept, more grateful to God, Iouinians herefore in this point, condemned, is called of the Protestants, God's word.

By all which you may easily proove, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chaste life, and that is a thing more grateful to God then the condition of married persons: for elses it should not be required either in the Clergie or in the Religion. Finally that it is most abominable to persuade the poor virgins or other professed to such sacrilegious wedlocke, which S. Augustin auoucheth to be worse then fornication. de bono vid. c. 4. Iouinian was the first that ever made marriage equal with virginitie or chast life, for which he was condemned of heretike. Aug. in argumentum li. de bono Comulg. De pec. meriti. li. 4. c. 7. Li. de hæres. her. 8. He was the first that persuaded professed virgins to marry, which S. Augustin faith was so clearly and without question wicked. that it could never infect any Priest, but certain maderable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus Li. 2. Rerario. cap. 21. The holy Church that is there (at Rome) most faithfully and mostly resisted this monster. S. Hierom called the said Heretike and his Complices, Christian episcopes. Li. 2. cont. Touin. c. 19. See S. Ambrofe. ep. 8. ad Percessi. ep. 8. in. in. iniio. But what would these holy Doctors have said, if they had had lidd in our doleful time, when the Protestants goe quite away with this wickednes, and call it God's word?

17. In word and doctrine. Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preache and teach, and doe take paines therein. Where we may note, that all good Bishops or Priests in those daies were not so well able to teach as some others, and yet for the minifterie of the Sacraments, and for wildeford and governement were not vnmeet to be Bishops and Prelates. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al cannot haue the like grace therin, and it is often recompended by other singular gifts no lesse necessarie. S. Augustin laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that gift. Posid. in vii. Aug. c. 5. And some times and countries require Preachers more than other. Al which we note, to discouer the pride of Heretikes, that contente none of the Catholike Priests or Bishops, pretending that they can not preache as they doe, with meretricious and painted eloquence.

21. Water.) You see how lawful and how holy a thing it is, to fast from some meates or drinks, either certaine daies, or alwaies, 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 withal, what a calumnious and idle caluillation it is, that to abstinence from certaine meates and drinks for punishment of the body or devotion, is to condemn God's creatures. See an homilie of S. Chryfoftom upon these words, to, s.
CHAP. VI.

What so teach servants. If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. But the Catholike Bishop must follow verine, having his eye alwayes to life everlasting and to the comming of Christ. What to command the rich. Finally, to keep most carefully the Catholike Churches doctrine, without mutation.

WHOSOEVER are servants vnder yoke, let them count their Masters worthie of al honour; let the name of our Lord and his doctrine be blasphemed. But they that have faithful Masters, let them not contemne them because they are Brethren, but serve the rather, because they be faithfull and beloued, which are partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to pietie, he is proud, knowing nothing, but languishing about questions and strife of words: of which rise enuiies, contenotions, blasphemies, evil suspicions, conflicts of men corrupted in their mind, and that are depriued of the truth, that esteem gaine to be pietie. But pietie with sufficiencie is great gaine. For we brought nothing into this world: doubledisse, neither can we take away any thing. But haue food, and wherewith to be couered, with these we are content. For they that will be made rich, fall into tentation and the snare of the Diuel, and many desires vnprofitable and hurtfull, which drowne men into destruction and perdition. For the root of all evil is covetousnes; which certaine desiring have erred from the faith, and have intangled themselves in many sorrowes.

11. But thou, o man of God, fly these things; and pursue justice, pietie, faith, charitie, patience, mildnes. Fight the good fight of light of faith: apprehend eternal life, wherein thou art called and hast covenanted a good confession before many witnesses. I command thee before God who quickmeth all things, and Christ Jesus who gave testimonie vnder Pontius Pilate a good confession, that thou keep the commandment without spot, blamelesse vnto the comming of our Lord Jesus Christ. Which in dues times the blessed and only Mighty will shew, the King of kings and Lord of lords, who only hath immortalitie, and inhabitheth light not accesible, whom no man hath seen, yea neither can see, to whom be honour and empire everlastinge. Amen.

17. Command the rich of this world not to be high minded, nor trust in the vncertaintie of riches, but in the living God (who giueth vs al things abundantly to enjoy) to dwell, to become rich in good workes, to giue eafily, to communicate, to heap vnto themselves a good foundation for the time to come, that they may apprehend the true life.

20. O Timothee, keep the depositum avoiding the profane novelties of voices, and oppositiones falsely called knowledge. Which certaine promising, have erred about the faith. Grace with thee. Amen.
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ANNOTATIONS.

CHAP. VI.

4. Linguisling. Even these be the good disputes of our new Sects and masters; and the world hath too long proued 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 Christianitie being taught by the Apostles, & deliv- ered to their Successours, and coming downe from one BishoP to another is called the Deposition, as it were a thing laid into their hands, and committed vnto them to keep. Which because it palleth 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 giv- en vnto the holy Bishops to keep, and not to lay men. See the notable discourse of Vincentius Lirinenfis vpon this text: li con. prof. here. Notiones: And it is for this, great, old, and knovvn trea-cure committed to the Bishops cihodie, that S Irenæus calleth the Catholike Church Depostitorium disser, the rich store of truth, lib. i. c. 4. And as Clement Alexander" nus wrote the li. 2. Strom, this place makest so much against al Heretikes who doe al change this Deposition, that for it only such men in his daies denied this Epistle. The Heretikes of our daies change al the truth, and say it is the old truth. But they leap 14 or 15, hundred yeares for it oute mens heads to the Apostles. But we call for the Deposition, and ask them in whole hands that truth which they pretend, was laid vp, and how it came downe to them. For it can not be Apollotialect, unless it were Deposition in some Timothes hand, to continue from one BishoP to another until our time and to the end.

10. Profane nouelties. Non dixit amicis jacit, non dixit verba, non dixit textus, sed prophane novititates. Novitates et novi, et novus est novitias, et novitias, et novitias, et novitas, salutis est novitias: that is, He said not, ANTIQUITIES: he said not, ANCIENTNES: but PROFANE NOVELTIES: for if novitissy is to be noted, antiquity is to be kept: if nouelties be profane, ancientnes is holy and sacred. See his whole book against the profane nouelties of heretikes.

We may not measure the newnes or oldnes of words and terms of speaking in religion, but holy Scriptures only: as though all those or only those were new and to be respected that are not expressly found in holy writ: but we must esteeme them by the agreeablenes or disagreeablenes they have to the true fene of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apollotical vs of speak come vnto vs by tradition of all Ages and Churches, & to the prescription of holy Councells and Schooles of the Christian world: which have givun out (according to the time and questions raised by heretikes and contentious persons) very fit, artificial, and significant words, to disserne and defend the truth by, against falshood.

These terms, Catholike, fumne, Person, Sacrament, Incarnation, Maffe, and many more, are not (in that sense wherein the Church useth them) in the Scriptures at al, but in fene, are no such nouelties of words. Others beside these, as, Confublancial, Deipara, Transubstantiation, & the like, which are neither in express terms found in Scriptures, nor yet in fene (if we should follow the judgement of the special Sects against Nicene Councell, for the first; the Neftorians against the Ephefine Councell, for the second; the Lutherans and Calvinists against the Lateran and the later Councells, for the third) these words also notwithstanding, by the judgement of holy Church, and Councells approv'd to be consonant to God's word, as also authentical among the faithful, are found and true words, and not of that kind which the Apostle calleth Novelties.
These words then here forbidden, are the new prophane termes and specches intended Heretical notion or specially vied by heretikes, such as S. Irencius recordeth the Valentinians had a number of words, most monstrous; as the Manichees had also diuers, as may be seen in S. Augustin. The Arians had their Similis falsitatis, and Chrift to be non exstensiubus: the other heretikes after those diues had their * christiparam, and such like, agreeable to their Sects. But the Protestantists passe in this kind, as they exceed most heretikes in the number of new opinions: as their Sermon aritritium, their fata fide, their fide, their appreciation of Chriti infruct, their prophanne no-impressing righteousnes : their horrible termes of terroors, anguishes, diftrafes, disfraft, novelites of words, feares and feeling of hel paines in the toule of our Saviour, to expresse their blasphemous fiction of his temporal damnation, which they call his descending to hel: Their marks, tokens, and badges Sacramental, their * composition, impannation, circumanuation, to avoid the true conversion in the Eucharist: their presence in figure, in faith, signe spirit, pledge, effect, to avoid the real presence of Chriftes body. These and such like innumerable which they occupy in every part of their falle doctrine, are in the tenue that they use them, al falle, captious and deceitful words, and are nominates vocum here forbidden.

And though some of the said termes have beene by some occasion obiter without ill meaning spoken by Catholikes before thefe Heretikes arofe, yet now knowing them to be the proper specches of Heretikes, Chriftian men are bound to avoid them. Wherein the Church of God hath ever been as diligent to resift Novelites of words, as her Aduersaries are busy to inuent them. For which cause she will not have vs communicare with them, nor follow their fashion and phraze newly invented, though in the nature of the words sometime there be no harme. In S. Augustines dites when Christian men had any good befallen them, or entred into any mans house, or met any freind by the way, they vied alwayes to say, Deo gratias. The Donatistes and Circumcellians of that time being new-fangled, forsooke the old phraze, and would alwayes say, Laus Deo: from which the Catholike men did so abhorre (as the said Doctour writeth) that they had as leefe met a theefe as one that said to them, Laus Deo; insted 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 easly keep our old and true faith that we had of the first Chriftians. Let them say, Amenemus, abstinenec, the Lordes Supper, the communion table, Elders, Ministers, Superintendents, Congregation, so be it, praise ye the Lord, Morning-Praier, Evening-Praier, and the rest, as they wil: Let vs avoid those Novelites of words, according to the Apostles precepts, and keep the old termes, Penance, Fasting, Priest, Church, Bishop, Stafes, Matrons, tersong, the 6. Sacrament, Altar, Oblasion, H oft, Sacrifice Alleluna, Amen, Lent, Palmes-Sunday, Chriftmas, and the very words wil bring vs to the faith of our first Apolstes, and condemn thefe new Apostates new faith and phrases.

10. Falsely called knowledge. ) It is the property of all Heretikes to arrogate to themselves Heretikes arrogate great knowledge, and to condemne the simplicitie of their Fathers. the holy Doctours and gate knowledge the Church. But the Apolstes calleth their pretended skil, a knowledge falsely so called, falsely to called, being in truth high and deep blindnes. such ( faith S. Irencius tib. t. c. 17.) as for sake the preching of the Church, to argue the holy Priestes of unskilfulnes, not considering how are more worth a religious Idleace is, then a blasphemous and impudent sophister, such is that Heretikes be. And againe Vincentius Lirinensis speaking in the person of Heretikes faith, Come, ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid many ages 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 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 chain, 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.


t\n
CHAP. I.

With his praises he courtely exhorted him not to be dismaid for his trouble, 6 (having grace given in O. 1. to help him; and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

AVL an Apostle of Iesus Christ by the will of God, according to the promise of the life which is in Christ Iesus: 2. to Timothee my dearest sonne, grace, mercie, peace from God the Father, and Christ Iesus our Lord.

3. I giue thankes to God, whom I ferue from my Progenitors in pure conscience, that without intermission I have a memorie of thee in my praiers, night and day 4. desiring to see thee, mindful of thy teares, that I may be filled with ioy, 5. calling to mind that faith which is in thee not feigned, 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 loue, and sobrie. 8. Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but travaile with the Gospell according to the power of God, 9. who hath deliuered and called vs by his holy calling, * not according to our workes, but according to his purpose and grace, which was giuen to vs in Christ Iesus * before the secular times. 10. But it is manifested now by the illumination of our Saviour Iesus Christ, who hath destroyed death, and illuminated life and incorruption by the Gospell: 11. wherein I am appointed a preacher and Apostle and Maister to the Gentiles. 12. For the which cause also I suffer these things: but I am not confounded, for I know whom.
whom I have beleued, and I am sure that he is able to keep my depositum unto that day.

13. Have thou a forme of sound words, which thou hast heard of me in faith and in the loue in Christ 13 s vs. 14. Keep the good depositum by the Holy Ghost, which dwelleth in vs.

15. Thou knowest this, that all which are in Asia, be auerted from me: of whom is Philegus and Hermogenes.

16. Our Lord giue mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaines: 17. but when he was come to Rome, he fought me carefully, and found me. 19. Our Lord grant him to find mercie of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

ANNOTATIONS.

CHAP. I.

5. In thy grandmother.) Though God shew mercie to many that be of incredulons, heretical or if parents, yet is it a goodly benediction of God to have good education & to have good faithful progenitors and Catholike parents. And it is a great shame to forfake the faith of our fathers that be Catholikes, or contrary to our education in the Church to follow strange doctrines, abandoning not only our next 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 faith to the faith of so many our progenitors and Ages that continued in the same Christian religion which they first received.

Our Protestants in their great wisdom laugh at good simple men when they talke of their fathers faith. But S. Hierom, I am a Christian, said he, and borne of Christian parents, and contayned the signe of the crosse in my forehead. And againe cp. 6 S. c. 3. Enlil this day the Christian Ruff. I. world hath been without this doctrine, that faith I hold fast being an old man, wherein I was borne a child. And the holy Scriptures fet vs often to shcole to our fathers. Ask ye thy fathers and Deut. they will shew thee, by anceitours, and they will tell thee. And againe, Our fathers have shewed unto vs. Or vs. And commonly the true God is called the God of the faithful and of their forefathers. Pfs. 43 S. Dan. 3. And false Gods and new doctrines or opinions be named, New and fresh, such as their fathers worshipped not, Deut. 31. Finally S. Paul both here and often els allegeth for his defence and commendation, that he was of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one sect commonly during so long without intermission, that they can have many progenitors of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholique faith to be false, supposing the Christian religion to be true.

12. depositum. A great comfort to all Christians, that euy of their good deedes and sufferings for Christ, and all the worldly losses sustained for defence or confession of their faith, be extant with God, and kept as depositum, to be repaid or received againe in heaven. Which if the worldlings beleued or considered, they would not so much maruel to see Catholike men so willingly to lose land, libertie, credit, life, and all for Christes sake and the Churches faith.

13. A forme. The Apostles did set downe a platforme of faith, doctrine, and phrase of Catholike speach and preaching, & that not so much by writing as here we see as by word of mouth, to which he referreth Timothee over and above his Epistles vnto him. And how precisely
TO THIMOTHE: 539

precisely Christian Docrours ought to keep the forme of words anciently appropriated. We must speake to the mysteries & matters of our religion, S. Augustin expresseth in these words, le in Catholike te-

decius, c. 13. Philosophers speake with freedom of words &c. but we must speake according to a mes, after a cer-
certain rule, lest licentious libere of words breed an impisue opinion of the things also that are taine rule of

signified by the same. Trinitie, person, essence, Consubstantial, Transsubstantiation, Mass, faith, and forming

Sacrament, and such like, be Verba Sana (as the Apostle speaketh) found words, given to of words,
expreff certaine high truths in religion, partly by the Apostles and first Founders of our

religion vnder Christ, and partly very aptly inuented by holy Councels & Fathers, to ex-
prefe as neere as could be the high ineffable or vnspakeable veritez of some points, and to

stop the Heretikes audacitie and inuention of new words and prophane speaches in such

things, which the Apostle warneth Timothee to avoide 1. ep. c. 6. 10. and 1. ep. 2. 16. See the

Annotations there.

18. Our Lord. To have this praiser of an Apostle, or any Prieste or poore Cath. man for re-

lieneth, gieneth the greatest hope at the day of our death or general judgement, that can be: Relievers of

and it is worth al 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: 14 Not to contend, but to shun heretikes: neither to be

moued to vee some subverted, considering that the elect continue Catholikes, and that in

the Church be of al sorts. 24 Yet with al sweetness to reclaim the deceived.

ACTH therefore, my sonne, be strong in the grace which is in

Christ 1 e s v s : 2. and the things which thou hast heared of me

by many witnesses, these commend to faithful men, which shall

be fit to teach others also. 3. Labour thou as a good soulier of

Christ 1 e s v s : 4. " No man being a soulier to God, intangleth

himself with secular businesse; that he may please him to whom he hath ap-

proved himself. 5. For he also that striueth for the maisterie, is not crowned

vnder the true lawfully. 6. The husband-man that laboureth, must first take of the fruits. 7. Understand what I say: for our Lord wil giue thee in al things

understanding. 8. Be mindful that our Lord 1 e s v s Christ is risen againe

from the dead, of the seed of David, according to my Gospell, 9. wherein I laboure even vnto bands, as a malefactor: but the word of God is not tied. 10.

Therefore: I sustaine al things for the elect, that they also may obtaine the fal-

uation, which is in Christ 1 e s v s , with heavenly glorie. 11. A faithful

saying. For if we be dead with him, we shall also together. 12. If we shall

sustaine, we shall also reigne together. 13. If we shall deny, he also will deny vs.

13. * If we beleue not: he continueth faithful, he can not denie himself. 14.

These things admonish: testifying before our Lord.

Contend not in word, for it is profitable for nothing, but for the sub-

version of them that heare. 15. Carefully provide to present thy self approv-

to God, a worke-men not to be confounded, rightly handling the word of

truth. 16. But prophane and vaine speaches avoide: for they doe much grow
to impetue: 17. And their speache spreadeth as a canker: of who is Hymeneus and

b Part of the Epistle vpon S. George's day, April. 23. The

rest is p. 444.

* Marke here

that the elect (though sure of 

saluation yet are saued by meanes

of their Preachers and Teachers, as also by their 

own endeavours,

See the Annotations before 1.

Tim. 6. 7. 10.
and Philctus: 18. who hauing 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, hauing this scale, Our Lord knoweth, who be his, and let every one depart from iniquitie that nameth the name of our Lord. 20. But "in a great house there are not only vessels of gold and of siluer, but also of wood and of earth: and certaine indeed vnto honour, but certaine vnto contumelie. 21. If any man therefore shal" cleanse himself from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good worke.

22. But youthful desires fly, and pursue justice, faith, charitie, and peace with them that innocate our Lord from a pure hart. 23. And * foolish and unlearned questions avoid, knowing that they ingender brails. 24. But the servant 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 sometime God give them repentance to know the truth: 26. and they recover themselves from the snares of the delu, of whom they are held captiue at his wil.

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**ANNOTATIONS.**

**CHAP. I.**

4. *No man being a soldier.* First of all, the Apostle (1. Cor. 7.) maketh marriage and the needful care, sollicitude, 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 doe. *He that is wise to his wife (faith he) is careful for the world, how so pleases his wife, and is disassembled or dedicated. 1. Cor. 7.*

Secondly, the practice of physick, merchandie, or any other profane facultie and trade of life to gather riche, and much more to be given to hunting, hawking, gannynge, thewes, enterlude, or the like pastimes, is here forbidden.

Thirdly, the servante of Princes and manifold base offices done to them for to obtain dignities and promotions, are disagreeable to Priestly functions. Not so, to be their Chaplains for this purpose to preach vnto them, to hear their confessiones, to minifter the Sacramens vnto them, to say Divine service before them, and such other spiritual duties. For, al such services done to principal persons both of the Clergie and Laye, be godly and conformable to Priestly vocation. As also serving of Princes and Commonweales in civil causes and matters of state, in making peace and quietnes among the people, by deciding or compounding their controversies, al such like faculties tending to the honour of God and good of men, and to the upholding of true religion, when they may be done without notorious damage or hindrance of their spiritual charge, or when the hurts thereof are abandondantly recompened by the necessarie duties done for the general good of Kingdom or Countrie: al such things (I say) be lawful and often very requisi. And S. Augustin, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustin's booke de Monachorum c.10. & Pofitid. in vit. c.19.

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 later handle them guilefully, adultering the word of God, as els-where the Apostle speaketh: the other sincerely after the manner of the Apolitcles and Doctours of God's Church, Which the Greek expresseth by a significant word of cutting a thing straight by a line, ὀνοματοτρα.

17. *Their speake.* The speachies, preachings, and writings of Heretikes be pestiferous, contagious, and creeping like a canker. Therefore Christian men must never heare their sermons.
TO TIMOTHEUS

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Homers nor read their books. For such men have a popular way of talk, whereby they vnde-

learnd, and especially women loden with sinnes, are easily beguiled. Nothing is so easy (faith

S. Hierom) as with volatile and rolling song to deceive the rude people, which admire whatsoever they

understand not. Ep. 2. ad Nepos. c. 10.

10. In a great house.) He meaneth not that Hymenaurus and Philetus (of whom he spake

immediately before) or other heretikes, be properly within the Church, as Catholike men are,

even in those grievous sinners: but that evil men who for the punishment of their sinnes be-

come heretikes, were before they fell from their health as vesseles of contention, within the

Church. Yea and often also after they are lesured in hart, and in the sight of God, so long

as within it, they stand in external profession and vice of the same Sacraments, and in the outward fellow-

ship of Catholikes, not yet either separated of their emfulces, nor cast out by the Governours

of the Church, so long (we say) they be after a fort in the Church: though properly and

indeed they be out of the compasse of God's house. Mary of those that are openly frequented

in Sacraments, Service, and communion, there is no question but they are out of the

Church.

11. Cleansse himself.) Man then hath free-will to make himself a vessel of salvation or dam-

nation: though salvation be attributed to God's mercy principally, the other to his iust

judgement: neither of both being repugnant to our free-will, but working with and by the

fame, al such effects in vs as to his providence and our deserts be agreeable.

CHAP. III.

He prophesieth of heretikes to come, & noteth certaine then also for such, bidding

him to avoid them, 10 and whatsoever persecution bishal for it) to continue confluence

in the Catholike doctrine, both because of his Maiestie (S. Paul himself) 15 and also be-

cause of his owne knowledge in the Scriptures.

And this know thou, that* in the laft daies shall approehe peril-

ous times. 2. And men shall be loivers of themselves, concous-

tic, haute, proud, blasphemous, not obedient to their pance, vnkind,

wicked, 3. without affectation, without peace, accusers, inco-

ent, vmercifull, without benignitie, 4. traitours, fluburne,

puffed vp, and lovers of voluptuousnes more than the God: 5. having an ap-

pearance indeed of piety, but denying the vertue thereof. And these avoid. 6.

For of these be they that craftily enter into houses; & lead captives eley women

loiden with sinnes, which are led with diuers desire: 7. alwayes learning,

and never attaining to the knowledge of the truth. 8. But as: a lames and

Mambres* refisted Moses, so these also refist the truth, men corrupted in

mind, reproue concerning the faith. 9. But they shall prosper no further: for

their folly shall be manifeext to al, as theirs also was.

10. But thou hast attained to my doctrine, institution, purpose, faith,

longanimitie, loue, patience, 11. persecutions, passions: what manner of things

were done to me at Antioche, at Iconium, at Lystra: what manner of pervec-

tuations I sustained. And out of al our Lord deliered me. 12. And
that whille goodly in Christ Jesus, shall suffer persecution. 13. But evil men & seducers shall

prosper to the worse: erring, and driving into error. 14. But thou, continue

in those things which thou hast learned, & are committed to thee: knowing of

whom thou hast learned: 15. And because from thine infantine thou hast known

the
THE FIRST EPISTLE OF S. PAUL TO THE GREEKS.

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 these words S. Cyprian expoundeth of such as by pride and disobedience resist God's Priests. Let no faithful man, faith lie, that keepeth in mind our Lord's and the Apostles admonition, marvel if he see in the later times some proud and rubburne 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. 

6. Women loden.) Women loden with finnes, are for such their deseruing, and through the frailtie of their fexe, more subiect to the heretikes deceits, then men: the enemie attempting (as he did in the fal of our first parents) by them to overthrow men. See S. Hierom vpon the 3. chapter of Jeremie, where he addeth that every heresie is first broch'd, 

8. 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 persected of them againe, as S. August in often declareth, 

11. The great profit of reading the Scriptures. 

The Heretikes foolish argument. Al Scripture is profitable, ergo only Scripture is necessarie & sufficient.
Maisters and Teachers, as the Adueraries hereupon (to commit the holy Scriptures to every mans pretention) doe gather: but affirmeth only that Timothee knew the Scriptures and therefore had studied them by hearing good Readers and Teachers, as S. Paul himself did of Gamaliel and the like, and as al Christiann Students doe, that he be trained vp from their youth in Catholike vniversityes in the studie of Diuinitie.

CHAP. III.

He requires him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching; 5 and to fall, his course, as himself now hath done; 9 and to come vnto him with speed, because the rest of his traine are dispersed, and he draws with now to heaven.

Testifie before God and Iesus Christ who shal judge the living and the dead, and by his adjunt, and his Kingdom: 2 Preach the word. Vrgel in season, out of season, reprouche, beseech, rebuke in al patience and doctrine. 3. For ther shal be a time when they wil not beare sound doctrine: but according to their owne desires they wil heap to themselfes Maisters, having itching cares, 4 and from the truth ceretes they wil avert their hearing, and to fables they wil be converted. 5 But be thou vigilant, labour in all things, doe the worke of an Evangelist, fulfill thy minifterie. Be sober. 6. For I am even now to be sacrificed: and the time of my resolution is at hand. 7. I haue fought a good fight, I haue consummate my course, I haue kept the faith. 8. Concerning the rest, there is laid vp for me a crowne of justice, which our Lord wil 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 haste to come to me quickly. 10. For Demas hath left me, louing this world, and is gone to Thessalonica: Creceens into Galatia, Titus into Dalmatia. 11. Luke onely is with me. Take Marke, and bring him with thee: for he is profitable to me for the minifterie. 12. But Tybicus I haue 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 Copper-smith hath shewed me much euil: our Lord wil reward him according to his worke: 15. whom doe thou also avoid, for he hath greatly refolded our words. 16. In my first answe no man was 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 deliuered me from all euil worke: and wil saue me vnto his heavenly Kingdom. To whom be glorye for euer and euer. Amen.


* The martyrs doe of Saints is so acceptable to God, that it is counted as it were a Sacrifice in his sight, and therefore hath many effeds both in the partie that suffereth it, and in others that are parrakers of the merit as of a Sacrifice: which name it hath by Metaphore.

This Linus was Coadiutour with and vnder S. Peter, and so counted second in the number of Popes.
The Apostle prophesied 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 of love in every point upon our new Maitsters and their Disciples, that they may seem to be poutered out, rather then prophesied of. Neuer were there such delicate Doctours that could so pleasantly claw and so sweetly rubbe the itching ears of their hearers, as these, which have a doctrine framed for every mans phanie, lust-likeing, and desire; the people not so fast crying, Speak peace, things that please: but the Maitsters as satt warranting them to doe peacenia.

8, &c. crowne of justice.) This place conuinceth for the Catholikes, that all good workes done by God's grace after the first justification, be truly and properly meritorious, and fully worthy of everlaeting life: and that thereupon heaven, the due and just liipend, crowne, or recompence, which God by his justification giveth to the persons so working by his grace. For he rendreth or repaith heaven as a just judge, & not only as a merciful giever. And the crowne which he paith, is not only of mercie or favoure or grace, but also of justice. It is his meritorious favour and grace, that we work wel and merite heaven, it is his justice, for these merits to glowe as a crowne correspondent in heaven. S. Augustines words of the Apostle, he proffeth both brefely thus, How should he repay as a just judge, what he had justly giuen as a merciful father? Li de great, & lib arbit c. 6.

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans workes in this case, it is always meant of workes confided in their owne nature and valur, not implying the grace of Christ, by which grace it commeth, and not of the workes in themselves that we have a right to heaven and deterue it worthily; which the Apostle in the 6. to the Hebrewes more then explycated, laying their words, God is not varie, so forget your worke and loue, which you have showed in his name, &c. As though he would say, that he were vnjust if he did forget to recompence their workes. The parable also of the men lent into the vineyard, prooueth that heaven is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of judgement for that is mercies & profits whereby the Scripture so often calleth it. It is the good, the marke, the price, the hire of all striving, running, labouring, due both by promise & by covenant & right deere. See a notable place in S. Augustinus in Psal. 84, in fine; and 100 in minuo, & bu. 14. c. 1. l. 10. hom. S. Cyprian also, and namely the latter end of his booke de opere & eletamofyna: and thou shalt easily contemne the contrarie falshood, which doth not so much derogate from mans workes, as from God's grace which is the cause and ground of all worthines in mans merites. S. Augustines words be these, Markes that he to whom our Lord gavie grace, hath our Lord also his In Ps. 10, 9-11. debiter. He found him a giever, in the time of mercie: he beth him his debiter in the time of judgement. 100. See the place and the rest here cited, where he examineth and explicated the matter at large.

THE
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 training, at the least the 14 years 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, appeareth in the second to Timothee c. 4. Where he maketh 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 comprehendeth him commonly, when he speaketh thus in the first person plural: Forthwith we sought to goe into Macedonia. Act.16. For S. Paul also sent him to Corinth, between the writing of his 1. & 2. to the Corinthians (which time concurreth with Act.19) by occasion whereof he maketh much and honourable mention of him in the said second Epistle c. 2. & c. 7. and againe * 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 according by of the Corinthians, with fear and trembling. 2. Cor. 7. v. 15. But the same is plainer in this Epistle to 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 story 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 is evident by these words: When I shall send to thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter. 1st. 3.

Therefore he instructeth him (and in him all Bishops) much like as he doth Timothee, 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 commend good works unto them: finally, himself to be their example in all goodnes.
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. 10. That the Cretensians must be roughly used, to have them continue sound in faith.

A V L. 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 picture. 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 sonne according to the common faith, grace and peace from God the Father, and Christ Jesus our Saviour.

5. For this cause left I thee in Crete, that thou shouldest reforme the things that are wanting, and that thou shouldest " 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 obedient. 7. For a Bishop must be without crime, as the steward of God: not proud, not angrice, not given to wine, no striker, not covetous of filthy lucre: 8. but given to hospitality, gentle, sober, just, holy, 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 controlled. Who subvert whole houses, teaching the things they ought not, for filthy lucre. 12. One of them said, their owne proper Prophet, the Cretensians alwaye liers, usurers, beasts, shameful 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, auerting themselves from the truth.

15. All things are " clean to the clean: but to the polluted and to infidels nothing is clean: but polluted are both their mind and conscience. 16. They confess that they know God: but in their works they deny, whereas they be abominable and incredulous and to every good worke reprobate.

ANNOT.
Annotations.

Chap. I.

1. Ordaine Priests.) Though Priests or Bishops may be nominated and elected by the Priests must be Princes, people, or Patrons of places, according to the use of the time and diversities of consecrated by Countries and fations, yet they can not be ordered and consecrated but by a Bishop who Bishops only, was himself rightly ordered or 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 yfed in the primitive Church, yet for divers causes The popular and specially for continual tumultues, partialities, and disorders which S. Augustin much election of the complainant of in his time, was jeuilly taken away, and other better means of their deigne-ment appointed. See Conc. Loadic, cap. 12. 13. S. August de adult. coning. li. 1. c. 10. Ep. 110. away.

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 plaine by the Apostolike practicalitie set down in the Scriptures, namely in the Epifles to Timothoe and Titus. And S. Hierom, who seemeth sometime to say that in the primitive Church there was no great difference betwixt a Bishop and a Priest, yet he ever excepteth giving holy Orders which preeminence he attributeth to Bishops only Ep. 81, as he doth also Confirming the Baptized by giving them the holy Ghost through imposition of hand and holy Chrisme, Dial. cons. Lucifer, c. 4. Note also that Aeiros was of old condemned of here, for holding that there was no difference betwixt a Priest and a Bishop. Epiftb. hcr. 75. August, her. 53. Note lastly the fraudulent translation of the Heretikes, always turning for here.

Priest (which here is evident to be a calling of Order and office ) Elders, saying, That thou ordaine Elders. This in our vulgar tongue signifies the age, and not the Office properly.

1. Of one wife. To which that which is laid upon the like words 1. Tim. 3, add this testimonie of Bigami excluded.

S. Epiphanius li. 3. 10. c. 1. S. August, in bono Coningal, c. 18. S. Hierom, Ep. 50. c. 5. ad Pammachium. And again in Toinian li. 1. c. 19. S. Leo, Ep. 87. and other ancient Authors.

And if the studious Reader peruse at antiquitie, he shall find all notable Bishops and Priests of God's Church to have been single, or continent from their wives, if any were married before they came to the Clergie. So was S. Paul, and exhorteth al men to the like. 1. Cor. 7. 7. So were all the Apollos after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loued John specially for his virginitie, Apol. ad Pammach. c. 8 & li. 1. cons. Toinian. c. 4. S. Ignatius ep. 6. ad Philadelph. faith of the said John; and of Timothee, Titus, Euodius, Clement, that they lived and died in chaffitie, reckoning vp of the old Testament divers notable personages that did the same: as Elias, Iephus Naue (or otherwise called Iofue) Melchisedech, Elifaz, Hieremie, John Baptist. No man is ignorant that all the notable Fathers of the Greek and Latin Church lived chafft: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wives death) Ambrose. Hierom, Augustin, Leo, Gregorie the Great. Certaine other notable Fathers had once wives, but no holy men ever vised them; much less married, after they were in holy Orders. A marvelous thing, that so many heretoses should have the guilt of chaffitie then, and now to few, if the Protestantis say true, that skarme one among them in our Age of all their sectes, euery of their principal Superintendents, hath had it.

Chap. II.

Mm ii
CHAP. II.

What to preach both to old and young (not only with word but with example also) and to servants. 11 For there are of all sorts in the Church, and they must be instructed accordingly.

But do thou speake the things that become sound doctrine. 2 Old men that they be sober, chast, wise, sound in the faith, in love, in patience. 3 Old women in like manner: in holy attire, not to please, not given to much wine: teaching well, 4 that they may teach the young women wisdom, to love their husbands, to love their children, 5 wife, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed. 6 Young men in like manner exhort that they be sober. 7 In all things shew thy self an example of good works, in doctrine, in integrity, in gravity, 8 the word sound, irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of vs. 9. * Servants to be subject to their Masters, in all things pleasing, not gainsaying; 10. 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 impietie and worldly desires, we live soberly, and justly, and godly in this world, 13. expecting the blessed hope and production of the glory of the great God and our Saviour Jesus Christ, 14. who gave himself for vs, that he might redeem us from all iniquity, and might cleanse himself to himself a people acceptable, a pursuer of good works. 15. These things speake, and exhort, and rebuke: with all authoritie. Let no man contemne thee.
CHAP. III.

To teach them obedience unto Princes, and meekness towards all men, considering that we also were as they, till God of his goodness brought us to baptism. 8 To teach good works, 9 and to avoid vain questions, 10 and troublesome Heresies.

ADMONISH them to be subject to Princes and Potestates, to obey at a word, to be ready to every good work, 2. to blaspheme no man, not to be litigious, but modest: shewing all mildness towards all men. 3. For we also were sometime unwise, incredulous, erring,erring divers desires and voluptuousnesses, living in malice and envy, odious, hating one another. 4. But when the benignity and kindnes toward man of our Saviour God appeared: 5. * not by the works of Justice which we did, but according to his mercie he hath saued us: 6. by the laver of regeneration and renovation of the Holy Ghost, 6. whom he hath powdered vpon us abundantly by Iesus Christ our Saviour: 7. that being justified by his grace, we may be heires according to hope of life everlasting.

8. * It is a faithful saying, and of these things I will haue thee anouch earnestly: that they which believe in God, be careful to excel in good works. These things be good and profitable for men. 9. But * foolish questions, and genealogies, and contentions, and controversies of the Law auid. For they are unprofitable and vain.

10. A man that is "an heretike after the first and second:" admonition auid: 11. knowing that he that is such an one, is "subuerct, and sinneth, being condemned "by his owne judgement.

12. When I shall send to thee Artemas or Tychicus, haften to come vnto me to Nicopolis. For there I have 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 c to excel in good works to necessarie wis: that they be not unfruitful. 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.
Who is properly an Heretike, and who is not. Descriptions or marks how to know an Heretike.

10. A man that is an Heretike. Not every one that erreth in religion, is an Heretike, but he only that after the Churches determination wilfully and stubbornly standeth in his false opinion, not yeanding to decree of Council or the chiefest Patrons of the Church therein. They, (faith S. Augu•tin, ep. 16.) that defend their sentence (though false and heretick) with no stubbornnes stamake or obtinace hars, specially if it be such as themselves by held presumption broached not, but received it of their deceived parents, and doe seek the truth waryly and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretikes. And againe A. c. 18. de Cistis, c. 51. They that in the Church of Christ have any cursed or pernicious opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and will not amend their perfidious opinions, but persist in defence of them, are thereby become Heretikes: and going forth of the Church, are counted for enemies to exercise. Again to, de Bapt. cont. Donas. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plain and manifest unto him, had rather resist it, and chuse that which himself held &c. And in diuers 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. (is c. de Bapt. c. 5.) So Polidonus in the life of S. Augu•tin reporteth, now, after the determination of the See Apostolike that Pelagius opinion was heretical, al men esteemed Pela•gian an Heretike, and the Emperor made laws against him as against an Heretike. Against S. Augustin faith. He is an Heretike in my opinion, thus for some temporal commodity, and specially for his glorie and principalitie, coineth or els followeth false or new opinions. de util. credendi cap. 1.

The former marks agree to the Protestants. Their books, service, and preaching must be avoided.

The Church seeketh the amendment of the most obstinate Heretikes. Heretikes cut themselfes from the Church.

Let our Protestants behold themselfes in this glasse, and withall let them mark all other properties that old Heretikes ever had, and they shall find all definitions and marks of an Heretike to fall upon themselfes. And therefore they must not marvel if we warn all Catholicke men by the words of the Apostle in this place to take heed of them, and to shun their preachings, books, conventicles and companies. Neither need the people be curious to know what they say, much lesse to confute them: but they must trust Gods Church, which doth refuse and condemne them. And it is enough for them to know that they be condemned, as S. Augu•tin saith in the latter end of his booke de heresibus. And S. Cypria•n faith notably to Antonianus demanding curiously what heresies Noutianus did teach. Nametly, faith he, What heresies he had or preached, when he teacheth without: that is to say, out of the Church.

11. Subsec•ted. Heretikes be often incorrigible yet the Church of God ceaseth not by all means possible to reuoke them. Therefore S. Augu•tin faith ep. 163. the Heretike himself though writing without & desisting pride, and with the foremost of wicked contention, as we admonish that he be avoided lest he deceiue the weaklings and loose ones, so we refuse not by all means possible to poke his amends and reformation.

12. By his owne judgment. Other grievous offenders be separated by excommunication from communion of Saints and the fellowship of God's Church, by the sentence of their Superiours in the same Church: but Heretikes more miserable and unfortunate then they runne out of the Church of their owne accord, and so give sentence against their owne soules to damnation.
THE EPISTLE OF S. PAUL TO PHILEMON.

To Philemon.

The prisoner of Christ Jesus, and brother Timothee: to Philemon the beloved and our coadjutour, and to Archippus our fellow-souldier, and to the Church which is in thy house. Grace to you and peace from God our Father, and our Lord Jesus Christ.

4. I give thanks to my God, alwaies making a memorie of thee in my prayers, hearing thy alms and faith which thou hast in our Lord Jesus Christ, and toward all the Saints: that the communication of thy faith may be made evident in the agnation of all good that is in you in Christ Jesus. For I have had great joy and consolation in thy charitate, because the bowels of the Saints have rested by thee brother.

8. For the which hauing great confidence in Christ Jesus to command thee that which pertaineth to the purpose: for charitate rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of Jesus Christ. I beseech thee for my sonne whom I have begotten in Al spiritual bands, Onesimus, who hath been sometime unprofitable to thee, but now profitable both to me and thee. And doe thou receive him as mine owne bowels. Whom I would have retained 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 necessitie, but voluntarie. For perhaps therefore he departed for a season from thee, that thou mightest take him againe for ever. Now not as a servant, but for a servant, a most deare brother, especially to me, but how much more to thee both in the flesh and in our Lord? If therfore thou take me for thy fellow; receive him as my selfe. And if he hath hurt thee in any thing or is in thy debt, that impute to me. I Paul have written with mine owne hand: I will repay it: not to say to thee, that thou owest methine owne selfe also. Yea brother. God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. Trusting in thy obedience I have written to thee, knowing that thou wilt doe about that also which I doe say. And withal provide me also a lodging. For I hope by thy prayers that I shall be giue to thee. There shewe thee Epaphras my fellow-prisoner in Christ Jesus, Marke, Aristarchus, Demas and Luke my coadjutours. The grace of our Lord Jesus Christ be with your spirit. Amen.
Faith and beleeve in Saints.

The Apostle sticketh not to say, Charitie and faith in Christ and in his Saints, which our captious Adversaries count in Catholike men spake these and writings, very absurd, feining that in all such we make no difference betwixt the loue we beare to Christ, and the loue we owe to our neighbours: betwixt the true faith or beleeve 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 HEBREWS.

That the Hebrewes were not all the Iewes, but only a part of them, is manifest Act. 6, where the primitive Church of Hierusalem, although it consisted of Israel only, as we read Act. 2. yet is said to consist of two sorts, Greekes and Hebrewes. Which againe is manifest Phil. 3, where S. Paul comparing himself with the Judaical false Apostles, saith, he also is an Hebrew of Hebrewes. Finally, they seeme to have been those Iewes which were borne in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierusalem and in the rest of Iurie, S. Paul wrieth this Epistle, out of Iurie: saying thereupon, The brethren of Itric salute you. Heb. 13. By which words, and by these other in the same place, Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you, it is evident, that he wroth this, not only after he was brought prisoner to Rome, wherevse in S. Luke endeth the Acts of the Apostles, but also after he was set at libertie there againe.

Many causes are given of the Doctours, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apostle, &c. as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, that he was the Preacher and Apostle and Master of the Gentils. And againe in another place he saith, 3. Tim, 2.that himself was appointed the Apostle of the Gentils, as Peter of the Iewes, Gal. 2. 1. Tim; Only S. Peter therefore writing to the Iewes, doth vse this style: Peter an Apostle of Iesus Christ &c. because he was more peculiarly their Apostle, as being the Vicar of
The Argument of the Epistle S. Paul himself doth tel us in two words, calling it verbum salutij, 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 exhorts them to take great comfort and confidence in their manifold tribulations sustained of their owne Country-men the Iewes, whereof the Apostle also makes mention to the Thessalonians, 1. Thess. 2. v. 14. These persecutions then of the obdurate incredulous Iewes their Country-men, was one great temptation unto them. Another temptation was, the persuasions that they brought into them out of Scriptures, to cleave unto the Law, and not to believe in IESVS the dead man.

And whereas the Iewes did magnifie their Law, by the Prophets, and by the Angels by whom it was given, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronical or Levitical Priesthood and Sacrifices, by their Tabernacle, and by their Testament: he sheweth, that our Lord IESVS, as being the natural Sonne of God, passeth incomparably the Prophets, the Angels, and Moyses: that therefor quietnes which God promised, was not in their earthly land, but in heaven: that his figure Melchisedech farre passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, farre passed theirs. In all which he sheweth often at these three marks: to take away the scandal of Christes death, by giving them sundrie good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only, the Iewes were wholly bent) to invisible and heavenly: and to inuocate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be divided into these parts: the first, Of Christes excellencie above the Prophets, Angels, Moyses, and Iosue, c. i. 2. 3. 4. The second, of his priesthood and excellencie thereof above the Priesthood of the old Testament: c. 5. unto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.
THE EPISTLE OF
S. PAUL THE
APOSTLE TO THE
HEBREWES.

Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that upon a false private persuasion of their own, that S. Paul was not the Author of this Epistle, * leave out his name in the title of the same, contrary to the authentical copies both Greek and Latin. In old time there was some doubt who should be the writer of it, but then when it was no less doubted whether it were Canonical Scripture at all, Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and delivered it, as now the doth, to the faithful for Canonical, and for S. Paul's Epistle. Notwithstanding the Adversaries would have refuted the Epistle, as well as they doe the Author, but that they falsely imagine certain places thereof to make against the Sacrifice of the Malle.

CHAP. I.

God spake to their fathers by the Prophet: but to themselves by his owne Sonne, 14 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 also the world. 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 purgation of sinnes, sitteth on the right hand of the Maiestie 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, to dry base 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 faith, And * let all the Angels of God adore him. 7. And to the Angels truly he faith, be that maketh his Angels spirits, and his Ministers, a flame of fire. 8. But to the Sonne: Thy throne God for ever and ever; a rod of equity, the rod of thy Kingdom.

9. Thou hast loved justice, and hated iniquity: therefore thee, God, thy God hath anointed with the oil of exultation above thy fellows. 10. And, Thou in the beginning & Lord didst found the earth: and the works of thy hands are the heavens. 11. They shal perish, but thou shalt continue: and they shall at waste old as a garment. 12. And as a vestire shalt thou change them, and they shall be changed: but thou art the self-same, and thy yeares shal not fail. 13. But to which of the Angels said he at any time: Sit on my right hand, until I shall make thine enemies the foot-stool of thy feet? 14. Are they not all a despising, ministring spirits: sent to minister for them which shal receive the inheritance of salvation?

ANNOT.
TO THE HEBREWS

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 c. 2. v. 6. 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, Note also by this place, that the Sonne, though he be the figure of his Father's substance, is notwithstanding of the same substance. So Christ's body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christ's visible body and sacrifice upon the Cross, yet may be and is the self-same in substance.

6. Let all the Angels adore.] The hierarchies manifest that we adore Christ in the B. Sacrament, when they might learn by this place, that whereas one 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 purposely to be adored: but yet straight upon his descending from heaven, it was the duty both of Angels and all other creatures to adore him.

CHAP. II.

He inferret of the foresaid, that it shall be incomparably more damnable for them to neglect the new Testament than the old; 3 considering that most of the Apostles also, 5 then be profaneth the excellency of Christ above the Angels, 9 who nevertheless, was made lesser than Angels, to suffer and die for men to destroy the dominion of the Devil, 15 to deliver men from fear of death, 17 and be a fit Priest for men.

HERFORE more abundantly ought we to observe those things which we have heard: c left perhaps we runne out. 2 For if the word that was spoken by Angels, became sure, and at premarication and disobedience hath received a just retribution 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 v. 4. * God withal testifying by signes, and wonders, and diuers miracles, and distributions of the Holy Ghost according to his will. 5. For not to Angels hath God made subject the world to come, whereof we speake. 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 dost make him little lesse than Angels: with glory and honour thou hast crowned him, and constitutest him over the works of thy hands. 8. All things hast thou made subject under his feet. For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him. 9. But * him that was

\* As that which runneth out of a broken vessel, or that runneth by is lost.
THE EPISODE OF S. PAUL

This proves that Christ by his Passion merited his own glorification: which they would not for his sake deny if he had been in Christ also. And therefore they trastise also this sentence heretically, by transplanting the words, "in the Bible printed the year 1579." The dignity of man, in that Christ took our nature into his Person in Deity, and not the nature of Angels.

By example of Christ (who is incomparably more excellent than Moses also) he exhorted them to be faithful unto God. Their reward shall be, to enter into everlasting rest, if they persevere: as contrariwise to be excluded (as was shadowed in their forefathers in the wilderness) if they frame and become incredulous.

HERFORE, 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 worthy of more ample glory than Moses, by so much as more ample glory this house, hath he that framed it. 4. For every house is framed of some man. But he that created all things, is God. And Moses indeed was faithful in all his house as a servant, for a testimonie of those things which were to be said: 6. but Christ as the Son in his own house: which house are we, if we keep the confidence and glory of hope vnto the end.

7. Wherefore, as the Holy Ghost saith, To day if you shall hear his voice, 8 harden not your hearts as in the exacerbation according to the day of tentation in the desert, 9 where your fathers tempted me: proved and saw my workes 10 fourtie years. For the which cause I was offended with this Generation, and said, They doe alwaies err in hart. And they have not known my wavles. 11. to whom I sware in my wrath, If they shal enter into my rest.

12. Beware Brethren, lest perhaps there be in some of you an euill hart of incredulitie, to depart from the living God. 13. But exhort your selves every day,
day, whiles to day is named, that none of you be obdurate with the fallacie of
sinne. 14. For we be made partakers of Chri$t yet so it we keep the:° begin:
ning of his substance firme vnto the end. 15. While it is said, to day if you shal
bene his voice, doe not obdurate your hartes as in that exacerbation. 16. For some
hearing did exasperate: but not al they that went out of Egypt by Moyles. 17.
And with whom was he offended foutrie yeares? was it not with them that
sinned, * whose carcases were ouerthrown in the defert? 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 incre-
dulitie.

CHAP. IIII.

But they must feare to be excluded out of the foresaid rest (which he proueth out of the
psalme) 2. considering that Christ seek their mift inward secters. 1. And that he
(As their Priest who also himself suffered) is able and ready to streng then them in con-
fession of their faith.

ET vs feare therfore left perhaps for taking the promise of
entering into his rest, some of you be thought to be wanting. 2.
For to vs also it hath been denounged, as aso to them. But the
word of hearing did not profit them, not mixt with faith of
those things which they heard. 3. For we that have beleued,
shali enter into the rest: as he said, As I swor in my wrath, if they shal enter into
my rest, & truely the workes from the foundation of the world being persifted. 4.
For he said in a certaine place of the feuenth: (3) day thus: And God rested
the feuenth day from all his worikes. 5. And againe in this, if they shal 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. againe he limiteth a
certaine day: to day, in Davids saying, after so long time, as is above saied, to
day if you shal heare his voice, doe not obdurate your hartes. 8. For if e Jeus had given
them rest: he would never speake of another day afterward. 9. Therefore there
is left a sabbatiisme for the people of God. 10. For he that is entered into his rest,
the same also hath rested from his worikes, as God from his.

11. Let vs halte therfore to enter into that rest: that no man fal into the same
example of incredulitie. 12. For the word of God is lively and forcible, and
more perling than any two-edged sword: & reaching vnto the diuision of the
soule and the spiritt, of the joynts also and the marowes, and a discerner of the
cogitations and intents of the hart. 13. And there is no creature invisible in his
fight. But all things are naked and open to his eyes, to whom our speech is.

14. Therefore a great high Priest that hath entered the heavens, I es vs
the Sonne of God, let vs hold the confession. 15. For we have not a high Priest
that can not have compassion on our infirmities: but tempted in al things by
similitude, except sinne. 16. Let vs goe therfore with confidence to the throne
of grace: that we may obtaine mercie and find grace in seasaible aid.

ANNOT.

a If the Apostle
had not euidi
tly here shewd that
the Sabboths rest
was a figure of
the eternal re-
pole in heaven,
who durst to
have applied that
Scripture of
Gods rest the
feuenth day, to
that purpose?
Or how can our
Adveraries now
reprehend the
like application
many boldly vie'd
in al holy anciet
Writers to the
like end?

b Whatsoever
God threaten't
by his word con-
cerning the pu-
nishmet of sinne
and incredulitie,
that be executed,
be the ouen
ternever secret,
deepse, or hidden
in our hearts be-
cause Gods spe-
che paleth eailly
and searcheth
throughly every
part: power, and
facultie of mans
soul.

The Epistle in a
Mail for the
election of the
Pope.
ANNOATIONS.

CHAP. IV.

16. Let vs goe with confidence.) The Adversaries doe about to proue by these words that we need no help of Saints to obteine any thing, Christ himselfe being so ready, and we being admonished to come to him with confidence as to a most mercifull Mediator and Bis hop. But by that argument they may as wel take away the helps and prayers of the liuing one for another. And 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 prayer of a liue man availeth more with him, then the desire 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 reprooue the plaine Scriptures. Neither doe we come leffe to him, or with leffe confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or liue men joyned with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mericie, and merits, then if we praid our selues alone.

CHAP. V.

That Christ being a man and infirm, was therein but as al Priests; and that he also was called of God to this office: offering as the others: 8 and sufffured obediently for our example. 11 Of whose Priesthood he bath much to say, but that the Hebrewes have need rather to heare them 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 guilties and Sacrifices for sinnes: 2. that can haue compassion on them that be ignorant and doe err: because himself also is compassed with infirmitie: 3. & therefore he ought, as for the people, so also for himself to offer for sinnes. 4. * Neither doth any man" take the honoure 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, this day haue 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 dais of his flesh, with a strong erie and teares, offering prayers and suppliections to him that could saue 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 consummated, was made to al that obey him, caine of eternall saluation, 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 Maisters for your time, you need to be taught againe your selues what is the elements of the beginning of the words of God: & you are become such
as haue need of milke, and not of strong meat. 13. For every one that is partaker of milke, is vnskilful of the word of justice: for he is a child. 14. But strong meate is for the perfect, them that by custome have their senses exercised to the discerning of good and evil.

**Annotations**

**Chap. V.**

1. Every high Priest. By the descriptio of a Priest or high Priest (for to this purpose it is one matter,) he proueth Christ to be one in most excellens fort. First then, a Priest must not be an Angel, or of any other nature but man's. Secoudly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the communitie, feuered, allumputed, and exalted into a higher rate and dignite the vulgar. Thirdly, the cause and purpose why he is so seuered and picked out from the rest, is to take charge of Divine things, to deale as a Mediatour betwixt God and the people, to be the Deputie of men in such things, as they have to crave or to receive of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts, and Sacrifices to God for the sinsse of the people: without which kind of most foueraine duties, no perfon, people, or common-wealth can appe-taine to God: and which can be done by none, of what other dignite or calling fouer he be in the world, that is not a Priest: diuers Princes (as we read in the Scriptures) punished by God, and King Saul depoased from his Kingdom, specially for attempting the same.

And generally we may learne here, that in illustre sum ad Deum, in all matters touching God, his service, and religion, the Priest hath only charge & authority: as the Prince temporal is the people's Gouvernour, Guider, & Souveraigne, in the things touching their worldly affaires: Which must for al that by him be directed and manag'd no other wise, but as is agreeable to the due worship and service of God. Against which it the terrrene Powers commit any thing, the Priests ought to admonish them from God.

We learne also hereby, that every one is not a Priest, and that the people must alwaies have certaine persons chosen out from among them, to deale in their futes and causes with God, to pray, to Minister Sacraments, and to Sacrifice for them. And whereas the Protestants wil have no Priest, Priesthood, nor Sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Service of the old law, and Christes Person alone, and after him of no more; therein they show them-selves to be ignorant of the Scriptures, & of the State of the new Testament, and induce a plaine Atheistine and Godlesstie into the world. For so long as man hath to doe with God, there must needs be some deputed, & chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. For els, if men neede to deale no more, but immediately with Christ, what doe they with their Ministers? Why let they not every man pray, and Minister for himself & to himself: What doe they with Sacramets, seeing Christes death is as well sufficient without them, as without Sacrifice? Why flar’deth not his death as well with Sacrifice, as with Sacramets: as well with Priesthood, as with other Ecclesiastical functions? There is no other caufe 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 Diuel by these his Ministers, under pretence of deferring or attributing the more to Christes death, would abolish it.

This definition of a Priest and his function, with all the proprieties thereto belonging, holdeth not only in the law of Moyses, and order of Aaron's Priesthood, but it was the same before, in the law of nature, in the Patriarches, in Melchisedech, and now in Christ, and all his Apostles, and Priests of the new Testament. Saving that it is a peculiar excellence in Christ, that he only offered for other mens names, and not as all for his owne, as al other doe.

4 Taken to himselh.) A special promise for all Priests, Preachers, and such as have to deale for the people in things pertaining to God, that they take not that honour or office at their owne
Al true Priests and Preachers must be lawful, and thereby called there to. The dignity and function of Priesthood is not to be vURped.

Christ both Priest & King; but his Priesthood more excellent of the two.

Christ a Priest as he is man not as he is God.

The Sacrifice on the Cross was the principal act of Christ's priesthood.

Priests praiers more effectual.

Christ's Priestly actions.

Notorious heretical translation to maintain Calvin's horrible blasphemy.

5. Did not glorify himself? The dignity of Priesthood must needs be passing high and supreme, when it was a promotion & preferment in the Sonne of God himself according to his manhood, and when he would not vesture, nor take upon him the form, without his Fathers express commission and calling thereunto. An external example of humility, & an argument of condemnation to all mortal men, that arrogate unspiritually any function or power spiritual, that is not given them from above, & by lawful calling and committal 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 reveals specially his Priesthood, as the more excellent & 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 resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignity (as appeareth by the discourse of S. Paul, & 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 Calunists (except in these latter it be rather an errege proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did Sacrifice, according to his Godhead. Which is to make Christ God the Fathers Priest, & not his Sonne, & doe Sacrifice & homage to him as his Lord, and not as his equal in dignity & nature. Therfore S. Augustine in Psalm 109. That as he was man, he was Priest: as God, he was not Priest. And Theodoret in Psalm 109. As man, he did offer Sacrifice; but as God, he did receive Sacrifice. And againe, Christ touching his humanity was called a Priest, and he offered no other blood but his own body, &c. Dialog. i. circ. med. Some of our new Malisters not knowing so much, did let fall out of their pennis the contrary, and being admonished of the errour, and that it was very Ariantine, yet they pervert in it of mere ignorance in the grounds of Divinitie.

7. With a strong voice. Though our Saviour make intercession for us, according to his humane nature, continually in heaven also, yet he doth not in any external creatures make Sacrifice, nor vfe the prayers Sacrificial, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this prayer, in manumus commends spirittum suum, he voluntarily deposed his soul, yeaing it in most proper sort for a Sacrifice. For in that last point of his death, confest his specially his high Priestly office, and the very works and communion of our redemption.

Observe more ouer, that though commonly every faithful person pray both for himself and others, and offer his praiers to God, yet none offereth by office and special designation, and appointment, in the person of the whole Church and people, fauing the Priest. Whose praiers 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 people's Legate. And of this kind were all Christ's praiers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, ministering, or receiving Sacraments: every one being done as Priestly actions.

7. For his reverence. These words have our English translatours perritionally and most presumptuously corrupted, turning them thus, In that which be feared, contrary to the version and sense of all antiquity, and to Erasmus also, and contrary to the ordinary use of the Greek word, as Beza himself defines it Luc. 1. 2. 25. and contrary to the propriety of the Greek phrase, as not only the Catholicks, but the best learned Lutherans doe shew & prove by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could ever espie. Where, only to have made choice of that impious and arrogant Seetaries sense, before the said Fathers & all the Churches besides, had been shamefull enough; but to set the same downe for very Scripture of God's blessed word, that is intolerable, and paffeth all impiety. And we feem plainly that they have no confience, indifferencie, nor
To the Hebrews

not other purpose, but to make the poor Readers believe, that their opinions be
God's own word, and to draw the Scriptures to find after the fancy of their heretics.
But if the good Reader knew, for what point of doctrine they have thus framed their Calvins blaf-
translation, they would abhorre them to the depth of Hell. Forsooth it is thus: they pheme that
would have this Scripture meane, that Christ was in horrible feare of damnation, & that Christ suffered
he was not only in paines corporal upon the Croffe (which they hold, not to have been hel paines vpo
sufficient for man's redemption) but that he was in the very sorrowes & differtes of the
denned, without any difference, but that it was not everlasting, as theirs is,

For this horrible blasphemie (which is their interpretation of Chriftes descendsing in
otherwise worse
to Hel) God's holy word must be corrupted, and the Sacrifice of Chriftes death (whereof infufficicnt,
they talke so preemumently) must not be enough for our redemption, except he be dam-
ed for vs also to the paines of Hel. Woe be to our poore Countrie, that must have such
books, and read such translations. See Caluin and Beza in their Commentaries and An-
notations vpon this place, & you shall see, that for defense of the said blasphemies they
have thus translated this text. See the Annotations before, 1 Pet. 2, 17, and Mat. 27. 46.

9. Confumaure.) The full worke of his Sacrifice, by which we were redeemed, was who-
Chrift yeal-
ly consummate and accomplished, at the yealding vp of his spirit to God the Father, 
when he said, Confummatum est: though for to make the same effectual to the salvation of Ghost, accom-
particular men, he himself did divers things, and now both in heauen, and our selves also plishing or re-
must wfe many meanes, for the application thereof to our particular necessitie. See the demption,
next Annotation.

5. Was made so al.) The Proteants vpon pretence of the sufficiencie of Chriftes Pas-
Christ's Pass
sion, and his only redemption; oppose themselves gueulesly in the sight of the simple, sufficient for 1.
against the innocuon of Saints, and their intercelion, and help of vs, against our peni-
tential worke or suffering for our owne sines, either in this life or the next: against the
which obey, next place and many other shew, that Chriftes Passion, though it be of it selfe faire more
only, but by
sider, yet professeth none but both, as both doe his commandements, and we sue reme-
& his Church, dies and meanes to apply the benefit thereof to themselves, as he appointeth in his word,
command, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing
required to apply Chriftes benefits vnto vs, are hereby also easly refuted. For we do not
obey him only by beleuuing, but by doing whatsoever he commandeth. Lastly, we note
in the same words, that Christ appointeth not by his absoluto and eternall election, men
so to be partakers of the fruit of his redemption, without any condition or respect of their
owne worke, obedience, or free-will: but with this condition alwasies, if men wil obey
him, and doe that which he appointeth. See S. Auguatin (or Prosper) to, 7. Respont,
Prosperi ii. 2. articulo 1. ad ombeliones incerti, where he faith the cup of Chriftes pas-
sion, it hath indeed in it selfe, to profet al, but if it be not drunken, is healeth not.

11. Inexplicable.) Intending to treat more largely and particularly of Chriftes or Mel-
chisedechs Priesthood, he fore-warneth them that the mysterie thereof is farre passing
their capacitate, and that through their feeblenes in faith and weakenes of understanding,
he is forced to omit divers deep points concerning the Priesthood of the new law.
Among which (no doubt) the mysterie of the Sacrament and Sacrifice of the altar, called
Mass, was a principal & pertinent matter: which the Apollos & Fathers of the Primi-
tique Church vsed not to treat of so largely & particularly in their writings, which
might come to the hands of the unfaithful, who of all things tookke foonest scandal of the
B. Sacrament, as we fee 1o. 6. He speake to the Hebrews (faith S. Hierom ep. 146.) this is to the
Iewes, and not so faithful men, to whom he might have been hold to utter the Sacrament. And in-
deed it was not reasonable to talke much to them of that Sacrifice which was the resem-
blance of Chriftes death: but if they thought not right of Chriftes death it self. Which
the Apollos wisdom and silence our Aduersaries wickedly abuse against the holy
Malle.

Nn 2
He exhorteth them to be perfect scholars, and not to need to be Catechumens againe: because they can not be baptized againe: 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. And 
hath his digression, and returneth to the matter of Christes Priesthood.

It is evident by these words, against the Nouatians and the Calvinists, that S. Paul meant not precisely, that they had done, or could doe any such finnes, whereby they should be put out of all hope of salvation, but be sure of damnation, during their life.

But we confidently trust of you, my best Beloved, better things and nearer to salvation; although we speake thus. For God is not vniust, that he should forget your worke & done which you have shewed in his name, which have ministred to the Saints and doe minister. And our desire is that every one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end: that you become not slothful, but imitators of them which by faith and patience shal inherit the promises. For God promising to Abraham, because he had none greater by whom he might sweare, he sweare by himself; saying *Vnles blessing I shal blese thee, and multiplying shal multipliche thee. And so patiently enduring he obtained the promise. For men sweare by a greater then themselves: and the end of all their controuersie, for the confirmation, is an oath. Wherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed on other: that by two things vnumoueable, whereby it is impossible for God to lie, we may haue a most strong comfort. Who haue fled to hold fast the hope proposed, which we have as an anker of the soule, sure and firme, and going in into the inner parts of the veile, where Iesus the Precour for vs is intred, made a high Priest for euery according to the order of Melchisedech.

ANNO
ANNOTATIONS.

CHAP. VI.

1. The foundation of penance. We see hereby, what the first grounds of Christian institution or Catechism were in the Primitive Church, and that there was ever a necessity of Catechism instruction and belief of certain points had by word of mouth and tradition, because, and the foremen came to the Scriptures: which could not treat of things so particularly, as was points thereof requisit for the teaching of all necessaries grounds. Among these points were the following Articles contained in the Apostles Creed: the doctrine of penance before Baptism and the manner and necellitic of Baptism: the Sacrament of Imposition of hands after Baptism, called Confirmation: the articles of the Resurrection, Judgement, and such like. Without which things first laid, if one should be sent to pick faith out of the Scripture, there would be made rule quickly. See S. Augustin in epist. nichon. ep. ad Rom. versus firm.

4. Impossible. How hard the holy Scriptures be, and how dangerously they be read of the unlearned, or of the proud be they never so well learned, this one place might teach vs. Whereat the Nouatians of old did so stumble, that they thought, & heretically taught that none, falling into any mortal sinne after Baptism, could be received to mercie or grace in the Church: and so to a contentious man, that would follow his own sense, or the bare words, without regard of the Churches sense and rule of faith (after which every Scripture must be expounded) the Apostles speaketh hence here found, Even as to the simple, and to the Heretike that submitteth not his sense to the Churches judgement, make no more certaine place of this same Epistle feeme at the first sight, to stand against the daily oblation or Sacrifice of the Malle: which yet in truth make no more for that purpose, then this text we now stand on, seue the Nouatians: as when we come to the places, it shal be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, especially such as precisely follow Calvin: holding impiously, that it is impossible for one that forfaketh entirely his faith, that is, becometh an Apollata or an Heretik, to be received to penance or to God's mercie. To establish which false and damnable sense, these fellows make nothing of S. Ambrose's, S. Chrysostom's, and the other Fathers expositions, which is the holy Churches 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 againe, and thereby to be renounced and illuminated, to die, be buried, and rise againe the second time in Christ, in soeas and perfect penance and cleansing of sinnes, as that first Sacrament of generation did yeald: which applieth Christ's death in such ample manner to the receivers, that it taketh away al paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, al being washed away by the force of that Sacrament duly taken. S. Augustin calleth the remission in Baptism, Magnam indulgentiam, a great pardun. Euchar. c. 64.

The Apostle therefore warneth them, that if they fal from their faith, and from Christ's grace and Law which they once received in their Baptism, they may not looke to have any more that first great and large remedie applied unto them, nor no man els that finneth after Baptism: though the other penance, which is called the Second table after shipwrecks, which is a more painful medicine for sinne then Baptism, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to all once baptized, Heretikes, or oppugners of the truth malitiously, and of purpose, or what way soeuer, during this life. See S. Cyprian ep. 51. S. Ambrose vpon this place. S. Augustin cont. ep. Parm. vi. c. 13. and ep. 50. S. Damasceni. iv. c. 16. 10. God is not inuia. It is a world to see, what wringing and writhing the Protestats make to shift themselves from the evidence of these words, which make it most eclese to al not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so farre that God should be inuia, if he rendered not Heauen for the same. Rem. grandis inuia. Dei (Faith Hierom) fiamium peractis puniter, & bona opera non susiptere. That is, indeed great were God's inuia, if he would only punish sinnes, and would not receive good works, Li. 2. cont. lexion. c. 5.

Gods injustice in rewarding meritorious works.


C H A P. VII.

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) he saith every word of the verse allotted out of the Psalm, Our Lord hath sworn: thou art a Priest for ever, according to the order of Melchisedech.

OR 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: 2. To whom also Abraham deuided tithes of all: first indeed by interpretation, the King of justice: & then also King of Salem, which is to say, King of peace, 3. "without father, without mother, without Genealogie, having neither beginning of daies nor end of life, but likened to the Sonne of God, continueth a Priest for ever.

4. And "behold how great this man is, to whom also Abraham the Patriarke gave tithes of the principal things. 5. And certes* they of the sones of Leui that take the priesthhood have commandement to takethe tithes of the people according to the Law, that is to say, of their Brethren: albeit themselves also suffed out of the loines of Abraham. 6. But he whose Generation is not numbered among them,took tithes of Abraham, and blessed him that had the promises. 7. But without all contradiction, that which is lesse, "is blessed of the better. 8. And here indeed, "men that die, receiue tithes: but there he hath witnesses, that he liueth. 9. And (that it may so be said) by Abraham Leui also, which received tithes, was tithed. 10. For as yet he was in his Fathers loines, when Melchisedech met him. 11. If then commimation was by the Levitical Priesthood (for vnder it the people received the Law)" what necessitie was there yet another Priest to rife 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 the which, none attended on the altar. 14. For it is manifest that our Lord sprung of Juda: in which Tribe Mofes spake nothing of "Priestes". 15. And yet it is much more evident: if according to the similitude of Melchisedech there ariseth another Priest, 16. which was not made according to the Law of the carnal commandament, 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 certes is made of the former commandement, because of the weake

*When the Fathers & Catothoughts pike out allegories and mysteries out of the names of men the Protostat not endued with the Spirit whereby the Scriptures were giuen, declare their holy labours in the search of the name: but the Apostle findeth high mysterie in the very names of persons & places, as you see.

"The tithes giuen to Melchisedech were not giuen as to a mere mortal man, as al the Tribe of Leui & Arons order were: but to one representing the Sonne of God, who now liueth & reigneth & holdeth his Priesthood & the fition thereof for ever.

To the Hebrews

1. Melchisedech. The excellency of this person was so great, that some of the antiquity took him to be an Angel, and some the holy Ghost. Which opinion not only the Hebrews, but also the chief Fathers of the Christians do condemn; not doubting but he was a mere man, and a Priest, and a King, whosoever he was. For else he could not in office and order and Sacrifice have been so perfect a type and resemblance of our Saviour, as in this Chapter and other is shewed.

2. Without father. Not that he was without father and mother, faith S. Hierom, but for Christ himself was not without father, according to his divinity, nor without mother in his humanity: but for that his Pedegree is not set out in the Genesis, as the Genealogie of other Patriarches is, but is solely induced in the holy historic, no mention made of his Rocke, Tribe, beginning, or ending, and therefore in that case also resembling in a sort the Sonne of God, whose generation was extraordinary, miraculous, and inestimable, according to both his natures, lacking a father in the one, & a mother in the other: his Perseon having neither beginning nor ending, & his Kingdom, & Priesthood specially, in himself & 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.

3. Behold. To prove that Christes Priesthood farre pasheth the Priesthood of Aaron, and the Priesthood of the new Testament, the Priesthood of the old law; & consequentely, 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 preeminences of Melchisedech above the great Patriarch Abraham who was father of the Levites.

4. Tithes. The first preeminence, that Abraham paid tithes, and that of the best and most cheefe 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 Levi, accepted; acknowledging thereby, Melchisedech not only to be a Priest, but his Priest and Superiour, & so of all the Levitical order. And it is here to be obserued, that whereas in the 14. of Genesis whence 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 puttheth all out of controversy, plainely declaring that Abraham paid tithes to the other, as the inferiour to his Priest and Superiour. And touching payment of tithes, it is a natural duty, that men owe to God in all his laws, & to be giue to his Priests in his behalfe, for their honour & livelihood; Jacob promised or vowed to pay them, Gen. 28. Moses appointed the Levi 27. Num. 18. Deut. 18. 14. 26.

N 4

The Epistle of S. Leo his day

The resemblance of Melchisedech to Christ, in many points

By the sundrie excellencies of Melchisedechs Priesthood is proved the excellency of the Priesthood and Sacrifice of the new Testament, he received tithes of Abraham, and consequentely of Levi and Aaron.
Christ confirmed that duty Mat. 15, and Abraham specially here given the to Melchisedech; plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the Law of Moses, or in the Law of Nature. Of which tithes due to the Clergie of Christies Church see S. Cypr. Ep. 65, S. Hierom Ep. 13, 7, and Ep. 1, 6, 5, to Heliodorus and Nepotianus, S. Augustin, Ep. 19, de tempore.

He blessed Abraham.

Blessing a great preeminence, specially in Priests.

7. It blessed of the better. The second preeminence is, that Melchisedech did bless Abraham: which we see here S. Paul maketh a great and foreigne holy thing, grounding our Saviours prerogative above the whole Order of Aaron therein: and we see that in this fort it 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 person 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 fought for, if he make the wonderful mystery and grace thereof here exprest. This Patriarch also where we taketh blessing of Melchisedech, himself (though in an inferior fort) blessed his fonnes, as the other Patriarches did, and fathers doe their children by that example.

The full accomplishment of man's redemption was not by Aaron, but by Melchisedechs Priesthood.

This disputatio of the preeminence of Christies Priesthood above the Leuitical, is against the erroneous persuasion of the Jewes, that thought their law, Priesthood, and Sacrifices to be everlasting, & to be sufficient in themselves without any other Priest then Aaron and his Successors, and without all relation to Christies Priestship or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were all figures of Christies death, and so ended and accomplished in the same. Which point weel understood and kept in mind, will cleere the whole controversy between the Catholikes and Protestants concerning the Sacrifice of the Church. For, the scope of the Apostles disputatio being, to anow the dignity, preeminence, necessity, and eternal fruit and effect of Christies Priestship, he had not to treat at all of the other, which is a Sacrifice depending of his Priestship, specially writing to the Hebrewes, that were to be instructed & reformed first touching the Sacrifice of the Cross before they could fruitfully hear any thing of the other. Though in courct and by most evident sequence of disputatio, the learned and faithful may eaily perceive whereupon the said Sacrifice of the Church (which is the Maffe) is grounded. And therefore S. Hierom faith, Ep. 16, that all these commendations of Melchisedech are in the type of Christ's priestly Eclesie sacramentum sicut.

No lawful state of people without an external Priesthood.

External Priesthood necessary for the state of the new Testament.

15. Tranfcend.] Note weel this place, and you shall perceive thereby, that every lawful forme and manner of law, state, or governement of God's people dependeth upon the Priesthood; riseth, standeth, fallth 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; & therefore in the former sentence, the Apostle said, that the Jewish people or Common-weale had their law under the Leuitical Priesthood, and the Greek more properly expresseth the matter, that they were legitimased, that is to say, made a lawful people or communite under God, by the Priesthood. For there is no just nor lawful Common-weale in the world, that is not made legal & God's peculiar, and distinguished from unlawful Common-weales that hold of false God's, or of none atall, by Priesthood. Whereupon it is cleere, that the new law, & all Christian peoples holding of the same, is made lawfull by the Priesthood of the new Testament, and that the Protestants shamefully are deceived, and deceive others, that would have Christian Common-weales to lacke an external Priesthood, or Christies death
death to abolish the same. For this is a demonstration, that if Christ have abolished Priesthood, he hath abolished the new Law, which is the new Testament & state of Grace, which all Christian Common-wealths live under. Neither were it true, that the Priesthood were translated with the Law, if all external Priesthood ended by Christ's death, where the new Law began. For so the Law should not depend on Priesthood, but dure whose Priesthood were ended: which is against St. Paul's doctrine.

Furthermore it is to be noted, that this legitimation or putting Communities under External Sacrifice, and Priesthood, of what order soever, is no otherwise, but by joining one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as farie for the no lawful state can be without Priesthood, so no Priesthood can be without Sacrifice, fame. And we mean always of Priesthood & Sacrifice taken in their own proper signification, as here St. Paul taketh them. For, the constitution, difference, alteration, or translation of states & laws rise not upon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but upon those things in proper acceptance, as it is most plain.

Lastly, it followeth of this, that though Christ truly sacrificed himself upon the translation of Crose, (there also a Priest according to the Order of Melchisedech) and there made the of the old Priestful redemption of the world, confirmed, and consummated his compact, and Testament, hood & Sacrifice and the Law and Priesthood of this his new and eternal state, by his blood: yet that can not needs, must needs be the form of Sacrifice into which the old Priesthood and Sacrifices were translated, be be into the whereupon the Apostle inferreth the translation of the Law. For they all were figures of said Priesthood Christ's death, and ended in effect at his death, yet they were not altered into that kind & Sacrifice of of Sacrifice, which was to be made but once, and was executed in such a sort, that peoples the Church, and Nations Priesthood could not meet oft to worship at it, 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 all peoples faithful, both of Jews & Gentils, have had their Priesthood and Sacrifices according to the difference of their states: Which kind of Sacrifices were translated one into another: and so doubt is the Priesthood Ceuitical properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedech's rite, and Christ's instituted in the forms of bread and wine. See the next

17. *A Priest for ever.*)

Christ is not called a Priest for ever, only for that his Person is eternal, or for that he sittesth on the right hand of God, & perpetually praiseth or maketh intercession for us, or for that the effect of his death is everlasting: for all this prooth not that, in proper signification his Priesthood is perpetual: but according to the judgment of all the Fathers grounded upon this deep and divine discourse of S. Paul, and upon the very nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchisedech, and the state of the new law, he is a Priest for ever according to Melchisedech's Order, especially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priest, in the forms of bread and wine: In which things 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 is evident in the judgment of all the learned Fathers (without exception) that ever wrote either upon this Epistle, or upon the 14. of Genesis, or the Psalm 109, or by occasion have treated of the Sacrifice of the altar, that the eternity and proper act of Christ's Priesthood, and consequently the immutabilitie of the new Law, confisteth in the perpetual offering of Christ's body and blood in the Church.

Which thing is so well known to the Adversaries of Christ's Church and Priesthood, and so granted, that they be forced impudently to cannil upon certaine Hebrew particles, that Melchisedech did not offer in bread and wine: ye & when that will not suffice, plainly to deny him to have been a Priest: which is to give check-mate to the Apostle, and overthrow all his discourse. Thus whiles these wicked men pretend to defend Christ's only Priesthood, they indeed abolish as much as in them lieth, the whole Order, offices and state of his eternal law and Priesthood.

Arnobius 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 soul of his body to them that feared him, in Psal. 104.110.* Lactantius *In the Church he must needs have his eternal Priesthood according to the Order of Melchisedech*.
The Epistle of S. Paul

The epistle of S. Paul.

Chrsf eternal Priesthood and Sacrifice in the Church is promised out of the Fathers.

Melchisedech, Ll. 14. Influit. S. Hierom to Enagrius, Aaron Priesthood had an end, but Melchisedech, that is Christis and the Churches is perpetual, * both for the same past and to come. S. Chrysostom therefore calleth the Churches Sacrifice, hoistam incommensurable, an host or Sacrifice that cannot be consumed, bo. 27. in 9. Heb. S. Cyprian, hoistam qua substas, unde effet futura religio, an host which being taken away, there could be no religion, de cara domini. Emilianus, perpetuum oblationem et perpetuo currarent redemptionem. A perpetual oblation and a redemption that runneth or continues everlastingly, bo. 5, de Pafsch. And our Saviour expressed thereof 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 beasts, so 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 Chalise. And thereunto in this Sacrifice of the altar (faith S. Augustin li. 17, de Civit. c. 20. S. Leo. 8. de Paffone, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 65, ad Cecili. 11. 2. S. Ambrose de Sacram. li. c. 4. S. Augustin in Psal. 53. conc. 2, and li. 17, de Civit. c. 17. S. Hierom ep. 17. 2. & ep. 125. Epiph. bar. 55, Theodoret in Psal. 67, Damascene li. 4. c. 14.

Finally any of the Fathers, or al the Fathers, had either wisdom, grace, or intelligence of Gods word and mysteries, this is the truth. If nothing will shew our Aderfaeries, Chrift Iefus confound them, and defend his eternal Priesthood, and state of his new Testament established in the fame.

18. of the former commandments.) The whole law of Mofyes containing all their old Priesthood, Sacrifice, Sacraments and ceremonies is called the old commandment: and the new Testament containing the Sacrifice of Chriftes body and blood, and all the Sacraments & graces given by the same, is named the new mandatum: for which our forefathers called the Thurfday in the holy week, Manna thrufday, because that in it, the new law and Testament was dedicated in the Chalie of his blood: the old mandatum, law, Priesthood, & Sacrifices for, that they were inufficient and vnperflect, being taken away: and this new Sacrifice, after the order of Melchisedech giveth in the place thereof.

19. The introduction.) Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

The introduction of a new Priesthood.
The eternal or the new Priesthood confirmed by the Fathers, &c. &c. &c. (Upon the Cross, in the one oblation and one general and everlasting redemption there made,

21. With another.) This othe signifieth the infallible and absolute promise of the eternal 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 Supper, yet the warrant, confirmation, and eternal operation thereof, was attched upon the Cross, in the one oblation and one general and everlasting redemption there made.

23. Being many.) The Protestants not understanding this place, feine very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests, in the new, none at al but Chrift. Which is against the Prophet Epay, specially prophecying of the Priests of the new Testament (as S. Hierom declareth Priests, &c.) is not meant, that there is but one Priest of the new Testament.

The Apostle then meaneth first, that the absolute Sacrifice of consummation, perfection, and vnueful redemption, was but one, once done, and by one only Priest done, and therefor it could not be any of the Sacrifices, or al the Sacrifices of the Iewes law, or, that the absolute Sacrifice another, every of their offices and functions ending by their death, and could not work of eternal redemption as by Christ only was wrought upon the Cross. Secondly, the sacrifice could S. Paul inno- nateth thereupon that Christ never losteth the dignity or pravity of his eternal, nor be done by al Priesthood, by death nor otherwise, after yealdeeth it up to any, never hath Sucec- those many Aa-. fours after him, that may enter into his room or right of Priesthood, as Aaron and a-cronical Priests, ther had in the Lentitical Priesthood, but that himself worketh and concurreth with his bethe by one on: Ministers the Priests of the new Testament, in all their acts of Priesthood, as well the Chrift Iefus of Sacrifice as Sacrament, blest, praying, praying, and the like what so ever.

This
This therefore was the fault of the Hebrews, that they did not acknowledge their Lord, who instituted a typical Sacrifices and Priesthood to be reformed and perfected by Christ's Sacrifice of Priest for ever the Crocef; and against them the Apostle only disputeth, and not against our Priests of hath no Such holy Church, or the number of them, who all confess their Priesthood and all exercises of celfour, and as the same, to depend upon Christ's only perpetual Priesthood.

27. This did be once.) This is the special preeminence of Christ, that he offereth for other worketh & covenants sins only, having none of his own to offer for, as all other Priests both of the current with an old and new law have. And this again is the special dignity of his own Person, not Priests in their communicable to any other of what order of Priesthood so ever, that he by his death priestly funs (which is the only obligation that is by the Apostle declared to be irreparable in it self) et ceteras, paid the one full sufficient ransom for the redemption of all sins.

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Out of the same Psalm 109, he vrges this also, Sit thou on my right hand, showing that the Levitical tabernacle on earth, was but a shadow of his true tabernacle in heaven: without which he should not be a Priest at all: 6. Whereas he is of a better Priesthood then they, as also he prospeth by the excellency of the new Testament above the old.

But now he hath obtained a better ministerie, 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 certes a place of a second been sought. 8. For blaming them, he saith, Behold he dyes shall come, faith our Lord: and I shall consummate upon the house of Israel, and upon the house of Judah a new Testament, not according to the Testament which I made to their Fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my Testament: and I neglected them faith our Lord.

10. For this is the Testament which I will dispose to the house of Israel after those dyes, faith our Lord: Giving my laws " into their mind, and in their hart will I superferbe them, & 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 a shall know me from the lesser to the greater of them: 12. because I will be merciful to their iniquities, & their sins I will not now remember. 13. And in saying a new, the former he harsh made old. And that which groweth ancient and waxeth old is nigh to utter decay.

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3. Necessary, that he also.) 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 for only, for that cannot be made him a Priest of any certaine Order. And it is most false and wicked to hold with the Caluinists, that Melchisedechs Priesthood was wholly spiritual. For then Christes death was not a corporall, 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 Caluinists following their owne doctrine must needs doe) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Croffe, then it is against the daily Sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper manner, to make perpetual oblation thereby in the Church: for visible and external act of sacrificying in heauen he doth not not exercis;

4. If upon the earth.) It is by his death, and resurrection to life againe, that his body is become apt and fit in such divine for to be sacrificied perpetually. For if he had died in mortal for all, that way of myfical representation of breaking his body and separating the bloud from the fame, 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 Priests did, or else have been no Priest at all. For to have offered only spiritually, as all faithful men doe, that could not be enough for his vocation, and our redemption, and fstate of the new Testament, How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Ilychius ii. 1. in Lcvit. cap. 1.

5. Heavenly things.) As the Church or State of the new Testament is commonly called Regnum coronum & Dei, in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paternals giuen to Moses to frame his tabernacle by, was the Church, rather then the heavens themselves; al S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparison between the State of heauen and the old law. Though incidentally, because the condition of the new Testament more nearly resembleth the fame, the old state doth, he sometime may speake some-what therof also.

10. Into their mind. ) This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of love grafted in the hearts of the faithful by the Goly Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

10. Their God. ) Their mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore the new Testament in his blood: and which was straight after ratified by the death of the Testator, vpon the Croffe.

11. Shall not teach. ) So it was in the primitive Church, in such specially as were the first founders of our new State in Christ. And that which was verified in the Apostles and other principal men, the Apostle speakeith generally as though it were so in the whole, as S. Peter applieth the like out of Joel, and our Saviour fo speakeith when he faith that such as beleeue in him, shall work miracles of divers sorts. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe: with much like reason and shew of Scriptures as the Protestants haue to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching.

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Scriptures abused for phantastical inspirations,
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In the old Testament, that secular sanctuarie had two partes: the one signifying that time, with the ceremonies thereof, for the emolument of the flesh: the other signifying heaven, which then was shut, until our High Priest Christ entered into it, & that with his owne blood, shed for the emolument of our consciences. Whereupon he concluded the excellency of his tabernacle and house above the old. 25. Noting also, the difference, that he entered but once (so effectual was that one bloody offering of himself, for ever) whereas the Lenticular High Priest entered every year once.

HE former also indeed had justifications of service, and a secular sanctuarie. 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 Sancia Scalorum: 4. having a golden cenfar, and the ark of the Testament couered 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 glorie ouer-shadowing the propitiatorie, of which things it is not needful 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 bloud which he offereth for his owne and the peoples ignorance: 8. the Holy Ghost signifying this, that the way of the Holy was not yet manifested, the former tabernacle as yet standing. 9. Which is a parable of the time present: according to which are offered gifts and hostes, which can not concerning the conscience make perfect chim that sacrifices, 10. only in meats and in drinkes, and divers baptisimes, and justices of the flesh laid on them until the time of correction.

11. But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: 12. neither by the bloud of goats or of calves, but by his owne bloud entred in once into the Holies, eternal redemption being found. 13. For if the bloud of goats and of oxen and the ashes of an heifer being sprinkled, sanctified the polluted to the cleansing of the flesh, 14. how much more hath the bloud of Christ who by the Holy Ghost offered himself unspotted vnto God, "cleaned" our conscience from dead workes, to curie the liuing God? 15. And therefor 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 receive the promise of eternal inheritance. 16. For where there is a testament: the death of the testator must of necessitie come between. 17. For a Testament is confirmed in the

The Epistle upon Imber Saturday in Sept.

The way to heaven was not open before Christ's passion: & therefore the Patriarches & good men of the old Testament were in some other place of rest until then.

c. All things done in the old Testament and priesthood were figures of Christ's actions.

b. The Epistle upon Passion Sunday.
The Epistle of S. Paul

When the found, otherwise it is yet of no value, while the testament lieth. 18. Whereupon neither was the first ceretcs dedicated without blood. 19. For all the commandement of the Law being read of Moyses to all the people: he taking the blood of calues and goats with water and scarlet wool and holy water, sprinkled the very book also itself and al the people, 20. saying, "This is the blood of the Testament, which God hath commanded vnto you. 21. The tabernacle also & al the Vessel of the ministerie he in like manner sprinkled with blood. 22. And all things almost according to the law are cleansed with blood: and without shedding of blood there is not remission.

23. It is necessarie therefore that the examplers of the celestialls be cleansed with these: but the celestialls themselfes with better hosts then these. 24. For if vs is not entred into Holies made with hand, examplers of the true: but into Heaven 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 consummation of the worlds, to the destruction of sinne, he hath appeared by his owne host. 27. And as it is appointed to men to die once, and after this, the judgement: 28. 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.

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CHAP. IX.

Relics.

They continue without putrefaction.

The holy CROSSE. The sepulchres of Christ and his Saints.

Images in Solomon's temple commanded by God.

4. A golden por. The Protestants count it superstitious to keep with honour & reverence the holy memorials or monuments of Gods benefits & miracles, or the tokens of Christs Passion, as his Crosse, garments, or other things appertaining to him or his Saints, and think it impossible that such things should dure so long: when they may here see the reverent & long reueration of Manna, which of itself was most apt to putrefie, and of Aarons rod, only for that it sodenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyril li. 6. cont. Italian, where he defendeth against Iulian the Apollataes blasphemie, the keeping and honouring of that Crosse or wood which Christ died on. See also S. Paulinus ep. 11. & what reverence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, & to their relics. We reverence and worship (faith he) everywhere where Martyrs sepulchres, and putting the holy ashes to our eyes, if we may we touch it with our mouth also; and doe some thinke, that the monument wherein our Lord was buried, is to be neglected? But our Protestants can not skil of this. They had rather follow Vigilantius, Iulianus the Apollata, and such Masters, then the holy Doctors and evident prattice of the Church in all Ages.

5. Chernobin. 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 eu'n among these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, & to whom the precept was specially giuen, the same God that forbade the great Idols, did command these images of Angels to be made & set in the foweraigne holieft place of al the tabernacle of Temple, By which it is plain, that much more the images of Christ and his B. Mother & Saints, that may be more truly pouftered then
TO THE HEBREWS.

more spiritual substances can be, are not contrary to God's commandment, nor against his honour, or requisite to any other Scripture at all, which condemn only the Idols, or outward representations of the Heavens made for adoration of false Gods.

10. That the time of correction.) Al those gross and carnal Sacrifices, ceremonies, and observations instituted to cleanse and purify the flesh from legal irregularities & impurities only, & not reaching to the purging of the foules & confidences of men, being commanded not forever, but till Christe comming, ceased them and better, more noble, and more spiritual Sacraments were instituted in their place. For we may not imagin Christ to have taken away the old, and put none in their place; or to alter the Sacraments only into other Sacraments external, and not also to translate the Sacrifices to some other more excellent. For it is called, tempus correctionis, non abolutionis Sacrificii, et legis: the time of correction, not of abolishing Sacrifice, or law. Neither have they more reason to affirm that any Sacrifice is taken away by the new Testament, but changed, and more noble, or without Sacrifice, but it is the time of correction or reformation and abetting all the foresaid things.

12. External 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 sinners, saving this one highest Priest Christ, and the one Sacrifice of his blood once offered upon the Cross. Which Sacrifice of redemption can not be often done, because Christ could not die but once. Though the figures also thereof in the Law of nature & of Moses, were truly called Sacrifices, as specially this high and marvelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as St. Augustin calleth it) a Sacrifice. But neither this, nor the other of the old law, being often repeated and done by many Priests (all which were and are sinners themselves) could be the general redeeming and consummating Sacrifice; nor any one of those Priests, nor all the Priests together, either of the law of nature, or of Aaron, or Melchisedechs Order (except Christ alone) could be the general Redeemers of the world.

And this is the Apostle meaning in all this comparison and opposition of Christ's death to the old Sacrifices, and of Christ to their Priests: and not that Christ's death or Sacrifice of the Cross should take away all Sacrifices, or prove that these Aaronical offices were no true Sacrifices at all, nor those Priests, truly 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 sinners, 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. Augustin li. 3, deod. Christ. c. 6. And this we tell the Protestants, is the only purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they perniciously and foolishly turne the whole disputation against the Sacrifice of the B. Maile, & the Priests of the new Testament; as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had no relation to Christ's death, or that it were not the representation and most literally resemblance of the same, or were not instituted and 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 disputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed al remission and redemption, without respect of Christ's death.

15. Of those prevarications.) The Protestants doe unlearnedly imagin, that because all sinners be remitted by the force of Christ's passio, 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 by the Apostle doth prove as well, or rather only, that there were no Sacrifices of Aaron's Order or Levitical law at all. For against the Jews false opinion concerning them, doth he dispute, and not a word touching the Sacrifice.
Sacrifice of the Church, unto which in all this discourse he never opposeth Christ's Sacrifice upon the Croffe: al Christian men well knowing that the host and oblation of these two, though they differ in manner and external form, yet is indeed al one.

The Apostle then sheweth here plainely, that all the sinnes that ever were committèd 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 the recompence, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretics foolish deduction it should doe: S. Paul not opposeth Christ's Passion to them, for the intent to prove them to have been no Sacrifices, but to prove, that they were not absolute Sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mortal man.

And that you may see the blasphemos pride and ignorance of Calvin, and in him, of all his followers: read (so many as may read Heretical bookes) 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 remedie for all sinnes since the creation of the world, therefore there must be no moe but that one Sacrifice of Christ's death. Which must needs by his deduction hold (as it doth indeed) no lese 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 accomplishement 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 wordes pronounced by Christ over the holy chalice, which be correspondent to the wordes 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 bloud of the new Testament. Whereby it is plain, that the B. Chalice of the altar hath the very sacrificial bloud in it that was shed upon the Croffe, in & by which, the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleare, that many duine things, which to the Heretics or ignorant may seeme to be spoken only of Christes Sacrifice upon the Croffe, be indeed verified & fulfilled also in the Sacrifice of the altar, Whereof S. Paul for the causes aforesaid would not treate in plain terms. See Ifychius l. 4. in Lessis. c. 4. paule post initium, applying all these things to the immolation of Christ also in the Sacrament.

In the old Testament were figures of the new: in the new, is resembelance of the heavenly state.

Christ once offered in bloudy fort, but unblyoudly oft, namely in the Sacrifice of the altar.

The Sacrifice of the altar & that on the Croffe, both one.

Caluins argument against the Sacrifice of the altar, maketh no lese against the Sacrifices of the old Law.

The correspondece of wordes in dedicating both Testaments procureth the real presence of bloud in the Chalice.

11. Be examplers.) All the offices, places, vessells, and instruments of the old law, were but figures and resemblances of the Sacraments of the new Testament, which are here called cœlestials, for that they are the liuely image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christes bloud, sacrificed on the altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the bloud of beasts. And therefore by a trauation visial in the holy Scriptures, the Apostle fodenly passeth in the sentence immediately following, and turneth his talke to Christes 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.

13. Offer himself often.) As Christ never died but once, nor neuer shal die againe, so in that violent, painful, and bloudy fort he can never be offered againe, neither needeth he so to be offered any more, having by that one action of Sacrifice upon the Croffe, made the ful ransom, redemption, and remedie for the sinnes of the whole world. Nevertheless, as Christ died & was offered after a fort in all the Sacrifices of the Law and Nature, since the beginning of the world, al which were figures of this one obligation upon the Croffe, 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 bloud shed, then did any figure of the old law, or other Sacrifice that ever was: as being indeed (though in hidden, sacramental, and mystical, and unblyoudly manner) the very self-same B. body and bloud, the self-same host, obligation and Sacrifice, that was done upon the Croffe.

And this truth is most evident by the very forme of wordes vse'd by our Saviour in the institution and consecration of the holy Sacrament, and by the profeccion of all the holy Doctomes. Our Sacrifice, faith S. Cyprian, is correspond enc to the Passion of Christ, and, A le Sacrifice
that we offer, is the Passion of Christ. ep. 63. nu. 4. & nu. 7. S. Augustin de fid, ad Pet. c. 19. in these carnal Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinners, and of the blood, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed: in illis praenunciabatur occidendum, in hoc annunciatur occasus, In them he was forsothed as to be killed; in these he is shewed, as killed. And S. Gregory Nazianzen, faith, ets. in nomine, that the Priest in this Sacrifice, immiscit seminare Christi Pasijonibus. S. Ambrose, 1. Off. c. 48. Offerit Christus in imagine quae recipiens Pasionem. Alexander the first, ep. ad omnem Orthodox. nu. 4 to 1. Con. Cuius corpus & sanguis conficilior, pasionemiam celebratur. S. Gregory, in Evang. 575. as often we offer the host of his Passion, so often we renew his Passion. And, he suffereth for us again in mystery. And Ithichius, b. x. 8. in Levit. post med. By the Sacrifice of the only-begotten many things are given unto us, so wise, the remission or puring 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, or the unvr. as * Caluins himself confesseth, but answereth them in the pride of Heretical spirit, with these words: Nihil mori quod ecloquius uenisti Scripores; that is, I posse not for it, that the ancient Writers doe so spake: calling the distinction of bloody and unbloody Sacrifice, Caluins confcholasticall and frivolous, and abdicium communem, a dudelsh demes. With such ignorant temple of the 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 Psalmist telleth us of the oblation of Christ's body.

10. Which he offered bloody but once (the Levitical Priests offering so everyday) because that once was sufficient for ever, 15. in that is purchased (as the Prophet also witnesseth) remission of sinnes. 19. After all this he prosecuteth and exhorteth them unto perseverance, partly with the opening of Heauen by our high Priest, 26. partly with the terror of damnation if they fall again: 32. bidding them remember how much they had suffered already, and not lose their reward.

O R the law "having a shadow of good things to come, not the very image of the things: every yeare with the self-same hosts 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 conscience of sinne any longer. 3. But in them there is made a commemoration of sinnes every yeare. 4. For it is impossible that with the bleed of oxen and goats sinnes should be taken away. 5. Therefore comming into the world he faith: "Host and oblation thou woldest 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, 0 God. 8. Saying before, Because hosts and oblations & holocausts, & for sinne thou woldest not, 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, 0 God: he taketh away the first, that he may establish that that fellow, 10. In the which will, we are sanctified by the oblation of the body of Iesus Christ once. 11. And every Priest indeed is ready daily mini-
The Epistle of S. Paul

The Epistle for many Martyrs.

Good works make great confidence of salvation, & have great reward

...string, and "often offering the same hosts, which can never take away finnes: 12. but This offering one host for finnes, for ever * sitteth on the right hand of God, 13. hence-forth expectimg, until his enemies be put the foot-stool of his feet. 14. For by one oblation hath he consummated for ever them that are sanctified. 15. And the Holy Ghost also doth testify to 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 laws " in their harts, and in their minds will I supercede them: 17. and their finnes and iniquities I will now remember no more. 18. But where there is remissi.m of these, " now there is not an oblation for finnes.

19. Hauing therefore, Brethren, confidence in the entring of the Holies in the blond 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, hauing our harts sprinkled from euiil confession, and our body washed with cleane water. 23. Let vs hold the confession of our hope vndecaying (for he is faithful that hath promised ) 24. and let vs consider one another vnto the procuracion of charitie and of good works: 25. not forsaking our assemblie as some are accustomed, but comfortinge, and so much the more as you see the day approching. 26. * For " if we sinne willingly after the knowledge of the truth received, now there is not left an host for finnes, 27. but a certaine terrible expectation of judgement & rage of fire, which shal consume the aduersaries. 28. A man making the Law of Moyses frustrate, without any mercie * dieth vnder two or three witneses. 29. " How much more thinke you, doth he deferue worse punishements which hath troden the Sonne of God vnder-foot, and esteemed " the blond of the Testament polluted, wherein he is sanctified, and hath done contumelie to the Spirit of grace? 30. For we know him that said, Revenge to me, I will repay. And againe, That our Lord wil judge his people. 31. * It is horrible to fall into the hands of the liuing God,

32. But cal to mind the old daies: wherein being illuminated, you sustained a great fight of passions. 33. And on the one part certes by reproches and tribulacions made a spectacle; & on the other part made companions of them that conquered in such sort. 34. For, " you both had compassion on them that were in bands: and the spoile of your owne goods you tooke:" with joy, knowing that you have a better and a permanent substance. 35. Doe not therefore leefe your e confidence, which hath a great remuneration. 36. For patience is necessarie for you: that doing the wil of God, you may receiue the promise. 37. For * yet a little and a very little while, he that is to come, wil come, and wil not slacke. 38. And my infinfuite of faith: I but if he withdraw himself, he shall not please my soule. 39. But we are not the children of withdrawing vnto perdicion: but of faith to the winning of the soule.
ANNOTATIONS

CHAP. X.

(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, containe and give grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or darke resemblances of Christ's passion, which is the fountain of all grace and mercy, but perfect images and most lively representations of the same, specially the Sacrifice of the altar, which because it is the same oblation, the same hoist, and offered by the same Priest Christ I E S V S (though by the ministration of man and in mystery is the most pure and new image, character, and correspondence to the Sacrifice Christ's passion, both in substance, force, and effect, that can be.

2. They should have ceased.] If the hoists and offerings of the old Law had been of them The Jews' Sacrifices perfect to all effects of redemption and remission: as the Hebrews (against whom sacrifices were the Apostle disapproved) did thinke, and had had no relation to Christ's Sacrifice on the not absolute & Croffe or any other absolute and universal oblation or remedy for sinnes, but by and of indiged, he their own efficacious could have generally purged & cleansed man of all sinne & damna- cause they we- tion; then they should never have needed to be so often repeated and reiterated. For too often repeating both generally available for all, by their opinion, and particularly applied (in as ted, amplest as they could be) to the several infirmities 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 only offer Sacrifices for the new committed crimes, but even for the old, for which they had offered Sacrifices before: the Sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christ's death is. Which being once applied to man by baptism, wipeth away all sinnes past, God never remembering them any more, nor ever any Sacrifice or Sacrament or ceremony being made or done for them any more, though for new sinnes other remedies be daily requisi. Their Sacrifices then could not of them selves remit sinnes, much lesse make the general redemption, without relation to Christ's Passion. And so you see it is plain every-where, that the Apostle proueth not by the often repetition of the Jewish Sacrifices, that they were no Sacrifices at all, but that they were not of that absolute force or efficacious, to make redemption or any remission, without dependance of the one universal redemption by Christ: his whole purpose being, to inculcate vnto them the necessity of Christ's death and the oblation of the new Testament. As for the Churches holy Sacrifice, it is clean of another kind then those of the Jews, and therefore he maketh no opposition betwixt it, and Christ's death or Sacrifice on the Croffe, in all this Epistle: but rather as a sequel of that one general oblation, courtely alwayes inferreth the same: as being in a different manner the very self-same hoist and offering that was done upon the Croffe; & continually is wrought by the self-same Priest.

4. Impossi] The Hoists and Sacrifices of the old Law, which the carnal Jews made at the count of, without relation to Christ's death, were not only not perfect and absolute sufficient in themselves, but they did not, nor could not remit any sinnes at all, being but only figures thereof, referring the offenders for remission indeed, to Christ's Passion. For the blood of fruit beafts 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-witne properly applied vnto them, but by beleefe in him.

5. Hoist and oblation.] He meaneth not that God would no hoist nor Sacrifice any more
as the Protestants falsely imagin: for that were to take away not only the Sacrifice of Christ's body upon the altar, but the Sacrifice of the same body upon the Cross also, Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Jews, signifying that they did die for of themselves please God, but in respect of Christ, by whose obligation of his own body they should please.

s. in a body.) If Christ had not had a body, he could not have had any worthy matter or any matter at all to Sacrifice in visible manner, other then the hosts of the old Law: Neither could he either have made the general redemption by his one oblation upon the 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 vnderflood of Jews, Pagans, nor the Heretikes of our time, that Christ's humane nature was taken to make the Sonne of God (who in his divine nature could not be either Priest or 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, S. Auguftin 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 those Sacrifices that were offered in shadow of that to come. For which also we acknowledge that voice of the same Mediator in the Talm, BVT A BODY THOV HAST FITTED TO ME, because instead of all those Sacrifices and oblations his body is offered, & is ministered to the people in sacrifice. Li. 17. Chrift. Dei c. 20. And againe, li. 4 de Trinit. c. 14. Who so inst and body at a Priest, as the only Sonne of God? What might so commonly be offered for men, of men, as men's flesh? and what so fit for this immolation or offering, as mortal flesh, that so cleaneth for cleansing the vices of mortal men, as the flesh born of the virgin womb? and what can be ordered and received so gratefully, as the flesh of our Sacrifice, made the body of our Priest?

Neither did they please thee.) By that he faith, the things offered in the Law, did not please thee, therefore only the one, that is, the new Sacrifice, was pleasing to thee. And that he faith, the former to be taken away: that the second may not have place, it is evident, that all hosts and Sacrifices be not taken away by Christ the same Sacrifice foolishly conceive: but that the old Hosts of bruite beasts be abrogated to give place to that which is the proper host of the new law, that is, Christ's owne body.

We must often note that the Apostles speach of many Priests and often Sacrificing, concerning only the Jews Priests and Sacrifices, and not the Priests and Sacrifices of the new Testament.

The Calunists arguments against Christ's body often offered, and in many places answered by the Fathers: long agoe.
our Priests daily offer Sacrifice? They offer freely, because we frame daily, and daily have need to be cleansed and because he can not die, he hath given us the Sacraments of his body and blood; that as his Passion was the redemption and absorption of the world, so also this oblation may be redemption and cleansing as that offer is in truth and virtue. So faith this holy Father, to wit, that as the Sacrifice of Christ was a general redemption, so this of the altar is, to all that use it, redemption, a particular redemption or application of Christ's Redemption to them. In which sense upon the Cross, and also V. Bede calleth the holy Masse, redemptionem corporis et animae sancctarum, the catechism is particularly applied in the Sacrifice of the altar.

The Sacrifice of the Crosse was a general redemption, so this of the altar is, to all that use it, redemption, a particular redemption or application of Christ's Redemption to them. In which sense

Prima, loco citatus.

To the Hebrews.

it can O- for the cry is as the Greek and other, but as the Virgin's womb, not many bodies, even to all one Sacrifice, not divers, as the 5 of the lower wise.

s. Chrysostom also, and after him Theophylact, and Oecumenius, and of the Latins, Haimo, Pachasius, Remigius, and others, object to themselves thus: Does we also offer every day? We offer daily; but this Sacrifice is an example of that, for we offer always the self-same: and 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 Christies. And a little after, Not another Sacrifice, as the high Priest of the old Law, but the self-same we doe 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 treate of these matters, and so they said Masse, and offered daily, and many of them made such customs of celebrating the divine Sacrifice, as the Greek and Latins doe, in their Liturgies and Masses, and yet they saw these places of the Apocalypse, and made commentaries upon them, and vnderstood them (I trow) as well the Protestant.


1. s. (No there is not.) Christ's death can not be applied vnto vs in that ful and ample sort as it is in Baptistime, but once: Christ appointing that large remission and application to be made but once in every man, as Christ did but once. If it be not meant, that all should have as after Christ's Sacrifice upon the Cross, nor that there should be no ablation for sins committed after Baptisme, or that a man could not sinne at all after Baptisme, or that if he sinned afterward, he could have no remedie or remission by God's ordinance in the Church, which duries falsehoods funde. Heretikes gather this of such like places: but only the Apostle calleth the Hebrewes, as he did before chap. 4. and as he doth straight afterward, that if they fell 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 incredulitic and apostasy, they can never have that abundant remission applied vnto them by Baptisme, which can never be ministrated to them againe. And that general full pardon he calleth here oblation & afterward in the 2. ver. hoc remit prospicit, an host for sinne.

16. If we do willingly.) As the Calvinists abuse other like places against the holy Sacrifice of the Masse, so they abuse this as the Nautians did before them, to prove that The Calvinists an Heretike, A mortal, or any that wiltfully forfacketh the truth, can never be forgiven, heretike against Which (as is before declared in the 6. chapter) is most wicked blasphematic; the meaning remission of hereof being, as is there said, only to terrify the Hebrewes, that falling from Christ they suffer, can not so easily have the host of Christ's death applied vnto the because they cannot be All sinnes may be forgiven more, but must passe by sacramental penance, & satisfactioun, & other hard be remitted by remedies which Christ hath prepared after Baptisme in the Churches disciplin. Therfore, penance, but before S. Cyril faith l. 4. in 10. c. 17. Penance is not 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.

Mercy to the imprisoned for religion.

Loss of goods for religion.

Faith is the comfort of the afflicted.

CHAP. XI.

He exhorted them by the definition of faith, to stick unto God, though they see not yet his reward: shewing that at the saints afore-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 coming of Christ receive it together.

And faith is, the substance of things to be hoped for; the argument of things not appearing. 2. For in this the old men obtained testimonie.

3. * By faith, we understand that the worlds were framed by the word of God: that of invisible things visible things might be made.

4. * By faith, Abel offered a greater holft to God then Cain: * by which he obtained testimonie that he was just, God giu'th testimonie to his guilt, and by him, 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. But without faith it is impossible to please God. For he that commeth to God, must beleue that he is, and is a rewarde to them that seeke him.

7. * By faith, Noe having receu'd 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 justi ce which is by faith.

8. * By faith, he that is called, Abraham, obeyed to go forth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went. 9. By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Jacob the cohircs.
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, received vertue in con-ceaung of seed, yea past the time of age: because she beleued that he was faithful which had promised. 12. For the which cause euene of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13. According to faith did at these, not hauing receiued the promises: but beholding them a farre off, and haluting them, and confessing that they are pilgrimes & strangers vpon the earth. 14. For they that say these things, doe signifie that they seeke a countrey. 15. And indeed if they had been 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 heauenly. Therfore 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 Iacob and Esau.

21. * By faith, Iacob dying, blessed euery one of the sones 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 Pharao's daughter: 25. rather choosing to be afflicted with the people of God, then to have the pleasure of temporal sinne, 26. 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 insuflible he suffred as if he had seen him. 28. By faith, he celebrated the Pasche, & the fleeing of the bloud: that he which destroyed the first-borne, might not touch them. 29. * By faith they passed the red sea as it were by the drye land: which the AEgyptians affaying, were drowned.

30. * By faith the wallses 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 faile me telling of Gedeon, Barac, Sampson, Iephthe, David, Samuel, & the Prophets: 33. who by faith overcame Kingdoms, wrought injustice, obtained promises, stopped the mouths of Lions, 34. extinguished the force of fire, repelled the edge of the sword, recovered of their inimititie, were made strong.
rota cum septem filiis, Jul. 18.
And for many Martyrs.

strong in battle, turned away the camp of forrainers: 35. women received of resurrection their dead, and others were raked, not accepting redemption, that they might find a better resurrection. 36. And others had trial of mokeries and stripes, moreouer 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 desertes, in mountaines & desenes, and in caves of the earth. 39. And al these being approved by the testimonie of faith, receivd not the promise, 40. God for vs prouiding some better thing, that they without vs should not be consummate.

ANNOTATIONS.

CHAP. XI.

1. Faith is, by this description of faith, and by all the commendation thereof through the whole chapter, you may see well perceive that the Apostle knew not the forged faith of the Protestants, whereby every one of these new Sect-Maiters and their followers beleue their sinnes are remitted, and that themselves shall be faued, though their feates be cleane contrarie one to another.

2. Faith is of things not seen as in the B. Sacrament.

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.

And for many Martyrs.

Strong in battle, turned away the camp of forrainers: 35. women received of resurrection their dead, and others were raked, not accepting redemption, that they might find a better resurrection. 36. And others had trial of mokeries and stripes, moreouer 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 desertes, in mountaines & desenes, and in caves of the earth. 39. And al these being approved by the testimonie of faith, receivd not the promise, 40. God for vs prouiding some better thing, that they without vs should not be consummate.
Fathers, S. Damascene, li. 1. de imaginibus, & Leontius cited of him, yea S. Chrysostom also doe handel these places, and namely that of the Apostle which we now speake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod, that is, the scepter of Joseph now Prince of Egypt, so fulfilling Josephs dreams which foretold the same Gen. 17, and withal signifying as it were by this prophetical fift the Kingdom of Israel or of the ten Tribes that was to come of Joseph by Ephraim his younger fonne in the first King Jeroboam. Thus the Greek Fathers. Whereunto may be added, that all this was done in type and figure of Christes scepter & kingdom, whom he adored by and in his Crosie, as he did Joseph by or in his rod and scepter: and therefore the Apostile faith, he did it by faith, as having respect toward things to come, by al which it is evident, that it is false which the Calunints teach, that Corrupt trans-
we may not adore image, crucifix, or any visible creature, that is, we may not adore ition of this place for the same purpose is intolerable, saying thus, (LEANING ) upon the last he adored ( G O D, ) adding no leffe then two words more then is in the Greek.
Which though it might be the sense of the place and S. Augustin fo expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of all the ancient Fathers (as Beza confesseth ) fo expoundeth.
3. Wrong issue. Men are not iust by beleefe only, as the Protestants affirme, but Not iust by working iustice. And we may note that in all this long commendation of faith in the only. Fathers and holy persons, their good works are also specially recounted, as Rahab harbouring the spie, Abrahams offering his fonne ( whitch their works S. James doth incultate, Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. or Heb. 11. v. 4. and fo-forth. Therefore S. Clement Alexandrinus faith, that the said persons & others were iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.
The Apostile purpose then is nothing else, but to prove to the Hebrewes (who made so No worke of great account of their Patriarches and forefathers and their famous acts ) that all these the Patriarkes glorious personages and their worke were commendable, and acceptable only through or any other the faith they had of Christ, without which faith none of al their lines & worke should profitable, but have profited them any whitt: the Gentils doing many noble acts (as Heretikes may also by their faith, doe) which are of no estimation before God, because they lacke faith. And that is the in Christ: scope of S. Pauls Epistle to the Romanes, and of al other passages where he commen- Which is al
delth faith: further proving specially in this Epistle to the Hebrewes, that al their Sacrifi-was the A-
tices were nothing els but figures and attestations of the Christian faith in Christ and postles me-
his death. At which high resolution & conclusion against the Jews and Gentils, that the ring in con-
Christian faith is the true faith & religion, the Heretikes of our time ignorantly and mending faith, brutishly abute against Christian worke, Sacrifice and Sacraments, which the Apostile 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 Patri-
is, not admitted to the heavenly joyes, vision, and fruition of God, til the Apostles and ches and other other of the new law were associate to them, and the way to enenlaffing glorie opened iust not in by our Lordes death and Afcension. Neither shall either they or we be fully perfected in heauen before glorie both of body and soul, til the general resurrection: Gods providence being fo, Christ, that we should not one be consummated without another, al being of one faith, and re-
deemed by one Lord Christ.

CHAP.
CHAP. XII.

By the foresaid examples he exhorteth them to patience, and by example of Christ himself crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content then with that of their carnal fathers: and because it bringeth justification, 12. Exhorting them therefore to plucke vp their hearts, and to take faster footing: 18. confidering that all being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to heare, will be so much the greater.

And therefore we also having so great a cloud of witnesses put vpon vs: * laying away al weight and sinne that compasseth vs, by patience let vs run to the fight proposed vnto vs, 2. looking on the author of faith, and the consummatour I Es v s, who, joy being proposed vnto him, sustained the Crosse, contemning confusion, and sitteth on the right hand of the seat of God.

3. For, thinke diligently vpon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4. For you have not yet resisted vnto bloud, repugning against finne: 5. and you have forgotten the consolation, which speaketh to you, as it were to children, saying, My sonne neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him. 6. For whom our Lord loueth, he chasteneth; & " he scourgeth every child that he receiueth,

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 al be made partakers; then are you bastards, and not children. 9. Moreover the fathers indeed of our flesh we had for instructors, and we did reverencce 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 wil instructed vs: but he, to that which is profitable in receiving of his sanctification. 11. And al discipline for the present certes seemeth not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it, most peaceable fruit of justice.

12. For the which cause stretch 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 al 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 bitternes springing vp doe hinder and by it many be polluted. 16. Left there be any fornicator or prophanne person c as Esau: * who for one dish of meat sold his first-birth rights. 17. For know ye that afterward also desiring to inherit the benediction, he was reproued: * for " he found no place of repentance, although with teares he had sought it.

18. For
18. For you are not come to a palpable mount, and an 'accessible' fire and whirl-wind, and darknes, and storme, 19. and the sound of trom- pet, and voice of words, which they that heast excused themselves, that the word might not be spoken to them, (20. for they did not beare that which was said: and if a beast shall touch the mount, it shall 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, heavenly Hierusalem, and the assembly 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 made perfect, 24. and the mediators of the new Testament les vs, and the sprinkling of blood, speaking better then * Abel.

25. See that you refuse him not speaking. For if they escaped not re- fusing him that spake upon the earth, much more we, that turne away from him speaking to vs from Heauen. 26. Whose voice moved the earth then; but now he promiseth, saying, Yet once, and I will move not only the earth, but heauen also. 27. And in that he saith, Yet once, he declareth the transla- tion of moveable things as being made, that those things may remaine which are vnmoveable. 28. Therefore receiving an vnmoveable King- dom, we have grace: by the which: let vs serve pleasing God, with fear & reverence. 29. For *our God is a consuming fire.

ANNOTATIONS.

CHAP. XII.

6. Hesomergeth, ) By this we prove that God often punisheth the sinners euene of his liuing children, though not with eternal damnation, yet with temporal chastifement and correction, & that he doth not alwaies together with the remission of deadly sinnnes and eternal punishment, except the offender received to his grace, from al fatherly correction either in this life or in the next. Neither have the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chastifement of his children in the next life, more then in this world.

17. He found not.) It is not meant, that Efau could not find remission of his sinnne at Gods hand: but that the having once fold and yealded vp the right of his first-birth to his yonger brother, it was too late to be forie for his vnaduised bargaine.
The Epistle for S. Nicolas 6. 
Decemb. 
S. Augustin. 
our Apostle 
Maij 28. 
and 
for some other 
Confessours 
Bishops. 

New, diners, 
changeable, 
& strange 
doctrines to be 
avoided, for fuch be 
heretical. 
Against which 
the brief reme- 
die or prefer- 
tue is al- 
ways to looke 
back to our 
first Apostles & 
the holy Fa- 
thers doctrine.

He commendeth unto them mutual love, 2. hospitality, 3. compassion, 4. chastitie, 5. contention, 7. imitation of the faith of their Catholike Prelates and Martyrs. (not 
arking to the doctrines of Heretikes, nor fearing the calling out of the Lawes Syna- 
gogue) 17. and obedience to their present Pastours. 18. And so with requesting their 
prayers, and praying for them, he endeth the Epistle.

ET the charity of the fraternity abide in you. 2. And "hospitalitie doe not forget, for by this 
certaine being not aware, haue receiued Angles to 
tour. 3. Remember them in bands, as if you were bound with them; & them that labour, 
as your selles also remaining in bodie. 4."Mar- 
riage honourable in aul, & the bed vndefiled. For, 
fornicatours and adulterers God wil judge. 5. 
Let your maneres be without auatice: conten-
ted with things present. For he said, "I wil not 
leauue thee, neither wil I forsake thee. 6. So that we doe confidently fay: Our Lord is my helper: I wil not feare 
what man shal doe to me.

7. "Remember your Prelates, which have spoken the word of God 
to you: the end of whose converfation beholding, imitate their faith. 8. I 
S Vs Christ yesterday, and to day: the same also for euer. 9. With " 
various & strange doctrines be not led away. For it is beft that the hart 
be efiablifhed with grace, " not with meats: which haue not profited 
those that walke in them.

10. " We haue an altar: whereof they haue not power to eate which 
ferue the tabernacle. 11. For * the bodies of thofe beasts, whose bloud 
for finne is caried into the holyes by the high Prief, are burned without 
the camp. 12. For the which thing I Es Vs alfo, that he might 
sanctifie the people by his owne bloud,uffered without the gate. 13. Let vs goe 
forth therefore to him without the camp, caring his reproche. 14. For we 
haue not here a permanet cite: but we feake that which is to come. 15. By 
him therefore let vs offer */ the hoft or praise alwayes to God, that isto 
say, * the fruits of lips confessing to his name.

16. And beneficence and communication doe not forget, for with 
such hoftes 1 God is promerited. 17. "Obey your Prelates, and be sub-
ject to them. For they watch as being to render account for your foules: 18. Pray for vs. For we haue confidence that we haue 
a good conscience, willing to confer with vs in all. 19. And I befeech you 
the more to doe this, that I may the more be edily be restored to you. 20. And the God of peace which brought out from the dead the great Pas-
tour of the sheep, in the bloud of the eternal testament, our Lord IEs Vs 
Chrift, 21. efit you in al goodnes, that you may doe his wil doing in you 
that which may please before him by IEs Vs Chrift: to whom is glorie 
for euer and euer. Amen,

And
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 al the Saints. The Brethren of Italie salute you. 25. Grace he with you al. Amen

ANNOTATIONS.

CHAP. XIII.

2. Hospitality.) Hospitality, that is, receiving & harbouring of poor pilgrimes, persecuted and defolate persons, is so acceptable to God and so honourable, that often-times it hath been men good hap to harbour Angels instead of poor folkes vsuares. Which much needs be given 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 Io. Diaconus writeth, to whose ordinarie table of poor men, not only Angels but Christ also came in pilgrimes weed, in this i.e. 10. & ii. i.e. 11. 12.) whereof if we had not example and warrant by S. Paul's words in this place, and many other express Scripture of the old Testament, these seconful miscreants of this time making so little account both of good works and such miraculous entrance of Christ and his Angels into holy men's harbour, would make this also seeme fabulous, as they doe other like things.

4. Marriage honorable.) The Apostle (faith a holy Doctor) faith, Marriage honorable in all, and the bed undefiled. And therefore the servants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, He that can, let him take. Deut ad Pet. c. 3. apud Ang. in fine. Mark the doctrine of the Fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honourable, that it is a holy Sacrament, but yet inferior to virginity and perpetual continency; honorable in all, that is, such as may lawfully marry and are lawfully married, not in brother and sister, not in persons that have vowed the contrarie, to whom the fame Apostle faith it is damnable 1. Tim. v. 11. And this was the meaning of this place, if it were to be read thus, 

Marriage is honorable.

But to see how the Protestants in all their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it severe for the marriage of Voraries, it is notorious. First, they vs deceit in supplying the verbe substantiel that wanteth, making it the indicative mood thus, Marriage is honorable &c. as though the Apostle affirmed at marriage to be honorable or lawful, where the verbe to be supplied ought rather to be the imperative mood, Let Marriage be honorable, that so the speech may be an exhortation or commandement to them that be or will be married, to vs themselves in that state in all fidelity, cleanlinesse, & coniugal continency one toward another: as whic S. Peter also & this Apostle exhorted married men to give honour to their wives as to the weaker vessels, and to possesse their vessel in honour not in the passions of ignominie and uncleanness. This is honorable or chaste marriage, to which he here exhorteth. And that it is rather exhortation, then an affirmation, it is evident by the other parts and circumstances of this place both before & after: al which are exhortations in their owne translations. This only being in the middes, & as indifferent to be an exhortation as the rest (by their owne confession) they refraine of purpose. Our text therefore & all Catholike translations leave the sentence indifferent as it is in the Greek, and as true translators ought to doe, not presuming to addit it to one side, lest they should refrain the sentence of the Holy Ghost to their owne particular fantastie.

Againes, our new translatours corrupt the text in that they translate, in omnibus, among men, because so they thinke it would found better to the ignorant, that Priests, Religions, and al whoesover, may marry: where they can not tel either by the Greek, or Latin, that is omnibus should be the masculine gender, rather then the neutre (as not only Occurr, Erasmus, but the Greek Doctor also take it) to signifie that marriage should be in collect, norably kept between man & wife in all points and in all respects, See S. Chrysostom &c.
The Epistle of S. Paul

Theoph. in tunc loci. For there may be many filthy abuses, in wedlocke, which the Apostle warneth them to take heed of, and to keep their marriage-bed vndefiled. But the third corruption for their purpose forefaid, and most impudent, is, * that some of the Cal- uncileb for, in omnibus, translate, inter quibus, with a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al difference of senses, and make Gods word to speake fruition that which themselves would, and their herefie requireth, in which kind they passe al impudence and al heretikes that ever were.

We must have regard to the faith and doctrine of the Fathers.

Memories and feafts of Saints, Indulical abstinence from meats, Material altars for the Sacrifice of Chriftes body.

The Sacrifice of the altar is the principal holt of praise and thanksgiving, therefore called, Eucharistia.

The host of praise. Though it may signifie the spiritual Sacrifice of praise and thanksgiving of what forsoever, yet it specially may be thought to signifie the great Sacrifice of the Body and blood of Chrift: as upon the Cross, which was but once done in bloody fore, but in the Church and new Testament, where it is daily done unbloudily, being the proper holt of laud and thanksgiving and therefore called the Eucharistia, and being the fruit and effect of Chrift and his Princiles lips or words, that is, the power of this Sacrifice is made by the force of the holy words. And when we read in the psalme and other places of the old Testament of the host of praise, it may be thought to be a propheticke of the new Sacrifice, and not of every vulgar thanksgiving. And so the old Fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often speak, Whatis (faith S. Augustin) a more holy Sacrifice of praise, than that which consisteth in thanksgiving, at which the faithful do know in the Sacrifice of the Church. Li. i. comm. aduers. leg. & prob. c. 18. Against, c. 10. The Church from the times of the Apostles by the most strenaue facelfis of Bishops, offereth to God in the body of Chrift the Sacrifice of praise. And a little afterward: Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit, of whose house he will not take emasures nor goate, but will take the Sacrifice of praise, not according to the order of Mino, but according to the order of Melchisedech. See ep. 120. c. 19. & ep. 17. a. 7. & inf. Thus you see, when the holy Fathers handle the Scriptures, they find Maffe and Sacrifice in many places, where the ignorant heretikes or the simple might thinck they speake only of a common thanksgiving.

* Beza

in no. Teff. Græco-lat. an. 1585.
To the Hebrewes.

16. God is pleased. This Latin word promoverit, can not be expressed effectually in any one English word. It signifies, God’s favour to be procured by the forefaid works. Plants avoid of armes and charity, as by the deserts and merits of the doers. Which doctrine & word, the word merchants the Adversaries like so ill, that they fly both here and els-where from the word, & vit.

translating here for promoverit Deus, God is pleased, more necer to the Greeks, as they pretend, Which indeed maketh no more then the Latin, which is agreeable to most ancient copies, as we see by Primarius S. Auguistines scholer. For if God be pleased with good works and shew favour for them, then are they meritorious, and then only faith is not the cause of 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 preeminence and superiorty, joined with burden, and requireth marvelous submission and most obedient subjection of all that be under them and their government. From this obedience there is no exception nor exemption of Kings nor Princes, but they, being 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 Emperour of 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 disordering time, from other Catholike Christian diases. For heresie and the like damnable reuolts 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 laws and counsels. This disobedience and rebellion from the Spiritual Government, under pretence of obedience to the Temporal, is the bane of our diases, and specially of our Country, where these new Sects are properly maintayned by this false principle, That the Prince in matters of soule and religion may command the Prelate; which is directly and evidently against this Scripture and all other laws that command the sheep of Christes fold to obey their spiritual Officers.

The Apostle doth inculcates obedience to the Priests and Bishops of Gods Church, No person exempted from this obedience in matters of religion.
THE ARGUMENT OF
THE EPISTLE OF S. JAMES.

His Epistle (as the rest following) is directed specially, as S. Augustin faith, against the error of only faith, which some held at that time also, by misconstruing S. Paul's words. Till not only that, but many other errors (which then also were annexed unto it, as they are now) doth this Apostle here touch expressly.

He therefore, that not only faith, but also good works are necessary, that not only faith, but also good works doe suffice: that they are acts of Religion, or service and worship of God: that to keep all the commandments of God, and to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sinne, no not so much as of tentation to sinne: that we must shew our selues from sinning, with fear of our death, of the judgement, of hell: and shew our selues to doing of good, with our reward that we shall have for it in heaven. These points of the Catholike faith he commendeth earnestly unto us, in sunder vehemently 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 exhorteth generally to all good works, & deserveth from all sines. But yet also namely to certaine, and from certaine: as, from accception of persons, from detraction and rash judging, from concisckenice and love of this world, from swearing; and to prayer, to almes, to humiliation, confession and penance: but most copiously to patience in persecution.

Now, who this James was: It is not he, whose feast the Church keepeoth the 25. of Iulie, which was S. John's brother, and whose martyrdom we haue Act. 12. but he, whom the Church worshippeth the first of Mai, 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 austerity and puritie of life, the Ecclesiasticall stories doe report. Euseb. li. 2. c. 22. Hiero. in Catalogo.

Therefore as the old High-Priest had power and charge over the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we understand Act. 9. v. 1. & 2.) so S. James likewise, being Bishop of Hierusalem, and having care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelve Tribes that are in dispersion. And in them, to al Christians universally dispers'd through the world.
THE CATHOLIKE EPISTLE OF S. IAMES THE APOSTLE.

Catholike Epistle.) The word Catholike, though in the title of this Epistle & the rest of the Proteftats following (called, The Catholike Epiftles) it be not wholly in the fame fene as it is in the Creed, yet the Proteftants do fear and abhorre the word altogether, that in some of their Bibles they leave it cleane out, although it be in the Greek, and in fome they had rather translate ridiculously thus, The general Epiftle, &c. whereas these are famoufly known and * fpécied in antiquitie by the name of Catholike Epiftles, for that they are written to the whole Church, not to any peculiar people or perfon, as S. Paul is.

C H A P. I.

We have to rejoyce in perfecution (but if we be patient, and withal abfteine from all mortall fpme) 9. considering how we fhall be exalted and crowned for it, when the perfecution (who enricheth himfelf with our fpoles) fhall fade away. 12. But if any be tempted to faie, or to any other evil, let him not faie, God is the Author of it, who is the Author of al good only. 19. Such points of the Cath. faith we must be content to leaue without contradiction & anger, and to doe accordingly. 26. Because otherwise we may take of Religion, but indeed it is no Religion.

IAMES the fervant of God and of our Lord IESVS Chriff, to the twelve Tibes that are in dispersion, greeting.

2. Esteeme it, my Brethren, al ioy, when you fhall fal The Epiftle 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, faling in nothing. 5. But if any of you lacke wifedom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it fhall be giuen him. 6. But * let him aske in faith nothing doubting. For he that doubteth, is like to a waue of the fce, which is moued & caried about by the wind. 7. Therefore let not that man thinke that he fhall receive any thing of our Lord. 8. A man double of mind is inconstant in al his waies.

9. But let the humble Brother glorie, in his exaltation: 10. and the rich, in humilitie, because * as the flour of graffe fhall he paffe: 11. for the feone rofe with heat, & parched the graffe, and the flour of it fel away, and the beautie of the fhape thereof perfified: fo the rich man alfo fhall wither in his waies. 12. Blessed is the man that舒服eth tentation: for Martyrs.
The Epistle

for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. 

13. Let no man when he is tempted, say that he is tempted of God. For he is not the author of evil, but every one that is tempted of his own concupiscence abstracted and allured. 

15. Afterward concupiscence when it hath conceived, bringeth forth sin. But sin when it is consummated, engendreth death. 

16. Do not err therefore, my dear friends. Every beast's guilt, and every perfect guilt, is from above, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 

17. Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature. 19. You know, my dear friends, and let every man be swift to hearken, but slow to speak, and slow to anger. 20. For the anger of man worketh not the justice of God. 

21. For the which thing casting away all uncleanness and abundance of malice, in meekness receive the engrafted word, which is able to save your souls. 22. But be doers of the word, and not hearers only, deceaving your souls. 23. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding the countenance of his nativity in a glass. 24. For he considered himself, and went his way, and by and by forgot what an one he was. 25. But he that hath looked in the law of perfect liberty, and hath remained in it, not made a forgetful hearer, but a doer of the works; this man shall be blessed in his deed. 26. And if any man thinketh himself to be religious, not bridling his tongue, but seducing his heart, this man's religion is vain. 27. Religion clean and unspotted with God and the Father, is this; to visit pupilles and widowes in their tribulation: and to keep himself unspotted from this world. 

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 & hability, or be indifferent and despaire of his mercie: but that our doubt be only in our own unworthiness or vnder asking.

53. Let no man say, that he is tempted of God. We fee by this, that when the Scriptures (as in the Pauper nofer and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into tentation; they meane not, that God is any wares the Author, causer, or mourer of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the Author of sinne, is intolerable. See S. Augustus. fer. 9. de divin. c. 9.

God is not Author of evil.

Partial & wilful translation. 13. God is not a 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 passively, in this sense, that God is not tempted by our evils, where more consonantly to the letter & circumstance of the words before & after, 

35. Let no man say, that he is tempted of God. We fee by this, that when the Scriptures (as in the Pauper nofer and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into tentation; they meane not, that God is any wares the Author, causer, or mourer of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the Author of sinne, is intolerable. See S. Augustus. fer. 9. de divin. c. 9.
as agreeably * to the Greek, it should be taken actively as it is in the Latin, that God is no tempter to evil. For being taken passively, there is no coherence of sense to the other words of the Apostle.

15. **Concupiscence when it hath conceived.** Concupiscence (we see here) of itself is not sin, as Heretics falsely teach: but when by any consent of the mind we do obey or yeald to it, then is sinne ingendred and formed in vs.

15. *Sinning consummating ingendred death.* Here we see that not al sinne nor al consent unto con- cupiscence is mortal or damnable, but when it is consummated, that is, when the con- sent of mans mind fully and perfectly yealdeth to the committing or liking of the act or motion whereunto concupiscence moueth or inciteth vs.

15. **The law of perfect libertie.** The law of the Ghoefpel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his bloud of the new Testament deliverrd al that obey him, from the seruitude of sinne & the Diuel. But not as the Liberrtines and other Heretics of this time would haue it, that in the new Testament every man may follow his owne liking & conscience, and may choose whether he wil be vnder the lawes & obedience of Spiritual or Temporal Rulers, or no.

27. **Religion clean.** True religion standeth not only in talking of the Scriptures, or Good workes only faith, or Christes justice: but in purtie of life, and good workes, specially of car- ritie and mercie done by the grace of Christ. This is the Apostolical doctrine, and farre justice, from the Heretical vanitie of this time.

**Chap. II.**

Against acception of persons. 10. From al and every sinne we must absteine, hauing in our words and deeds, the Iudgement before our eyes: wherein workes of mercie shall be required of vs, 1, 2, and only faith shall not avail vs, 18. And that the Catho- lice by his workes sheweth that he hath faith: whereas the Heretic hath no more faith then the Diuel, talkes he of faith never so much, and of justification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was justified by works also, 25, and likewise Rahab.

My Brethren, Haue not the faith of our Lord Iesus Chrift of glory & in acception of persons. 2. For if there shal enter into your assembly a man hauing a golden ring in goodly apparel, and there shal enter in a poore man in homely attire, 3. and you have respect to him that is clothed with the goodly apparel, and shal say to him, Sit thou here wel: but say to the poore man, Stand thou there, or sit vnder my foot-stooie: 4. doe you not judge with your selues, and ars become judges of vnjust cogitations? 5. Heare my dearest Brethren: hath not God chosen the poore in this world, rich in faith, and heires of the Kingdom which God hath promiseth to them that love him? 6. But you haue dishonoured the poore man. Doe not the rich oppresse you by might: and the selues draw you tojudgements? 7. Doe not they blaspheme the good name that is innocuted upon you? 8. If not withstanding you fulfill the roial law according to the Scriptures, Thou shalt love thy neighbour as thy self, you doe wel: 9. But if you accept persons, you worke sinne, reproved of the Law as stragglers, 10. and whosoever shal keep the whole Law, but offedeth in one, is made guilty of all. 11. For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou doe
not commit adultery, but shalt kill; thou art made a transgressor of the Law. 12. So spake 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 extended itself above judgement.

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 lacke daily food, 16. and one of you say to them, Goe in peace, be warmed and filled; but ye give them not the things that are necessary for the bodie: what shall it profit? 17. So faith also, if it haue not works, is dead in it-self. 18. But some man faith, Thou haft faith, and I haue works: shew me thy faith without works; and I will shew thee by works my faith. 19. Thou beleeuest that there is one God. Thou doest well: the Diuels also beleeve, and tremble. 20. But wilt thou know, o vaine man, that faith without works is idle? 21. "Abraham our Father was he not justified by works * offering Isaac his Sonne upon the Altar? 22. Seest thou that faith did worke with his worke: and by the worke the faith was consummate? 23. And the Scripture was fulfilled, saying, Abraham beleeued God, and it was reputed him to justifie, and he was called " the friend of God. 24. Doe you see that by worke a man is justified: & not by faith only? 25. And in like manner also Rahab the harlot, was not she justified by worke, receiving the messengers, and putting them forth another way? 26. For euen as the bodie without the spirit is dead: so also faith without works is dead.

ANOTATIONS.

CHAP. II.

Scripture abuseed by the Anabaptists to make no distinction of persons. What the Apostle meaneth by the same.

How he that offendeth in one commandement, is guilty of all.

1. In exception of persons. The Apostle meaneth not, as the Anabaptists and other sedition of persons sometime gather herewith, there should be no difference in Commonweales 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, sacrifices, and salvation, and before the spiritual functions and charge of soule, we must esteem of a poor man or a bond man, no less then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himself called all, and endoweth all persons with his graces, so in such and like things we must not be partial, but count all to be fellowes, Brethren, and members of one head. And therefore the Apostle with a special clause, That we should not hold or have the Christian faith, or in such differences or partialities.

10. I made guilty of all. He meaneth not, that whosoever is a thief, is also a murderer, or that every murder is an adulterer also; or that all sinner be equal, according to the Stoicks & the Heretics of Grecian: much lees, that he shall have as great damnation that transgresseth one commandement, as if he had offended against every precept: but the sense is, that it shall not annull his salvation, that be come to have kept certaine & not broken all the commandements, seeing that any one transgression of the law, proveth that he hath not obtained the whole which he was bound to doe, so farre as is required, & as is possible for a man in this life. S. Augustin disputing profoundly in his 23. Epistle to S. Hierom
S. Hierom, 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 all, as being the summe of all, the plentitude of the law, and the perfection of the rest) breaketh after a fort and trangresseth al, no finne being committed but either against the love of God, or of our neighbour.

11. **Judgemenst without mercie.** Nothing giueth more hope of mercie in the next life, than the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither shall any be vsed with extreme rigour in the next world, but such as vsed not mercie in this world, (Augusti, de pec. meris. li. 3. c. 5) Which is true, not only in respect of the indgement to everlafting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustin signifieth, declaring that our venial finnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See epif. 29.

14. What shall it profit, if a man say he hath faith? This whole passage of the Apostle is so cleere against infallific or saluation by only faith, damnably defended by the Protestants, & so evident for the necellitie, merit, & concurrence of good workes, that their first Authour Luther and such as exactly follow him, boldly (after the manner of Heretics) when they can make no shift nor false glossie for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreeing with their Maiisters, conned it to be holy Scripture. But their shifts & fond glossies for anfwer of so plain places, be as impudent as the denying of the Epiftle was in the other, who would never have denied the booke, thereby to shew themselves Heretics, if they had thought those vulgar euasions that the Zuinglians and Caluinists doe vfe (whereof they were not ignorant) could have fiuered. In both forts the Christian Reader may see, that all the Heretikes vanting of expres Scripture & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer fo plaine against them, they must either be wrested to found as they say, or els they must be no Scriptures at al. And to see Luther, Caluin, Beza, & their fellowes, fit as it were in judgement of the Scriptures to allow or disallow at their pleafures, it is the most notorious example of Heretical pride & miferie that can be. See their prefacies and censures vpon this Canonical Epiftle, the Apocryphe, the Machabees, and other.

11. **Abraham, was he not infallifi by worke?** It is much to be noted that S. Augustin in his booke de fide & operibus 14. wrieth, that the heretike of only faith infallifiyng or salvifying, was an old Heresie even in the Apofltes time, gathered by the false interpretation of some of S. Paules profound disputation in the Epifle to the Romans, wherein he commended so highly the faith in Christ, that they thought good workes were not available: adding further, that the other three Apofltes, James, John, and Iude, did of purpose write so much of good workes, to correct the fald error of only faith, gathered by the misconstruccion of S. Paules words. Yea when S. Peter (Ep. 2. c. 5) warneth the faithful that many things be hard in S. Paules writings, and of light unlearned men mistaken to their perdition; the fald S. Augustin affirmeth, that he meant of his disputation concerning faith, which fo many Heretikes did mistake to condemne good workes. And in the preface of his commenrarie vpon the 81. Pfalm, he warneth all men, that this deduction vpon S. Paules speech, Abraham was infallifi by faith; therefore worke be not neccessarie to saluation:is the right way to the gulfe of Hel and damnation.

And lafly (which is in it-self very plaine) that we may see this Apoflle did purposely thus commend vnto vs the necellitie of good workes, & the inanitie and insufficiencie of only faith, to correct the error of such as misconstruicd S. Paules words for the fame: * the fald holy Doctour noteth that of purpose he tooke the very fame example of Abraham, whom S. Paul faid to be infallifi by faith, and declarcth that he was infallifi by good workes, specifying the good workes for which he was infallifi and bleffed of God, to wit, his obedience and imitalion of his only fonne. But how S. Paul faith that Abraham was infallifi by faith, see the Annotations vpon that place, Ro. 4. v. 1.

22. **Faith did worke with.** Some Heretikes hold, that good workes are perricious to saluation and infallificication: other, that though they be not hurtful but required, yet they be no caufes or workers of saluation, much lefe meritorious, but are as effectes and fruits influing neceffarily out of faith. Both which fictions, falsehoods, & flights from the plaine truth of Gods word, are refuted by these words, when the Apoflle faith, That faith

**Works of mercie exce-** 

**The proud and impudent de-**
worketh together with good works: making faith to be a coaduitour or cooperator with works, and so both joyntly concurring as causes and workers of justification: yea afterward he maketh works the more principal cause, when he resemblmeth faith to the body, and works to the spirit or life of man.

13 The freind of God.) By this also another false and frivolous euotion of the Heretikes is entaken, when they feine, that the Apoftle here when he faith, works doe inuifite, meaneath that they shew vs Iuift before men, and auaile not to our iuiftice before God. For the Apoftle evidently declareth that Abraham by his works was made or truly called the freind of God, and therefore was not (as the Heretikes say) by his works approved inuift before man only.

The Proteftats say by faith only; S. Iames cleane controarie, Not by faith only.

* See the an- not. upon the epistle to the Romans c. 2. u. 11. The manifold meaning of certaine Fa- thers, when they say, Only faith.

24. Not by faith only.) This proposition or speach is directly opposit or contrairietie to that which the Heretikes hold. For the Apoftle faith, Man is iuiftified by good works, and not by faith only. But the Heretikes say, Man is not iuiftified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames speaches and S. Paules. For though S. Paule say, man is iuiftified by faith, yet he neuer faith, by faith only, nor euer meaneath that faith which is alone, but alwaies by that faith which worketh by charite, * as he expoundeth himself. Though concerning workes also, there is a difference betwixt the first iuiftification, whereof S. Paul specially speakes: and the second iuiftification, whereof S. Iames doth more specially treate. Of which thing a els-where there is enough said.

The Fathers indeed vsf sometimes this excluive, sola, only, but in farre other sense than the Proteftants. For some of them thereby exclude only the worke of Moyfes law, against the Lewes: some, the worke of nature and moral vertues without the grace or knowledge of Christ, against the Gentils: some, the necessitie of external good worke where the parties lacke time and means to doe them, as in the case of the penitent thief: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and mifcreants: some exclude reason, sentence, and arguing in matters of faith and mysterie, against such as wil beleue nothing but that they see or understand: some the merit of worke done in finne before the first iuiftification: some, the arrogant Pharisaical vanting of man's owne proper worke and iuiftice, against such as referre not their actions and good deeds to God's grace. To these purposes the holy Doctours say sometimes, that onely faith faueth and ferueth: but neuer (as Proteftants would haue it) to exclude from iuiftification and saluation, the cooperation of mans free-will, dispositions and preparations of our hearts by praiers, penance, and sacraments, the vertues of hope and charite, the purpose of wel-working and of the observations of God's commandements: much lesse, the worke and merits of the children of God, proceeding of grace and charite, after they be iuiftified & are now in his fauour: which are not only dispositions and preparations to iuiftice, but the meritorious cause of greater iuiftice, and of saluation.

S Paul nameth faith & S. Iames worke, cauases of iuiftification: but neither the one, faith only, nor the other, worke only. Faith without worke is a true faith, but not available: as the body without the spirit is a true body, though it be dead.

25. Rahab.) This Apoftle alledgeath the good worke of Rahab by which she was iuiftified, and S. Paul (11. Heb.) faith she was iuiftified by faith. Which are not contrarie one to the other: for both is true that she was faueth by faith, as one faith, and that she was faueth by her worke, as the other faith. But it were vntruly faid, that she was faueth either by onely faith as the Heretikes say; or by onely good worke, as no Catholike man ever faid. But because some Lewes and Gentil Philosopher did affirme, they, that they should be faueth by the worke of Moyfes law; these, by their moral worke: thefore S. Paul to the Romans dipured specially against both, proving that no worke done without or before the faith of Christ, can ferue to iuiftification or saluation.

26. Faith without worke is dead.) S. Iames (as the Proteftants feine) faith that faith without worke is a no faith, and that theore therefore it iuiftifieth not, because it is no faith; for he faith that it is dead without worke as the body is dead without the soule, and therefore being dead hath no actuithy or efficacie to iuiftifie or faue. But it is a great difference, to say that the body is dead, and to say that it is no body: even so it is the like difference, to say that faith without worke is dead, and to say that faith without worke is no faith. And if a dead body be not-withstanding a true body, then according to S. Iames comparison here, a dead faith is not-withstanding a true faith, but yet not available to iuiftification, because it is dead, that is, because it is only faith without good worke.
And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth at this while, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the chapter to the Hebrewes, and the same which is called the Catholike faith, and the same which being formed & made alike by charitie, juditheath. Mary true it is, that it is not that special faith, which the Heretikes feeme only to iustifie, to wit, when a man doth firmly beleue as an article of his faith, that himself shall be saved. This special faith it is not whereof the Apostle here speaketh. For neither he, nor 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 Masteres and Authors of sects. 5. Of the manifold sines of the unbridled tongue. 12. The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so forth.

Be ye not many Masteres, 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. 3. And if we put bits into the mouths of horses that they may obey vs, we turne about al their body also. 4. And behold, the ships, whereas they be great, and are druen of strong winds: yet are they turned about with a little fterne whether the violence of the director will. 5. So the tongue also is certes a little member, and vanteth great things. Behold how much fire what a great wood it kindleth. 6. And the tongue is fire, a whole world of iniquitie. The tongue is set among our members, which defilet the whole bodie, and inflameth the wheele of our natuities, inflamed of hel. 7. For a nature of beasts & soules & serpents & of the rest is tame & 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 blessing 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. Dost the fountaine giue forth out of one hole sweet and soure 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 good conversation his working in meoldness of wisdom. 14. But if you have bitter zeale, and there be contentions in your harts; glory not and be not liers against the truth. 15. For this is not wisdom descending from above: but earthly, sensual, diuelish. 16. For where zeale and contention is, there is inconstancie, and every peruerse worke. 17. But the wisdom that is from above, first cerres is chaft; then peaceable, the Catholike modest, fuaible, consenting to the good, ful of mercie and good fruits not judging, without simulation. 18. And the fruit of iustice, in peace is sowed, to them that make peace.
Many Masters are many proud Masters.

Many Masters.) He meaneth principally Sect-masters that make themselves several Ring-leaders in sundry sorts of new devised doctrines: every one arrogating to himself to be Master, and none so humble as to be a schooler, either to God's Church and true Pastours, or to other guides and Authors of the said Sects. So did Zuinglius disdain to be Luther's schooler, and Calvin to be the follower of Zuinglius.

1. Many Masters.)

Chap. III.

All concupiscence and love of this world, we are made enemies to God: but we should rather humble ourselves, punishing our selves for our sines. II. Against detraction and rash judging. 13. To remember 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 count, and have not. You kill, and envy; and can not obtaine. You contend and warre: and you have not, because you ask not. 3. You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences. 4. Adouterers, know you not that the freindship of this world, is the enemy of God? Whosoever therefor will be a friend of this world, is made an enemy of God. 5. Or do you thinke that the Scripture faith in vain: To envy doth the spirit count which dwelleth in you? 6. And giueth greater grace. For which cause it faith, God reseth the proud and giueth grace to the humble.

7. Be subie& therfore to God, but resist the Diuel, and he will fly from you. 8. Approach 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 joy, into sorrow. 10. Be humbled in the sight of our Lord, and he will exalt you. 11. Detra& 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. 12. For there is one Lawmaker, 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 yeare, 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 appeaaring for a little while, and afterward it shall vanish away) 15. for that you should say, If our Lord wil: and, If we

*The boldnes of Heretics adding here the word Scripture, to the text thus, And the Scripture giueth greater grace. *Free will and mans owne endeavoure necessarie in comming to God. *He forbid detraction, envy, speaking, slandering.

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OF S. JAMES.

16. But now you rejoice in your arrogancies. Al such rejoicing is wicked. 17. To one therefore knowing to do good, and not doing it: to him it is sinne.

God's good liking & pleasure: and it be cometh a Christia man to have visibly this forme that case, If God wil, if God otherwise dispose not.

ANNOTATIONS.

CHAP. IIII.

8. Purifie your harts.) Man (we see here) maketh himselfe cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the fame. Yet Protestants thinke we derogate from Christ's Passion, when we attribute such effects to our owne workes, or to other secundarie helps and causes.

CHAP. V.

By the damnation to come upon the vnmercifull rich, he exhorteth the persecuted to patience, & by their owne reward, and by examples. 12. Not to sweare at all in common tawe. 13. In affliction, to pray: in prosperitie, to sing: in sicknes, to call for the Priest's, and that they pray ouer them, & anoint them with oile: and that the sicke persons confesse their sinnes. 19. Finally, how meritorious it is to convert the erring into the Catholic faith, or the sinner to amendment of life.

OE to now ye rich men, weep, " howling in your miseries which shall come to you. 2. Your riches are corrupt; and your garments are eaten of moths. 3. Your gold and siluer is rusted; and their rust shall be for a testimonie to you, and shall careless your flesh as fire. You have fpered to your felwe wrath in the last daies.

4. Behold " the hire of the worke-mens that have reaped your fields, which is defrauded of you, crieth: and their cry hath entred into the the cares of the Lord of Sabboth. 5. You have made mercy upon the earth: and in riotousnes you have nourishd your harts in the day of slaughter. 6. You have presented, and slaine the iust one: and he reslifted you not.

7. Be patient therefore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the precious fruit of the earth: patientely bearing till he receive the timely and the lateward. 8. Be you also patient, and conforme your harts: because the comming of our Lord will approache. 9. Grudge not, Brethren, one against another: that you be not judged. Behold, the iudge 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 haue suffered. The suferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is mercifull and pitifull.

12. But before all things, my Brethren, * " sweare not, neither by heauen, nor
The Epistle in a voicing Malle for the sick.

b The epistle in Maiorius Lissinii on S. Markes day, and in the Rogation days.

b: the Heretics translate, Acknowledge your sins. &c. So little they can abide the very word of confession.

"He that hath the zeale of converting sinners, procureth thereby mercy & remission to himself which is a singular grace.

8. The hire. To withhold 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 sins which in holy writ be said to cal 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. 10. Vfurie, Exod. 21. v. 27. The sinne against nature, Gen. 18, v. 20. The oppression and vexation of widowes, pupils, strangers and such like. 1b, & Exod. 3 v. 9.

What others are lawful, what are not.

12. S. see note. He forbiddeth not all othes, as the Anabaptists falsely say. For in justice and judgment we may be by our lawful Magistrate put to swear, and may lawfully take an othe, as also for the advantaging of any necessarie truth when time and place require. But the custom of swearing, and al vaine, light, & vnneceffarie othes in our daily speach doe displeas God highly, and are here forbidden by the Apostle, as also by our Saviour, Mat. 5.

Heretical trauation against Priesthood.

14. Let him bring in the Priests.) The Protestants for their special hatred of the holy order of Priesthood, as els where often, so here they corrupt the text evidently, translating Presbyteros, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chrostoform who knew the sense and signification of the Greeke word according to the Ecclesiastical vfe and the whole Churches judgement, better then any Protestant alin, taketh it plainly for Sacerdotes, that is, Priests li. 3. de Sacerdotio propi iniunum. And if they confesseth 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 publicke praying or administration of the Sacraments, such as the Apostle here requireth to be sent for, then they must needs grant, that their Elders answer not to the function of those which in the new Testament are called Presbyteri in Greek and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

If they
If they say their Ministers be correspondent to such as were called Presbyteri in holy writ & in the Primitie Church, & that they are the men whom the Apostle willeth to be called for to anoint the sike & to pray for him, why doe they not the tranlate Presbyteri? or, the 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 accception common to all that have to doe about the celebration of divine things, was neuer appropriated by vs either of Scripture or of the holy Church, to that higher function of publicke 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 vs 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 followes follow neither God's word, nor Ecclesiastical vs, nor any reason, but mere phantast, unlertic, and hater 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 tranlate Priests, and yet in their Common bookes, in their order of visitinge the sike, they commonly name the Minster, Priest.

14. Anoiling with oilte. Here is the Sacrament of extreme Vnction to plainly promulgate for it was instituted, as al other Sacraments of the new Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anoiling of the sike with oilte Mar. 6. pertained thereunto) that some Heretikes, for the evidence of this place also (as of the other for good workes) deny the Epistle. Other (as the Caluiniists) through their confidence of cunning shifts and gloffes, confetting that S. James is the Authour, yet condemne the Church of God for vuing 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 oilte, 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 euer in the Church, this but for a season in the Primitie Church. What Scripture tellete them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath alwaies vued it vpon 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 & conicatures, grounded neither on Scripture nor vpon any circunstance of the text, nor any one authentical Authour that euer wrote, then of the expresse word of God. It was (say they) a miraculous practice of healing the sike, during only in the Apoftles time, and not long after. We ask them whether Christ appointed any certain creature or external element unto the Apostles generally to worke miracles by. Himself vued sometimes clay & spittles, sometimes he sent the that were diseased, to wash themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by fundry of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remaine stil unto the worldes end.

Againe we demand, whether euer they read or heard that men were generally commanded to sike for their health by miraculous meanes? Thirdly, whether all Priests, or (as they cal them) Elders, had the gift of miracles in the primitie Church? No, it cannot be. For though some had, yet al these indifferently of whom the Apoftle speakeh, 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 Apoftle and others could both cure men and reuie them againe, yet there was no such general prcept for sike or dead men, as this, to cal for the Apoftles to heale or restore them to life againe. Lastly had any external element or miraculous practice, vntes it were a Sacrament, the promise of remission of all kind of actual sinnes joyned vnto it? Or could S. James institute such a ceremonial 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, taile at God's Church, for annexing only the remission of venial

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iletition I'ec. The Sacramen-

tal words.

The peoples devotion toward such hallowed creatures.

The Sacramental words,

The three effects of this Sacrament.

Venerable Bede in 9. Luc, faith thus, It is clear that this custom was delivered to the holy Church by the Apostles themselves, that the sick should be anointed with oil consecrated by the Bishops blessing. See for this & for the assertion & use of this Sacrament, S. Innocentius ep. 1. ad Decentium. Engibusius c. 8 to. 1. Conc. & l. 12. de visitatione infirmorum in S. Augustin c. 4. Concil. Cabilense & c. cap. 48. Concil. Varmatianensis cap. 72. to. 3. Concil. Aquifragis, 8. Florentinum, and other later Councils. S. Bernard in the life of Malachic 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 infirmities, not ving it in the Sacramental oil which the Apostle prescribed, as the Adversaries unlaunderly object unto vs; but as Christians now doe, and then also did) concerning the water of Baptisme, which they vsed to take home with the after it was hallowed, & to give it their diseased to drink.

15. The prayer of faith.) He meaneth the forms 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 forenamed, as is plain.

15. Shall I raise him.) The first effect of this Sacrament is, to save the soul, by giving grace & comfort to withstand the torments and temptations of the enemy, going about (specially in that extremity of death) to drive men to desperation or distress of mind and other damnable inconveniences. The which effect is signified in the matter of this Sacrament specially.

15. They shall be remitted.) What sinnes or errors remaine unremitted, they shall in this Sacrament and by the grace thereof be remitted, if the persons worthily receive it. This is the third effect. S. Chrysostom of this effect faith thus: They (speaking of Priests) doe not only remit sinnes in Baptisme, but afterward also, according to the saying of S. James: If any be sick, let him bring in the Priests & c. Li. & c. S. Augur. prope initi. Let the Protestants marke that he calleth Presbyteros, Sacerdotes: that is Priests, & maketh them the only Ministers of this Sacrament, and not elders or other lay-men. By al which you see this Sacrament of all other to be marvelous plainly set forth by the Apostle. Only sick men and (as the Greek word gyneth) men very weak must receive it: only Priests must by the Ministers of it: the matter of it is holy oil: the form is prayer, in such sort as we see now vsed: the effects be as is aforesaid. Yet this so plain a matter and so profitable a Sacrament, the enemie by Heretikes would wholly abolish.

16. Confesse therefore. It is not certaine that he speaketh here of sacramental Confession; yet the circumstance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it ho. 3. in Lwii. & Venerable Bede wrieth thus, In this sentence (faith he) there must be this discretion, that our daily & little sinnes we vsed to one another, unto our equals, and beleeve to be forgiven by their daily prayer. But the venialnes of the greater leprose les us according to the law open to the Priest, and as his pleasure in what manner and how long time he shall command, let us be careful to be purifed. But the Protestants flying from the very word Confession in despite of the Sacrament translate thus, Acknowledge your faults one to another. They do not well like to have in one sentence, Priests, praying over the sick, anointing them forgiving them their sinnes, confession, and the like.

17. He prayeth. The Scriptures to which the Apostle alludeth, make no mention of Elias prayer. Therefore he knew it by tradition or recitatio. Whereby we see that many things unwritten be of equal truth with the things written.
10. *Maketh to be converted.* Here we see the great reward of such as seek to convert Heretikes or other sinners from error and wickednes; and how necessary an office it is, especially for a Priest.

11. *Shall we.* We see, it derogateth not from God, to attribute our salvation to any man or Angel in heaven or earth, as to the workers thereof under God, by their prayers attributed to preaching, correction, counsel, or otherwise. Yet the Heretikes are so foolish and cap- men, without tions in this kind, that they can not hear patiently, that our B. Lady or others should be derogation to counted means or workers of our salvation.

*O F S. I A M E S.*

F 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, Princes Apostolorum, 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 Gentiles also, according to Christ's commission (Mat. 28. v. 19.) and being now come to Rome, the head city of the Gentiles, from thence he writeth this Epistle to his Christian Jews, having care of them in his absence, no less then when he was present: and not to the Jews that were at home (belike because they had S. James, or his Successor S. Simon Cleophas, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bythynia.

And that he writeth it from Rome, himself signifieth saying: The Church that is in Babylon salute you. * 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, vsed the conversion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33. Bishops thereof vnto S. Siluester, were all Martyrs.

For the matter wherein he writeth, himself doth signifieth in these words: This loe the second Epistle I writeto you, my Dearest, in which (Epistles) I stirre vp 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 briefly written, beseeching and testifying that this is the true grace of God, wherein you stand. For there were at that time certain Seducers (as S. August. also hath told vs) who went about to reach Only faith, as though good works were not necessary, nor meritorious. There were also great persecutions, to compel them with terror to deny Christ & al his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principaliy 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 thiche of Scriptures, as though he spake nothing els.

The time when the first was written, is vncertaine: the second was written a little before his death, as is gathered by his words in the same. c.1. 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 authority of the Prophets and of the Holy Ghost. 15. Exhorting the to live also accordingly in holiness, 15. considering the holiness of God, the vprightness of his judgement, the price of their redemption by Christ, 21. and the virtue of the seed in them (which is grace regenerative in Baptisme) fore-told by the Prophets also.

PETER an Apostle of Iesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2. according to the pre conscience of God the Father, into sanctification of the Spirit, into the obedience and sprinkling of the blood of Iesus Christ: Grace to you and peace be multiplied.

3. Blessed be God and the Father of our Lord Iesus Christ, who according to his great mercie hath regenerated vs vnto a lively hope, by the resurrection of Iesus Christ from the dead, 4. vnto an inheritance incorruptible, and incontaminate, and that can not fade, concerned in the heavens in you, 5. (who in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time. 6. Wherin you shal reioyce, a little now if you must be made heavy in divers tentations: 7. that the probation of your faith much more pretious then gold (which is proved by the fire) may be found vnto praise and glorie and honour in the reuclation of Iesus Christ: 8. whom having not seen, you loue: in whom now also not seeing you beleu: and beleuing you reioyce with ioy unspeakable and glorified, 9. receu-ing the end of your faith, the saluation of your souls.

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 reuwed, that not to themselves, but to you they ministered those things which now are told you by them that haue euangelized to you, the Holy Ghost being sent from Heauen, on whom the Angels desire to looke,

13. For the which cause hauing the loynes of your mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of IESVS Christ, 14. as children of obedience, not configured to the former defires of your ignorance: 15. but according to him that hath called you, the Holy one, be you also in all conversation holy: 16. because it is written: You shall be holy, because I am holy. 17. And if you inuocate the Father, him which without acceptance of persons judgeth according to euery ones worke, in feare converse ye the time of your seiuourning.

18. Knowing that not with corruptible things, gold or siluer, you are redeemed from your vaine conversation of your Fathers tradition: 19. but with the precious blood as it were of an immaculate and vnspotted Lamb, Christ, 20. fore-knownen 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 fro the dead, & hath giue him glory, that your faith and hope might be in God, 22. Making your soules chaft in obedience of charitie, in the sincere loue of the Fraternitie from the harte, loue ye one another earnestly: 23. borne againe not of corruptible seed, but incorruptible by the word of God who liueth & remaineth for euers.

24. For all flesh is as grass: & al the glorie thereof as the flouere of grass. The grass is withered, and the flouere thereof is fallen away. 25. But the word of our Lord remaineth for euers, and this is the word that is euangelized among you.

**CHAP. II.**

Now after their Baptisme, what must be their meat: 4. and being come to Christ, how happie they be above their incredulous Brethren, according to the scriptures also. 11. Whereupon be beseecheth them to shine in good liue among the Heathen, so to procure their conversion: 13. to be obedient subjects to higher Powers (howsoever some misconset Christian libertie) 14. and servants to obey their Maisters. 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 inuely.

AYING away thersore al malice, and al guile, and simulations, and enuies, and al detractions, 2. as infants euon now borne, reasonable milke without guile desire ye, that in it you may grow vnto saluation. 3. If yet you haue tafted that our Lord is sweet. 4. Vnto whom appropaching, a liuing stone, of men indeed reprobated, but of God elect and made honorable: 5. be ye also your selues superedified as it
as it were living stones, 'spiritual houses,' a holy priesthood to offer "spiritual holts," acceptable to God by LEVS Christ. 6. For which cause the Scripture connecteth, Behold I put in Sion a principal corner-stone elect, precious. And be that shall belieue in him, shall not be confounded. 7. To you therefore that believe, honour: but to them that believe not, the stone which the builders rejected, the same is made into the head of the corner: 8. and a stone of offence, & a rocke of scandal, to them that stumble at the word, neither doe believe.(a) wherein also they are put'. 9. But you are an * elect Generation, a kingly Priesthood, a holy Nation, a people of purchase: that you may declare his vertues, which from darkenesse hath called you into his maruells light. 10. Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy. 11. My Deareft I beleeeh you as strangers & pilgrimes, * to reftaine your felues from carnal defires which warre against the soule, 12. having your conuerfation good among the Gentils: that in that wherein they misreport of you as of malefactors, by the good worke con sidering you, * they may glorifie God in the day of visitation. 13. * "Be subject therefore to every " humane creature for God: whether it be to King, as excelling: 14. or to Rulers as sent by him to the reuenge of malefactors, but to the praise of the good: 15. for so is the will of God, that doing well you may make the ignorance of vnwise men to be dumme: 16. as free, and * not as having the freedom for a cloke of mallice, but as the servants of God. 17. Honour all men. 18. Love the fraternitie, Fears God, Honour the King.

18. Servants be subject in all fear to your Maisters, not only to the good & modest," but also to the waiward. 19. For this is thanks, if for conscience of God a man sustaine forrowes, suffering vnifiilly. 20. For what glory is it, if finning, and buffeted you suffer? But if doing well you sustaine patiently, this is thankes before God. 21. For unto this are you called: because Christ also suffered for ' vs' leaning 'you' an example that you may follow his steps. 22. Who did no finne, neither was guile found in his mouth. 23. Who when he was reviled, did not reuile: when he suffred he threatened not: but delivered himself to him that judged him vnifiilly. 24. Who himself* bare our finnes in his body upon the tree: that dead to finnes, we may live to justice. By whose stripes you are healed. 25. For you were as sheep straying: but you be converted now to the Pastour & Bishop of your soules. 

ANNOTATIONS

CHAP. II.

5 Spiritual hofts, ) Here were spee, that as he speaketh of spiritual hofts, which every Christian man offereth, to be spekeb not properly of priesthood, when be made al Priests, but of a spiritual priesthood. Which spiritual priesthood was also in al the Ieves: 

The Epifle upo the 1. Sunday after Easter. 11: So is the Greek, but the Proteft, in favour of tempora lawes made against the Cat. religion, translate it very falsely, so al maner ordinances of men: them felues boldly reiecting Ecclefaftical decrees as mens ordinances, in this speech is often commended the vnitie of all Christians amony themfelues. The Epifle upo the 2. Sunday after Easter.
Obedience to temporal Princes.

God instituted the Spiritual government in more excellent manner then the temporal.

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 subject: to put a difference between that humane Superiority, and the Spiritual Rulers and regiment, guiding & governing the people to an higher end, and instituted by God himself immediately; for Christ did expressly constitute the form of 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 seuered & chose Paul and Barnabas into 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 otherwise, 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 Common-wealth to choose to themselves some kind or form of Regiment, vnder which they be content to live for their preservation in peace and tranquillity. But spiritual superiority is farre more excellent, as in more excellent sort depending, not of man’s ordinance, election, or as this Apostle speaketh creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christ’s body mystical), and therefore another manner of Common-wealth then the earthly, concurring in singular sort to the creation of al necessarie Officers in the said Church, even to the worlds end, as S. Paul writeth to the Ephesians.

Left thence the people, being then in so precise sort awaies warned of the excellence of their Spiritual Gouernours * and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subject, for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

To the King as exceeding. Some simple heretikes, & others also not unlearned, at the beginning, for lacke of better places, would have prouit by this, that the King was Head of the Church, and above all Spiritual Rulers: and to make it found better that way, they falsly 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 precelent or more excellent, in respect of his Viceregerents which he calleth Dukes or Gouernours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they have the rule of mens soules: who could not in that charge be vnder such Kings or Emperours as the Apostle speakeoth of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much lefse the cheefe members. See a notable place in S. Ignatius ep. and Smyrnensis, where he exhorrath them first to honour God, next the Bishop, & then the King.

This is an innincible demonstration, that this text maketh not for any spiritual claim of earthly Kings, because it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in all the new Testament that prooueth the Prince to be Head or cheefe Gouernour of the Church in spiritual or Ecclesiastical causes, more then 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 vs to doe to Christian Kings.

Libertines.

16. Not as having. There were some Libertines in those daies, as there be now, that
Of S. Peter

18. But also the wayward.) The Wicelittes and their followers in these days, sometimes to move the people unto sedition, hold and teach that Masters, and Magistrates lose their authority over their servants and subiects, if they be once in deadly sinne, & that the people in that case need not in conscience obey them, which is a pernicious and false doctrine, as isplained by this place, where we be expressly commanded to obey even the ill conditioned, which must be always underftood, if they command nothing against God. For then this rule is ever to be followed: We must obey God rather than men, Acts 5, 29.

Chapter III.

The duty of wives & husbands to each other. 9 None to doe or speake evil by their persecutors, 15. but to answer them alwaies with modestie, and specially with innocence, after the example of Christ most innocent; whose body though they killed, yet his soule lived and preached afterward to the soules in Hells (namely) to those in the time of Nos: flood being a figure of our Baptisme rose againe, and ascended.

N like manner also let the women be subject to their husbands: that if any beleeue not the word, by the conversation of the women without the word they may be wonne, 2. considering your chaste conversation in fear. 3. Whose trimming let it not be outwardly the plaining of haire, or laying on gold round about, or of putting on vesture: 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 fight of God. 5. For so sometime the holy women alfo that trusted in God, adorned themselves, subiect to their owne husbands. 6. As Sara obeyed Abraham, calling him Lord: 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 prayres be not hindered.

8. And in fine all of one mind, having compassion, louers of the Fraternity, merciful, modest, humble. 9. * not rendring evil for evil, nor curfe for curfe: but contrary wise, blessing; for vnto this are you called, that you may by inheritance posseffe a benediction. 10. For he that will love life, and see good daies, let him restraine his tongue from evil, & his lippes that they speake not quite. 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 Inff, and his ears vnto their prayres: but the countenance of our Lord upon them that doe evil things. 13. And who is he that can hurt you, if you be emulatours of good? 14. But * & if you suffer ought for justice, blessed are ye. And the fear of them feare ye not, & be not troubled. 15. But sanctifie our Lord Christ in your harts, ready alwaies to satisfy every one that asketh you a reason of that hope which is in you: 16. but with modestie and fear, having a good conscience: that in that which they speake ill of you, they may be confounded which calumniate

* Qq 2 your
The first Epistle upon Friday in Easter week.

The Epistle in soule descended into hell, while his body lay in the grave.

The Calumniists denying the same, are by S. Auguftin's judgment infidels.

Certaine difficulties whereof S. Auguftin doubteth.

Purgatorie.

What were the incredulous persons of whom the Apostle here speaketh.

Annotatians.

Chap. III.

Christ in soule descended into hell, while his body lay in the grave.

18. Because Chrifl also died once for our finnes, the iuft for the vniuft: that he might offer vs to God, mortified cerres in flesh, but quickned in spirit. 19. In the which spirit comming he preached unto them also that were in prison: 20. which had been incrudioue sometime, when they expecte the patience of God in the days of Noe, when the arke was a building: in the which few, that is, eight soules were saved by water. 21. Whereunto Baptifme being of the like form now faueth 'you' also: not the laying away of the filth of the flesh, but the examination of a good confidence toward God by the resurrection of IEsus Chrifl. 22. Who is on the right hand of God, swallowing death, that we might be made heires of life euerlafting: being gone into Heauen, Angels and Potentates and Powers subjedted to him.
wife good men; when the matter came to passe; were three for their error; and died by
the flood corporally; but yet in state of salvation, & being charished for their fault in the
next life, were delivered by Christ's descending thither. And not only men, but all others
in the like condition. For the Apostol speaketh of none time but for an example.

21. Of the like forme. The water bearing up the Arke from sinking, and the persons in it. Noes Arke &
from drowning; was a figure of baptism, that likewise saith the worthie receivers and the water, a
fig from everlasting perishing. As Noe (faith S. Augustin) with his, was delivered by the water gurge of Christ's
the wood, to the family of Christ by Baptnisme signe by Christ's Passion on the Croffe. Li. 12. Cont. Croffe. & Bap-
Fanfum c. 14. Again he faith, that as the water faide none out of the Arke, but was rather tyme.
their destruction to the Sacrament of Baptisme recuie out of the Catholike Church at Baptisme reci-
Heretikors or Schifmatikors hands, though it be the same water & Sacrament that the Ca-
the like Church hath, yet profeth none to salvation, but rather worketh their perdition. tetikors or
Which yet is not meant in cafe of extreme necessitie, when the partie should die without Schifmatikors,
the said Sacrament, except he tooke it at an Heretikors or Schifmatikors hand. Neither is when damnation
meant in the case of infants, to whom the Sacrament is cause of salvation, they being ble, when not
in no fault for receiuing it at the hands of the unfaithful, though their parents and freinds
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 communicat with it, to them that
were faide in the Arke: al other Schifmatikors and Heretikors, to the rest that where
drowned.

21. The examination of a good conscience.) The Apostol saith, as aforesaid here to the very
Thence forme of Catholike Baptisme, containing certaine interrogatories and solenne promises of Baptism
made of the articles of the Christian faith, and of good life, and of renouncing Satan & me, namely
all his pomps and works. Which (no doubt) howsoever the Calunins esteeme of them, Abramminio.
are the very Apostolike ceremonies vied in the ministration of this Sacrament. See 5.
Demys in sue Ec. hierichiae. S. Cyril, li. 12. in to. c. 64. S. Augufin ep. 23. S. Basil de Sp. sancto. c. 12,
and 15. S. Ambrofe de ejus qui mysteriu initianum c. 2. 3. 4.

Chap. III.

That they armethemselves, to sinne no more after Baptisme, against the tentations of
the Heathen, considering that the general end now approcheth: S. specially toward
their enen-Christians to shew their charitie, hospitallitie, and grace, doing also to the
glorie of God. 12. And as for being persecuted because they are Christians, to reioye,
considering the reward that they shall have with Christ, and damnation that they
avoid hereby.

CHRIST therefore having suffred in the flesh, be you
also armed with the same cogitation. Because he that hath
suffered in the flesh, hath ceased 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
time past is sufficient (to accomplish the will of the Gentils)
them that have walked in rioutousnes, desires, excess of wine, banke-
tings, potations, and unlawful feutesies of Idols. 4. Wherein they mar-
ueblaspheming, you not concurring into the same confusion of rio-
tousnes. 5. Who shall render account to him, which is ready to judge the
liuing and the dead. 6. For, for this cause also was it euangelized 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 9 3

Be wise
Be wise therefore, and watch in prayers. 8. But before all things, having mutual charity continual among your selues: because *'y charitie covereth the multitude of sinnes. 9. *Vsing hospitalitie one toward another without murmuring. 10. * Every one as he hath received 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 I es v s Christ: to whom is glorious empire for ever and ever. Amen.

12. My dearest, thinke it not strange in the seruour which is to you for a tentation, as though some new thing hapned to you: 13. But communicating with the passions of Chrift, be glad, that in the revelation also of his glorie you may be glad rejoycing. 14. * If you be reuiled in the name of Chrift, you shall be blessed: because that which is of the honour, glorie, and vertue 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 ruler, or a coueter 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 now that judgement begin of the house of God. And if first of vs, what shall be the end of them that beleue not the Ghoftel of God? 18. And +// if the just man shall scarce be saucd, where shall the impious & finner appeare: 19. Therefore they also that suffer according to the will of God, let them commend their soules to the faithfull Creatures, in good deeds.

**ANNOTATIONS**

**CHAPEL IV.**

Not only faith Workes of, of mercie. 9. Charitie covereth.) Faith only cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable workes toward our neighbours, vrct which workes of mercie the Scriptures doe specially attribute the force to extinguishing sinnes. See S. Auguflin c. 69, Enochiti, and tr. Ch. 1. in ep. 1. 10. c. 1. & Venerable Bede upon this place. And in the like sense the holy Scriptures commonly commend vnto vs almes and deeds of mercie for redemption of our sinnes. Proverb. c. 10. Eclesiast. 12. v. 1. Daniel. c. 4. v. 24.

71. That judgement begin.) In this time of the new Testament, the faithful and al those that meane to live godly (specially of the Clergie) must first and principally be subject to God's chastisement and temporal affliction, 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 just.) Not that a man dying iust & in the favoure of God, can afterward be in doubt of his saluation, or may be reiectd of God: but that the iust being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and loosing their state of iustice & also oftentimes to make a strait count, and to be temporally chastised in the next life, cannot be saucd without great watch, fear, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that putten no iustice in faith alone, maketh none iust indeed and in truth, teacheth men to be so secure and aflured of their saluation, that he that hath liued wickedly all his life, if he only have their faith at his death, that is, if the beleue steadfastly that he is one of the elect, he shall be as sure of his saluation immediately after his departure, as the best liuer in the world.

CHAP.
CHAP. V.

He exhorteth Priests to feed their flockes, only for Gods sake and reward of heaven; without all ordlines. 5. the laie to obey; also be humble one towards another. 8. to be constant in the Catholick faith, considering it is not man, but that lion the Diuell that persecuteth them, 9. as he doth the whole Church also, & that God will after a while make them secure in heaven.

The "Seniours therefore that are among you, I beseech,myself a fellow-Senior with them & a witness of the Passions of Christ, who am also partaker of that glory which is to be renewed 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 sake, but voluntarily: 3. neither as "ouer-ruling" the Clergie, but made examples of the flocke from the hart. 4. And when the Prince of pastours shall appeare, you shall receive the incorruptible crowne of glorie.

In like manner ye yong men be subject to the Seniours. And doe ye all intinuate humilitie one to another, because God resieth the proud, and to the humble he giueneth grace."8. * Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: 7. * casting all your carefulnes upon him, because he hath care of you. 8. Be sober and watch: because your aduersarie the Diuell as a roaring lion goeth about, seeking whom he may devoure. 9. Whom resieth 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 all grace, which hath called vs vnto his eternal glorie in Christ I E S V S, he wil perfite you having sufffered a little, and confirm, and stabilize you. 11. To him be glorie and empire for euer and euer.Amen. [i]

12. By Syluanus, a faithful Brother to you, as I thinke, 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 kisle. Grace be to al you which are in Christ I E S V S. Amen.

ANNOTATIONS.

CHAP. V.

1. Seniours. ) Though the Latin, Senior, be not appropriated to holy Order by wch of Senior in the speech, neither in the Latin nor in our language: yet it is plaine that the Greek word vulgar translat: Presbyter, which the Apostle here vseth, is here also (as commonly in other places of the Gion is often new Testaumen) a word of Ecclesiastical office, and not of age, and is as much to say as Priest or Bis-Priest or Bishop. For the Apostle himself being of that Order, speake (as by his holp. See Add. 18. 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 translat: I say Seniours, and

Q 1 4 Seniours: 
The First Epistle

Senecio: whereas other wise we might and should say according to the Greek, The Priest, therefore I beseech, myself a fellow Priest with them. So doth S. Hierom read (Presbyteros consprebysthes) and expound ep. 35. So translacteth Erasinus, and Beza himself.

1. Our-ending. Not superiority, preeminence, haughtiness, or rule on the one side, nor abidance, subjection, and inferiority on the other side, be forbidden in the Clergie; but haughty, pride, and ambitious domination be forbidden; and humility, meekness, moderation, are commended in Ecclesiastical Officers; The Greek word here of rule or our-ending, being the same that our Saviour speak in the Gospels 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 Kulos.

The Clergie. Some of the English new translations turn it corruptly, Parish: others, heretage: both to avoid the most known, true, and common word in all Christian languages, to wit, Clergie, a word, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar acceptance it may agree to al Christ's chosen heritage, as well of lay people as Priests. Which the Protestants had rather follow; because they will have no difference between the laity and the Clergie. But the holy Fathers farre 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 interpretheth this word. Therefore (faith he) Clerges, that is a Clergie man, which ferueth the Church of Christ, let him first interpret his name, & the signification of the name being declared, let him endeavour to be that which he is called. If Irges (Clerus) in Greek, be called in Latin, Sors, therefore are they called Clerici, that is, Clergie men, because they are of the lot of our Lord, or because our Lord himself is the less or portion of Clergie men, &c.

Which calling no doubt was taken out of the holy Scriptures, Nomer. 18. & Dexter. 18. where God is called the inheritance, lot, and portion of the Priests and Levites: and now when we be made of the Clergie, they say, Dominus parx hereditatis mea, that is, Our Lord is the portion of mine inheritance: but specially out of the new Testament, Matth. 1. 12. 15. and 8. 11. Where the lot or office of the Ecclesiastical ministerie is called by this word Nagns, Clerus. See in Venerable Bede the causes why this holy state being feuered by name from the Laity, doth weare also a crowne on their head for distinction Lib. 5. hist. Angl. cap. 12.

4. Crowned with gloire. As life everlasting shall be the reward of all the just, so the Preachers and Pastours that do well, for their doing shall have that reward in a more excellent degree, expressed here by these words, Crowned with gloire, according to the saying of Daniel c. 11. They that sleep in the dust of the earth, shall awake, one for life everlasting, others to everlasting rebonke. But such as be learned shall shine as the brightness of the firmeament: and such as instruct many to injustice, shalke as stars, during eternity.

31. That in Babylon. The Protestants shew themselves here (as in all places where any controversy is, or that maketh against them) to be most vnhonest and partial handlers of God's word. The ancient Fathers, namely S. Hierom in Catalogo de Scripture Ecclisiaistico, verbo Marcus: Eusebius b. 2. c. 4, hist. Oecumenici upon this place, and many men 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 city in Chaldea, where the Jews were captives for magnificence, Monarchie, regent and confusion of all peoples and tongues, and for that it was before Christ and long after, the seat of al Ethnie superstition & Idolatry, & the slaughter-house of the Apostles & other Christian men, the Heathen Emperours then keeping their sheepe residence there, See S. Leo Ser. 1. In manus, Petri & Pauli.

This being most plaine, and consonant to that which followeth of S. Mark, whom al the Ecclesiastical histories agree to have been Peters scholar at Rome, and that he there wrote is Gospels; yet our Adversaries fearing hereby the sequence 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 signify Rome: but they say that Peter wrote his Epistle 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 see their shameles partiality. Here Babylon they say is not take for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al cuil is spoke of Babylon, there they will have it signify...
nothing els but Rome, & the Romane Church also, not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So doe they follow in every word no other thing but the advantage of their owne heresie. 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 yeares that he was there, & the diuersitie that seemeth to be in the Ecclesiastical wrangle about astical Writers concerning the same, read B. Fisher & others that substantially answer all the time of Persius caulils. And if such contentious reasoning might take place, we should hardly believe being & to leave the principal things recorded either in Ecclesiastical histories, or in the Scriptures Rome, themselves. Concerning the time of Christ's flying into Egypt, of the comming of the Sages 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 Sacrament, there is diuersitie of opinions. Shal we therefore inferre that he neuer died, and that the other things never were? Can the Heretikes accord all the histories that seeme Many things even in holy Scripture to have contradiction? Can they tell us certainly, when David most true (even first came to Saul and the like? Doubt they whether the world was ever created, because in the Scriptures the count of the yeares is diuers? Doe they not believe that Paradise ever was, because tures) are not no man knoweth where it is; and such other things infinit to rehearse? Which when they agreed upon were done, were plaine and known things in the world: and now for vs to cal them to concerning an account after so many yeares, Ages, and worlds, is but sophification and plaine in the time. fidelity. And this Sect of the Protestants standing only upon destruction, and negaines, & dealing with our religion even as Julian, Porphyrie, and Lucian did, it is an eade thing for them to be foow their time in picking of quarels.
THE SECOND
EPISTLE OF S. PETER
THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: also that they again, must do their part, not having only faith, but other virtues also and good works, that so they may have the more assurance to enter into the Kingdom of Heaven. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the words 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.)

ION PETER servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ. 2. Grace to you & peace be accomplished in the knowledge of God & Christ Jesus our Lord:

3. As all things of his divine power which pertain to life & godliness, are given us by the knowledge of him which hath called us by his owne proper glory and virtue, 4. by whom he hath given us 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 all care minister ye in your faith, virtue: and in virtue, knowledge: 6. and in knowledge, abstinence: and in abstinence, patience: and in patience, piety: 7. and in piety, love of the Fraternity: and in the love of the Fraternity, charity. 8. For if these things be present with you, and abound, they shall make you not vacant nor without fruit in the knowledge of our Lord Jesus Christ. 9. For, he that hath not these things ready, is blind, and groping with his hand, having forgotten the purging of his old sinnes.

10. Wherefore, Brethren, labour the more that by good works you may make sure your vocation and election. For doing these things, you
OF S. PETER.

10. By good workes.) Here we see, that God's eternal predestination and election con... fiftheth with good workes: yea, that the certainty and effect thereof is procured by man's own consent and will, and good workes: and that our will doing is a meane for vs to attaine to the end of God's effect of God's predestination, that is, to life everlasting. And therefore it is a desperate predestination of such persons, even to a certaine determination of God, to say, If I be predestinate, do what I will, to the effect that I shall be saved. Nay, the Apostle faith, if thou hope to be one of the predestinate (for thereof, know thou canst not) doe well, that thou maist be the more affur'd to attaine to that thou hopest: or, make it sure by good workes. The Protestants in such cases not much liking these wordes, by good workes, though the Latin have it venierally, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wanted policie.

11. After my decease also.) These wordes though they may be easily altered by constr... tion into divers senses not untrue, yet the corresponsence of the parts of the sentence (according to going before and following, give most plaine this meaning, that as during his life he their custom) would not omit to put them in memorie of the things he taught them, so after his death exclude this (which he knew should be shortly) he would not fail to endeavour that they might be sensibly and mindfully of the same. Signifying that his care over them should not cease by death, & that therby their 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 Scholies speake of, and this is most proper to the text and consonant to the old use of this Apostol and other Apostolike Saints & Fathers of the primitive Church.

S. Clement in his Epistle to S. James our Lords Brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, S. Peter's faithfully promis'd rule and.
that after his departure he would not cease to pray for him & his flock, there by to ease him of his Pastoral burden. To. t, Consil. ep. 1, S. Clem in his. 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 & assistance, namely in these goodly words, Ser. 3 in Anunci. die asumps. ad Pontif. We are much bound (fie th ha) to give thanks to our Lord and Redeemer Jesus Christ, that hath given for great power to him whom he made the Prince of the whole Church; that if in our time also anything be done well & by rightly ordered by us, it is to be imputed to his works and his government, so whom it was said, And thou being converted confirme thy Brethren: to whom our Lord after his resurrection said St. John, Feed my sheep. Which now also without doubt the godly Psalms doth execute, concerning us with his exhortations, and not ceasing to pray for us, thus we be overcome with meditation, etc.

The Saints in heaven pray for the living.

Feasts of holy Virgins.

Invocation of Saints.

Private phan- 
tastical inter- 
pretations.

Yea it was a common thing in the Primitive Church among the ancient Christians, and always since among the faithful to make conceant in their life time, that whether of them went to heaven before the other, he should pray for his friend & fellow yet alive. See the Ecclesiastical historie of the holy Virgin & Martyr Potamia, promising at the hour of her Martyrdom, that after her death she would procure mercy of God to Bafildes one of the fouldiers that led her to execution, & so she did Euseb. lib. 6. c. 4. Also S. Cyprian ep. 57, in fine, Let us (fie th ha) pray mutually one another, & whether of us two shall by God's clementie be first called for, let his love continue, and his prayer not cease for his Brethren and Sifters in the world. So said this holy Martyr at that time when Christians were so farre from Calunifine (which abhorreth the prayers of Saints & praying to them) that to be sure, they bargaining before-hand to have the Martyrs & other Saints to pray for them. The fame S. Cyprian also in his booke De disciplina & habitu virginum in fine, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus unto them: Taim sum mememo frori cium incipiet in violet virginas honorari, that is, Only then have ye in remembrance, when your virginitie shall begin to be honoured: that is, after their departure. Where he intimated the vs of the Catholike Church in keeping the festiwal dais and other duties toward the holy Virgins in heaven. S. Hierom also in the fame manner speaketh to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorted and incited him to the bleffed state of the Monastical life, Ep. i. c. 1.

And so doth he speak to the veritous 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 joined to Christ in heaven in Episth. Paul. in fine. It were too long to report, how S. Auguflin desfreteth 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 regiment of the Church, li. 5. de Bap. cont. Donatist. c. 17. And in another place the same holy Doctour alleage Barth the said Cyprian saying, that great numbers of our parents, brethren, children, friends, & other, expect vs in great folicitude and carefulnes of our saluation, being sure of their owne. li. 1. de præd., Sanctorum c. 14. S. Gregoric Nazianzen in his orations of the prais of S. Cyprian in fine, and of S. Bafil also in fine, declareth how they pray for the people. Which two Saints he there incocater, as al the ancient Fathers did, both generally al Saints, and as occasion ferued) particularly their special Patrones. Among the rest see how holy Ephrem (io oras de laud. S. Deiparae) praised to our B. Ladie with the same ter mes of Advocate, Hope, Reconciliatrix, that the faithful yet vfe, and the Protestants cannot abide. S. Bafil bo. 40. Martyrius in fine. S. Athanasius Ser in Ewag. de S. Deiparain fine. S. Hilarie in Psal. 12, 4. S. Chrysostom bo. 6, ad po. Aniiochenum in fine. Theodoret de cœrat. Graecorum aetærum li. 8. in fine. Finally al the Fathers are ful of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, than these new interpreters doe.

20. Private.) The Scriptures can not be rightly expounded of every private spirit or phantasie of the vulgar reader: but by the same spirit where with 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 Heresy, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he confirmeth the various Catholike or true believers with the example of Lot) because of their walking at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous living, their liceniousness, their manner of feasting, and the persons seduced, 20. for whom it had been lesse 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 denie him that hath bought them, e the Lord: bringing upon themselves speedy perdition. 2. And many shall follow their riotous acts, by whom the way of truth shall be blasphe med. 3. And in avarice shall they with feigned words make merchandize of you. Unto whom the judgement now long since caeth not: and their perdition slumbereth not. 4. For if God spared not Angels sinning : but with the ropes of Hell being drawn downe into Hell deliuered them to be tormented, that they should be referued unto judgement: 5. and he spared not the original world, but kept the eight, Noe, the Preacher of justice, bringing in the deluge upon the world of the impious. 6. And bringing the cities of the Sodomites & of the Gomorrheites into ashes, he damned them with subversion, putting an example of them that shall doe impiously: 7. and deliuered just Lot oppressed by the inuierie and luxurious conversation of the abominable men. 8. For in fight and hearing he was just: dwelling with them who from day to day vexed the just soule with vnjust works.

9. Our Lord knoweth to deliver the godly from tentation, but to referue the vnjust unto the day of judgement to be tormented: 10. and especially them which walke after the flesh in concupiscence of uncleanness, and contemne dominion, bold, self-pleasers: they feare not to bring in sects, blaspheeming. 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 snare and into destruction, in those things which they know not, blaspheeming, shall perish in their corruption. 13. Receiving the reward of iniquity, esteeming for a pleasure the delights of a day: coinquinations and spots, flowing in delicacies, in their feastings rioting with you, 14. having eyes full of adulterie and incessant sinne: alluring vnstable soules, having their hart exercised with avarice, the children of malediction:

"Hereikes, of whom he prophesieareth here doe gain schollers, by preaching libertie, and by their owne licentious life, which is specially joyned to the hereases of these daies, e At the sweet words of hereikes, speaking much of the word of the Lord, the Gospel, IIIVS CHRIST &c, are but terms of art to buie and sell poore mens soules, The special properties of Hereikes,"
THE SECOND EPISTLE

15. leaving the right way they have erred, having followed the way of Balaam of Bosc, which loosed the reward of iniquitie, 16. but had a check of his madness, the dumme beast under the yoke, speaking with man's voice, prohibited the foolishnes of the Prophet.

17. These are fountains without water, and clouds, tossed with whirl-winds, to whom the mist of darkness is referred. 18. For speaking the proud things of vanity, they allure in the desires of fleshly riotoufnes, those that escape a little, which conuerse in error, 19. promising them libertie, whereas themselves are the slaves of corruption. For where with a man is overcom, of that is the slaine also. 20. For if flying from the coinquinations of the world in the knowledges of our Lord and Saviour Jesus Christ, they againe inrangled with the same be overcom: * the later things are become vnto them worse then the former. 21. For it was better for them not to know the way of Rightellie, then after the knowledge, to turne backe from that holy commandement which was delivered to them. 22. For, that of the true prouerbe is chanced to them, * The dogge returned to his vomit: and, The sow washed c into her wallowing in the mire.

C H A P. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shal come, and deny Dooms-day. 5. Whose vaine argument he answereth, and giveth the reason of God's so long patience, 10. exhorting to all holines of life in respect of that terrible day: 16. Finally giveth warning of such misinterpret S. Paules Epistles & the other Scriptures, and that we must not for anything fal from the true faith.

HIS loe the second epistle I write to you, my Dearest, c 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 shal come mockers in deceit, walking according to their owncocécupiscécess, 4. saying, Where is his promise or his coming? For since the time that the Fathers slept, all things doe so peridue fro the beginning of creature. 5. For they are wilfully ignorant of this, that the Heavenes were before, and the earth, out of water, and through water, consisting by the word of God: 6. by the which, that world then, being overflowed with water perished. 7. But the Heavenes which now are, and the earth, are by the same word kept in store, referred to fire into 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 promife, as some doe esteeme it: but he doth patiently for you, * not willing that any perish, but that al returne to penance.
penance. And * the day of our Lord shall come as a thief, in which the Heauens shall pass 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. Therefore whereas all these things are to be dissolved, what manner of men ought you to be in holy concourses and godlinesses, 12. expecting and halting vnto 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 inhabitteth.

14. For the which cause, my Dearest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace: 15. * the longanimity of our Lord, do ye account faluation, as also our most deare Brother Paul according to the wisdom giuen him hath written to you: 16. as also in al epiftles speaking in them of these things, in which are " certain things hard to be understood, which the vnlearned and vnstable deprave, as also the rest of the Scriptures, to their owne perdition. 17. Youtherfore, Brethren, fore-knowing, take heed left led aside by the errore of the vnwife you fall away from your owne steadfastnes. 18. But grow in grace and in knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and vnto the day of eternitie. Amen.

ANNOTATIONS.

CHAP. III.

16. Certaine things hard.) This is a plaine text to convince the Protestants, who (as al heretikes lightly doe and did from the beginning) say the Scriptures be cæase to understand, and therefore may be not only read safely, but also expounded boldly of all the people, as well vnlearned as learned: and consequently every one by himself and his private spirit, without respect of the explications of the learned Fathers, or expectation of the Churches, their Pastours and Prelates judgement, may determine and make choice of such fense as himself liketh or thinketh agreeable. For this is partly their saying, partly from their egallie fequelle of their foolish opinion, which admiteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plaine then al the Fathers commentaries: and fo al to be superfluous but the Bible. Prefa. affer. art. damnat.

Against all which Diuellish and seditious arrogancie, tending to make the people esteem the Scriptures themselfes learned or sufficient without their Pastours and spiritual Rulers help, to guide be hard, nathemselfes in all matters of doctrine and doubts in religion: the holy Apostle here tellett mely S. Pauls and fore-warneth the faithfull, that the Scriptures be full of difficultie, and specially S. epiftles, specially S. Pauls epiftles of all other parts of holy writ, and that ignorant men and vnstable or phanatical where taffical fellowes puffed to and fro with every blast of doctrine and heresie, abufe, per-he speaketh of vnt, and misconfutter them to their owne damnation. And * S. Augustin faith, that the unjustification by special difficulty in S. Pauls epiftles, which ignorant and enuill men doe so perrute, and faith, which S. Peter meaneth, is his hard speach and much commendation of that faith which he faith doth justifie. Which the ignorant even from the Apostles time, and much more now, haue and doe so misconfutter, as though he had meant that only faith without good workes could justifie or save a man. Against which wicked collection and abuse of S. Pauls words, the said Father faith al these Canonical or Catholike epiftles were writte.

But the Heretikes here to shift of the matter, and to cack out after their fashion, The Protestats answer,
The Second Epistle

The Protenists idle distinction between difficultie in the Epistles and difficultie in the things. The Greek copies have both, some in which things, some in which epistles.

Not only the matter, but the style of the Scriptures is hard.

answer, that S. Peter saith not, S. Paul's epistles be hard, but that many things in them are hard. Which may be to the Catholicks an example of their sophistical evasions from the evidence of God's word. As though it were not alone to say, Such an Author or Writer is hard; and, There be many things in this Writer hard to be understood. For, whether it be that the argument and matter be high and past vulgar capacite, as that of predestination, reprobation, vocatio of the Gentiles, & justifying faith: or whether his manner of style and writing be obscure: al prone that his epistles be hard and other Scriptures also: because S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unskillful (such as Heretikses be) doe pervert his writings, as also other Scriptures, to their owne damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for wild witted fellows, to read the Scriptures. For such conditioned men be they that become Heretikses, and through ignorance, pride, & priuate phantasie, meeting with hard places of S. Paul's epistles or other Scriptures, breed Heretikses.

And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and enditing thereof, is high and hard; and purposely by God's providence appointed to be written in such sort, see S. Augustin li. 2, de doctr. Christ. c. 6 & ep. 119. S. Ambrose ep. 34, in principio, S. Hierom to Paulinus ep. 103. c. 6. 7. who also (ep. 65. c. 1.) faith that in his old age, when he should rather have taught than 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 thanks to the said Didymus, that he learned of him that which before he knew not. David faith, Give me understanding and I will search thy law. The Eunuch in the Acts said, How can I understand without an interpreter? The Apostles, till Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctors by continual study, watching, and praying, had much ado to understand them: that great Clerke S. Augustin confessing in the foresaid epistle 119. c. 21. that there were many more things that he understood not, then that he understood. The Heretikses say the Fathers did commonly erre, and how could such great wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? And if they were hard to the, how are they easie to these new Masters the Heretikses? Finally, why do they write so many new glossies, scholies, commentaries, as a cart can not carry? Why doe Luther, Zuinglius, Calvin, and their Companions agree no better upon the interpretation of the Scriptures, if they be not hard? Whereas stumble at the old heretikses & the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wickefe, Protestants, Puritans, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to understand, and Heretikses pervert them to their owne damnation.
THE ARGUMENT OF S. IOHNS THREE EPISTLES.

F. S. Iohn was saide in the Argument before his Gospell. Now here follow his three Epistles: one to all Catholikes (though some ancient doe calie, Ad Parthos:) the other two being very short, into a cer-
maine Ladie, & to one Gains. The effect of al is, to wisnesse vnto them the certaminie of the Catholike faith, & to exhort them to continue stil in it: also to loue the Catholike Church, and so, neither to become heretiques, nor Schis-
matisies: but rather to avoyd all such, as the fore-runners of Antichrist, and to re-
member, that Catholikes need not to goe to schoole to any such Masters, havinge al home in the Catholike Church, the doctrine of the holy Ghost himselfe, who was giuen to the Church visibly in the beginning, to lead her into al truth, and to continue with her for ever. Therfore he saith: That which you haue heard from the begin-
ning, let it abide in you. Likewise a little after, v. 17. and ep. 2. v. 6. This is the commandement, that as you haue 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 himselfe. For they denied that Iesus is Christ, that he is the very Sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospell also, as he there signifieth Iohn. 20. v. 31. Other points are about our insufficacion, against only faith, and for good workes, as also S. Aug. noted, whose words were cited before. Hereupon he saith: If we say we haue societie with God, and walke in darkenes, we lie Ep. 1. c. 1. Againe, He that faith he knoweth God, and keepeth not his commandements, is a lier. Againe, 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 justice, is iuift, even as he is iuift, Ep. 1. c. 3. v. 7. 8. 9. Likewise c. 2. v. 29. and indeed in all the three Epistles throughoat, he doth inculcate good workes & keeping the command-
ments, against the heretie of onely faith.
THE FIRST EPISTLE
OF S. IOHN
THE APOSTLE.

CHAP. I.

Good cause there is to beleue the Apostles preaching. 5. And this is one point of their preaching, that to have participation with God, we must not only beleue, but also abstaine from all mortal sinne, 8. though we all sinne venially.

That which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked upon, and our hands haue handled, of the Word of life: (2. and the life was manifester: and we haue seen, and doe testifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs) 3. that which we haue seen and haue heard, we declare vnto you, that you also may haue societie with vs, and our societie may be with the Father and with his Sonne Iesvs Chrift. 4. And these things we write to you, that you may reioyce, and your ioy may be ful.

5. And this is the annuntiation which we haue heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse:

6. If we shal say that we haue societie with him, and walke in darkenesse, we lie, and doe not the truth. 7. But if we walke in the light, as he also is in the light: we haue societie one toward another, and * the bloud of IESVS Chrift his Sonne cleanseth vs" from al sinne. 8. * If we shal say "that we haue no sinne, we seduce our selues, and the truth is not in vs. 9. If we confesse our sinnes, he is faithful & iuft, for to forgive vs our sinnes, and to cleanse vs from al iniquitie. 10. If we shal say that we haue not sinned, we make him a liar, and his world is not in vs.

ANNO-
ANNOTATIONS.

CHAP. I.

3. You may have socictie. S. John sheweth manifestly, that who soever desire to be partners with God, must first be vinit to the Churches Societie, leaue that faith, and receive those Sacraments, which the Disciples received of the Truth it self, concentsant with them in flesh. So faith Venerable Bede vpon this place. Whereby we see there is no Societie with God in Secces or schismes, nor any where but in the vnitie, fellowship, & communion of that Church which can prove it self to descende from the Apostles.

7. The blood of tisues. Whether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by Sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures doe plainly attribute remission to euerie of these) yet none of al these doe otherwise remit, but in the force, by the merit & vertue of Christ's blood; thefe being but the appointed meanes & instruments by which Christ will have his holy blood to worke effectually in vs. Which means who soever contemneth, deprecueth himself of the commoditie of Christ's owne blood & continueth still in sinne & uncleanesse, vaunt he himself neuer so much of Christ's death, Which point let the Protestant marcke well, and cease to beguile their poore deceived followers, persuading them, that the Catholikes derogate from Christ's blood, or fecke remission otherwise then by it, for that they vfe humbly the means appointed by Christ to apply the benefit of his holy blood vnto them.

7. From al sinne. From original and actual, venial and mortall, a culpa & pene, that is Al remission from the fault and the paine duefor the fame. V. Bede faith, that Christ's Passion doeth of sinnes is by not only remit in Baptisme the sinnes before committed, but al other afterward also the Passion of done by frailtie: yet so, if we vfe for the remission of them, such meanes as be requisite Christ though and as Christ hath appointed, where of he recketh none. Bede vpon this place. See S. Au. by secundarie guftin also vpon this place 10. 9. and S. Hieromeli, 1. con. Pelag. 3. Many meanes & instruments of remitting sinnes, but al by the force & me- rits of Christ's blood applied by them, as many meanes also.

8. That we have no sinne. We gather by these worde the former, that there be some sinnes two forts of sinnes, one mortal, excluding vs from light & the societie of God; another venial, which is found enen in those that walke in the light, and are in the societie of Man may be God. Also we note against the Pelagians, that we are truely called the sinnes of God, truely just, and so just indeed, though we be not without al sinnes, every one of vs, as well just as withstanding vnjust, being taught and bound to confesse our offenes, and to ask pardon daily of venial sinnes. God, by this petition of the Pater nostes, Forgive vs our delts. Thersfore S. Augustin li. de mortua & grat. c. 36. recketh vp al the holy Patriarches, Prophets, and renowned virtu persons, to have beene sinnes, euen when they were in grace, and justice: excepting S Augustin ex- alwais our B. Ladie, de quapropter hancsem Domini, nullam prorsus, cumde precatis agimus, excepth our B. habere voto questionem; of whom, faith he, for the honour of our Lord, when we talk of sinnes, Ladie from I will have no question. And Pelagius asking what sinnes Abel and such just men did commit, S. Augustin answereth, that they might laugh sometime immoderately, or lye on too much, or court some what intemperately, or plucke fruit over greedily, or in eating venial sinnes, take some what more then afterward was well digested, or have their intention in time of praiers some what distracted, and such like. Thus in senfe S. Augustin. Whereby we may learne which be venial sinnes, that consist with true justice & * can not alwaies be avoided euene of holy men in this life. In the booke de fide ad Petrum c. 41. are excepted from this common rule of sinnes, the children which be newly baptized and have not yet vis of reason to sinne either mortally or venially.
C H A P. II.

If any sinne mortally, he must not despare. 3. To know God rightly, is not to beleuwe only, but to keep his commandements; 7. and that this is no new doctrine, but the very primitiue, though a new life it is. 9. Therefore he that beleuwe must also love his Brethren: 12. and that men must not love the world but doe that which God willeth. Many are gone out of the Church and become Seducers, at the Ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, & that they need not goe to schoole to any Heretike, the Holy Ghost himself being the School-master of the Church. 29. He doth earnestly inculeate justice and good works.

Y little children, these things I write to you," that you sinne not. But and if any man shal sinne, we haue a Advocate with the Father, Iesus Christ the just: 2. and he is the propition for our sinnes: and not for ours only, but also for the worldes. 3. And in this we know we have known him, if we observe his commandements. 4." He that faith he knoweth him, and keepe not his commandements, is a lier, and the truth is not in him: 5. But he that keepe his word, in him in very deed the charitie of God is perfited: in this we know that we be in him. 6. He that faith he abideth in him, ought euens as he walked, himself alfo 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 heard. 8. Againest 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 euens vntill 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 walketh 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 forgiven you for his name. 13. I write vnto you fathers, because you haue known him which is from the beginning. I write vnto you yong men, because you haue overcome the wicked one. 14. I write to you infants, because you haue known the Father. I write vnto you yong 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 "al 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 paffeth and the concupiscence thereof. But he that doeth the wil of God, abideth for euers.

*How al sinne & tentation proceed of these three, see S. Thomas in his Summaries, 12. quæst. 77. ad 5.
18. Little children, it is the last hour, & as you have heard, that Anti
tichrist commeth: now there are become many Antichrists, whereby
we know, that it is the last hour. 19. They went out from vs; but:"they":were not of vs. For if they had been of vs, they would surely
have remained with vs: but:"that they may be manifest: that they are
not alof vs. 20. But you have theunction 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 I & vs is Chrift? This
is Anti-christ which denieth the Father and the Sonne. 23. Every one that
denieth the Sonne, neither hath he the Father. He that confesseth the
Sonne, 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 Fa-
ther. 25. And this is the promise which he promisef vs, life euerla-
ting.

26. These things haue I written to you concerning them that seduce
you. 27. And you, theunction which you haue received from him, let it
abide in you. And you have no need that any man teach you: but as his
unction teacheth you of all things, and it is true, and it is no lie. And as
it hath taught you, abide in him. 28. And now little children abide in
him: that when he shall appear, we may have confidence, and not be
confounded of him in his comming. 29. If you know that he is just:
know ye that every one also, which doeth justice, is borne of him.

ANNOTATIONS.
CHAP. II.

1. That you speke nos. J. S. Iohn ( faith V. Bede upon this place) is not contrarie to him-
selv, in that he seeketh here to make them without sinn, whom he saith in the last chapter
could not be without sinnes: but in the former place he warned vs only of our frailety,
that we should not arrogate to ourselues perfect innocencie; here he prouoketh vs to
watchfulnes and dilligence in refisting and avoiding sinnes, specially the greater, which
by God's grace may more eafily be repelled.

1. An advocate. The calling and office of an Advocate, is in many things proper to
Chrift, and in every condition more singularly and excellently agreeing to him; then to
any Angel, Saint, or creature liuing: though these also be rightly and truly so called,
and that not only without all derogation, but much to the honour of Chrift's aduoca
tion. To him folly and only it agreeeth to procure vs merity before God's face, by the general
ransom, price, & payment of his blood for our delinuic, as is said in the fentence fol
lowing, And he is the propitiation for our sinnes, and not for our only, but for the whole
worlds. In which for he is our only Advocate, becaufe he is our only Redeemer. And herupon 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 dealeth in our
caues before God our Judge, & do procureth our pardon, which is the highest degree of
aduocation that can be.

All which notwithstanding, yet the Angels, and Saints, & our fellowes alioine, may do
pray for vs, and in that they deal with God by intercession to procure merity for
Aliue are our Advocates.

Saints in heaven pray for vs.

The B. virgin is our Advocate.

Angels are our Protectours.

The Catholike Church is the only true Church.

Not only faith.

Al Heretikes are Antichrifts, the fore-runners of the great Antichrift.

The marke of al heretikes is, their going out of the Catholike Societie.

vs, may iustly be called our Advocates: not so as Christ is, who demanded all things immediately by his owne merits, but as secondary Intercessours, who never ask nor obtaine any thing for vs, but per Christum Dominum nostrum, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Augustin (trafic. i in ep. 10, upon these very words) presented the Heretikes exsimilations. Sed dices aliqua, &c. But some man will say, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Pastours pray for the people? Yes, faith he: Mark the Scriptures, and you shall find that the Apostles prayed for the people, & againe defired the people to pray for them, & so the head prach for all, and the members one for another. And likewise [left the Heretikes should say, there is a difference betwixt the lustering and the dead in this case] thus the same holy Father writeth upon the 85. Psalm in fine, Our Lord Iesus Christ doth yet make intercession for vs, at the Martyrs that be with him, pray for vs, neither with their intercession cease, til we cease our groanings.

In this sense therefore whosoever pracheth for vs, either alive or dead, is our Advocate: as S. Augustin (ep. 59. so Paulinus circ. med.) calleth Bishops, the peoples Advocates, when they gue them their benediction or blessing. So doth the holy Church callour B. Lady our Advocate, by the very words of S. Irenetus, that you may see fuch speaches be no new inuentiones of the Later Ages, but Apostolical. The obedience Virgin MARIE (faith he) is made to the Advocate of the disobedient virgin Eve And to confound the Protestantks plaine, in that they thinke or pretend that the aduocation or patronage of Saints should be injurious to Christ, remember that * our Saviour acknowledgeth Angels to be depuited for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament Gen.48. v.16, 1 Cor. 15, &c. c. 11. u. 12. Dan. 13. And this not only the Catholike Church, but the very English Protestantks themselues in their seruice booke and in the Collect of Michel-mas day, professe, and pray for the same protection or aduocation of Angels, and defend the same against their yonger brethren the Puritanes.

For the whole worlds.) S. Augustin gathereth hercelf against the Donatists, and all other Heretikes, that would drue the Church into corners or some certaine countries, from the vnnerfaltie of al Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effects of Christs propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Augustin upon this place 10, 9, trafl. 1, in ep. 10.

He that faith he knoweth.) To know God here, signifieth [as it doth often in the Scriptures] to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vant himselfe thus to know God, and yet keepeth not his commandements, he is a liar, as al Caluinistes and Lutherans, that professeth themselfes to be in the faveour of God by only faith: affirming, that they neither keep, nor possibly can keep his commandements.

Many Antichrists.) The holy Apostle S. Iohn (faith S. Cyprian) did not put a difference betwixt one heresie or schisme and another, nor meant any fort that specialy sepaiated themselves, but generally called all without exception, Antichristes, that were aduersaries to the Church, or were gone out from the same. And a little after, It is evident that al be here called Antichristes, that have severed themselves from the charitie and unitie of the Catholike Church. So writeth he ep. 70. n. 1, al Magnus. Whereby we may learne, that al Heretikes, or rathar Arch-heretikes be properly the precoursters of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, & verrily goeth that peculiar and singular Antichrist.

They went out from vs.) An evident note and marke, whereby to conclude al Heretikes and false Teachers, to wit, that being one of the common Catholike Christian fellowship, they forsooke it, and went out from the same, Simon Magnus, Nicolas the Deacon, Hymanæus, Alexander, Philetius, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they faw to live in unitie of faith & religion together, & made themselves new Countenices, 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, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our Aduersaries tel vs, out of
OF S. JOHN.

of what Church we ever departed, when, and where, and vnder what persons it was that The Catho-
lic Church was gathered, as we can tell them the yeare, the places, the Ringleaders of their result, lies can not be

19. They were not of us. He meaneth not, that Heretikes were not, or could not be in proued to have
or of the Church, before they went out, or fell into their heresie or schisme: but partly gone out,
that many of them which afterward fell out, though they were before with the rest, and how Heretikes
partakkes of all the Sacraments with other their fellowes, yet indeed were of naughty and unst
life & confience when they were within, and so being rather as ill humouras and super-
Church, before they fell into their uncleannesse, then true and luyly parts of the body, after a sort may be saide not to they faile
have been of the body at al. So S. Augustin expoundeth these words in his commentarie
upon this place. traññ, 3, but els-where, more agreably as it seemeth, that the Apostle meaneth, that such as will not tarry in the Church, but finall forseake it to the end, in the preseience of God, and in respect of the small benefit they shal have by their
in temporall age there, be not of or in the Church, though according to this present
state, they are truly members thereof. Li.de correp. & gr. c. 3. & de dono persever. c. 8.

19. That they may be manifest. God permitteth heresie to be, that such as be permanent, By heresies
constant, and chosen members and children of the Catholike Church, only known to constant Ca-
Church before, may now also be made manifest to the world, by their constant remaining still in the CHVRCH. when the wind and blast of every heresie or tentation drive out the known
other light & unfaile persoues.

20. Know all things.) They that abide in the vnitie of Christes Church, haue the xuntion. Every good
that is, the Holy Ghost, who teacheth al truth. Not that every member or man thereof Catholike is
hath al knowledge in himself personally, but that every one which is of that happy and suficiet to which Christ promised and gave the Holy Ghost, is partaker of all other taught by the
mensuicfts and graces in the sam Holy Spiri, to his saluation. Neither need any to Church to
seeke truth at Heretikes hands or others that be gone out, when it is within themselues, saluations,
and only within themselves in God's Church. If show love vnier(Sath S. Augustin) for the
also haue he, who ouer hath anything in it, Take away vnien, it is shone which I haues, it is mine which
show haft, &c. Traññ 32. in Euang. Ioan.

CHAP. III.

It is not for the sons of God, to sinne mortally, but for the sons of the Diucl, where-
by they are knowne one from another, & not by only faith. 11. True faith is, that
we also love our Brethren, giving bath our life and substance for them. 19. Such
infeine love may have great consience before God.23. Because the keeping of his com-
mandements doth much please him, which consist in faith and charitie.

Se 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 us, because it hath not
knowe 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 he is. 3. And every one that hath this hope in him,
"Sanctifieth himself, as he also is holy. 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: * and sinne in him there
is none. 6. Every one that abideth in him, "sinneth not: and every one
that sinneth, hath not seen him, nor known him. 7. Little children, let
no man seduce you. "He that doeth injustice, is just: even as he
also is just. 8. * He that committeth sinne, is of the diucl:

Rr 4 because
because the devil "sincth from the beginning. For this, appeared the Sonne of God, that he might disloue the workes of the diuel. 9. Every one that is borne of God, committeeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God. 10. In this are the children of God manifest, and the children of the diuel. Every one that is not innst, is not of God, and he that loneth not his brother.

The First Epistle

The Epistle for S. Polycarpus, Ian. 25.

The Epistle upon the 2. Sunday after Pentecost.

"Every man is bound to give almes according to his ability, when he seeth his brother in great necessity.

"Let any man shoule thinke by the words next before, only faith in Christ to be commanded or to pleafe God, he addeth to faith, the commandement of charitie or loue of our neighbour.

Concupiscence remaining after Baptisme is no sinne, without consent.

The Apostle meaneth, that every sinne is an obliquitie or defect from the rule of the law: but not contrarie, that every such sinning from the law, should be properly a sinne, as the Heretikes doe vntruly gather, to prove that concupiscence remaining after Baptisme is a very sinne, though we never giue our consent vnto it. And though in the 3. chapter following vs. 17. the Apostle turne the speach, affirning every iniquitie to be a sinne, yet there the Greek word is not the same as before, ἁμαρτία, but αἰματία. By which it is plaide, that there he meaneth by iniquitie, mans actual and proper transgression which must needs be a sinne. See S. Augustin cont. Iulian. ii. 5. c. 3. S. Ambr. li. de Apologia David. 15.

7. 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 straightline 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, should be properly a sinne, as the Heretikes doe vntruly gather, to prove that concupiscence remaining after Baptisme is a very sinne, though we never giue our consent vnto it. And though in the 3. chapter following vs. 17. the Apostle turne the speach, affirning every iniquitie to be a sinne, yet there the Greek word is not the same as before, ἁμαρτία, but αἰματία. By which it is plaide, that there he meaneth by iniquitie, mans actual and proper transgression which must needs be a sinne. See S. Augustin cont. Iulian. ii. 5. c. 3. S. Ambr. li. de Apologia David. 15.

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ANNO TATIONS.

CHAP. III.

1. That you loue one another. 12. Not as Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his worke were wicked: but his brothers, just.

13. Maruell not, Brethren, if the world hate you. 14. We know that we are translated from death to life, because we loue the Brethren. He that loneth not, abideth in death. 15. Whosoever hateth his brother, is a murderer. And you know that no murderer hath life everlasting, abiding in himself. 16. In this we have known the charitie of God, because he hath yealded his life for vs: and we ought to yeald our liues for the Brethren. 17. He that shall haue the substance of the world, and shal see his brother have need, and shal 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. 19. In this we know that we are of the truth: and in his sight we shall perfuade our harts. 20. For if our hart doe repre hend vs, God is greater then our hart, and knoweth all things. 21. My Dearest, if our hart doe not repre hend vs, we have confidence toward God.

22. And whatsoeuer we shal aske, we shall receive of him: because we keep his commandements, and doe those things which are pleasing before him. 23. And this is his commandement, that we beleue in the name of his Sonne Iesus Christ: and loue one another, as he hath giuen commandement vnto vs.

24. And he that keepeth his commandements, 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.
6. Sinnerh not.) Iounian & Pelagius falsely (as Heretikes vf to doe) argued upon Heretical ex-
these words and those that follow, & the one, that the baptized could sinne no more;
the other, that no man being or remaining in faith could sinne. But among many good men,
given of this, this seemeth most agreeable, that the Apostle should say, that mortal
sinne doth not consist together with the grace of God, & therefore cannot be committed
by a man continuing the sinne of God, And so is the like speach in the 9. verse following
to be taken, See S. Hieron. li. 2. com. Iounianum c. 1.
7. (He that dieth innocently.) He doeth inculeate this often, that man's true innocency or righ-
teousness consisteth in doing or working innocency, and that so he is innocent, and biddeth them
not to be seduced by Heretikes, in this point.
8. Sinnerh from the beginning.) The Diuel was created holy and in grace, and not in sinne;
but he fell of his owne free will from God. Therefore these words from the beginning,
may be interpreted thus, from the beginning of sinne, and so the Apostle will say. The Diuel com-
mitteth the first sinne. See S. Augustini l. 11. de civ. Dei c. 15. expoundeth it. The most simple
meaning seemeth to be, that he sinneth from the beginning of the world, not taking the
beginning precifeely for the first instant or moment of the creation, but straight upon the
beginning, as it must needs also be taken in S. John's Gosp. c. 8. 44. How the Diuel
sinneth from the first sinne.
22. We shall receive, because.) Let the Protestants be ashamed to say, that we obtaine al of
Not only faith
God by only faith, the Apostle here attributing it to the keeping of God's command-
ments. Note here also that God's commandements are not impossible to be kept, but were
then, and are now obserued of good men.

CHAP. IV.

We may not believe al that boast of the spirit, but trie them, whether they teach Catho-
like 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 saine vs.
17. 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 them, whether they teach Catho-
like 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 saine vs.
17. 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.
rity: not as though we have loued him, but because he hath loued vs, 
and sent his Sonne a propitiation for our sinneres.

11. My Dearest, if God hath so loued vs, we also ought to loue one
another. 12. * God" no man hath seen at any time. If we loue one an-
other, God abideth in vs, and his charitie in vs is persifted. 13. In this we 
know that we abide in him, and he in vs: because he of his Spirit hath 
guene to vs. 14. And we have seen, and doe testifie, 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 knowen and have beleued the charitie, which God 
hath in vs. God is charitie; and he that abideth in charitie, abideth in 
God, and God in him. 17. In this is charitie persifted with vs,” that we 
may have confidence in the day of judgement: because as he is, we also 
are in the world. 18. "Feare is not in charitie:but perfect charitie casteth 
out feare, because feare hath painefulnes. And he that feareth, is not per-
fect in charitie. 19. Let vs therefore loue God, because God first hath 
loued vs. 20. If any man shall say, that I loue God; and hateth his bro-
ther, he is a liar. For he that loueth not his brother whom he feeth, God 
whom he feeth not, how can he loue? 21. * And this commandemcnt we 
hane from God: that he which loueth God, loue also his brother.

ANNOTATIONS

CHAP. IV.

Heretical boating of the spirit. 1. * Beleeue not euery spirit.) That is, Receiue not euery 
doctrine of such as boast them-

The Church only, not euery private man, hath to proue 
& diuerse spirites.

Caluin.

To confesse or deny any articell of the Church. 

2. Every spirite that confesseth.) The Apostle speakeith according to that time; and for that 
part of Christian doctrine which then was specially to be confesseed, taught, & maintained 
against certaine wicked Heretikes, Corinthes, Ebion, & the like, that taught wickedly 
against the Person and both natures of Christ IESVS. The Apostle therefore gueueth the 
faithful people this toke to know when the true Teachers of those daies were the false. Not that 
this marke would ferue for all times, or in case of all other false doctrine, but that it was 
certaine make of them necessary note. As if a good Catholike Writer, Pastor, or parents would warne 
atheirs, now in these daies, to giue care only to such Teachers as acknowledge Christian
our Saviour to be really present, and sacrificed in the B. Mass, & that all such are true Preachers and of God; the rest to be of the Dilect, or to be counted the spirit of Anti-
christ. Which spirit of Antichrist (he faith) was come even 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.

3. That dissolves: To dissolve, loose, or separate IESVS a-sunder, was proper to all those
old Heretikes that taught either against his Divinitie, or Humilitie, or the Vnitive of his
Perfon, being of two nature, as Cerinthus, Ebion, Nellorius, Eutyches, Manes or Mani-
echus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we
may see that the common Greek copies be not ever authentic, & that our old approved
translation may not always be examined by the Greek that now is, which the Pro-
testants only follow: but that it is to be presuppos'd, when our old Latin text differeth
plainly from the Greek, that in old time either all or the more approved Greek reading
was otherwise, & that often the said Greek was corrupted then or since by Heretikes or
other wise. For of the Greeks, S. Irenæus li. c. 18. among the Latin Fathers, S. Augustin
&c. 6. 6. in fine, S. Leo ep. xx. 5, and Venerable Bedæ 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. 2. And that therefore it was corrupted and altered by Heretikes,
fee the words of Socrates also a Greek Writer, very agreeable to this purpose. Nepos
(f. faith he) being eloquent by nature, which is often in Heretikes, acquainted himself therefore
learn'd, & disai'd to study the old Interpreters, counting himself better than them; being ignorant
that in S. Irenæus (as he saith) the Greek copies had EVERY ONE THAT DISSOL-
VEYTH IESVS, IS NOT OF GOD. So faith he, adding moreover, that such as
would separate the divinitie from the dispensation of Christ's humilitie, took out of the
old copies this sentence, for which the old Expositors noted that these which would loose
IESVS, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

6. In this we know. This is the most sure & general mark to know the true spirits and
Prophets from the false: those which be of God, will heare and obey their Apostles
& lawful Patrons succeeding the Apostles, & submit themselves to the Church of God:
the other, that be not of God, will not heare either Apostle, Patron, or Church, but be
their owne Judges.

17. That we may have confidence. Confidence called in Latin Fiducia, is neither a
with faith, nor a persuation infallible that makest a man no lesse secure and certain of
his salvation, then of the things that we are bound to beleue, as the Protestants falsely
teach: but it is only a hope well corroborated, confirmed, and strengthened upon the pro-
mises 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 approbation of Christ's merits by faith,
or upon his grace and mercie, but also upon our conformitie to Christ in this life, in
charity and good works. And that is the doctrine of S. Peter when he said, Labour, that
by good works you may make sure your vocation and election; and S. Paul's meaning, when he
said, I have fought a good fight, there is laid up for me a crown of justice, which our Lord will render
come in that day, if I judge.

18. Fear is not in Charity. The Heretikes very falsely understand this place so, that The fear of
Christian godly men ought to have no doubt, mistrust, or fear of hell and damnation. God in just
Which is most evident against the Scriptures, commanding every where in vs the men, confess
that and fear of God and his judgements, Fear him (faith our Saviour Mat. 10. that can with charitie,
cast body and soul into hell. And Psal. 118. Fear me my flesh with my fear, Which fear of God's
judgements causeth S. Paul and all good men to chastize their bodies, lest they should be
reprobate and damned. And the wise man for this cause affirmeth him to be happy, that
is ever fearful. And holy Iob faith, I feared my soul, And the Apostle, With fear and
trembling worke your salvation. Which kind of fear is even in the just men and most full of
charity, confuting well with the same vertue, and is called Filiatis timor, because it is
such as the good child ought to have toward his Father.

But there is a kind of fear which standeth not with charitie, and is cleane against
What fear hope also, that which bringeth such perplexity and anxiety of confidence, that it indu-
ageth not ceth a man to mistrust or despaire of God's mercies. That servile fear also which maketh
a man often to leaue sinning & to doe the external worke of justice, not for any loue or
delight.
THE FIRST EPISTLE

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 standeth not with charity neither, but is daily more & more lessened, & at length quite driven out. Seruile fear is by charity. Of these kind of fears then 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 of this article, that IESVS is the Sonne of God, and therefore able to give vs life everlasting. 14. And our petitions 16, and our prayers for all our Brethren that sinne not unto death, dying in their mortal sines by impenitence. Last of all, he warneth them not to communicate with idols.

HOSOEVER beleeueth 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 loue the children of God: when as we loue God, and keep his commandements. 3. For this is the charitie of God, that we keep his commandements: * and " his commandements are not heavy. 4. Because al 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 beleeueth 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 heauen, 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 beleeueth in the Sonne of God, hath the testimonie of God in himself. 11. He that beleeueth not the Sonne, maketh him a liar: because he beleeueth not in the testimonie which God hath testified of his Sonne. 11. And this is the testimonie, that God hath giuen vs life everlasting. And this life is in his Sonne. 12. He that hath the Sonne, hath life. He that hath not the Sonne of God, hath not life.

13. These things I write to you, that you may know that you haue eternal life which beleeue in the name of the Sonne of God. 14. And this is the confidence which we haue toward him: that, * whatsoever we shal aske according to his wil, he heareth vs. 15. And we know that he heareth vs whatsoever we shal aske: we know that we haue the petitions whiche 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. All iniquity is
sinne, and there is a sinne to death. 18. We know that every one
which is born of God, sinneth 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 vs understanding,
that we may know the true God, & may be in his true Sonne, This is the
true God, & life everlasting. 21. My little children, keep your sinnes
from Idols. Amen.

ANNOThATIONS.

CHAP. V.

3. His commandments are not heanie.) How can the Protestants say that God's com-
mandements cannot possibly be fulfilled or kept in this life, seeing the Apostle faith, they be
not heanie: and Christ faith, his yoke is sweet, and his burden light? See for the full understan-
ding of this place S. Aug. de perf. sione infusio c. 10. The heretikes in favour of their
foresaid error, rather tranlate, His commandments are not grievous, then, are not
heanie.

7. Three which ginetestimnie.) An express place for the distinction of three Persons,
and the unitie of nature and essence in the B. Trinitie; against the Arians and other like
Heretikes, who haue in divers Ages found themselves so prifled with these plaine Scrip-
tures, that they haue (as it is thought) altered and corrupted the text both in Greek
and Latin many waeieuen as the Protestants handle those textes that make against
them. But because we are not now troubled with Arianisme so much as with Calun-
text of Scripture, we need not stand upon the variety of reading or exposition of this passage. See ture.

5. 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-
mortal sinne only, whereof a man is never penitent before his death, or in which he
continueth till death, and dieth in it. 1 affirme (faith S. Auguinin de correp. & grat. c. 11.)
that a sinne to death is to leave faith working by charity even till 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
committeth and continueth not therein till 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. Auguinines words before rehearsed:
then the prayer which he speaketh of, must needs he prayer for the dead. Because he Praier for the
speakeh 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 till their lives end.
And S. Auguinin fetteth downe the Churches praident agreable to the Apostiles meaning,
li. li. c. 24. de Cuius. Dei, If there be any (faith he) that persists till death in impieniency of hart,
Some of the
do the Church now pray for them, that is, for the soules of them that so are departed? So faith he. dead may not
And this is the caufe, that Concilium Bracharense primum cap. 34. forbideth to pray for such be praier for,
as die in desperacion, or kil themselves: and the reason, why the Church forbeareth to
pray for Heretikes that die in their heresie, or maintaine heresie vnto death and by their
death,

And that the place is most properly or only meant of praying for the departed, this It is prov'd
coniminceth, that neither the Church nor any man is dehorted here from praying for any that the Apo-
sinner yet living, nor for the reparation of any sinne in this life: all sinnes (of what sort the speakeh &
suicor) being pardonable, so long as the committers of them be in cafe and state to re-
praying for the
pent as they be so long as they be in this world. And we see that the Church praieth, and dead,
is often heard, for Heretikes, Jewes, Turkcs, Apostataes, and what other infidels or ilmi
suicor,
Heret. translation against sacred images.

As for their allegation, that S. Jeremie the Prophet was forbidden to pray for the Jewes, & warned that he should not be heard, Chap. 7. 11. 14. there is great difference. First he had a repletion by the words of God, that they would continue in their wickedness, as we have not of any certaine person, whereof S. John here speakest. Secondly, Jeremie was not forbidden to pray for the remissioun of their sinnes, nor had denial to be heard therein for any man's particular cause, whereof the Apostle here speakest, but he was told that they should not escape the temporal punishment & affiction which he had designed for them, and that he would not heare him therin.

The 2. Council of Nice pronounceth ana-thema, that is, a curse against the Calunifits.

Now in their latter translations the Heretikes perceiving that the world feeth their unhonest dealing, corrected themselves in some places, and in this place haue put, idols, in the text, but to give the people a watch-word that the Churches images are to be comprized in the word, idols, * they haue put, images, in the margin. But concerning this matter, it is most evident that neither every Idol is an image, nor every image an idol; and that, howsoever the origine or etymologie of the word, idol, may be taken in the Greek, yet both the words & the things be in truth and by the use of all tongues, farre differing. The greate dragon that the Babylonians adored (D.n. 14.) was an idol, but not an image; the Cherubins in Salomons Temple were images, but not idols: and the face of the Queene in her coine or else, as Cæsar's face upon the coinne that Christ called for, is an image, but not an idol: and the Heretikes dare not translate that text of Scripture thus, whose idols this supercription? nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God. Al which in Scripture bename images for all that, and be so indeed, and not idols. Which convineth, that the Heretikes be false and corrupt translators in this place and other the like, confounding these two words as if they were al one.

Sacred images in Churches, by God's own warrant.

But as for the hauing of images or portraiture of holy things, not only in private houes, but also in Churches, God himself doth-warrant vs, who * commanded euery Jewes themselves (a people moli prone to idolatry, and that after he had given them a special precept of not hauing, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraigne holieft place of adornation that was in the Temple, and about the Arke. Yet and in respect of which sacred images partly, they did [as S. Hieron faith ep. 17. c. 3.] so great reverence to the holy place called Sæcula SANctorum. If they then were warrant & commanded to make and naut in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians haue and reuerence 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 Aduersaries of images.

And note here, that eight hundred yeares agoe, they were straite countea Heretikes,
Or S. John,

That began to speak 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 Saviours time or little after, when good religious folke for loue and reverence made his image, namely the woman that he healed of the bloudy fluxe. Which image was also approv'd by miracles, as the Ecclesiastical historie telleth, and namely Eusebius Eccl. hist. li. 7. c. 14. * who also witnesseth that the images of Peter and Paul were in his daies. As you may see also in S. Aug. (li. de confens. Evangeli. c. 10.) that their pictures commonly flood together in Rome, euen as at this day. Of our Ladies image see S. Gregorii li. 7. ep. 5. indiv. 2. ad Iammar. & 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, euen as at this day good Catholike folke doe vse them to help and increace their devotion in al Catholike Churches: yea the Lutherans themselues receive them all. S. Damascene wrote three books in defense of sacred images against the foresaid Heretikes.

The antiquitie of holy images.

The vse and fruite of holy images.
THE
SECOND EPISTLE
OF S. JOHN THE APOSTLE.

He commendeth the Lady and her sonses 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 Heretikes to have no societie: expressing also the points then in controversie.

HE Seniour to the Lady Elect and her children, whom I loue in truth, and not I only, but also that have knowen the truth, 2. for the truth which abideth in vs, and shal be with vs for ever. 3. Grace be with you, mercie, 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 haue found of thy children walking in truth, as we haue receiued commandement of the Father. 5. And now I beseech thee Lady, not as writing a new commandement to thee, but that which we haue had " from the beginning, * that we loue one another. 6. * And this is charitie, that we walke according to his commandements. For this is the commandement, that as you haue heard from the beginning, you walke in the same:7. because many seducers are gone out into the world, which doe not confesse Iesvs Christ to haue come into flesh: this is a seducer and an Antichrist.

8. Looke to your selues, that you lose not the things which you haue wrought: but that you may receive a ful " reward. 9. Every one that creuolteh, and persifteh not in the doctrine of Christ, hath not God. He that persifteh 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 saue you, vnto him. 11. For he that faith vnto him, God saue you, communicateth with his wicked workes.

12. Hauing moe things to write vnto you: I would not by paper and inke: for I hope that I shal be with you, and speake mouth to mouth: that your joy may be ful. 13. The children of thy sister elect saluate thee.

ANNOT.
To hold fast the old received faith.

To bring with fully another doctrine then the Catholike Church seth forth.

If he bring not this doctrine, he is a seducer, and an Heretike and we must avoid him, whether in his own definitions and confus engineers himself an Heretike or no.

When & wherein to converse with Heretikes, is tolerable, when & wherein, it is damnable.

S. Irenæus (i. 3, 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, that when John the Disciple of our Lord was going to bath with Ephesus, into a bath, to wash himself, and saw Cerinthus the Heretike within the same, he suddenly slips out, saying he feared lest the bath should wash, 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 zeal himself: who on a time meeting Marcion the Heretike, and the said Marcion calling of S. Polycarp to speak to him whether he knew him not: Yes, quoth Polycarp, I know thee, and for Satans fore and hence. So great fear (faith S. Irenæus) had the Apostles to their disciplers other Apostles 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 communicating Irenæus. If then to speak with them or to bath them, is so earnestly to be avoided caring with according to this Apostles example & doctrine, what a sinne is it to flatter them, to serve Heretikes, them, to marrie with them, and so-forth?
1. He commendeth Gaius, for continuing in the truth, & for sustaining or succouring true Preachers, noting Diotreps for the contrarie, and praising Demetrius.

2. My Dearest, concerning all things I make my prayer that thou proceed prosperously, and fare well; as thy soule doth prosperously. 3. I was exceeding glad when the Brethren came, and gave testimonie to thy truth, even as thou wakkest in truth. 4. Greater 'thake' haue I not of the, that then I may heare my childre doe wakke in truth. 5. My Dearest, thou dost faithfully whatsoever thou workest on the Brethren, & that vpon 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 therfore ought to receiue such:that we may be coadiutours of the truth.

9. I had written perhaps to the Church; but he that loueth to bear b primacie among them Diotreps, doth not receive vs. 10. For this caufe, if I come, c I wil aduertise his workes which he doeth: with malicious words chaunting against vs. And as though these things suffice him not, neither himself doth receive the Brethren, and them that doe receive, he prohibitet, and casteth out of the Church. 11. My Dearest, doe not imitate euil, 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 giuen 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 forth-wit to see thee, and we wil speake mouth to mouth. Peace be to thee. The freinds salute thee. Salute the freinds by name.
THE ARGUMENT OF THE EPISTLE OF S. IVDE.

In the Gospel these are called Fratres Iesu, the Brethren of Iesu: James, and Joseph, and Simon, and Iude. Their father is called Alphaeus, where James is termed, James of Alphaeus: and their mother, Maria Iacobi minoris, Marie the mother of James the younger & of Joseph. Which Marie in another place being called Maria Cleopha, we perceive their father was named both Alphaeus and also Cleophas. And that this Cleophas was brother to Joseph our Ladies husband, * Hegesippus saith vs. Therefore because Joseph was called the father of Christ, his brothers children were called the Brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord; & not because they were the children of Joseph himself by another wife, much lesse (as Helvidius the Heretic did blaspheme) by our B. Ladie the perpetual Virgin Marie. Howbeit some good Authors say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, Fratres Domini, the Brethren of our Lord.

Howsoever that be, three of them are reckoned among the 12. Apostles, James, and Simon Cananaeus, and Iude. That and that they were some-what more then Apostles, though lesse than Peter, S. Paul signifieth, where he saith speaking of himself and Barnabas: As also the other Apostles, and the Brethren of our Lord, and Cephas. i. Cor. 9.

And as S. Luke calleth this Iude, Jude of James, so he calleth himself in this Epistle of his, Jude the servant of Iesu Christ, and the brother of James; S. Matthew and S. Mark, doe call him Thaddaeus, as Lebbæus also in the Greeke. His feast and his brother Simon's together, the Church keepeth Octob. 28. called Simon and Iudes day.

His Epistle is an Imputacne against all heretikes (as it were a Commentarie of 2. Pet. 2.) and namely (as * S. Aug. hath told us) against those, which misconstrued S. Paules Epistles and held Only faith, whom he calleth therefore, Men that transferre or pervert the grace of God into riotoufnes, v. 4. exhorting Catbolikes to be constant and unmoveable 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.
THE CATHOLIKE EPISTLE OF S. IVDE
THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8. inwinding against the lecherie, blasphemie, apostacie, bankeeting of the hereites, 14. and that their damnation was long foretold.

IVDE 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 al care to write vnto you of your common salvation, I thought it necessarie to write vnto you: befeeching 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 Dominatour, & our Lord Iesus Christ. 5. But I will admonish you, that once know al things, that Iesus, sauing the people out of the land of AEgypt, secondly destroyed them which beleued not. 6. But the Angels which kept not their principallitie, but forsooke their owne habitation, he hath refuered vnder darkenesse in eternal bonds vnto the judgement of the great day. 7. As Sodom and Gomorrah, and the cities adioyning in like manner having fornicated, and going after other flesh, were made an example, sustainging the paine of eternal fire. 8. In like manner these also defile the flesh, and b despite dominion, & blasphemie maiestie. 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 focuer certes they are ignorant of, " they blasphem: and what things focuer naturally, as dumme beastes, they know, in those they are corrupted.
II. Woe vnto them, which have gone in the way of Cain: and with the errour of Balaam, haue for reward powred out themselves, and haue perished in the contradiction of Core. 12. These are in their baskets, spoles, feasting together without feare, feeding themselfes, clouds without water which are carried about of winds, trees of autumne, unffruitful, twife dead, plucked vp by the roots, raging waues of the sea, foming out their owne confusion, wandering farrres: to whom the forme of darknesse is referred for euer. 14. And of these prophecied Enoch, the feuenth from Adam, saying: Behold our Lord is come in his holy thousands, to doe judgement against al, and to reprove al the impious, of al the worke of their impietie whereby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. 16. These are murmurers, full of complaints, walking according to their owne desires, and their mouthe speaketh pride, admiring perfons for gaine fake.

17. But you, my Deareft, be mindful of the words which have been spoken before by the Apostles of our Lord Iesvs Chrift, 18. who told you, that in the laft time shall come mockers, according to their owne desires walking in impieties. 19. These are they which segregate themfelves, sensual, haueing not the Spirit. 20. But you, my Deareft, building your felves vpon our most holy faith, in the Holy Ghost, praying, keep your felves in the lone of God, expecting the mercie of our Lord Iesvs Chrift vnto life euenterling. 22. And these certes reprove being judged: 23. but them faue, pulling out of the fire. And on other haue mercie in feare: hating also that which is carnal, the spotted cote.

24. And to him that is able to preferue you without finne, and to see you immaculate before the sight of his glorie in exultation in the coming of our Lord Iesvs Chrift, to the only God our Saviour by Iesvs Chrift our Lord be glorie and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

ANNOT.

9. For the body of Moyfes. ) When, why, or how this altercation or combat was between Truthe vs S. Michael and the Diadal about Moyfes body, no man can declare. Only this we see that many truths and stories were kept in the mouths and harts of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

10. I he blaspheme. ) He speake of Heretikes, who being ignorant in God's mysteries and the divine doctrine of his Church, when they can not reprove the things, then they fal to execrations, irriations, and blasphemies against the Priests, Church, and Sacra-

ments, and whatfoener is godly.

11. (cain Balaam, Core. ) The Apostle would have Heretikes specially to be knowne, by the resemblance they haue, first to Cain, in that for envy that his brothers servite and Sacerdote was accepted and his reficted, flue his fild brother, and was a fugitive from sembled to the face and citie of God, which is the Church. Secondly, by their resemblance to Balaam, Balaam, who for money was induced to curse God's people, as courtoufes is commonly the and Core, cause that first maketh Heretikes & false Prophets. Whereupon S. Aug. faith: He is an heretike

that
Al Heretikes forsooke the ordinarie Priesthood appointed by God, and would needs doe Sacrifice themselves without lawful calling.

Such indeed be al Heretikes, and such be at their sacraments, seruices, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moyse and Aaron his Priests and true Gouernours; so is intolerable pride the cause of al Heretikes forfaking their lawful Pastours and Rulers, and namely of forfaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. De confid. li. 2. cap. 8. To al such forakers the Apostle here giueth the curse and Vae due to the said three, Cain, Balam, and Core, and tell eth them that the fiorme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes as in some we to our woe haue experience by their maners in our daies, 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 daies, 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 primitiu Church: that we may the leffe marvel at these mens segregating themselves, and going out from the rest, into feueral sects, which S. Augustin therefore calleth Segregations.
THE ARGUMENT OF THE APOCALYPSE OF S. JOHN.

I AT 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 S. Luke to report in the Acts of the Apostles the story of the Churches beginning, and for the rest of it to the end, (that we might receive this benefit also by the Apostles hands) he would S. John to tel us of it in this booke by way of a prophecy.

Of which book S. Hierome faith: The Apocalypse of S. John hath as many Hier. ad Papy sacraments or mysteries, as words. Ten more then that. In every word lin. there are hid manifold and sundrie senses. Threfore it is very little that can here be noted, in respeft. Yet to give the good Catholike (whose comfort is here) some little help, the booke may be devided into five partes.

1. parte. The first (after the Proemio) containeth seuen Epistles from Christ now in glorie, to Ca. 1. 2. 3. 4. 5. 6. 7. the seven Churches of Asia, or (for these he make eth al one) to the seven Bishops of those Churches: meaning not to those only, but to all his Churches and Bishops through-out the world: saying threfore in every one of them, to al in general: He that hath an eare, let him heare what the Spirit faith to the Churches. As also in everyone 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 everyone, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reprehends some-what in al, save only in two, which are the second & the fifth. In the beginning also of everyone, 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 flockes, the second parte followeth, wherein Ca. 4. to the 12. the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seven scales thereof, by Christ. For the which, he setteth praise sing now in Heauen 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 scale, signifying Domes-day, he letteth that matter alone for a while, and to speake more fully yet of the said course of the Church, he bringeth in another pagent (as it were) of seuen Angels with seuen Trumpets. The effect of both the Scales and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestileut heresies: and at
length after al heresies, a certaine most blasphemous Apostasie, being the next prepa-
rative to the comming of Antichrist: After al which, Antichrist himselfe in person shall
appear in the time of the first seale, and first trumpet, percuting and seducing (for
the short time of his regne) more then al before him. The Church notwithstanding
shall continue, and wage through al, because Christ her Spoufe is stronger then al
these aduersaries. Who also straight after the fayd sixt time, shall in the feuenthe come
in maeflie and judge al.

3. Of the which judgement, differing yet a while to speake at large, he doth firs in
the third part intreat more fully of the Duels working by Antichrift and his companie
against the Church, that the juftice of Christ afterward in judging may be more man-
ifes.

4. At length therefore in the fourth parte be commeth to the feven laft plagues, the
feventh of them containing the fmal damnation of the whole multitude, societie or corps
of the wicked, from the beginning of the world to the end. Which multitude, in the
Gospel and frift Epiftle of this fame S. John (as alfo in the other Scriptures commonly
is often called Mundus, the world. And here he calleth it partly, Meretrim, a
whore or harlot, because with her concupifcence she entifeth the carnal and earthly
men away from God: partly, Civitatem Babylon, the Citie of Babylon, be-
cause it maketh warre against Hierusalem, the Citie of God, and laboureth to hold
God's people captiue inffe, as it was shadowed in Nabuchodonofor and his Babylon-
ians, leading and holding the leues with their Hierusalem, in captiuitie, until Cyrus
( in figure of Christ ) deliuered them. But whether al these feven plagues should be un-
derstood ( as the feventh ) of Dobes-day it-self, it is hard to define. More like it is,
that the firs sixe are to goe before Domef-day: but whether corporally and literally,
( so as Moyes plagued Egypt ) or rather spiritually, it is more hard to define. Yet it
seemeth more eafie, to understand them corporally, as alfo the plagues where with Elias
and his fellow shal in the time of Antichrift plaue the wicked (which peradaunture
shal be the fame laft 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 bloody societie, he
doeth alfo expressly report of their three grad Captaines damnation, which are thefe, An-
tichrift, and his False-prophet, and the Duel hisfelf the Authour of al this micheife.

5. Finally, on the other fide, in the fifth part he reporteth the unspokeable and ever-
lasting glorie, that the Church after al this suffering shal by Christ her glorious Spoufe
be assumed unto. And so concludes the booke.
Ecce puer meus electus, quem elegi, 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: 15. whose manner of apparition is described.

HE "Apocalypse of IESVS Christ which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant John, 2. who hath given testimonie to the word of God, and the testimonie of IESVS Christ, what things soever he hath seen. 3. Blessed is he that readeth and heareth the words of this prophecy: and " keepeth those things which be written in it. For the time is nigh.

4. Iohn" to the seven Churches which are in Asia Grace to you and peace from * him that is, and that was, and that shall come, and " from the seven Spirits which are in the sight of his throne, 5. and from IESVS Christ who is the faithful witness, the * First-born of the dead, and the Prince of the Kings of the earth, who hath loved vs, and * washed vs from our sinnes in his bloud, 6. and hath made vs */ a Kingdom and Priests to God and his Father, to him be glorie and empire for euer and euer. Amen. 7. Behold he commeth with the clouds, and every eie shall see him, and * they that pricked him. And all the Tribes of the earth shall bewail themselves upon him. Yea, Amen. 8. * I am Alpha and Omega, the beginning and the end, faith our Lord God, which is, and which was, and which shall come, the Omnipotent.

9. I John your brother and partaker in tribulation, and the Kingdom, and patience in Christ IESVS, was in the land, which is called Patmos, for the word of God and the testimonie of IESVS. 10. I was
The Apocalypse

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in spirit " on the Dominical day, and heard behind me a great voice as it were of a trumpet, saying: That which thou seest, write in a book: and send to the seven Churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicia. b And I turned, to see the voice that spake with me. And being turned I saw seven candelsticks of gold: and in the midst of the seven candelsticks of gold, one " like to the Sonne of man," vested in a c p r i e s t l y garment to the foot, & girded about near to the paps with a girdle of gold. And his head & haires were white, as white wool, and as snow, and his eyes as the flame of fire. And his feet like to latten, as in a burning fornace. And his voice as the voice of many waters: 16. and he had in his right hand seven staves. And from his mouth proceeded a sharpe two-edged sword: and his face, as the sunne shineth in his vertue. 17. And when I had seen him, I fell at his feet as dead. And he put his right hand vpon me, saying: Faire not.

* I am the First and the Last, 18. and alone, and was dead, and beheld I am living for euer and euer, and haue the keyes of death and of hel. Write therefore the things which thou haft seen, and that are, and that must be done after these: 20. The Sacrament of the seven staves, which thou hast seen in my right hand, and the seven candelsticks of gold. The seven staves, are " the Angels of the seven Churches. And " the seven candelsticks, are te seven Churches.

ANNOTATIONS.

Chap. I.

1. APOCALYPSE.) Of the Apocalypse thus writeth the Ancient Father Denys, Bishop of Corinth, as Eusebius allegeth him li. 7. c. 20. hist. Eccl. Of this booke ( faith he ) this is my opinion, that the matter thereof is farre more profound then my wit can reach unto, and I doubt not but almost in every sentence of it there lieth hidden a certaine sense exceeding myistical and marvelous, which though I understand not, yet I conceive that under the words there is a deep meaning: and I measure not the matter by reason, but attribute also to faith, taking it to be more high and divine, then I can by cogitation comprehend: not realizing that which I understand not, but therefore I admire with reverence, because my wit can not attain to it. Againes S. Auguin in faith, that in the Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few things left unexpressed through them a man may with labour search out the rest. Specially for the Author so repeateth the same things in divers senses, that seeming to speake of sundry matters, indeed is found but to over the same things divers ways. li. 20. de Cuii. Dei c. 17.

Which we fet downe here in the beginning to warne the good Christian Reader, to be humble and wise in the reading both of all other holy Scriptures, & namely of this divine and deep prophiece: giving him further to understand, that we wil in our Annotations, according to our former trade and purpose, only or cheesely note vnto the studious, such places as may be vised by Catholikes, or abused by Heretikes, in the controverseys of this time, and some other also that haue special matter of edification, and that as brefely as may be, for that the volume groweth great.

4. To the 7. Churches.) That certaine numbers may be obturued as signifieative and mystical, it is plaine by many places of holy Scripture, and by the ancient Doctours special noting of the same to many purposes. Whereby we see the rashnes of our Adversaries, in condemning generally all religious respect of certaine numbers in praiers, falls, or actions. Namely the number of Seven, is mystical, and prophecetical, perfect, and which as S. Auguin in faith, the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual munionation, as in the Prophets appoiying.
5. **John the Apostle**

Appointing of Nazan to wash seven times in Jordan, and the sprinkling of the blood. The number of seven times against the tabernacle. 

1. In the first place, the number of seven is used in the context of the tabernacle itself. The tabernacle itself is described as having seven lamps, seven candlesticks, seven altars, seven trumpets, seven vessels, seven loaves, and seven sacrifices.

2. In the second place, the number of seven is used in the context of the seven days of creation. The creation story in Genesis describes the creation of the world over seven days, with each day ending with the sun setting and the stars appearing in the sky.

3. In the third place, the number of seven is used in the context of the seven days of the week. The day of rest is observed on the seventh day, and this day is referred to as the Sabbath.

4. From 1:4, the spirit, in Deuter. 7, 9-13. In these verses, the prophecy of the Spirit's work is described. The Spirit is said to bring about the salvation of the people of God, and this salvation is referred to as the seven virtues.

5. In the fourth place, the number of seven is used in the context of the seven churches of Asia. These churches are referred to as the 'seven churches,' and they are described as being the pillars of the church and the witnesses of the Lord's truth.

6. In the fifth place, the number of seven is used in the context of the seven angels. These angels are referred to as the 'seven angels,' and they are said to be the heralds of the coming of the Lord.

7. In the sixth place, the number of seven is used in the context of the seven seals. These seals are referred to as the 'seven seals,' and they are said to mark the end of the world and the beginning of the new creation.

8. In the seventh place, the number of seven is used in the context of the seven messengers. These messengers are referred to as the 'seven messengers,' and they are said to be the heralds of the coming of the Lord.

9. From 1:15, 28. The vision of the seven lampstands is described. The lampstands are referred to as the 'seven lampstands,' and they are said to be the symbols of the church and the light of the world.

10. On the dominical day. Many notable points may be marked here. First, that even in the Apostles' time there were days deputed to the service of God, and so made holy and different, though not by nature, yet by use and benediction, from other profane or (as we call them) week-days.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy for it the next day following, being the eighth day in count from holy-day by the creation; and that without Scriptures, or commandment 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 prescribed by God himself in the second commandment, yea and o-authorities, therewhile then ordained in the first creation, when he sanctified precisely the Sabbath day, & not the day following. Such great power did Christ leave to his Church, and for such causes gave he the Holy Ghost to be resident in it, to guide it into all truths, even such as in the Scriptures are expressed. And if the Church had authority & inspiration, other fea-
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Thus far.

Angels; as liars.

Priests fasting, at specially of greater names.

That is to say.

The universe.

Church.

And therefore as S. Peter (Acts 10) had a revelation at the sixth hour of prayer, and Zacharie (Life 1) at the hour of incense, & Cornelius (Acts 10) when he was at his prayers the ninth hour, so here, S. John noteth that he had all the marvelous visions upon a Sunday.

Priestly garments.

The true religion manifest as the light on a candlestick.

Angels Protectors.

Bishops and Priests are called Angels.

That which before he willed him to write to the church he now willed to be written to the Angels or Bishops of the same only. Where we fee, it is at one, to the Church, & to the Head or Governor thereof.

He is commanded to write divers things to the Churches of Ephesus, Smyrna, Pergamum, and Thyatira: praising them that had not admitted the doctrine of the Heretics 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 faith he which holdeth the seven stars in his right hand, which walketh in the middes of the seven Candlesticks of gold: 2. I know thy works and labour, and thy patience; & that thou canst not beare evil men & haft tried them which say themselves to be Apostles, and are not, and haft found them liars.
S. John the Apostle.

8. And to the Angel of the Church of Smyrna write: Thus faith the First and the Last, who was dead, and liueth: 9. I know thy tribulation and thy " pouerrie, but thou art rich: and thou art blasphem'd of them that say themselves to be fewes and are not, but are the Synagogue of Satan. 10. Fear none of these things which thou shalt suffer, Behold the Devil will send some of you into prison that you may be tried: and you shall have tribulation ten daies. Be thou faithful until death: and I will give thee" the crown of life, 11. He that hath an ear, let him hear what the Spirit faith to the Churches: To him that overcometh, I will give to eate of the tree of life, which is in the Paradise of my God.

And to the Angel of the Church of Pergamus write: Thus faith he that hath the sharp two-edged sword: 12. I know where thou dwellest, where the state of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful wittness, who was slaine among you, where Satan dwelleth. 13. But I have against thee a few things: because thou hast there, them that holde the doctrine of Balaam, who taught Balac" to call a scandal before the children of Israel, to eate and commit fornication: 14. So haist thou also them that hold the doctrine of the Nicolaites. 15. In like manner doe penance. If not: I will come to thee quickly, and wil fight against them with the sword of my mouth. 16. He that hath an ear, let him hear what the Spirit faith to the Churches: To him that overcometh I will give the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, but he that receieth it.

And to the Angel of the Church of Thyatira write: Thus faith the Sonne of God, which hath eyes as a flame of fire, and his feet like to latten. 17. I know thy " workes, and faith, and thy charitie, and ministere, and thy patience and thy last workes moe then the former. 18. But I have against thee a few things: because thou permittedst" the woman * Izabel, who calleth her self a Prophetesse, to teach, and to seduce my servants to fornicate, and to eate of things sacrificed to idols. 19. And I gave her a time that she might doe penance & " she wil not repent fro her fornication. 20. Behold I wil cast her into a bed: and " they that committ adultery with her, shall be in very great tribulation, unless they doe penance fro their workes: 21. and her children I wil kill with death, & al the Churches shall know * that I am he that searcheth the reins & hearts & I wil giue

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*Note: The asterisks (*) indicate omitted or incomplete text that was not clearly visible in the image.
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Chap. II.

1. Holdeth the Seven.) Much to be observed, that Christ hath such care over the Church and the Bishops thereof, that he is said here to bear them 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 worker, 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 comming in sheep-skinnes: where is signified the watchful providence that ought to be in them, that Heretikes enter not into their flocks.

3. Wilful.) Note that the cause why God taketh the truth from certaine countries; and removeth their Bishops or Churches into captivitie or defolation, is the finne 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, and to doe penance and the former works of charitie which our first Bishops and Church were notable and renowned for.

4. Because they hate.) We see here that of all things, Christian people (speically Bishops) should have great zeal against Heretikes and hate them, that is their wicked doctrine & conditions, even as God hateth them. For which only zeal, our Lord faith here that he beareth with some Churches and Prelates, and sauceth them from perishing.

5. Of the Nicolaites.) Heretikes have their callings of certaine persons, as is noted at large, Acts. 25. 26. These had their name of Nicolas, one of the 7. first Deacons that were chosen Acts. 6. Who is thought to have taught commonitie of women or wives, & that it was lawful to eate of meats offered to idols. Which latter point is such a thing, as if one should hold it lawful to receive the bread or wine of the new Commination, which is a kind of Idololatry, that is, idolatrous meates. For though such creatures be good by creation, yet they be made excerable by profane blesings of Heretikes or Idolaters. And concerning the name of Nicolaites given here by our Lord himself to those Heretikes, it is a very patern & marke vnto the faithful for ever, what kind of men they should be that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zwingliaus, &c. See S. Hierom cont. Luc in fine.

14. To cast a scandal.) Iofephus 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 vnto them their Heathen women very beautiful, and delicate dishes of meates offered to Belphegor: that so being tempted they might fall to heathenish manners and displease God. To which craftie counsel of Balaam the Apostle refombleth Heretikes.
S. JOHN THE APOSTLE.

20. The woman IzABEL. He warneth Bishops to be zealous and stout against false Prophets and Heretikes of what sort soever, by alluding covertly to the example of holy Elias, that in zeal killed false prophets of Izabel, and spared not Achab nor Izabel themselfes, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotor of the Nicolaitez, whom the Prophet should here meane, it is hard to say.

21. She wilt not repent. See free-will here most plainly, and that God is not the proper cause of obduracon or impenitencc, but man himself only. Our Lord giveth sinners for God is not a long life, specially to expect their amendment: but Izabel (to whom the Apostle here thou of cuil, alluded) would never repent.

22. They that commit adultery with her. Such as communicate with Heretikes, shall be They that damned (alas) with them. For not only such as were in their harts of Izabels religion, communicate or inwardly beleued in Baal, but such as externally for fear worshipped him (which with Heretikes the Scriptures call, bowing of their knees to Baal) are culpable. As now how their tiokes, shall be knees to the Communion, that bow not their harts.

26. I will give him power. Observe that not only Angels haue power and regiment overer Countries under God, but now for the honour of Christs humane nature, and for his ministerie in the world, the Saints deceased also, being in heaven, haue government over men and Provinces, and therefore haue to doe with our affairs in the world, which is against the Heretikes 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 err, 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 harts by offering his grace, for to enter in to him that wil open unto him by consent of free-will.

And to the Angel of the Church of Sardis, write: Thus faith he that hath the seuen Spirits of God, and the seuen stafleres: I know thy workes, that thou haft the name that thou liuest, and thou art dead. 2. Be vigilant, and confirme the rest of the things which were to die. For I find not thy workes ful before my God. 3. Haue in mind therefore in what manner thou haft received and heard: and keep, and doe penance. If therefore thou watch not, I wil come to thee as a thief, and thou shalt not know what hour I wil come to thee. 4. But thou haft a few names in Sardis, which haue not defiled their garments: and they fial, walke with me in whites, because they are worthy. 5. 'He that shal overcometh, shalt thus be vested in white garments, and I wil not put his name out of the booke of life, and I wil confesse his name before my Father, and before his Angels. 6. He that hath an eare, 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 Davids; he that openeth, and no man shutteth, shutteth, and no man openeth: 8. I know
8. I know thy works. Behold I have giuen before thee a doore 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 giue of the Synagogue of Satan, which say they be leues, and are not, but doe lie. Behold I will make them come and adore before thy feet. And they shall know that I have loved thee. 10. Because thou hast kept the word of my patience, and I will keep thee from the hour of temptation, which shall come upon the whole world to tempt the inhabitants on the earth. 

11. Behold I come quickly : hold that which thou hast, &' that no man take thy crown. 12. He that shall overcome, I will make him an pillar in the temple of my God : and he shall goe out no more : and I will write upon him the name of my God, and the name of the citie of my God, new Hierusalem, which descended out of Heauen from my God, and my new name. 13. He that hath an care, let him heare what the Spirit faith to the Churches.

14. And to the Angel of the Church of Laodicia write: Thus faith Amen, the faithful and true witnesse, * which is the beginning of the creature of God: 15. I know thy works, that thou art neither cold, nor hot. I would thou were cold, or hot. 16. But because thou art lukewarme, and neither cold nor hot, I will begin to vomit thee out of my mouth. 17. Because thou failest, That I am rich, and enriched, and lacke nothing ; and knowest not that thou art a miser, and miserable, and poor, and blind, and naked. 18. I counsel thee to buy of me gold fire-tried, that thou maiest be made rich : and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not : and with eye-value anoint thine eyes, that thou maiest see. 19. I, * whom I love, doe rebuke and chaste : be zealous threfore and doe penance. 20. Behold I stand at the doore and knock. If any man shall heare my voice, and open to me the gate, I wil enter in to him, and wil sup with him, and he with me. 21. He that shall overcome, I wil giue vnto him to sit with me in my throne : as I also haue overcomen, and haue sitten with my Father in his throne. 22. Hethat hath an care, let him heare what the Spirit faith to the Churches.

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**Annotations.**

**Chap. III.**

*7. 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 haue 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 to fall before the feet of holy men or Angels for duty and reverence, is not idolatrice, except the proper honour due to God, be giuen vnto them. See the Annotations upon the 19 and 22. Chapter concerning the Apostles prostration before the Angel. And the Aderfaries euation, saying, that the adoration was of God only: and that, before the feet of the particell, signifieth nothing els but, in his presence,
S. John the Apostle.

in false and against the phrase of Scriptures: as 4. Reg. 4., where the Sunamite adored Eliezer, falling downe before his feete, and 4. Reg. 2., the Sonnes of the Prophets adored him in the same fort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effect of his love towards him, saying: And they shall know that I have loved thee. And that which he faith in the 1., Chapter, I set downe to a love before the feete of the Angel; the very fame he expresseth this in the 15. Chapter, I set before his feet to adore him: making it al one, to adore before his feet, and to adore him.

11. That no man take thy crowne. That is, his crowne of everlasting life and glory; if Perseverance he perseuer not to the end in faith & good works: otherwise another shall enter into his in good, and place, as Matthias did both to the dignity of the Apostleship, & to the heavenly crowne continuing to due for the well doing and executing of the same function, which Judas might and should the end, have had, if he had persevered to the end: and as the Gentils 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 stood upon.

16. Luke-warme. Zeale and fervour is commendable, specially in Gods cause: and Neuters or in the Neuters that be neither hot nor cold, are to Christ and his Church burdensome and different in lothsome, as Luke-warme water is to a mans stomake, provoking him to vomite: and therefor he threatneth to void vp such Neuters out of his mouth.

CHAP. IV.

A door being open in heaven he saw one sitting in a throne, 4. and round about him foure and twentie Seniours sitting, 6. and the foure beasts here described, 9. which with the, 24. Seniours continually glorified him that sat in the throne.

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 wil shewe thee the things which must be done quickly after these. 2. And immediately I was in spirit: and behold there was a seat set in heaven, and upon the seat one sitting. 3. And he that sat, was like in sight to the Jasper Stone, and the Sardine: and there was a raine-bow round about the seat, like to the sight of an Emeraud. 4. And round about the seat, foure and twentie seats: and upon the thrones, foure and twentie Seniours sitting, clothed about in white garments, and on their heads crownes for of holy gold. 5. And from the throne proceeded lightnings, and voices, and thunders: and seuen lampes burning before the throne, which are the seuen 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 beasts, and the the seat foure beasts ful of eyes before and behind. 7. And the first like described 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 foureth beast, like to an Egle flying. 8. And the foure beasts, every one of them had seueen wings round about: and within they are ful of eyes. And they had no face. 9. Euen the day and night, saying, Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which shall come. 9. And when those beasts gave glory and honour and benediction to him that sitteth
upon the throne, that liueth for euer and euer: 10. the four and twenty
Senniors ful downe before him that sitteth in the throne, & adored him
that liueth for euer and euer, and cast their crownes before the throne,
saying: 11. Thou art worthie O Lord our God to recieve glorie and ho-
nour and power: because thou hast created all things, and for thy will
they were and have been created.

ANNOTATIONS.

CHAP. IV.

8. Holy, holy, holy.) This word is thrice repeated here, and Esa. 6: and to the imitation
thereof, in the Servaice of the holy Church, at Te Deum, and at Maffe, specially in the
Preface next before the great mysteries, for the honour of the three Perfections in the B.
Trinitye, and that the Church militant, may joyn with the triumphant, & with all the
Orders of Angels, who also are present at the consecration, and doe service there to our
common Lord and Maifter, as S. Chryfoftom wrieth, ii.s. de Sacerdoto, and bo.s. de verb.
Esa. io. 1. The Greeks call it, the hymne Trisagios, that is, Thyrii holy.

CHAP. V.

4. S. John weeping, because no man could open the booke sealed with seven scales; 6.
the Lamb that was slaine, opened it: which being done, 8. the foure beasts and foure
and twenty Senniors, with an unnumberable multitude of Angels and cretures,
did glorifie him exceedingly.

AND I saw in the right hand of him that sate upon the
throne, a booke written within and without, sealed
with seven scales. 2. And I saw an Angel, preching
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 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
Senniors said to me: Weep not; behold the * Lion of the Tribe of Juda,
the root of Daud, hath won, to open the booke, and to loose the seven
scales thereof.

6. b And I saw, and behold in the middes of the throne and of the
four beasts and in the middes of the Senniors, a Lamb standing as it
were slaine, hauing fouen horns, and fouen eyes, which are the fouen
Spiritues of God, sent into al the earth. 7. And he came, and receiued
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 twenty
Senniors fell before the Lamb, hauing every one harps, and golden viols
full of olours, which are the praier of Saints: 9. and they sang a new
cantique, saying: Thou art worthie O Lord to take the booke, and to
open
open the scales thereof: "because thou wast slaine, and hast redeemed vs to God in thy bloude out of every tribe and tongue and people and Nation, io. and * haft made vs to our God" a Kindom and Priests, and we shall reigne upon the earth.

11. And I looked, and heard the voice of many Angels round about the throne, and of the beafts & of the Seniours: and the number of them was * thousands of thousands, 12. saying with a loud voice: The Lamb that was slaine, is worthise to receive power, and diuinitie, and wifedom, and strength, and honour, and gladie, and benediction. 13. And * every creature that is in heaven, and vpon the earth, and vnder the earth, and that are in the sea, and that are therein: al did I heare saying: * To him that sitteth in the throne, and * to the Lamb, benediction and honour and gladie and power for euer and euer. 14. And the foure beafts said, Amen. And the foure and twentie Seniours fell on their faces: and adored him that liueth for euer and euer.

ANNOTATIONS,

CHAP. V.

2. The praiers of Saints. ) Hereby it is plaine that the Saints in heauen offer vp the The Saints in praiers of faithful and holy persons in earth (called here Saints, and in Scripture often) heauen offer vnto Christ. And among so many divine & unfearchable mysteries set downe without our praiers to exposition, it pleased God yet, that the Apostle himselfe should open this one point vnto God, vs, that these odours be the lauds and praiers of the faithful, ascending and offered vp to God as incence, by the Saints in heauen: that so the Protestants may haue no excuse of their error, That the Saints haue no knowledge of our affaires or desires.

10. A Kindom and Priests. ) To ferue God and subdue vices and sinnen, is to reigne or Spiritual Kings to be a King spiritually. Likewife to offer vnto him the Sacrifices of good workes, 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. 11 v.6.

11. Every creature. ) He meaneth the creatures in heauen, as Angels and Saints: the Limbus Patrum holy persons in earth, & thofe that were in Limbo, or be in Purgatorio (for of the damned and Purgatori in hel he can not speake in this case: lastly, of the peoples in Ilands (here called the sea) torie, which the Prophets vse often to name feuerally, when they foretelt the spreading of Christs glorie through the world, as Esa. c. 49: Hear ye Ilands and you people a faire off, &c.
CHAP. VI.

1. Four scales of the seven being opened, there follow diverse effects against the earth.

9. When the fifth scale was opened, the scales of martyrs desire that the judgment may be hastned: 11. and at the opening of the sixth, there are signes 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 on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

3. And when he had opened the second scale, I heard the second beast, saying: Come, and see. 4. And there went forth another 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 middes of the four beasts saying: Two pounds of wheat for a penie, and thrise two pounds of barley for a penie, and wine and oile 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 Hades 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 a vnder the altar the foules of them that were slaine for the word of God, and for the testimonie which they had. 10. And they cried with a loud voice, saying: How long Lord (holy and true) judgesth thou not and reuengest thou not our bloud of them that dwell on the earth? 11. And white stoles were given, to every one of them one; and it was said to them, that they should rest yet a little time, til their fellow-servants be complete, and their Brethren, that are to be slaine even as they.

12. And I saw, when he had opened the sixth scale, and he behold there was made a great earth-quake, and the sunne became black as it were fack-cloth of haire: and the whole moon became as bloud: 13. and the starses from heauen fell vpon the earth, as the figge-tree casteth her green figges when it is shaken of a great wind: 14. and heauen departed as a booke folded together: and euery hill, and lands were moved out of their places. 15. And the Kings of the earth, and Princes, and Tribunes, and the rich, and the strong, and euery bond-man, and
S. JOHN THE APOSTLE.

Osee. 10.

9. Under the altar. Christ as man (no doubt) is this altar, under which the souls of Consecration al Martyrs live in heaven expect their bodies, as Christ their Head hath his body of altars with them already. And for correspondence to their place or state in heaven, the Church Saints relics

laith commonly their bodies also or relics near or under the altars, where our Saviour's body is offered in the holy Mass: and hath a special prudish to no altars be erected or consecrated without some part of a Saints body or relics. Consc. African, can. 50, Carthag. 5, can. 14. See S. Hierom cont. Vigilant., c. 3, S. Augustin, de civit. li. 8, c. 27, S. Gregorie li. 3, ep. 50, li. 1 ep. 52, li. 2, ep. 58. Whereunto the Prophet seemeth here to allude, making their souls also to have their being in heaven, as it were under the altar. But for this purpose note well the words of S. Augustin (or what other ancient Writer soever was the Author thereof) Ser. 11. de Sanctis, under the altar (faith he) of God I saw the souls of the Saints. What is more reverent or honorable, then rever in that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the Order of Melchisedech? Rightly do the souls of the Just rest under the alms, because upon the altar our Lords body is offered. Neither without cause doe they infl: there call for remembrance of their blood, where also the blood of Christ is shed for sinners. And many other goodly words to that purpose.

This place also the wicked heretike Vigilantius (as S. Hierom writing against him Saints be prwitnesseth c. 2.) abuseth, to prove that the souls of Martyrs and other Saints were in vest at their cluded in some certain place, that they could not be present at their bodies and monuments (where Christian people vfed in the primitive Church to pray unto them, as relics. Catholic men doe yet nor be where they lift, or where men pray unto them. To which the holy Doctor answereth at large, that they be wherefore Christ is according to his humanity: for under that altar they be. Part of his words be these, that you may see The Caluniftis how this Blessed Father refuted in that Heretike the Calunisfes so long before they were heretics coreborne. Doest thou (faith he) present laws to God? Doest thou utter the Apostles, that they praying the Saints may be kept in prison til the day of judgement, and be kept from their Lord, of whom it is written, confuted by S. Hierom. They follow the Lamb thitherforefore ever goeth: If the Lamb be in every place, then they shall be with Hierom long the Lamb, must be every-where. And if the devil and wicked spirits wandering abroad in the world, with passing celerity, be present every-where, shall holy Martyrs after the shedding of their blood, be kept close under an altar that they can not flow out from hence? So answereth this learned Doctor.

Which misliketh our Calunisfes so much, that they charge him of great error, in that They vnlear the faith, Christ according to his humanity is every-where, as though he were an Vbiquitously accurate S. quateric 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 Vbiquitously place alike, as God is: but that their motion, speed, and agilitie to be; where they lift, is incomparable, and that their power and operation is accordingly, Which they may learner to be the holy Doctors meaning, by the words that follow of the Dineil and his minions: whom he affirmeth to be every-where no other wife but by their exceeding faith, Christ & celerity of being and working miracles 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 every to their essence. And for our new Duries it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth with his journey, in the particular consideration and testation of Job: and how many men be assaulted in that 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 infidelitie.
The Apocalypse of
That Saints pray for vs, S. Hierom proveth against the Heretike Vigilantius.

10. And they cried. S. Hierom also against the said Vigilantius reporteth that he used an argument against the prayers of Saints out of this place, for that these Martyrs cried for revenge & 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 thofe of old. Thus faid in my book (faith S. Hierom c.) that whiles we be alive, one of vs may pray for another: but after we be dead, no man's prayer shall be heard for another; specially seeing the Martyrs asking revenge of their blood, 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 heauen, then they did here in earth: and that they shall be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of thofe words of the Apocalypse thus, These Martyrs did not obtaine, ergo Saints do not pray for vs: it was so fruifulous, 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 themselues) for it was faid vnto them, That they should recieve a little time til, &c. And that Martyrs prayes be heard in this case, our Saviour teftifieth Luc. 18. saying, And will not God reuenge his chief thofe that cry to him day and night? I say to you, he wil quickly reuenge them. And if God do not heare the Saints sometime nor grant their requestes, is it therefore conuenient that they doe not or may not pray? Then Christ himself should not have praied his Father to remove the bitter cup of death from him, because that petition was not granted.

10. Revengefull thoures.] They doe not desire revenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies & the persecutours of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his general judgement, that fo they might attaine the perfect crowne of glorie promised vnto them, both in body and foule: which is to desire the resurrectiō of their bodies, which then shall triumph perfectly and fully ouer the persectours that so cruelly handled the bodies of the elect, which shall then appeare glorious, to the enemies confusion.

11. Til their fellow servantes be compleat.] There is a certaine number that God hath ordained to die, for the testimonie of truth and the Catholike faith, for conformitie of the members to the Head CHRIST our cheefe Martyr. And til that number be accomplished, the general condemnation of the wicked persectours shall not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3. they are commanded to slaine them that are signe in their fore-heads: 4. which are described and numbered both of the Iewes and Gentiles, blessing God. 13. Of them that were clothed in white foles or long robes.

After these things I saw foure Angels standing vpon the foure corners of the earth, holding the foure winds of the earth that they should not blow vpon the land, nor vpon the sea, nor on any tree. 2. And I saw another Angel ascending from the rising of the sunne, having the signe of the liuing God; & he cried with a loud voice to the foure 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 servantes of our God in their foreheads.

4. And I heard the number of them that were signe, an hundred fourtie foure thousand were signe, c of every Tribe of the children of

9. After these things I saw a great multitude which no man could number, of all Nations, and Tribes, and peoples, & tongues; standing before the throne, and in the sight of the Lamb, clothed in white robes, and 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 at the Angels stood in the circuit of the throne, and of the Seniours, and of the foure beasts: and they fell in the sight of the throne upon their faces, and adored God. 12. Saying, Amen, Benediction, and glorie, and wisdom, and thanks-giving, honour and power and strength to our God for ever and ever. Amen.

13. And one of the Seniours 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. Therefore they are before the throne of God, and they serve him day and night in his Temple: and he that sitteth in the throne, shall dwell over them. 16. *They shall no more hunger nor thirst, neither shall the sunne fall upon them, nor any heat. 17. Because the Lamb which is in the middes of the throne, shall rule them, and shall conduct them to the living fountaines of waters, and God will wipe away all tears from their eyes.

The Epistle for many Martyrs.

The glory of Martyrs.

CHAP. VIII.

1. The seventh scale being opened, there appeare Angels with trumpets: 6. and when an other Angel powred out fire taken from the altar, vpon the earth, there follow divers tempestes. 7. In like manner, whiles foure Angels of the seuen sound their tromp- pets, there fell sundrie plagues.

And when he had opened the seventh scale, there was made silence in heaven, as it were halfe an houre. 2. And I saw seuen Angels standing in the sight of God: and there were given to them seuen trompets. 3. And another Angel came, and stood before the altar, having a golden censer: and there were given to him many incen- ses that he should give of the praizers of all Saints vpon the altar of gold, which the 4. Vision, standing at the altar praying & offering for the people in the time of the high mysteries, Christ himself also being present vpon the altar, is a figure of this thing, & thereunto he alludeth.
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 censer, 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 earthquake. 6. And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet.

7. And the first Angel sounded with the trumpet; and there was made hail and fire mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, & 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, & the third part of the sea was made blood: 9. 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: 11. and the name of the star is called wormwood. And the third part of the waters was made into wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night 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. 3. The issuing forth of locusts from the smoke of the deep pit to vex men, & 7. and the description of them. 13. The sixth Angel sounding, four Angels are let loose, 18. which with a great group of horses men doe murder the third part of men.

And the fifth Angel sounding with the trumpet, & I saw a star to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomless depth. 2. And he opened the pit of the bottomless depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened and the air with the smoke of the pit. 3. And from the smoke of the pit there issued forth the locusts into the earth. And power was given to them, as the scorpions of the earth have power: 4. and it was commanded them that they should not hurt the grass of the earth nor any green thing, nor any tree: but only men which have not the sign of God in their
in their foreheads. 5. And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man. 6. And in those days men shall seek for death, and shall not find it: and they shall desire to die, and death shall fly from them.

7. And the similitudes of the locusts, like to horses 4 prepared into battalions: and upon their heads as it were crowns like to gold: and their faces as the faces of men. 8. And they had hair as the hair of women; and their teeth were as of lions. 9. And they had habergions as habergions of yron, and the voice of their wings as the voice of the chariots of many horses running into battalions. 10. And they had tails like to scorpions, and stings were in their tails: and their power was to hurt men five months. 11. And they had one of the horns of a King, the Angel of the bottomles depth, whose name in Hebrew is Abaddon, and in Greek Apollyon: in Latin having the name Extirminans. 12. One woe is gone, & behold two woes come yet after these.

13. And the sixth Angel sounded with the trumpet: and I heard one voice from the four horns of the golden altar, which is before the eyes of God. 14. Saying to the sixth Angel which had the trumpet: Loose the four Angels which are bound in the great river Euphrates. 15. And the four Angels were loosed, who were prepared for an hour, & a day, & a month, & a year: that they might slay the third part of men. 16. And the number of the armie of horse-men was twenty thousand times ten thousand. And I heard the number of them. 17. And so I saw the horses in the vision: and they that sat on them, had habergions of fire and of hyacinth and 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 tails. For, their tails be like to serpents, hauing heads: and in these they hurt.

20. And the rest of men which were not slaine with these plagues, neither had done penance from the workes of their hands, nor to adore Dinels and Idols of gold and silver and brasse and stone and wood, which neither can see, nor heare, nor walke, 21. And have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

ANNOTATIONS.

CHAP. IX.

4. Nor any green things.) The Heretikes never hurt or seduce the green tree, that is, such Who are seduced, or a lying faith working by charitie, but commonly they corrupt him in faith seduced by Heretikes who should otherwise have perished for ill life, and him that is reprobate, that heathen, neither the sign of the Cross (which is God's mark) in the forehead of his body, nor the note of election in his soul.

7. Prepared
Another strong Angel crying out, 3. seuen thunders doe speake. 6. The Angel sweareth that there shal be time no more, but as the voice of the seuenth Angel the mysterie shal be fully accomplished. 9. He giveth John a book to denounce.

ND I saw another Angel, strong, descending from heaven, 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 vpon the sea, and his left vpon the land. 3. And he cried with a loud voice, as when a Lion roareth. And when he had cried, the seuen thunders spake their voices. 4. And when the seuen thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Signe the things which the seuen thunders haue spoken; and write them not.

5. And the Angel which I saw standing vpon the sea and vpon the land, lifted vp his hand to heaven, 6. and he saide by him that liueth for euer and euer, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shal be time no more: 7. but in the daies of the voice of the seuenth Angel, when the trompeter shall begin to sound, the mysterie of God shal be consummate, as he hath euan-gelized by his seruants the Prophets.

8. And I heard a voice from heaven againe speaking with me, and saying: Go, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon 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 denounce it: and it shal make thy belly to be bitter, but in thy mouth it shal be * sweet as it were honie. 10. And I tooke the booke of the hand of the Angel, and denounced it: and it was in my mouth as it were honie, sweet. And when I had denounced it, my bellie was made bitter, 11. and he saide to me: Thou must againe propheticke 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 kil. 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 four and twenty Seniors give praise and thankes to God.

And there was given 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. 2. But the court which is without the Temple, cast forth, & measure not that: because it is given to the Gentils, and they shall tread vnder-foot the holy citie: two & fourtie months: 3. and I wil give to my two witnesses, and they shall prophesie a thousand two hundred sixtie daies, clothed with sacke-clothes. 4. These are the two olue trees & the two candlesticks that stand in the sight of the Lord of the earth. 5. And if any man wil hurt them, fire shall come forth out of their mouthes, and shall consume their enemies. And if any man wil hurt them, so must he be slaine. 6. These have power to shat heaven, that it raine 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 al plaunce as often as they wil.

7. And when they shal have finisshed their testimonie, the beast which ascendeth from the depth, shal make warre against them, and shal overcome them, and kil them. 8. And their bodies shal lie in the streets of the great citie, which is called spiritually Sodom and Egypt, where their Lord also was crucified. 9. And there shal of Tribes & peoples, and tongues, and Gentils, see their bodies for three daies, and a halfe; and they shal 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 vp on their feet, and great feare 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 houre there was made a great earthquake: and the tenth part of the citie fell: and there were slaine in the earthquake names of me seven thousand: and the rest were cast into a feare, and gaue glory to the God of heaven.

14. The second woe is gone: and behold the third woe wil come quickly. 15. And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven saying: ° The kingdom of this world is made our Lords & his Christes, and he shal reign for euer and euer. Amen.

16. And
16. And the foure and twentye Seniours which sitt on their seats in the sight of God, fell on their faces, and adored God, 17. saying: We thanke thee Lord God omnipotent, which art, and which wert, and which shalt come: because thou hast receiued thy great power, and hast reigned. 18. And the Gentiles were angrie, and thy wrath is come, and the time of the dead, to be judged, and to render reward to thy Servants the Prophets and Saints, and to them that feare thy name, little and great, and to destroy them that haue corrupted the earth.

19. And the Temple of God was opened in heauen: and the arke of his Testament was set in his Temple, and there were made lightnings, and voices, and an earth-quake and great halfe.

Proueth against the Protestants, that they did truly merite the same in this life.

ANNOTATIONS

Chap. XI.

3. My two witnesse, Enoch and Elias, as it is commonly expounded, For, that Elias shall come againe before the latter day, it is a most notorius knowne thing (to vfe S. Augultines words) in the monthes and harts of faithful men. See li. de Civis. Dei. c. 29. Tract. 4 in Ioan. and both of Enoch and Elias, Lib. 1 of pec. meriti. c. 3. So the rest of the Latin Doctours: as, S. Hierom ad Samnach. ep. 61 c. 3. & in T. sol. 10. S. Ambrosius in T. sol. 45. S. Hilarius. 20. can. in Mat. Proser. lii. ultimo de Promissionibus c. 12. S. Gregorius li. 14 Moral. c. 11. bo. 12. in Exech. Beda in 9. Marci. The Grecque Fathers also, as S. Chrysostom ho. 58. in Mat. and ho. 4. in 1. Thessal. ho. 21 in Genes. and ho. 22. in ep. ad Hebr. Theophylass and Occumenius in 17. Mattal. S. Damasceni i. 4. de Orthodoxa fide 27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesiasticus 44.16, where it is plainly faid of Enoch, that he is translated into Paradise, as al our Latin exemplars doe read: and of Elias, that he was taken vp alio, it is evident 4. Reg. 2. And S. Irenaeus faith, it is the tradition of the Apostles, that they be both there, li. 5. ininit. Dicunt Presbyteri ( faith he ) qui sunt Apostolorum Discipuli. So say the Priests or Ancients that are the scholars of the Apostles, See S. Iuifine q. 85. ad Orthodoxa. Finally, that they shall returne into the companie of men in the end of the world, to preach against Antichrift, and to invite both Iewes and Gentils to penance, and to be martyred, as this place of the Apocalypse freameth plaine, so we hane in part other testimonies hereof Mal. 4. Ecclesiasticus 44. 10. 48. 10. Mat 17. 1. See also Hypolitus booke of Antichrift and the end of the world. Al 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; b a woman clothed with the sunne, and the moone vnder her feet, & on her head a crowne of twelve stars: 2. and being with child, she cried alfo trauelling, and is in anguift to be deliuered. 3. And there was seen another signe in heauen, and behold a great red dragon hauing feuen heads, & ten hornes: and on his heads feuen diademes, 4. and his taile drew a the third part of the stars of heauen, and caft them to the earth: and the dragon faw the woman which was ready to be deliuered, that when she should be deliuered, he might deuoure her fonne. 5. And the woman faw a great vfe, in the which was to gouerne al Nations in an yron rodd; & her fonne was taken vp to God: and to his throne, 6. & the woman fled into the vnderwelt where she had a place prepared of God, that there they might feed her a thousand two hundred fixtie daies.

7. And there was made a great battel in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: 8. and they prevailed not, neithcr was their place found any more in heauen. 9. And that great dragon was caft forth, the old ferpent, which is called the Diuell and Satan, which deuoure the whole world: and he was caft into the earth, & his Angels were thrown downe with him. 10. And I heard a great voice in heauen saying: Now is there made faluation and force, and the Kingdom of our God, and the power of his Chrift: because the accufers of our Brethren is caft forth, who accufed them before the fight of our God day and night. 11. And they overcame him by the bloud of the Lamb, and by the word of their testimonie, and they loued not their lives even vnto death. 12. Therefore rejoyce, 0 heauens, and you that dwell therein. Woe to the earth & to the sea, because the Diuell is deffended to you, hauing great wrath, knowing that he hath a little time.

13. And after the dragon faw that he was thrown into the earth, he persecuted the woman which brought forth the man-child: 14. and there were giuen to the woman two wings of a great Egle, that she might fleie into the defert vnto her place, where she is nourifhed for a time & times, & halfe a time, from the face of the ferpent. 15. And the ferpent caft 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. 16. And the earth holpe the woman, and the earth opened her mouth, and...
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& a halfe (Dæ. and swallowed vp the fround which the dragon caft out of his mouth. 15, & in this chap. v. 6, & c. 13, 5.) prooueth that the heretikes be exceedingly blinded with malice, that hold the Pope to be Antichrift, who hath ruled for manyes Ages.

ANNOTATIONS;

CHAP. XII.

6. The woman fled. This great persecution that the Church shal fly from, is in the time of Antichrift, and shal endure but three yeares and a halfe, as is noted v. 14. in the margent. In which time for al that, she shal not want our Lordes protection, nor true Pafours, nor be fo secret, but al faithful men shal know and follow her: much lefse shal she decay, erre in faith, or degenerate and follow Antichrift, as Heretikes doe wickedly feine. As the Church Catholicke now in England in this time of perfeccion, because it hath not publike state of regiment nor open free exercis of holy functions, may be said to be fled into the deſert, yet it is neither vnknowne to the faithful that follow it, nor the enemies that perfeccute it: as the hid company that the protestants talke of, was for some worlds together, neither knowne to their freinds nor foes, because there was indeed none such for many Ages together. And this is true, if we take this flight for a very corporall retir ing into wildernes. Where indeed it may be, and is of molt expounded, to be a spiritual flight, by forsaking the joyes and folaces of the world, & giuing herselfe to contemplation and penance, during the time of perfeccion under Antichrift. And by enlarging the feene, it may also very well signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this wildernes of the world, by al the fore-runners and Minifters of Antichrift, Tyrants and Heretikes.

7. A great battel. In the Church there is a perpetual combat betwixt S. Michael (Profeccour of the Church militant as he was sometyme of the Iews Synagogue Dan. 10, 11.) and his Angels, and the Diuel and his Minifters. The perfect victorie over whom, shall be at the judgement. Marke here also the cause why S. Michael is commonly painted fighting with a dragon.

Antichrists attempts to draw from the true faith.

15. To be caried away. By great perfeccion 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 tyrannie. At whose contancie he being the more offended, worketh malici ous attempts in assaulting the frailer sort, who are here signifie by the rest of her feed that keep the commandements, but are not so perfect as the former.

CHAP.
Chap. XIII.

1. A beast rising vp out of the sea, hauing seven heads and ten horns & ten diademes,
2. blasphemeth God, & was like to a Libaard, and his feet as of a Beare, and his mouth, as the mouth of a Lion. And the dragon gaue him his owne force and great power. 3. And I saw one of his heads as it were slaine to death: and the wound of his death was cured. And al the earth was in admiration after the beast. 4. And they adored the dragon which gaue 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 giuen to it a mouth speaking great things and blasphemies: and power was giuen to it to worke two and fourtie monthes. 6. And he opened his mouth vnto blasphemies toward God, & to blaspheme his name, & his tabernacle, & those that dwell in heauen. 7. And it was giuen vnto him to make battaille with the Saints, & to over- come them. And power was giuen him vpon euery Tribe and people, and tongue, and Nation, 8. and al that inhabit the earth, adored it, * whose names be not written in the booke of life of the Lamb, which was slaine from the beginning of the world.

9. If any man haue an eare, let him heare. 10. He that shall lead into captiuitie, goeth into captiuitie: * he that shall kil 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 comming vp from the earth; and he had two horns, like to a lamb, & he spake as a dragon. 12. And al 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 signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. 14. And he seducceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, faying to them that dwell on the earth, that they should make * the image of the beast which hath the stroke of the sword, and liued. 15. And it was giuen him to giue spirit to the image of the beast, and that the image of the beast shoul speake: and should make, that whosoever shall not adore the image of the beast, be slaine. 16. And he shal make al, little & great, and rich and poore, and free-men and bond-men, to have a character in their right hand, or in their foreheads. 17. And that no man may buie or sel, but he that for them,

* They that now follow the simplest & grossest heretikes that euer were without seeing miracles, would then much more follow this great seducer working miracles.

* No heretikes euer like Antichrift, then thefe in our daies, specially in blasphemies against Gods Churc. & Sacraments, Saints, Ministers, and al sacred things.

* Another fals Prophet inferior to Antichrift shall worke wonders also, but al referred to the honour of his Master Antichrift, So doth Caluin, & other Arch-heretikes persecute the world to the honour of Antichrist, and to doe their scholers also for the honours for them,
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THE APOCALYPSE OF

that hath the character, or the name of the beast, or the number of his name. 18. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixty-six.

ANNOTATIONS.

CHAP. XIII.

1. Antichrist. This beast is the vniuerfal company of the wicked, whose head is Antichrist; and the same is called (Apoc. 17.) the whore of Babylon. The 7 heads be expounded (Apoc. 17.) seven Kings; five before Christ, one present, and one to come. The 10 horns be also there expounded to be 10 Kings that shall reign a short while after Antichrist. This dragon is the Diuel, by whose power the whore or beast or Antichrist worketh. For in the words following (v. 3 & 4.) Antichrist is called the beast, to whom the dragon is, the diuel giveth that power of deifying miracles. And as we adore God for giving power to Christ and his followers, so they shall adore the Diuel for allowing Antichrist and giving him power.

7. To make Basel with the Saints. He shall kill the Saints then living, Elias and Enoch, and infinite more that profess Christ. Whereby we must believe, not to be marvellous when we see the wicked persecute and prevaile against the saints, in this life. Then shall his great persecution & 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 Gods elect, and their names written in the book of life.

14. The image of the beast. They that now refuse to worship Christs 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 erected of Nabuchodonosor and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagin.

17. The characteer or the name. As belike for the pernicious imitation of Christ, whose image (especially as on the Rock or Crucifix) he feeth honoured and exalted in every Church, he will have his image adored (for that is Antichrist, in emulation of like honour, aduerse to Christ) so for that he feeth all true Christian men to bear the badge of his Cross in their foreheads, he likewife will force all his to have another marke, to abolish the signe of Christ. By the like emulation also and wicked opposition he will have his name and the letters thereof to be scarred, 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 inefable name of God was among the Jews expressed by a certaine number of 4 characters (therefore called Tetragrammaton) so it seemeth the Apostle alludeth here to the number of Antichrists name.
you may believe. In the mean time we must take heed that we judge not out rashly of
Gods secretes: the holy Writer here signifying, that it is a point of high understanding,
imnouicated extraordinarily by Gods spirit, to reckon right and decipher truly before
hand, Antichrists name and person.
18. It is the number of a man.) A man he must be, and not a Diuel or spirit, as here it is
Antichrist shal cleere, & by S. Paul 1 Thess. 2, where he is called, the man of Sinne. Again,
he must be one be one special particular perso, & not a number , successo, or whole order of any degree of men; because
man, and of a
his proper name & the peculiar number, & the characters thereof be, though obscurely) peculiar name.
ininfuated. Which ropropeth the wicked vanitic of Heretikes , that would have Christ's
owne Vicars, the Succeedours of his cheefe Apostle, yea the whole order of them for
many Ages together, to be this Antichrist. Who by his description here and in the said
Epistle to the Thevetlonians, must be one special man, and of a particular proper name, as
our Lord IESVS is. And whosoever he be, these Protestants undoubtedly are his Pre-
cursours, For as they make his way by ridding away Christs images, crosse, and name,
so they exceedingly promote the matter by taking away Christs cheefe Minister, that al
may be plaine for Antichrift.
If the Pope had been Antichrift, and had been reneale now a good many yeares. The Pope can
ishence, as these fellows say he is to them, then the number of this name would agree to
not be Antic-
him, and the prophetic being now fulfilled, it would euidently appeare that he bare the
christ.
name and number here noted. For (no doubt) when he commeth, this count of the let-
ters or number of his name which before is so hard to know, wil be easie, For he wil set
up his name in euerie place, even as we faithful men doe now advance IESVS. And what
name proper or appellative of al or any of the Popes doe they find to agree with this
number, notwithstanding they boast that they haue found the whole order and euerly of
them: these thousand yeares to be Antichrift, and the rest before even from S. Peter, fore-
workers toward his Kingdom?
18. The number 666,) Forasmuch as the ancient Expositours & other doe thinke (for cer-
taine knowledge thereof no mortal man can haue without an expresse revelation) that
his name consisteth of so many, & such letters in Greek, as according to their manner of
numbring by the Alphabet make 666, and forasmuch as the letters making that number,
may be found in divers names both proper and common; (as S. Irenæus findeth them in

Iren. I.,

Latinos and Teias, Hippolytus in agricola, Arcas in Lactant., and some of this Age in
Ludwu, which was Luthers name in the Alman tongue:) therefore we see there can be no
certaintie, and euerie one frameth and appliceth the letters to his owne purpose. And most
absurd felly it is of the Heretikes, to apply the word Latinos, to the Pope: neither the
whole order in common, nor euer any particular Pope being so called. And S. Irenæus
the first that obserued 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, Teias, as more agreeable, with this admonition, that it were a
very perilous and presumptuous thing to define any certaintie before-hand, of that num-
ber 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 Antichrists Pre-
cursours, but not Antichrist himself.

Vv 2  CHAP.
CHAP. XIII.

1. Virgins follow the Lamb whithersoever, singing a new canticle. 6. One Angel euangelizeth the Ghost: 8. another Angel tellereth the fall of Babylon: 9. the third declareth their torments that have adored the beast. Moreover two having sickles, 15. one of them is commanded to reap downe the corn, 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 upon mount Sion, & with him an hundred fourtie foure thousand having his name, and the name of his Father written in their foreheads. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps. 3. And they sang as it were a new song before the seat and before the foure beasts, and Seniours, & 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 shall goe. These were bought from among men, & the first fruits to God and the Lamb: 5. and in their month 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 heaven, hauing the eternal Ghost, to euangelize vnto them that sit vpon the earth, and vpon every Nation, and Tribe, and tongue, and people; 7. saying with a loud voice: Faire our Lord, and giue him honour, because the hour of his judgement is come: and adore ye him that made heaven and earth, the sea and all things that are in them, and the fountains of waters.

8. And another Angel followed, saying: Fallen fallen is that great Babylon, which of the wine of the wrath of her fornication made all Nations to drinke.

9. And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receiue the character in his forehead, or in his hand; 10. he also shall drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb. 11. And the smoke of their torments shall ascend for ever and ever: neither have they rest day and night which have adored the beast, and his image, and if any man take the character of his name. 12. Here is the patience of Saints, which keep the commandements of God and the faith of Iesus.
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 sharp sickle.

15. And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud: * Thrust in thy sickle, and 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 sharp sickle. 18. And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. 19. And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, & cast it into the great preeffe of the wrath of God: 20. and the preeffe was trodwen without the citie, and blood came forth out of the preeffe, vp to the horse bridles, for a thousand fife hundred furlongs.

ANNOTATIONS.

CHAP. XIII.

13. From hence-forth now.) This being specially spoken of Martyrs (as not only S. Augustin sceeneth to take it, but the Calunifs themselves, translating, in domino, for our Lords cause) the Protestants have no reason to vfe the place against Purgatorie or praiere for the departed: seeing the Catholike Church and all her children confesse,thst al Martyrs are ftrayght after their death, in blifife, and need no praiere. Whereof this is S. Augustines known sentence: He dealeth inuring to the Martyr, that praieth for the Martyr. Ser. 17. de verb. Apol. c. 1. and againe to this purpose he writeth thus most excellently tract.

84. in Ioan. We keep not a memory of Martyrs at our Lords table, as we doe of other that reft in peace, that is for the intent to pray for them, but rather that they may pray for us &c.

But if we take the words generally for al deceased in state of grace, as it may be also, then we say that euery fuche, though they be in Purgatorie and Gods chaffement in the next life, & need our praiere, yet (according to the forefaid wordes of S. Augustin) doe reft in peace, being discharged from the labours, afllictions, and perfccutions of this world, and (which is more,) from the daily dangers of finne and damnation, and put into infallible security of eternal joy with unfeakable comfort of confcienc. And fuch indeed are more happie & blessed then any living, who yet are vffually in the Scriptures called bleffed, euem in the middes of the tribulations of this life. Whereby we fee that these wordes, from hence-forth they shal reft from their labours, may truely agree to them alsio that are in Purgatorie, and fo here is nothing proued against Purgatorie. Lastly, this aduerb, amodo, in Latin, as in the Greek αμόδου, doth not properly signifie, from this present time forward, as though the Apostle had faid, that after their death and fo forward they are happy: but it noteth and joyneth the time past together with the time present, in this fense, that such as have died since Christs Ascension, when he first entering into heauen opened it for others, goen ot to Limbo, or Purgatorie, as they were wont before Christs time, but are in cafe to goe straight to blifife, except the impediment be in themfelves. Therefore they are here called bleffed, that die now in this state of grace and of the new Testament, in comparison of the old faithful and good perfons,
THE FIRST VISION.

ND I saw another sign in heaven great and marvellous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate. 2. And I saw as it were a sea of glass mingled with fire, and them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harps of God: 3. and singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God omnipotent. Just and true are thy ways, King of the worlds. 4. Who shall not fear thee, O Lord, and magnify thy name? Because thou only art holy, because all nations shall come, and adore in thy sight, because thy judgments be manifest.

5. And after these things I looked, and beheld the temple of the tabernacle of testimony was opened in heaven: and there issued forth the seven Angels, having the seven plagues, from the temple: resented with clean and white stone, and girded about the breasts with girdles of gold. 6. And one of the four beasts said to the seven Angels, seven vials of gold ful of the wrath of the God that lineth for ever and ever.

And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummated.

CHAP. XVI.

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the sea of the beast, Euphrates, and the air: there arise sundrie plagues in the world.

ND I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. 2. And the first went, and poured out his vial upon the earth, and there was made a sore and very sore wound upon men that had the character of the beast: and upon them that adored the image thereof.

3. And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living foule died in the sea.

4. And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood. 5. And I heard the Angel
of the waters, saying: Thou art just, O Lord, which art, and which wert, the holy one, because thou hast judged these things: because they have shed the blood of the Saints and Prophets, & thou hast given them bloud to drinke. For they are worthie. 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 vpon the sunne, and it was giuen vnto him to affliet men with heat and fire: and men boiled with great heat, and blasphemed the name of God hauing power over these plagues, neither did they penance to give him glorie.

10. And the fifth Angel poured out his vial vpon the seat of the beast: and his Kingdom was made darke, and they together did eate their tongues for paine. 11. and they blasphemed the God of heauen because of their paines and wounds, and c did not penance from their works.

12. And the sixth Angel poured out his vial vpon that great river Eupheres: and dried vp the water thereof that a way might be prepared to the Kings from the rising of the sunne.

13. And I saw from the mouth of the dragon, and from the mouth of the false prophet 'three' uncleane spirits in manner of frogs. 14. For they are the spirits of Diuels working signes, and they goe forth to the Kings of the whole earth to gather them into battel at the great day of the omnipotent God. 15. Behold * I come as a theefe: Blessed is he that watcheth, & keepeth his garments, that he * walke not naked, and they see his turpitude. 16. And he shall gather them into a place which in Hebrew is called c Armagedon.

17. And the seventh Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. 18. And there were made lightnings, and voices, and thunders, and a great earth-quake was made, such an one as never hath been since men were vp o the earth, such an earth-quake, so great. 19. And the great citie was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into memorie before God, * to giue her the cup of wine of the indignation of his wrath. 20. And euery land fled, and mountaines were not found. 21. And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile: because it was made exceeding great.

VV 4 CHAP.
ND there came one of the seuen Angels which had the seuen vials, & spake with me, saying: Come, I will shew thee the damnation of the great harlot, which sitteth vpon a scarlet coloured beast, full of names of blasphemie, having seuen heads, and ten hornes.  And the woman was clothed round about with purple and scarlet, and gilted with gold, and precious stone, and pearles, having a golden cup in her hand, full of the abominations & filthines of her fornication.  And in her forehead a name written, "Mysterie:" Babylon the great, mother of the fornications and the abominations of the earth.  And I saw the woman drunken of the blood of the Saints, and of the blood of the Martyrs of Jesus, And I marueled when I had seen her, with great admiration.  And the Angel said to me: Why doest thou maruel? I witlet thee the mysterie of the woman, and of the beast that carieth her, which hath the seuen heads and the ten hornes.

The beast which thou sawest was, and is not, and shalt come vp out of the bottomles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) shal maruel, seeing the beast that was, and is not.  And here is understanding, that hath wisedom. The seuen heads, are seuen hilles, vpon which the woman sitteth, and they are seuen Kings.  Fine are fallen, one is, and another is not yet come; and when he shall come, he must tarie a short time.  And the beast which was, and is not: the same also is the eight, and is of the seuen, & goeth into destruction.  And the ten hornes which thou sawest, are ten Kings, which haue not yet receiued Kingdom, but shal receive power as Kings one houre after the beast.  These haue one counselfand force: and their power they shal deliver to the beast.  These shal fight with the Lamb, and the Lamb shal overcome them, because he is Lord of Lords, and King of Kings, and they that are with him, called, and elect, and faithful.  And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and Nations, and tongues.  And the ten hornes which thou sawest in the beast: these shal hate the harlot, and
S. JOHN THE APOSTLE.

shall make her desolate and naked, and shall eat her flesh, and they shall burne with fire. 17. For God hath given their hearts, to doe that which pleaseth him: that they give their kingdom to the beast, til the words of God be accomplished. 18. And the woman which thou sawest: is the great citie, which hath Kingdom over the Kings of the earth.

ANNOTATIONS.

CHAP. XVII.

1. Babylon.) In the end of S. Peter's first Epistle, where the Apostle dazeth it at Babylon which the ancient Writers (as we there noted) affirme to be meant of Rome: the Protestants will not in any wise have this done, because they would not be driven to confesse that Peter ever was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat & citie of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot. For such fellows, in the exposition of holy Scripture, be led only by their preindicate opinions and heresies, to which they draw all things without al indifferencie and sinceritie.

But S. Augustin, Aretas, and other Writers, most commonly expound Babylon, neithe of Babylon itself a cite of Chaldaea or Egypt, nor of Rome, nor any one cite, which may be so called spiritually, as Hierusalem before chap. 11, is named spiritual Sodom and Egypt, but of the general societie of the impious, and of those that preferre the terrane Kingdom & commodity of the world, before God & eternal felicitie. The Author of the Commentaries upon the Apocalypse set forth in S. Ambrose name, writeth thus: This great whore sometime signifies Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God. But otherwise is signified the whole cite of the Devils, that is, the universal corps of the reprobat. Tertullian also taketh it for Rome, thus, Babylon (faith he) in S. John is a figure of the cite of Rome, being so great, so proud of the Empire, and the destroyer of the Saints. Which is plainly spoken of that cite, when it was heathen, the head of the terrane dominion of the world, the perfection of the Apostles & their Successours, the seat of Nero, Domitian, and the like. Chris's special enemies, the sinke of idolatrie, sinne, and false worship of the Pagan Gods. Then was it Babylon, when S. John wrote this, and then was Nero and the rest figures of Antichrist, & that cite the resemblance of the principal place (whereofener it be) that Antichrist shall reigne in, about the latter end of the world.

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken only of that cite, as it was the seat of the Emperour, and not of Peter, when it did flee about 39, Popes, Chris's Vicars, one after another, & endeavoured to destroy the whole Church: that is most blamphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing, Peter fete in Rome, and Nero fete 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 ep. 1. chap. 5, writing thus: The Church saith you shall is in Babylon, coiled. So that the Church & the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it cannot signifie the Church of Rome: which is now, and ever was, differing from the terrane Empire of the same. And if, as 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 cite) 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 Chris's Vicar and the Roman Church he will beare such good will as the Protestant now doe, and he shall have more power to perfecute him and the Church, then they have.

S. Hierom ep. 11. c. 7, to Marcella, to draw her out of the cite of Rome to the holy land, warning her of the manifold allurements to sinne and life, that be in so great and populous
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 naughtie person might thinke he meant that of the Church of Rome, which he spake of the sotticetie of the wicked only, he addeth: There is there indeed the holy Church, there are the triumphs monemests of the Apostles or Martyrs, there is the true confession of Christ, there is the faith praised of the Apostles, & Gentile troden underfoot, the name of Christian daily advancing itself on high. Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrane state, in so much that the said holy Doctor (Ii. ader, I. Omianian, c. 19.) signifieth that the holines of the Church there, hath wiped away the blasphemies written in the forehead of her former ini奎te. But of the difference of the old state and dominion of the Heathen there, for which it is refembl'd to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo form. 1. in natali Purt. & Pauli.

Myterie. 5. Myterie, S. Paul calleth this secret and close working of abomination, the mystery of iniquity. 1. Thess. 2, and it is called a little after in this chapter ver. 7. the Sacrament (or mystery) of the woman, and it is also the mark of reprobation and damnation, 9. Drunken of the blood. It is plain that this woman signifieth the whole corps of all the persecutours that haue & shall shread so much blood of the inft: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protesstants foolishly 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 theeues, man-killers, and other malefactors: for the shedding of which by order of justice, no Cunmon-wealth shall answere.

Puting heretikes to death, the Angel himself here expoundeth the 7. hilles to be all one with the Saints. The Protesstants madness in expounding the 7. hilles of Rome; the Angel himself expounding the other wise.

What is the eight beast. 9. Seven hilles. The Angel himself here expoundeth the 7. hilles to be all one with the 7. heads and the 7. Kings: and yet the Heretikes blinded exceedingly with malelice against the Church of Rome, are so mad to take them for the seuen hilles literally, upon which in old time Rome did stand: that so they might make the unlearned beleefe that Rome is the seft of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, whether he talke of heads, horses, candlesticks, Churches, Kings, hilles, or other things; and that he alluded not to the hilles, but they were inuited feuen, but that Seven is a mystical number, as sometime Ten is, signifying vniversalaly an of that sort whereof he speakeeth: as, that the seuen heads, hilles, or Kingdoms (which are here alone) should be al the Kingdoms of the world that persecute the Christians: being heads and mountains for their height, in dignitie above others. And some take it, that there were seuen special Empires, Kingdoms, or States that were orshalbe the greatest persecutors of Gods people: as of Egypt, Chanaan, Babylon, the Persians, and Greeks, which be the first of the Romane Empire, which once persecuted most of all other, and which (as the Apostle here faith) yet is, or standeth. But the seuenthe, then when S. Ioan wrote this, was not come, neither is yet come in our daies: which is Antichristes state, which shall not come so long as the Empire of Rome standeth, as S. Paul did prophecie. 1. Thess. 2.

11. The name is the eight. The beast it-self being the congregatio of all these wicked persecutione, though it confitt of the foresaid seuen, yet for that the malice of all is compleate in it, may be called the eight. Or, Antichrist himself, though he be one of the seuen, yet for his extraordinary wickednes shall be counted the odde persecution or the accomplishement of all other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

The double interpretation of Babylon. 18. The great citie. If it be meant of any one citie, and not of the vniversal societie of the reprobate which is the citie of the Diuel, as the Church & the vniversal 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 fift Emperours, till Constantines daies, who made an end of the persecutione. For by the authentic of the old Romane Empire, Christ was put to death first, & afterward the two cheefe Apostles, & the Popes their Successours, & infinit Catholic men throughout the world by lesser Kings which then were subject to Rome, at which Antichristian persecutions ceased, when Constantine reigned, & yealded up 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 more probable sense is the other, of the citie of the Diuel, as the Author of the homilies of the Apocalypse in S. Augustin, declareth.

CHAP,
CHAP. XVIII.

The fall of Babylon, her judgement, plagues and revenges: for the which, 9. the Kings, 16. and merchants of the earth that sometime did cleave unto her, shall mourn bitterly: 20. but heaven, and the Apostles and Prophets shall rejoice.

And after these things I saw another Angel coming downe from heaven, having great power: and the earth was illuminated of his glorious. 2. And he cried out in force, saying: * Fallen fallen is Babylon the great: and it is become the habitation of Diuels, and the custodie of every vnicleanes Spirit, & the custodie of every vniclean & hateful bird: 3. because al Nations haue drunkke of the wine of the wrath of her fornication: and the Kings of the earth haue fornicated with her: and the merchants of the earth were made rich by the vertue of her delicacies.

4. And I heard another voice from heaven, saying: Goe out from her, my people, that ye be not partakers of her sinnes, and receive not of her plagues. 5. Because her sinnes are come euent to heaven, and God hath remembred her iniquities. 6. Render to her as she also hath rendered to you: and double ye double according to her workes: In the cup wherein she hath mingled, mingle ye double vnto her. 7. As much as she hath glorified her self, & hath been in delicacies, * so much give her torment and mourning: because she faith 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 burn: because God is strong that shall judge her.

9. And the Kings of the earth, which have fornicated with her, & have lusted in delicacies, shall weep, and bewail themselues upon her, when they shall see the smoke of her burning: 10. Standing farre off for the feare of her tormentes, saying: Woe, woe, that great citie Babylon, that strong citie: because in one houre is thy judgement come.

11. And the merchants of the earth shall weep, & mourne upon her: because no man shall buy their merchandise any more, 12. merchandise of gold and filuer and precious stone: and of pearle, and fine linnen, and purple, and silke, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, 13. and cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beastes, and sheepe, and horses, and chariots, & slaves, and soules of men. 14. And the apples of the desire of thy soule are departed from thee, and al 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 feare of her tormentes, weeping and mourning. 16. & saying: Woe, woe, that great citie, which was clothed with silke, and purple, and scarlet, and was gitted with gold, and precious stone, and pearls: 17. because in one houre:

* The measure of paines and damnation, according to the wicked pleasures, or unlawful delights of this life, Which is a fore sentence for rich people as turne their whole life to lust and riot.

Kings and Merchants are most encumbered, dagered & drowned in the pleasures of this world: whose whole life & traffike is (if they be not exceeding virtuous) to find variety of earthly pleasures. Who seeing once the extreme end of their ioyes and of all that made their heauie here, to be turned into pains & damnation eternal, then shall howe & weep too.
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 work in the sea, floode a farre off, 18 and cried seeing the place of her burning, saying: What other is like to this great citie? 19 And they threw dust upon their heads, and cried weeping and mourning, saying: Woe, woe, that great citie, in the 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, heavan, 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 millstone, 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 trumpet, shall no more be heard in thee, & every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, 23. and the light of the lamp shall no more shine in thee, & the voice of the bridegrome and the bride shall no more be heard in thee: because thy merchants were the Princes of the earth, because al Nations have erred in thine enchantments. 24. And in her is found the bloud of the Prophets and Saints, and of all that were slaine in the earth.

The reproube, which shall perish in the day of judgment. The old Prophets also naming the whole number of Gods enemies mystically, Babylon, as Isai. c. 52.

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 refuseth 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 aire being in the mean time called to denoue their flesh.

After these things I heard as it were the voice of many multitudes in heavan saying, Alleluia. Praise, and glory and power is to our God: 2. because true & just are his judgements which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the bloud of his servants, of her hands. 3. And againe they said, Alleluia. And her smoke ascendeth for ever and ever. 4. And the foure and twentieth Senioris fell downe, and the foure beasts, & adored God sitting vpö the throne, saying: Amen, Alleluia. 5. And a voice came out from the throne, saying: Say praise to our God al ye his servants: and you that feare him, little and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, Alleluia: because our Lord
Lord God the omnipotent hath reigned. 7. Let us be glad and rejoyce, and give glory 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 her self with filke glittering and white. For the filke 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. 11. And he said to me: These words 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 testimonies of Jesus. Adore God. For the testimonies of Jesus, is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice judgeth & fighteth. 12. And his eyes as a flame of fire, and on his head many diadems, having one 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 were in heaven followed him on white horses clothed in white and pure filke. 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 iron: and he treadeth the wine press of the fierceness 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 fly by the middes 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 & with his armie. 20. And the beast was apprehended, & with him the false Prophet: which wrought signes before him, wherewith he seduced them that took the character of the beast, and that adored his image. These two were cast alive into the 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 Greek & Latin text are kept religiously, and not translated, unless it be once or twice in the Psalms. Yea and the Protestant themselves keep them in the text of their English Text.
The APOCALYPSE OF

Testaments in many places: and manuel it is why they vse them not in al places; but sometimes trowne, Amen, into, verily, whereof see the Annotation Ioan. 1. v. 14: and in their Service booke they translate, Alleluia, into Praife ye the Lord; as though Alleluia had not as a good grace in the acte of seruing God, (where it is indeed properly vfed) as it hath in the text of the Scripture.

The Church Catholike doth often and specially vse this sacred word, to ioyne with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great reioying, by this word Alleluia, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time, even till Whitsomtide, for the joy of Christes resurrection, which (as S. Augustin declareth ep. ad tamarius) was the general vse of the primitie Church, making a greater mysterie and matter of it, then our Protestants now doe. At other times of the yere also he faith it was sung in some Churches, but not in al. And S. Hierom numbereth it among the heresies of Vigilan-This, that Alleluia could not be sung but at Easter. Aduers. Vigilant. c. 1.

The Truthe is, by the vse of the Scriptures it hath more it then, Praife ye the Lord, signifiying with laud, glorifying, and Praising of God a great reioying withal, mirth, and exultation of hart in the fingers thereof. And that is the cause why the holy Church faith, Laus tibi Domine, Praise to thee, O Lord, in lent and times of penance and mourning, but not Alleluia. Which (as S. Augustin also declareth) is a terme of signification and mysterie, ioyned with that time, and then vseth specially in the Church of God, when she representeth to vs in her Service, the ioyes and beatitude of the next life: which is done specially at Easter, by the joyful celebrating of Christes glorious Resurrection and Afcension, after the penal time of Lent which representeth the miferie of this life. See S. Augustin Ser. 1, & 5. c. 9 & 6. c. 9. de Divinis 10. 10, and his enarration vpon the 148 Palsme. For in the titles and ends of diversie holy Psalme this Alleluia is full of mysterie and facred signification. Where we must askethe Protestants, why they haue left it out altogether, being in the Hebrew, saying neither Alleluia, nor Praife ye the Lord, in the Bible 1577: and that nine times in the sixe last Psalmes.

Moreover the said holy Doctour (li. 2. de doct. Chrift, c. 11. affirmeth that Amen and Alleluia should not be translated into vulgar tounge. Al Nations in the Primitie Church fang Amen and Alleluia.

The Proteftants profane this word by translating it, & di-minish the signification thereof.

Insfinctions are good worke, not as the effects of faith justifying, but

8. Insfinctions of Saints. ) Here the Heretikes in their translations could not alter the word inssictions into ordinances, or confusions, as they did falsely in the first of S. Luke, whereof see the Annotation there vcr. 6. but they are forced to say in Latin, insfisca-
good works of Saints. But where * they make this gloss, that they be so called, because because then 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 mans unjustification, but for that it maketh him finite a man unjust. So that, *justifications, be the vortices of faith, hope, charity, and good deeds, justifying or making a man just, and not effects of justification. Neither faith only, but they also together be the very ornaments and inward garments, beauty, and justice of the soul, as here it is evident.

10. And (c) The Protestants abuse this place, and the example of the Angels forbidding John to adore him being but his fellow-territory, and appointing him to adore God, against all honour, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done unto them. But in truth against the Protestants it maketh for no such purpose, but only warneth vs that Divine honour and the adoration due to God alone, may not be given to any Angel or other creature. *Angel de supern. relig. cap. ultimo. And when the Adventurists replie that so great an Apostle, as John, was, could not be ignorant of that point, nor would have given divine honour unto an Angel, for so he had been an Idolater) and therefore that he was not reprehended for The Protestants that, but for doing any religious reverence or other honour whatsoever to his fellow-are refelld by ferment: we answer that by the like reason, S. John being so great an Apostle, if this their own kind of reverence had been unlawful and to be reprehended, as the Protestants hold it reason, is no less than 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 ful of majestie, presenting Christ's Person, and in his name vnder divers words proper to God, as, I am the first and the last, and alue and was dead, and such like, 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 fellows, and therefore that 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, to commit idolatrie by doing vndue worship to any Angel in heaven; and therefore was not culpable at all in his fact, but only erred materially (as the Scholemen 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 22, 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 whether it were Christ himself or not, till the Angel told him. Once this is certaine, that adoration he did not formally (as they say) commit idolatrie, nor sinne at all herein, knowing all duties of a Christian man, no lese then an Angel of heaven, being also in as great honour with God, yea and in more them many Angels. Which perhaps may be the cause Another ex (and consequently another explanation of this place) that the Angel knowing his great plication of graces and merits before God, would not accept any worship or submission at his hands, this place, though John againe of like humilitie did it, as also immediately afterward chap. 22, which belike he would not have done, if he had been precisely aduised by the Angel but a moment before, of error and vnduefullnes 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 for these words, See thou doe it not, signifie rather an earnest refusall then any signification, of crime to be committted thereby.

And maruel 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, findeth out three things of quistie, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures: taking the word religious or religious worship not for that special honour which is properly and only due to God, as S. Augustin sometimes saith it, but for reverence due to any thing that is holy.
holy 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, Hebreue, Greeke, or English. Lastly, whether we may by the Scriptures fall 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, knelling, or other courtesy, I think 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 Scrip-

ures both old and new: first, whether the Temple, the tabernacle, the Arke, the pro-
pitatorie, the Cherubins, the altar, the bread of propition, the Sabbath, and all their
holies, were not reverenced by all signes of devotion and religion: whether the Sacra-
ments of Christ, the Priest of our Lord, the Prophets, of God, the Gospels, Scriptures,
the name of IESVS, and such like (which be by vs, signification, or sanctification made
holy) are not now to be reverenced: and they shall find all these things to have been
reverenced 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 speachses doe
prove Ps. 58. Adore ye his foot-stool, because he is holy; and Heb. 11 He adored the cope of his rod.

Thirdly, that the Scriptures also warrant vs (as the nature of the word adoration giueth
in all three tongues) to bowe downe our bodies, to fall flat on the ground at the presence
of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, for
these examples prove. Abraham adored the Angels that appeared to him, Moyfes also
the Angel that shewed himself out of the bush, who were creatures, though they repre-
sented Gods Person, as this Angel here diid, that spake to S. Iohn. Balaam adored the
Angel that stood before him with a sword drawn Num. 13. Ioffue adored falling flat
downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne
testimone, that it was but an Angel, Who refueth 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. Hierom defendeth the same against Porphyrie, who charged Daniel
with intolerable pride therin: and the said holy Doctour allegeth the fact of Alexan-
der the great, that did the like to Ioiadas the high Priest of the Iewes. Howsoever
that be (for of the Sacrifice there mentioned there may be some doubt, which the Church
doth alwaies immediately to God, and to no creature) the fact of the Prophets (4. Reg.
2) to Elias is plain: where they perceiuing that the double grace and spirit of Elias
was giuen to him, fell flat downe at his feete and adored. So did the Sunamite to omit
that Achior adored Judith, falling at her face, as a women blessed of God, and infinite
other places.

All which things, by comparing the Scriptures, our Aduersaries should have found to be
lawfully done to men, & Angels, & foreigne holy creatures. Whereby they might con-
vince themselves, and perceiue, that that thing could not be forbidden, S. Iohn to doe
to the Angel, which they pretend: though the Angel for causes might refuse euennent which S. Iohn did lawfully unto him, as S. Peter did refuse the honour giuen him by
Cornelius, according to S. Chrysostom's opinion bo. 33, in c. 10. And, Yea euen in the
third chapter of this booke (if our Aduersaries would look no further) they might see
where this Angel prophesie, and promiseth that the Iewes should fall downe before
the feet of the Angel of Philadelphia and adore, See the Annot there.
An Angel casteth the dragon (or diuell) bound, into the depth for a thousand yeares, in which the snares of Martyrs in the first resurrection shall reign with Christ. After which yeares, Satan being let loose, shall raise Gog & Magog, an innumerably great army, against the beloved city: but a fire from heaven shall destroy them. 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 chain in his hand. And he apprehended the dragon the old serpent, which is the Diuell and Satan, and bound him for a thousand yeares. And he threw him into the depth, and shut him vp, and sealed over him, that he seduce no more the Nations, til the thousand yeares be consummated. And after these things he must be loosed a little time.

And I saw fears: and they sate upon them, and judgement was given them, and the souls of the beheaded for the testimonie of Jesus, and for the word of God, and that adored not the beast nor his image, nor received his character in their foreheads or in their hands, have liued & reigned with Christ "a thousand yeares." The rest of the dead liued not, til the thousand yeares be consummated. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power: but "they sial be Priests of God and of Christ: and shall reign with him a thousand yeares.

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 four corners of the earth, Gog, and Magog, and shall gather them into battel, the number of whom is as the sand of the sea. And they ascended upon the breath of the earth, and compassed the camp of the Saints, and the beloved city. And there came downe fire from God out of heaven, and devoured them: and the Diuell 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.

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. 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. 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.

X x

14. And hath been,
14. And hell and death were cast into the poole of fire. This is the second death. 15. And he that was not found written in the booke of life, was cast into the poole of fire.

**ANNOTATIONS.**

**CHAP. XX.**

2. Bound him.) Christ by his Passion hath abridged the power of the Diuell for a thousand years, that is, the whole time of the new Testament, untill Antichrists time, when he shall be loosed againe, that is, be permitted to deceive the world, but for a short time only, to wit, three years and a halfe.

4. And the foules.) He meaneth (faith S. Auguftin in the place allledged) the foules of Martyrs, that they shall in the meantime, during these thousand yeares, which is the time of the Church militant, be in heaven without their bodies, and reign with Christ: for, the soules (faith he) of the godly departed, are not separated from the Church which is now the Kingdom of Christ, for else 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 said to baptize them in the poole of death, for fear of ending our life without it; nor so happen to be reconciled, if we forsooke penitence or if it consented to be separated from the same body. And why are al these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be onely named here, yet it is meant of others also that die in the state of grace.

5. The rest lised not.) The rest which are not of the happy number aforesaid, but liued and died in saine, reign not with Christ in their soules during this time of the new Testament, but are dead in soule spiritually, and in body naturally, till the day of judgement. S. Auguftin, ibidem.

6. They shall be Priests.) It is not spoken (faith S. Auguftin li. 20. de Civit. c. 10.) of Bishops and Priests only; which are properly now in the Church called Priests: but as we call Christians, for the mystical chrisme or anoint, so at Priests, because they are the members of one Priest, of whom the Apostle Peter faith, 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 otherwise then al Christian men and women, and a conftution to them that therefore hauenturned the name Priests into Ministers.

7. Satan shall be loosed.) In the whole 8. chapter of the said 20. booke de Civitate Dei in the binding and loosing of S. Auguftin, is a notable commentary of these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proving that whether he be bound or loose, he can never seduce the same. The same, faith he, that beeth the state of the Church, at that time when the Diuell is to be loosed, even as since it was infinuated, the same haue beene & shall be at al time in her children that succeed each other by birth & death. And a little after: This I thought was therefore to be mentioned, lest any man should thinke, that during the little time wherein the Diuell shall be loosed, the Church shall not be upon the earth, but either in finding is here when he shall be let loose, or continuing is when he
shal by al means perfusne the same. Secondly he declareth, that the Diuel 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 praetifie and proue at his power and arts of tentations against the Church and her children, and yet not to prejudice against them. Thirdly this Docour sheweth by what great mercie our Lord hath tied Satan and abridge his power during the whole millenarian or thousand yeares, which is at the time of the new regne of Antichrist, and against 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 what shall avoid it.

By al which we may confute divers false expostions of old & late Heretikes. First, Millenarii or the ancient Sect of the Millenaries, that grounded upon these thousand yeares named Chiliasm, by the Prophet, this hereof, that there should be so many years after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in al delights and pleasures corporal of meats, drinks, and such like, which they called the first resurrection. Of which hereof Cerinus was the Author. Epiph. h. 77, in fine. Hiero. Comment. in c. 19. Mat. August, h. 8, ad. Quodvult Demu. Eusebus also (ib. h. histories c. 33.) sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion by misconception of these words of S. John. Whereby we learne and al the world may perceive, that the holy Scriptures to be hard, when so great Cieikes did err, and that there is no securitie but in that senfe which the Church alloweth of.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming By S. Augustines exposition, not onely that the Church may be seduced in that great perfecution of the Diuels lying; but that it hath been seduced even a great piece of this time when the Diuel is bound: holding that the very true Church may err or fall from truth to error and idolatrie, yea, (which is more blamable) that the cheefe Gouernour of the Church is Antichrist himself, and the very Church under him, the whore of Babylon: and that this Antichrist, (by which the Scriptures in so many places, and here plainly by S. Augustines exposition, teftifie, shall reigne but a final time, and that toward the last judgement, hath been revealed long since, to be the Pope him self, Christs owne Vicar, & that he hath perfecuted the saints of their sect for these thousand yeares at the least. Which is no more but to make the Diuel to be loose, & Antichrist to reigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches estate in the new Testament: which is against this & other Scriptures evidently, appointing that to be the time of the Diuels binding;) Yea it is to make Antichrist & the Diuel weaker toward the day of judgement then before, and the truth better to be known, and the faith more common, the nearer we come to the same judgement, which is expressly against the Gospell and this prophecie of S. John.

We see that the Sects of Luther, Calum, and other, be more spred through the world then they were euer before, and consequentely the Pope and his religion leaffened, and his power of punishing (or, as they call it) percutting the said sectaries, through the multitude of his adherers diminished. Howthen 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 necre precurours, that make Christs cheefe Ministers & the Churches cheefe Gouernours that have been these thousand yeares and more, to be Antichristes; & themselves and their Sects to be true, that come to necre the time of the Diuels loosing and seduction, and of the personal regne of Antichrist.

8. The camp of the Saints.] S. Augustin in the said 10. booke de Civit. Dei. cap. 11. It is not faith he, to be taken that the perfecutors shal gather to any place, as though the camp of the Saints or the beloved city should be but in one place, which indeed are no other thing but the Church Saints is the of Christ spread through the whole world. And therefore where sauer the Church saie then be (which Catho. Church shall be in all Nations euen then, for so much is infinamated by this latitude of the earth here specified) through the world that the persons of Saints be, and the beloved city of God, and then we should be beyond all her world, enemies, which shall be in every country where she is, in most cruel and forcible sort. So writeth this. As now Here, profound holy Docour. Whereby we see, that now the particular Churches of Englad tikes in parti-
Scotland, Flanders, &c. 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 Church in the world.

9. There came down a fire. It is not meant of the fire of Hell (faith St. Augustine, 

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 sanguine & burning zeal of religion & Gods honour, which God will kindle in the heart of the faithful, to be constant against all the forces of that great persecution.

13. Another booke. This is the booke of God's knowledge or predestination, wherein that which before was hid to the world, shall be opened, & wherein the true record of every mans works shall be contained, and they have their judgement diversly according to their works, and not according to faith only, or lack of faith only. For, all infants (as Turkes, obstinate Jews, and Heretikes) shall never come to that examination, being otherwise condemned.

The Apocalypse of

Chap. XXI.

Heaven and earth being made new, S. John seeth the new city Hierusalem prepared and adorned for the poufe of the Lamb. 6. The saints are glorified, 7. and the wicked thrust into the poole of fire. 12. The wall and gates and foundations of the city are described and measured: 18. at which are gold and crystal, precious stones and pearles.

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 God with them 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 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 hath 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 forsworn, and idolaters, and all liars, 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 tooke me vp in spirit ynto
unto a mountaine great and high: and he shewed me the holy citie Hierusalem descending out of heaven from God, having the glory of God, and the light thereof like to a precious stone, as it were to the saphire stone, even as crystal. And it had a wall great and high, having twelve gates, and in the gates twelve Angels, & names written thereon, which are the names of the twelve Tribes of the children of Israel. On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. And the wall of the citie having twelve foundations: and in them, twelve names of the twelve Apostles of the Lamb.

15. And he that spake with me, had a meausure of a reed, of gold, to measure the citie and the gates thereof, and the wall. And the citie is situated quadrangle-wise, and the length thereof is as great as also the breadth: and he measured the citie with the reed for twelve thousand furlongs, & the length and height and breadth thereof be equal. And he measured the wall thereof of an hundred fourtie fourre cubits, the measure of a man which is of an Angel. And the building of the wall thereof was of saphire stone: but the citie it self pure gold, like to pure glasse. And the foundations of the wall of the citie, were adorned with all precious stone. The first foundation, the saphire: the second, the saphire: the third, the calcedonius: the fourth, the emerauld:

20. the fiftieth, the Sardonix: the fiftieth, the fardius: the feventh, the chrysoprasus: the eight, the beryllus: the ninth, the topazius: the tenth, the chryfoprasus: the eleuenth, the byacinth: the twelthen, the amethyst.

21. And the twelue gates: there are twelue pearles, one to every one: & every gate was of one fucural pearle. And the street of the citie pure gold, as it were transparent glasse. And temple I saw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb: And the citie needeth not sunne nor moone, to shine in it. For the glory of God hath illuminated it, and the Lamb is the lamp thereof. And the Gentiles shal walke in the light of it: and the Kings of the earth shal bring their glorye and honour into it. And the gates thereof shall not be shut by day: for there shall be no night there. And they shal bring the glorye and honour of Nations into it. There shall not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the booke of life of the Lamb.

ANNOTATION

CHAP. XXI.

18. Pure gold, S. Gregorius (lib. 18. Moral, c. 28.) faith, the heavenly state is resembled to the state of gold, precious stone, crystal, glasse, and the like, for the purifitie, claritie, glittering of the glorified bodies: where one mans body, conscience, and cogitation are represented to another, as corporal things in this life are seen through crystal or glasse.
Chapter XXII.

The tree of life being watered with living water, yealdeth fruits every moneth. There is neither curse nor night in the citie. The Angel that shewed John at these things, refuseth to be adored of him. He telleth him that the infi shall enter into the citie, but the refi shall be cast forth. Lastly, he protesteth and threateneth against them that shall presume to add to this prophetic, or take away from the same.

And he shewed me a riuer of living water, clear as crystal, proceeding from the seat of God and of the Lamb. In the middles of the street thereof, & on both sides of the riuer, the tree of life, yealdeing twelve fruits, rending his fruit every moneth, & the leaves of the tree for the curing of the Gentils. And no curse shall be any more: & the seat of God & of the Lamb shal be in it, & his seruants shal serve him.

And they shal see his face: and his name in their foreheads. And night shal be no more: and they shal not need the light of lamp, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for ever and ever.

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 seruants those things which must be done quickly. And behold I come quickly. Blessed is he that keepeth the words of the prophetic of this booke.

And I John which haue heard, and seen these things. And after I had heard and seen, I fel downe to adore before the feet of the Angel, & to adore the Angel: though, to adore him, be not expressed as in the 19. chap. See the annotation there v. 10.

Man by Gods grace & doing good works, doth increase his justice. Heaven is the reward, hire, & repaierment for good works, in all the Scriptures, yet the adversaries will not see it.

And Iesus have sent mine Angel, to telespie to you these things in the Churches. I am the root and stocke of Dauid, the bright and morning starre. And the Spirit & the bride say, Come. And he that heareth, let him fay, Come. And he that is thirsty, let him com: and he that will, let him take the water of life gratis.

For I telespie to euery one hearing the words of the prophetic of
of this booke, " If any man shal adde to these things, God shal adde
upon him the plagues written in this booke. 19. And if any man shal
diminifh of the words of the booke of this prophetic: God shal 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 tefti-
monic of these things. Yea I come quickly: Amen." Come Lord
I E S V S. 21. The grace of our Lord I E S V S Chrift be with you al.
Amen.

A N N O T A T I O N S.

C H A P. X X I I.

11. He that hurteh, ) It is not an exhortation, but a commination or threatening, that
how farre fouer the wicked increase in naughtines, God hath provided answerable pu-
nishement for them.
18. If any man shal adde. ) The Authour of the commentaries upon this booke, bearing
the name of S. Ambrofe, faith thus of this point. He makes not this profession against the
expositors of his prophetic, but against Hereikes. For the expoiitour doth adde or diminish nothing,
but openeth the obscuritie of the narration, or sheweth the moral or spiritual sense. He curseth therefore
Hereikes, that use to add some what of their owne that was false, and to take away other things
that were contrarie to their heresies. So faith this ancient Writer. And this was the propretie
of them in al Ages, & fo is it of ours now, as we have noted through the whole Bible, &
as we haue in sundrie places set forth to the sight of al indifferent Readers, in the new
Testament: that al the world may fee that the Apostles curse is fallen upon them, and
may beware of them.
20. Come Lord Iesu. ) And now o Lord Chrift, most iuft and merciful, we thy poore
creatures that are so afflicted for confession and defense of the holy, Catholike, and
Apostolike truth, containing in this thy sacred booke, and in the infallible doctrine of
thy deare spouse our mother the Church, we criе also vnto thy Maiestie with tendernesse
of our hart vspeakable: COME LORD I E S V S QVIRCLY, and judge between vs
and our Aduersaries, and in the meane time giue patience, comfort, and constancie to
al that suffer for thy name, and truit in thee, o Lord God our only helper and prote-
cf:our, tarie not long. AMEN.

A brieue petiti- tion vnto I E-
S V S Chrift, to come quick-
ly, as S. Iohn
here speakeh, and to giuе the caufe of
Catholikes &
Protestants.
THE EXPLICATION OF CERTAINE WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conueniently be vittered otherwife.

A
Abstracted, Drawen away.
Acquisitio, Getting, purchasing.
Aduent, The comming.
Adulterating, Corrupting. See pag. 430. 433.
Agnition, knowledge or acknowledging.
Allegoric, a Mythical 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.
Archiepiscopague, expounded, pag. 91.
Asse, pag. 124, signifieth the Angels standing and attending, alwaies readie to doe their ministerie.
Assumption, Chrift's departurte out of this world by his death & Ascension.
Azymes, Unleavened bread.

C
Caluminate, By this word is signified violent oppression by word or deed.
Catechize, and, Catechized; He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, & are thence called often in the Annotations, Catechumens.
Character, a marke or stamp.
Colonia, expounded, pag. 132.
Commissions, Immoderate bakers, and belly-cheere, with wanton riotoufies.
Consolation, expounded, pag. 485.
Condigne, comparable.
Contriviste, This word signifieth to make heauie and sad.
Cooperate, signifieth working with others. Likewis cooperation, Cooperators.
Corbusia, expounded, pag. 73.

D
Depositum, See the Annot. vpon. 1 Tim. 6 v. 20. It may signifie also God's graces giuen vs to keep, 2 Tim. 1 v. 14. Also v. 12. ibid. See the Annot. of this place.
Disrachme, expounded, pag. 45.
Dominical day, Sunday. See Annot. pag. 651. & seq.
Donaries, giufts offered to God for his Temple, &c.

E
Enpublished from Chrift, that is made void and having no part with him.
The scandal of the crosse enpublished, that is, made void, cleans taken away.
Evangelize, signifieth such preaching of good tidings, as concerneth the Ghoſpel. See the Preface.
Eunuches, gelded men.
Euro-aquillo, A north-eaft wind.
Examinus, abased exceedingly.

G
Gratified, made gracious, induced with grace.
HARD WORDES

Grates, an usual word to signifie, for nothing, freely, for Godamericie, without defect.

Holocaust, a kind of Sacrifice where all was burnt in the honour of God.

Hope, Sacrifices.

Innocated, called vpon, praised vnto. Hereof we say, Innocation of Saints, and to inocuate.

Issue, good event.

Injustice, taken in the new Testament, not as it is contrarie to wrong or injurie, but for that qualitie whereof a man is iust & iustified.

Neophyte, expounded, pag.519.

Paraclete, expounded, pag.233.

Parasceve, the Jewes Sabbath-cue, Good friday, See the Preface.

Pash, Easter, and, the Paschal lamb.

Pentecost, whitfuntide, &, the space of fiftie daies.

Pretension, A determination before.

Prepuce, expounded, pag.349.

Prescience, fore-knowledge.

Preturicution, transgression: and preturication, transgression.

Loanes of Proposition, So called, be-

cause they were proposed and set vpon the table in the Temple, before God.

Repropriate the sinnes, that is, make a reconciliation for them.

Resolution, the separation of the body and the soule, the departing out of this life.

Refiunctate the grace, that is, Raife, quicken, renew and reuiue the grace which otherwise languiseth and decayeth.

Sabbatisme, A time of resting and ceasing from labours.

Sacrament, for mysterie.

Sancta Sanctorum, The holies of holies, that is, the inmost & holiest place of the Jewes Temple, as it were the Chauncel,

Seniors, expounded, pag 613:

Supercifered, Builded vpon Christ the principal stone.

Terrarch, Gouernour or Prince of the 4. part of a countrie.

Thrones, an higher Order of Angels.

Villains, Sacrifices.
A

**TABLE OF CERTAINE PLACES OF THE NEW TESTAMENT**

corruptly translated in fauour 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 change 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.**

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<td>v. 19</td>
<td>For a just man, they translate a righteous man: because this word just importeth that a man is just indeed &amp; not only so reputed. And so generally where just or justice is ioyned with good works, they say righteous and righteousness; yet being ioyned with faith, they keep the old termes just and injustice.</td>
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<td>Chap. 2</td>
<td>v. 6</td>
<td>For rule or government they translate seed, to diminish Ecclesiastical authoritie, which the Greek word signifieth; as also the Hebrew, Mech. 5, whence this is cited.</td>
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<td>Chap. 3</td>
<td>v. 1</td>
<td>For doe penance and fruit worthis of penance (which significeth painful satisfaction for sinne) they translate repent &amp; repentance, or, amendment of life.</td>
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<tr>
<td>Chap. 16</td>
<td>v. 18</td>
<td>For Church they translate Congregation. And that so continually every-where in Tindals 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 stili, upon this rocke I wil build my congregation. So loath they are it shoulde appeare how firmly the Church of Christ is founded.</td>
</tr>
<tr>
<td>Chap. 18</td>
<td>v. 17</td>
<td>the same corruption in Tind, Bib. Tel the congregation; &amp; , if he wil not heare the congregation, for, Tel the Church, &amp; , if he wil not heare the Church.</td>
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A Table of Heretical Corruptions.

king of continence faith: Not all 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 gain thankes: against the operation and efficacie of Christ's blessing.

S. Mark.

Chap. 10: v. 52. For thy faith hath made thee a noble speaking of corporal sight giuen to the blind, they translate thy faith hath saved thee, to make it seeme that justification and salvation is by only faith.


Chap. 1. v. 6. For just and justification they translate, righteous and ordinances.

V. 28. For Haile full of grace, they translate Haile thou that art in high favour, and Haile thou that art freely beloved: though Tindal said, Haile full of grace, the Ave Marie being not then banished, as since it is.

Chap. 3. v. 8. For penance, they say repentance, as before Mat. 3. v. 2. & 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 believe only and she shall be safe, they say believe only and she shall be saved: in favour of the forsaid heretic of only faith: neither marking that this faetic pertaineth 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) cordonmeth the Greek text (which he confesseth to be the same in all copies) because it the relative, which, must needes be referred to the Chalice, and so poureth the real presence of Christ's bloud in the Chalice.

S. John.

Chap. 1. v. 12. For he gave them power to be made the sons of God, Beza and his followers translate he gave them the dignitie (others say the prerogative) to be the sons 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 exterioiu putting out of the Synagogue, of such as confessed Christ.

Chap. 13. v. 16. For Apostle they translate messenger: 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 numbered with the eleven, they say (by adding of their owne) he was by a common consent counted with the eleven: to bring in a necessitie of popular election of Ecclesiastical persons.

Chap. 2. v. 27. For thou wilt not leave my soule in hell, Beza & his followers translate
translate; thou wilt not leave my carcass in the grave: Other English translating also grave for bel,yet read soul in the text, but in the margent life or person: as though either Christ had been alive in the grave: or his person (being Divinite) had not been, by hypothistical vunion, as well with the soul in Limbo, as with the body in the grave: and, abstractive from that vunion, alike every where.

Chap. 3.v.31. For whom heaven must receive they translate whom heaven must contain: Beza and Whitakers, who must be contained in heaven: so including Christ in heaven, as though he could not also be vpon the altar.

Chap. 9.v.22. For this text: affirming that this is Christ, by changing and adding they read thus: proning by conferrine one Scripture with another that this is Christ: in fauour of their opinion that by conferring of Scriptures euerie man may easilie 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 forseth this place.

Chap. 15.v.2,4,6.22. & 23. for Priests the stil say Elders, the Greek (which they profeef to translate) being alwaies Priests: where the Latin hath Seniores, we translate Ancients, because it importeth an office or dignitie, and not elders in years.

Chap.16.v.4. The same corruption in Elders for Priest.
Heretical
corning upon all men: but by Christes
grace abounding towards all men not
justified, but only so reputed.

Cap. 8. v. 18. For not condigne or not
comparably, they translate not worthie,
against merits.

V. 38. They leave the Greek and
translate the Latin, because it seem-
eth 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.

Chap. 9. v. 16. For this text: ther-
fore it is not of the willer nor the runner,
but of God that sheweth mercie, they
translate: So lieth it not then in a mans
will or running, but in the mercie of God,
changing of into in., and willer and
runner into wil and running: and so
make the Apostle to say, that it is
not at all in mens wil to consent or
cooperate with Gods grace and
mercie.

Chap. 11. v. 4. For Baal, they trans-
late the Image of Baal.

1. To the Corinthians.

HAP. 1. v. 10. For schismes
(which are spiritual diuisions
from the unitie of the Church) as
dignard to be accounted guil-
tie thereof, they translate disfentions:
which may be in worldly things,
as well as in religion.

Chap. 5. v. 11. For servers of Idols,
they say worshippers of images.

Chap. 9. v. 11. For woman they say
wife: to prove that S. Paule was mar-
rised, whereas it is evident in the 7.

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
again in the next chapter v. 18.
thrusting the word Altar out of the
Scripture, when they pulled Altars
downe in Churches.

Chap. 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 shakes-giving
we prepare: against the efficacie of
blessing and consecrating the Cha-
lice.

Chap. 11. v. 2. For tradition, they say
ordinance, instruction, institution.

Chap. 13. Eight times, for charitie
they say love.

Chap. 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,
& consequentlie he with the grace
of God, which proueth free wil; by
adding to the text, they would
have it seeme, that the Apostle did
nothing at all, but was mooved as a
thing without life, or wil.

2. To the Corinthians.

HAP. 2. v. 10. The Apostle
saying that he pardoned in the
person of Christ (that is as Vicar or
Deputy of Christ) they translate
in the face and in the sight of Christ:
against the authoritie of Priests in
absolving.

Chap. 4. v. 17. For workes they say
prepar'd: against merit of good
workes.

Chap. 5. v. 21. For we might be made
the justice of God in him, they translate
we by
we by his means should be that righteousness which before God is allowed: in favour of their imputative 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 falle gloss, in the text) say: in the confidence which is by the faith of him: attributing al confidence to faith only, & none at al to good workes 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 Mysterie (as in the Greek) or (as in the Latin) a great Sacrament, they blunting 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 S. 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 worlde they say meet: in prejudice of meritorious workes.
V. 23. For the Gospel which you (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 controversie, Verbo Faith.

Chap. 2. v. 20. For why doe you see decree: they translate, why are you burdened with traditions?

Chap. 3. v. 5. For service of Idols, they say worshipping of Images.

2. To the Theifalians.

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
and neuertheles v. 12,they keep the word Deacons. So they make one word to signifie their two orders, of Ministers and Deacons.

V. 15. For Church they say Congregation.

CHAP. 4. v. 14. For grace they translate guile, and for Priesthood they say Eldership.

CHAP. 5. v. 17, and 18. For Priest they say Elders.

2. To Timothee:

CHAP. 1. v. 6. For grace they say guile as before 1. Tim. 4. left holy orders should be proued a Sacrament.

CHAP. 4. v. 8. For Justice & just they translate righteousnesses and righteous.

To Titus.

CHAP. 3. v. 8. For to excel in good works, they say to mayntaine 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 euerie Greek opie.

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 maintain their blasphemous paradox that our Saviour should have feared, yea and have felt the paines of hell vpon the Cross.

CHAP. 6. v. 10. For unrighteoues they say unrighteous.

CHAP. 10. v. 20. For dedicated they say prepared: in fauour of their heresie that Christ was not the first that went into heaven, which the word dedicated signifieth.

V. 22. For sinses of faith they say assurance of faith: in fauour of their imagined assurance of their owne salvation.

V. 29. For how much more dought he deserve worse punishments? they say, how much forer shall he be punished? cutting off the word deserveth.

CHAP. 11. v. 21. For adored the top of his roode, they translate leaning vpon 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: fo terming also the Church triumphant.

CHAP. 13. v. 4. For Marriage honoraible in all, they translate wedlocke is honoraible among men. Three corruptions in so few words. See the Annotations vpon this place.

V. 16. For promerited, they say we pleased: against merit.

S. Iames 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 euils, they translate, God is not tempted with euils.

CHAP. 4. v. 6. To this text, giveth greater grace, they adde the Scripture giveth 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.
1. Epistle of S. Peter.

CHAP. 1. v. 18. For your fathers tradition, they translate which you have receyved by tradition of the fathers; not only keeping the word tradition, because the Apostle speaketh here of naughtie traditions; but also adding vnto it, received by; which is not in the true text.

V. 25. For Evangelized, which in other places they translate is preached, here they adde, by the Gospele 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 subiect to euerie 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 lawfull, and to obey al manner ordinance of euerie Prince.

In the same place. For to the King as excelling: in K. Henrie's time, and K. Edwards they read to the King as chiefe head: now they translate to the King as hauing 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 heritages: against the di-

2. Epistle of S. Peter.

CHAP. 3. v. 16. they force the text, to mainaine a friulous cuaison that S. Paules Epistles are not hard, but the things in the Epistles, whereas both Greek and Latin text are indifferent both constructions.


CHAP. 5. v. 3. For the commandments are not heemie, they say the commandments 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.

Apostyle.

CHAP. 2. v. 20. and Chap. 9. v. 10. For Idols they say Images.

Chap. 1. v. 20. and v. 21. and Chap. 16. v. 9. and v. 11. For doe penance they translate repent.

Chap. 19. v. 8. For justifications of Saints, they translate righteousness of Saints.

Chap. 22. v. 15. For seruers of Idols, they translate worshippers of Images.

The Blessed Confesseur, Bishop Tonsdial, noted no lesse then two thousand corruptions in Tindals translation, in the New Testament only: Whereby, as by these few here cited for examples, the indifferent Reader may see, how truly the English Bibles are commended to the people, for the pure word of God.
A TABLE OF THE

EPISODES AND GHOSEPS AFTER
THE ROMANE VSE, UPON SUNDAYES, HOLIDAYES,
and other Feasts, and special dayes and causes through the
whole yeare, for such as are desirous to read them according
to this translation. And therfore the Epistles taken out of the
old Testament are omitted till the edition therof.

At what verse the Epistles and Ghozps begin is set
downe in the marginal notes.

Upon Sundayes and moveable Feastes, (which depend upon Easter) with:
Imber daies, Ferias of Lent and Rogations.

| Wednesday, Epistle is of the old Testament, Ghozpel Luc. 1. |
| Sunday within the octave of Christmas, Epistle Gal. 4. Ghozpel Luc. 1. |
| The Sunday of Septuagesime, Epistle 1. Cor. 9. Ghozpel Mat. 10. |
| The Sunday of Sexagesime, Epistle 2. Cor. 11. Ghozpel Luc. 8. |
| Vp6 Ashwednesday, Ghozpel Mt. 6. |
| Thursday after Ashwednesday, Ghozpel Mat. 8. |
| Friday after Ashwednesday, Mat. 5. and 6. |
| Saturday after Ashwednesday, Ghozpel Mat. 6. |
| The 1. Sunday in Lent, Epistle, 1. Cor. 9. Ghozpel Mat. 4. |
| Munday in the first week of Lent, Ghozpel Mat. 26. |

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